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KL January, hath. xxxi. dayes. The mone. xxx

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xi	c	Octaues of S. Iohn	iii
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	g	Felix and Ianuary	vii
xvi	A	Lucian	viii
v	b	Ioyce	ix
	c	Paule fyrſt her.	x
xiii	d	The ſonne in aqua.	xi
ii	e	S. Archade martyr	xii
	f	Octaues. Epypha. Hilary	xiii
x	g	S. Felix Preeſt	xiiii
	A	Maure abbote	xv
xviii	b	S. Mercell	xvi
vii	c	S. Anthony	xvii
	d	S. Priſcia virgyn	xviii
xv	e	Wulſtayne Byſſhop.	xix
iiii	f	Fabian/ and Sebaſt.	xx
	g	Agnes vyrgyn	xxi
	A	S. Vincent martyr	xxii
i	b	S. Emerencyane	xxiii
	c	S. Timothe	xxiiii
ix	d	Conuerſyon of ſaynt Paul.	xxv
	e	Polycarpe byſſhop	xxvi
xvii	f	S. Iuliane byſſhop	xxvii
vi	g	S. Agnes ſeconde	xxviii
	A	S. Valery byſſhop	xxix
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KL February hath. xxviii dayes: the mone. xxix.

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viii	g	Gylberte	iiii
	A	S. Agathe virgyn	v
xvi	b		vi
v	c	S. Angule byſſhop	vii
	d	S. Paule byſſhop	viii
xiii	e	S. Appollone vyrgyn	ix
ii	f	S. Scolaſtica virgyn	x
	g	Eufraſye vyrgyn	xi
x	A	¶ The ſonne in piſces.	xii
	b	S. Wulfran byſſhop	xiii
xviii	c	S. Valentyne martyr	xiiii
vii	d	Fauſtine and Iouyte	xv
	e	Iuliane virgyn	xvi
xv	f	Policron byſſhop	xvii
iiii	g	Symeon byſſhop	xviii
	A	Sabyne martyr	xix
xii	b	S. Myldrede vyrgyn	xx
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	d	Cathedra S. Petri.	xxii
ix	e	Locus byſſexti	xxiii
	f	Mathy apoſtell	xxiiii
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vi	A	Neſtor byſſhop	xxvi
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xiiii	c	Oſwolde byſſhop.	xxviii

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	e	S. Chad byſſhop	ii
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	g	Adriane	iiii
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viii	b	Victor and Victoryn	vi
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xvi	d	Depoſicyon of Felix	viii
v	e	xl martyrs	ix
	f	Agape vyrgyn	x
xiii	g	Quiricyon and candide	xi
ii	A	Gregory	xii
	b	Theodore matrone	xiii
x	c	¶ The ſonne in ari. Equi.	xiiii
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xviii	e	Hilary and tacoant	xvi
vii	f	Patryke byſſhop	xvii
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iiii	b	Cuthbert abbot	xx
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i	e	Theodore Preeſt	xxiii
	f	Agapite martyr	xxiiii
ix	g	Annun. of our Lady	xxv
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vi	c	Dorothe vyrgyn	xxviii
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iii	f	Adelme byſſhop.	xxxi

KL Apryl hath. xxx. dayes The mone. xxix

	g	Theodore vyrgyn	i
xi	A	Mary Egypcyan	ii
	b	Rycharde byſſhop	iii
xix	c	S. Ambroſe byſſhop	iiii
viii	d	Marciani and marcia.	v
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v	f	Euphemie	vii
	g		viii
xiii	A	Perpetuus byſſhop	ix
ii	b		x
	c	Guthlake	xi
[illegible]	d	¶ The ſonne in tauro.	xii

	e	Julina	xiii
xviii	f		xiiii
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	A	Iſydore	xvi
xv	b	Anicete	xvii
iiii	c	Eluthere	xviii
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xii	e	Saynt Victor	xx
i	f	Symeon byſſhop	xxi
	g	Saynt Sother	xxii
ix	A	George martyr	xxiii
	b	Wylfryde byſſhop	xxiiii
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vi	d	Saynt Clete	xxvi
	e	Anaſtaſe	xxvii
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iii	g	Peter of Mylan	xxix
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	c	Athanaſe byſſhop	ii
xix	d	Inuenſion of the croſſe	iii
viii	e		iiii
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v	A	ſaynt John of Beuerley	vii
	b	Appearynge of S. Michael	viii
xiii	c	Tranſla. of ſaynt Nicholas	ix
ii	d	Gordian and Epimach	x
	e	ſaynt Anthony martyr	xi
x	f		xii
	g	Saruatius confeſſor	xiii
xviii	A	¶ The ſonne in Gemini.	xiiii
vii	b	Iſydore martyr	xv
	c	ſaynt Brandyne byſſhop	xvi
xv	d	Tranſla. of S. Bernarde	xvii
iiii	e	Dioſcor martyr	xviii
	f	ſaynt Dunſtayne byſſhop	xix
xii	g	ſaynt Bernardyne	xx
i	A	ſaynt Helyne quene	xxi
	b	Juliane vyrgyn	xxii
ix	c	Deſidery martyr	xxiii
	d	Tranſla. of Francys	xxiiii
xvii	e	Aldelme byſſhop	xxv
vi	f	ſaynt Auſtayne	xxvi
	g	ſaynt Bede Preeſt	xxvii
xiiii	A	ſaynt Germayne byſſhop	xxviii
iii	b	ſaynt Corone martyr	xxix
	c	ſaynt Felix	xxx
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KL June hath. xxx. dayes

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xix	f	Marcellyne and Pet.	ii
viii	g	ſaynt Eraſmus	iii
xvi	A	Saynt Petroce	iiii
v	b	ſaynt Boniface	v
	c	ſaynt Mellon Archbyſſhop	vi
xiii	d	Tranſla. of ſaynt Wulſtane	vii
ii	e	Medarde and Gyldarde	viii
	f	Tranſla. of ſaynt Edmunde.	ix
x	g		x
	A	ſaynt Barnabe Apoſtle	xi
xviii	b	Baſilyde, and Cirync. &c.	xii
vii	c	¶ The ſonne in Cancer.	xiii
	d	Saynt Baſell byſſhop	xiiii
xv	e	Vite, Modeſte and cre.	xv
iiii	f	ſaynt Rycharde	xvi
	g	ſaynt Botulph	xvii
xii	A		xviii
	b		xix
	c	Tranſla of ſaynt Edwarde	xx
xi	d	Walburge vyrgyn	xxi
	e	Saynt Albone martyr	xxii
xvii	f	Audrey Faſt	xxiii
vi	g	Natiui. ſaynt Johñ bapt.	xxiiii
	A	Tranſl. Elegy byſſhop	xxv
xiiii	b	Johñ and Paule	xxvi
iii	c	ſaynt Creſcens	xxvii
	d	Faſt.	xxviii
xi	e	Peter and Paule Apoſtle.	xxix
	f	Comme. of ſaynt Paule.	xxx

KL Julie hath. xxxi. dayes

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viii	A	Viſitacion of our Lady	ii
v	b		iii
xvi	c	Tranſla. Martyne	iiii
v	d	Zoe virgyn and martyr	v
	e	Octa. of Peter and Paule	vi
xiii	f		vii
ii	g	ſaynt Grymbalde	viii
	A	ſaynt Cirily byſſhop	ix
x	b	Seuen brothers martyrs	x
	c	Tranſla. of ſaynt Benet	xi
xviii	d	Nabor and Felyx	xii
vii	e		xiii
	f	¶ The ſonne in Leo.	xiiii
xv	g	Tranſla of ſaynt Swithune	xv
iiii	A	Tranſla. of Oſmunde	xvi
	b	Kenelme kynge	xvii
xii	c	Arnulphe byſſhop	xviii
i	d	Ruffyne and Juſtyne	xix
	e	ſaynt Margarete vyrgyn	xx
ix	f	Praxede vyrgyn	xxi
	g	Mary Magdalene	xxii
xvii	A	Apollinaris byſſhop	xxiii
vi	b	Criſtin vyrgyn Faſt.	xxiiii
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	f	Samſon byſſhop	xxviii
xi	g		xxix
	A	Abdon and ſennes	xxx
xix	b	Germayne byſſhop	xxxi

August hath. xxxi. dayes. the mone. xxx:

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xvi	d	Steuen confeſſoure	ii
v	e	Inuencyon of saynt Steuen	iii
	f	Juſtyne preeſt.	iiii
xiii	g		v
ii	A	Tranſfiguracyon of our lorde	vi
	b	The feaſt of Jeſu	vii
x	c	Cyryake and his felowes.	viii
	d	Romayne Faſt.	ix
xviii	e	S. Laurence martyr	x
vii	f	Tyburcius martyr	xi
	g	Saynt Clare	xii
xv	A	Ypolyte and his felowes.	xiii
iiii	b	Euſebius Faſt.	xiiii
	c	Aſſumpcyon of our Lady	xv
xii	d	¶ The ſonne in virgo	xvi
i	e	Octaue of Laurence	xvii
	f	Agapyte martyr	xviii
ix	g	Magnus martyr	xix
	A	Lewes byſſhop	xx
xvii	b	Saynt Bernarde	xxi
vi	c	Octaue of the aſſumpcyon	xxii
	d	Faſt.	xxiii
xiiii	e	Barthelmewe apoſtle	xxiiii
iii	f	Lewes kynge	xxv
	g	Saynt Seryne	xxvi
xi	A	Rufe martyr	xxvii
xix	b	Saynt Auſtyn.	xxviii
	c	Decollacyon of Johñ	xxix
viii	d	Felix and Audacte	xxx
	e	Saynt Cuthbert virgyn.	xxxi

September hath. xxx. dayes. the mone. xxix.

xvi	f	Saynt Gyles abbot	i
v	g	Saynt Anthony martyr	ii
			iii
xiii	b	Tranſlacyon of Cuthbert	iiii
ii	c	Bertyne abbot	v
	d	Saynt Eugenius	vi
x	e		vii
	f	Natiuite of our Lady.	viii
xviii	g	Gorgone martyr	ix
vii	A	Syluius byſſhop	x
	b		xi
xv	c	Mercyane byſſhop	xii
iiii	d	Mauricius byſſhop	xiii
	e	Exaltacion of the croſſe	xiiii
xii	f	¶ The ſonne in Libra	xv
i	g	Edyth virgyn	xvi
	A	Lambert byſſhop	xvii
ix	b	Victor and Corone	xviii
	c	Januarius martyr	xix
xvii	d	Saynt Euſtace Faſt.	xx
vi	e	Mathewe apoſtle	xxi
	f	Maurice and his company	xxii
xiiii	g	Tecla virgyn	xxiii
iii	A	Andoche martyr	xxiiii
	b		xxv
xi	c	Cypriane and Juſtine.	xxvi
	d	Coſme and Damians	xxvii
xix	e		xxviii
viii	f	Michael archangell	xxix
	g	Saynt Jerome preeſt	xxx

October hathe. xxxi. dayes: the mone: xxx.

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v	b		ii
xiii	c		iii
ii	d		iiii
	e	Appollinaris martyr	v
x	f	ſaynt Fayth	vi
	g		vii
xviii	A	Pelagy	viii
vii	b		ix
	c	Geron and victor	x
xv	d	Ficaſius byſſhop	xi
iiii	e	ſaynt Wylfryde	xii
	f	Tranſlacion of Edwarde	xiii
xii	g		xiiii
	A	Woulfran byſſhop	xv
	b	¶ The ſonne in Scor.	xvi
ix	c		xvii
	d	Luke euangeliſt.	xviii
xvii	e	Fredeſwyde virgyn	xix
vi	f	Auſtreberte virgyne	xx
	g	xi. thouſande vyrgyns	xxi
xiiii	A	Mary ſalome	xxii
iii	b	Romayne byſſhop	xxiii
	c	Magloire byſſhop	xxiiii
xi	f	Criſpyne and Criſpiane	xxv
	e	Euariſte	xxvi
xix	f	Faſt.	xxvii
viii	g	Symon and Juda	xxviii
	A	Narciſcus byſſhop	xxix
xvi	b	Germayne capua.	xxx
v	c	Quyntyn Faſt.	xxxi

Nouember hath. xxx. dayes. the mone. xxix.

	d	The feaſt of all ſayntes	i
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ii	f	Wenefrede virgyn	iii
	g	Amantius	iiii
x	A	Lete preeſt	v

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	b	Leonarde	vi		A	Depoſi. Oſmunde	iii
	c	Wylfryde archebyſſhop.	vii		b	Barbara virgyne	iiii
vii	d		viii		c	Sabbe abbot	v
	e	Theodore	ix	xviii	d	Concepcyon of our Lady	vi
xv	f	Martyne confeſſoure	x	vii	e	Octaues of Andrewe	vii
iiii	g	Martyne byſſhop	xi		f	Nycolas byſſhop	viii
	A	Paterne martyr	xii	xv	g	Cipriane abbot	ix
xii	b		xiii	iiii	A		x
i	c	Tranſla. of Erkenwalde	xiiii		b	Damaſce	xi
	d	The ſonne in Sagittary.	xv	xii	c	The ſonne in Cancer.	xii
ix	e	Edmunde archebyſſhop	xvi	i	d	Lucye virgyne	xiii
	f	Hew byſſhop	xvii		e		xiiii
xvii	g	Octa. of Martyne	xviii	ix	f	Valery byſſhop	xv
	A	Elyzabeth	xix		g	O ſapientia.	xvi
	b	Edmunde kynge	xx	xvi	A	Lazarus byſſhop	xvii
xiiii	c		xxi	vi	b	Graciane byſſhop	xviii
iii	d	Cecyly vyrgyne	xxii		c		xix
	e		xxiii	xiiii	d	Julyan martyr	xx
xi	f	Cryſogone martyr	xxiiii	iii	e	Thomas apoſtle	xxi
	g	Katheryne vyrgyne	xxv		f	xxx. martyrs	xxii
xix	A		xxvi	xi	g	Victory virgyne	xxiii
viii	b	Agricole	xxvii		A	Faſt.	xxiiii
	c	Ruſt martyr	xxviii	xix	b	Natiuite of our Lorde.	xxv
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	f		i		g	Tranſla. of James	xxx
	g	Liban	ii	xiii	A	Sylueſter	xxxi

The names of all the bokes of the Byble & the content of the chapters of euery boke, with the nombre of the leafe where the bokes begyn.

		Chapters	Leafe
Geneſis,	The fyrſt boke of Moſes	L	fyrſt
Exodus,	The ſeconde boke of Moſes	xl	xxii
Leuiticus	The thyrde boke of Moſes	xxvii	xxxix
Numeri,	The fourth boke of Moſes	xxxvi	lii
Deuterono,	The fyfth boke of Moſes	xxxiiii	lxix
	The bokes of the ſeconde parte.	Chapters	Leafe
Joſua,	The boke of Joſua	xxiiii	ii
Judicum,	The boke of Judges	xxi	xii
Ruth,	The boke of Ruth	iiii	xxii
i. Regum,	The fyrſt boke of the kynges	xxxi	xxiiii
ii. Regum,	The ſeconde boke of the kynges	xxiiii	xxxvii
iii. Regum,	The thyrde boke of the kynges	xxii	xlviii
iiii. Regu.	The fourth boke of the kynges	xxv	lxi
i. Paralip.	The fyrſt of the Cronycles	xxix	lxxiii
ii. Paralip.	The ſeconde of the Cronycles	xxxvi	lxxxv
i. Eſdras,	The fyrſt boke of Eſdras	x	xcix
ii. Eſdras,	The ſeconde boke of Eſdras	xiii	ciii
i. Eſther,	The fyrſt boke of Eſther	x	cix
Job,	The boke of Job	xlii	cxii
	The bokes of the thyrde parte	Chapters	Leafe
Pſalteriū,	The pſalter	cl	ii
Prouerbia.	The prouerbes of Salomon	xxxi	xxviii
Ecclesiaſt.	The boke of the preacher	xii	xxxviii
Cantica Canticorum.	The ballet of ballettes.	viii	xli

Eſaye	The prophecy of Eſaye.	lxvi	xlii
Jeremy	The prophecy of Jeremy.	lii	lxxii
Trent	The lamentacyons of Jeremy.	v	lxxxvi
Ezechiel	The prophecy of Ezechiel.	xlviii	lxxxviii.
Daniel	The prophecy of Daniel.	xii	cviii
Oſeas	The prophecy of Oſeas.	xiiii	cxv
Joel	The prophecy of Joel.	iii	cxviii
Amos	The prophecy of Amos.	ix	cxix
Abdye	The prophecy of Abdye.	i	cxxi
Jonas	The prophecy of Jonas.	iiii	cxxii
Micheas	The prophecy of Micheas.	vii	cxxiii
Nahum	The prophecy of Nahum.	iii	cxxiiii
Abacucke	The prophecy of Abacucke.	iii	cxxv
Sophony	The prophecy of Sophony.	iii	cxxvi
Aggeus	The prophecy of Aggeus.	ii	cxxix
Zacharias	The prophecy of Zachary.	xiiii	cxxx
Malachy	The prophecy of Malachy.	iii	cxxxiii
	The bokes of Hagiographa.	Chapters ☞	Leafe
iii. Eſdras	The thyrde boke of Eſdras.	ix	ii
iiii. Eſdras	The fourth boke of Eſdras.	xvi	viii
Tobias	The boke of Tobias.	xiiii	xix
Judith	The boke of Judith.	xvi	xxiii
ii. Heſter	Certayne chapters of Heſter.	vi	xxviii
Sapiēcia	The boke of wyſdome.	xix	xxix
Eccleſiaſti.	The boke of Jeſus Syrac.	li	xxxvi
Baruch	The prophet Baruch.	vi	liiii
The ſonge	Of the. iii. chyldren in the Oven.	i	lvii
The ſtory	Of Suſanna.	i	lviii
The ſtory	Of Bell.	i	lviii
The prayer of Manaſſes.		i	lix
The fyrſt boke of the Machabees.		xvi	lx
The ſeconde boke of the Machabees.		xv	lxxii

¶ All the bokes of the newe Teſtament are conteyned in tytle therof.

¶ A prologue expreſſynge what is ment by certayne ſygnes and tokens that we haue ſet in the Byble.

FIrſt/where as often tymes ye ſhall fynde a Romayne letter in the texte, it ſygnifieth that ſo moche as is in the Romayne letter doth abounde, and is more in the comon tranſlacyon in Latyn, then is founde eyther in the Hebrue or in the Greke, whiche wordes and ſentences we haue added, not onely to manifeſt the ſame vnto you, but alſo to ſatiſfye and content thoſe, that here before tyme, hath myſſed ſoche ſentences in the Bybles and newe Teſtamentes before ſet forthe. Moreouer, where as ye fynde this ſygne ✠, it betokeneth a diuerſyte and difference of readyng bytwene the Hebrues and the Chaldees in the ſame place, which diuerſités of readyng we were purpoſed to haue ſet forth particulerly vnto you. But for ſo moche as they are very long and tedious, and this volume is very great & houge alredye, we haue therfore at this tyme lefte them out, truſtynge hereafter to ſet them forth in ſome lytell volume by them ſelues.

¶ We haue alſo (as ye maye ſe) added many handes both in the mergent of this volume, & alſo in the texte, vpon the whiche we purpoſed to haue made in the ende of the Byble (in a table by them ſelues) certayne godly annotacions: but for ſo moche as yet there hath not bene ſufficient tyme miniſtred to the kynges moſt honourable counſell, for the ouerſyght and correccyon of the ſayde annotacyons, we wyll therfore omyt them, tyll theyr more conueniente leaſure. Doyng now nomore but beſeke the moſt gentle reader, that whē thou commeſt at ſoche a place where the hande doth ſtande (or any other where, in the Byble) & thou canſt not attayne to the meanynge & true knowledge of that ſentence, then do not raſhly preſume to make any priuate interpretacion therof: but ſubmyt thy ſelfe to the iudgement of thoſe that are godly learned in Chriſt Jeſus. To the whiche Chriſt Jeſu be honour and prayſe for euer. Amen.

¶ The fyrſte Booke of Moſes
called in the hebrue Bereſchith:
and in the latyn Geneſis.

¶ The creacyon of the worlde.

¶ By the worde all thynges be create of God, of mans creacion, rule, and ſuſtenaunce.

CAPITVLO. I.

A IN the begynnynge * God created heuen, and earth. The earth was voyde & emptye/and darkeneſſe was vpon the face of the depe, and the ſpiryte of God moued vpon the face of the waters.

Pſal.cii.d.
Ac.r.d.
[illegible] 12.a.
[illegible].vi.c
[illegible].i.c.xi.a

And God ſayde: Let there be made lyght, and there was lyght made. And god ſaw the lyght, that it was good. And God made a diuiſion bytwene the lyght and darkeneſſe. And God called the lyght, daye, & the darkeneſſe called he, nyght. And the euenynge and the mornyng was made one daye. And God ſayd: Let there be a firmament in the myddes of the waters, and let it make a diuiſion bytwene waters and waters. And god made the firmament, and ſet a diuiſyon bytwene waters, whiche were vnder the firmament and bytwene the waters that were aboue the firmament. And it was ſo done. And god called the firmament, Heuen. The euenyng alſo and the mornyng was made the ſecond day.

uer.8.b
ob.xxvi.c

And god ſayd: * Let the waters vnder heuen be gathered togyther in to one place, that the drye lande maye be ſene. And ſo it came to paſſe. And god called the drye lande earth: and the gatherynge togyther of waters called he the ſees. And god ſaw that it was good

B And god ſayd: Let the earth brynge forth grene herbe/which may engendre ſeede: and fruytful tree, yeldyng fruyte after his kynd, whoſe ſeede may be in it ſelfe vpon the earth. And ſo it was done. And the earth brought forth grene herbe, makynge ſeede, after his kynde, & the tree yeldyng fruyte whoſe ſeede was in it ſelfe after his kynd. And God ſawe that it was good. The euenyng, alſo and the mornyng was made the thyrde day. And god ſayd: * let there be made lyghtes in the firmament of heuen, & let them make a dyfference bytwene the day & the night, & let them be for ſygnes, & for appoynted ſeaſons, dayes, and yeres. And let them be for lyghtes in the firmament of heuen, that they maye gyue lyght vpon the earth. And ſo it was done. And god made * two great lyghtes: A greater lyght to rule the day, & a leſſe lyght to rule the nyght. (And he made) ſterres alſo. And God ſet them in the firmament of heuen, that they myght gyue lyght vpon the earth, and that they myght rule the daye & the nyght, and to make a difference bytwene the lyght and the darkeneſſe. And God ſawe that it was good. The euenynge alſo/and the mornynge was made the fourth daye.

ſal.136.a
.Eſd.6.d
[illegible].xxxi.f

C And God ſayde: * Let the waters brynge forth mouynge creature that hath lyfe, and foule that maye flee vpõ the earth in the face of the firmament of heuen. And god created great whales, and euery lyuynge & mouyng creature, which the waters brought forth after theyr kynde, and euery fethered foule after theyr kynde. And God ſawe that it was good. And god bleſſed them, ſayeng. Growe and increaſe and fyll the waters of the See, and let fethered foules be multiplyed in the earth. The euenyng alſo and the mornynge was made the fyfth day. And God ſayd: Let the earth brynge forth lyuynge creature after his kynde, catell worme, & beaſte of the earth after his kynde, and ſo it came to paſſe. And God made the beaſt of the earthe after his kynde, and catel after theyr kynde, and euery thynge that crepeth vpon the earth after his kynde. And god ſawe that it was good.

4.Eſd.6.d

D And god ſayde: Let vs make man in our ymage after our lykenes, and let them haue rule ouer the fyſſhe of the See, & ouer foule of the ayre, and ouer catell, & ouer the earth, & ouer al thyng, that crepeth vpon the earth. And ſo god created man in his owne ymage, in the ymage of God created he hym: male, and female created he them. And god bleſſed them, and God ſayde vnto them: Growe and increace, and replenyſſhe the earth, and ſubdue it/and haue dominyon ouer the fyſſhe of the See, and ouer foule of the ayre, and ouer euery lyuynge thyng that moueth vpon the earth. And God ſayde: Beholde, I haue gyuen you euery herbe bearyng ſeede, which is in the vpper face of al the earth: and euery tree in the whiche is fruyte of tree/and that beareth ſeed, that they may be meat for you. And vnto euery beaſt of the earth, & to euery byrde of the ayre, and to euery ſuche thynge as crepeth vpõ the earth (wherin is a lyuyng ſoule) I haue gyuen all greneſſe of herbe for meate. And ſo it was done. And * God ſawe euery thyng that he had made, & beholde: it was exceadynge good. The euenynge alſo, and the mornynge was made the ſyxte daye.

Sapi.ii.d.
Eccle.17.a
Mat.xix.b
Mar.x.a
Sapi.ii.a
pſal.18.b

Eccl.39.a
Mar.vii.d
1.Timo.4.a

¶ The halowynge of the Sabboth, the Chapitre afore expreſſed. The foure heades of paradiſe: The ſettynge of man in paradiſe: The tree of knowledge forbydden. The creacion of Eue: The inſtitucion of matiage.

CAPI. II.

A The heuen alſo and the earth were fynyſſhed, and all the hooſt of them. And in the ſeuenth daye god ended his worke, which he had made. ✠ And in the ſeuenth day he reſted from all his worke whiche he had made. And God bleſſed the ſeuenth day, and ſanctified it, bycauſe that in it he had reſted from all his worke, whiche God created to make. These are the generacions of the heuens and of the earth when they were created in the daye when the Lorde God made the earth, and the heuens, and euery plant of the felde, before it was in the earth, and euery herbe of the feld, before it grew. For the lorde god had not cauſed it to rayne vpō the earth, neyther was there a man to tyll the ground. And there went vp a myſt from the erth, and watred the hoole face of the grounde.

Exod.xx.b
Hebre.iiii.b

The Lorde God alſo ✠ ſhope man, euen duſt of the grounde, & brethed in to his noſethrylls the breth of lyfe, & Adam was made a lyuyng ſoule. Moreouer the lorde god planted a garden in Eden from the eaſt and there he put man, whome he had made. Alſo out of the grounde made the Lorde God to growe, euery tree that was pleaſaunt to the ſyght, & cōmodious for meate. And the ✠ tree of lyfe, and the tree of knowledge of good & of euyl, was in the myddes of the garden.

Prouer.iii.c.
Apoc.ii.b

And out of Eden there went forth a ryuer to water the garden. And from thence it was deuyded, & became in to foure heades. The name of one is ✠ Piſon. The ſame is it that cōpaſſeth the hole lande of Hauilah, where is golde. And the golde of that lande is good. There is alſo Bdellium, and the ſtoone Onichinus. The name of the ſeconde ryuer, is Gihon, the ſame is it that cōpaſſeth the hole lande of Ethiopia. The name of the thyrde ryuer is Hydekel, and it goeth towarde the eaſt ſyde of Aſſyria. And the fourth ryuer is

Eccl.24.c.

C Euphrates. And ſo the lord god toke Adam, and put hym in to the garden of Eden, that he myght dreſſe and kepe it. And the Lorde God commaunded Adam, ſayenge: Eatynge, thou ſhalte eate of euery tree of the garden. But of the tree of knowledge of good & euyl, thou ſhalt not eate of it. For in what day ſoeuer thou eateſt thereof, thou ſhalte dye the deeth. And agayne, the Lorde God ſayde. It is not good that Adam ſhulde be alone, I wyll make hym an helpe / whiche maye be preſent with hym. And ſo out of the grounde ſhope the Lorde god euery beaſt of the felde, and euery foule of the ayre, and brought it vnto the man: that he myght ſe, how he wold call it. For lykewyſe as man hym ſelfe named euery lyuynge thynge, euen ſo was the name therof. Man hym ſelfe therfore named

D the names vnto all catell, and foule of the ayre, and to euery beaſt of the felde: And for man founde he not an helpe, that myght be preſent with hym. The Lorde God alſo cauſed a ſlomber to fall vpon Adam, & he ſlepte. And he toke one of his rybbes, and cloſed vp the fleſhe in ſteade therof. And the ryb which the Lorde God had taken from man / ✠ made he a woman, and brought her vnto the man. And the man ſayde. This is nowe boone of my bones / and fleſhe of my fleſhe, ſhe ſhall be called woman, bycauſe ſhe was taken out of man. For this cauſe ſhall a man leaue his father, and his mother, and ſhall be ioyned with his wyfe / and they ✠ ſhall become one fleſhe. And they were bothe naked, the man I ſay / and his wyfe, and were not aſhamed.

Eccl.xvii.
i.Cor.xi.

Mat.xix.
Mark.x.
Ephe.v.
i.Cor.vi.

¶ The ſerpent deceyueth the woman. The ſerpent is curſed: the punyſhment of the man and woman. Adam dryuen out of Paradiſe. Chryſte oure ſauyoure is promyſed.

CAPI III.

A But the ſerpent was ſotyller then all the beaſtes of the felde, whiche the Lorde God made. And he ſayde vnto the woman: yea, hath God ſayde, ye ſhall not eate of euery tree of the garden? And the woman ſayde vnto the ſerpent: we eate of the fruyte of the tree of the garden, but as for the fruyte of the tree which is in the myddes of the garden, God hath ſayd, ye ſhal not eate of it, neyther ſhall ye touche it, leſt haply ye dye. And ✠ the ſerpent ſayde vnto the woman: ye ſhal not dye the deeth, but God doth knowe, that the ſame daye that ye eate therof, youre eyes ſhall be opened / and ye ſhall be euen as Goddes, knowynge good and euyll. And ſo

ii.Cor.xi.

B the ✠ woman (ſeynge that the ſame tree was good to eate / and delectable to the eyes / and that the ſame tree was pleaſant to get wyſdome) toke of the fruyte therof, and dyd eate, and gaue vnto her huſband beyng with her / whiche dyd eate alſo. And the eyes of them bothe were opened, and they knewe that they were naked / and they ſowed fygge leaues togyther / and made them ſelues aprons.

Eccle.

And they herde the voyce of the Lorde God walkynge in the garden in the coole of the daye. And Adam and his wyfe hyd them ſelues from the face of the Lorde God, among the trees of the garden. And the lorde

God called Adam and ſayd unto hym, where arte thou? Whiche ſayd. I herde thy voyce in the garden, and was afrayde, bycauſe I was naked, and hyd my ſelfe. And he ſayde. Who tolde the, that thou waſt naked? Haſt thou not eaten of the ſame tree, of whiche I commaũded the, that thou ſhuldeſt not eate of it? And Adam ſayde. The woman, whome thou gaueſt to be with me, ſhe gaue me of the tree, and I dyd eate. And the lorde god ſayd to the

C womã: why haſt thou done this? And the woman ſayd: Yonder ſerpent begyled me, and I dyd eate. And the lorde god ſayd unto the ſerpent, bycauſe thou haſt done this, thou arte curſed aboue al cattel, and aboue euery beaſt of the felde. Upon thy belly ſhalte thou goo, and duſt ſhalte thou eate all the dayes of thy lyfe. I wyll alſo put enmytye bytwene the, and the woman, bytwene thy ſeed & her ſeede.

Collo. ii. c. * The ſame ſhall treade downe thy heade, & thou ſhalte treade vpon his hele. But unto the womã he ſayd. Multiplyeng I wyl multiplie thy ſorowe and thy conceyuyng. In ſorowe ſhalte thou brynge forth chyldren, and thy luſt ſhal perteyne to thy huſbande, and he ſhall haue the rule of the.

Unto Adam he ſayde. Bycauſe thou haſt herkened unto the voyce of thy wyfe, & haſte eaten of the tree (of which I cõmaunded the, ſayenge. Thou ſhalte not eate of it) curſed is the ground for thy ſake. In ſorow ſhalt thou eate of it all the dayes of thy lyfe. Thorne alſo and thyſtle ſhall it cauſe to growe unto the, and thou ſhalt eate the herbe of the felde.

In the ſweate of thy face ſhalte thou eate breade, tyll thou be turned agayne in to the grounde, for out of it was thou taken, in as moche as thou * arte duſt, & in to duſt ſhalte thou be turned agayne. Job. 34. And Adam called his wyues name Eua, bycauſe ſhe was the mother of all lyuyng. Unto the ſame Adam alſo

D and to his wyfe dyd the Lorde God make letherne garmentes, and clothed them. And the Lorde God ſayd. Beholde, yonder man hath ben euen as one of vs, that he myght knowe good and euyll. And nowe leſt haply he put forth his hande, and take alſo of the tree of lyfe, and eate, and lyue for euer.

And the Lorde God ſent hym forth from the garden of Eden, to dreſſe the ground that he was taken out of. And ſo he droue out man, and at the Eaſt ſyde of the garden of Eden, he ſet Cherubim, and the glyſterynge flambe of a ſhakyng ſwerde, to kepe the way of the tree of lyfe.

⁂

¶ Cain kylleth his ryghtuous brother Abel. Cain diſpayreth. The generation of Enoch, Mathuſaell, Tuball, Lamech, Seth, Enos.

CAPI. IIII.

A Adam knewe Eua his wyfe. Who conceyuynge, bare Cain, ſayenge. I haue gotten a man of the Lorde. And ſhe procedynge forth, brought forth his brother Abel, and Abell was a ſhepherde. But Cain was a tyller of the grounde. And in proceſſe of dayes it came to paſſe, that Cain brought of the frupte of the grounde an oblacyon unto the Lorde. Abell alſo brought of the fyrſtlynges of the ſhepe, and of the fat therof. And the Lorde had reſpecte unto * Abell, and to his oblacyõ. Job. 34. But unto Cain / and to his offerynge he had no reſpect. For the which cauſe Cain was exceadynge wrothe, and his countenaunce abated. And the Lorde ſayde unto Cain, why arte thou wrothe, and why is thy countenaunce abated? Yf thou do well, ſhall there not be a promocyon. And yf thou doeſt not well, lyeth not thy ſyn in the dores? Unto the alſo perteyneth the luſt therof, and thou ſhalt haue dominyõ ouer it. And Cain ſpake unto Abell his brother. (let vs go forth)

B And it fortuned * when they were in the felde, Cain roſe vp agaynſt Abel his brother and ſlue hym. Sapi. x. a. 1. Johñ. 3. a. Hebre. xi. c. Mat. 23. d. Iud. i. b. And the lorde ſayd unto Cain, Where is Abell thy brother? Whiche ſayde. I wote not. Am I my brothers keper? And he ſayd. What haſt thou done? The voyce of thy brothers blood cryeth unto me out of the grounde. And nowe arte thou curſed vpon the earth, whiche hath opened her mouth, to receyue thy brothers bloode from thy hande. If thou tyl the grounde, ſhe ſhal not procede to yelde unto the her ſtrength. Fugitiue, and a vagabounde ſhalte thou be in the earth. And Cain ſayde unto the Lorde. My * iniquite is more, then that it may be forgyuen. Job. xv. a. Beholde, thou haſt caſt me out this day from the vpper face of the earth, and from thy face ſhall I be hyd. Fugitiue alſo and a vagabounde ſhall I be in the earth.

And it ſhall come to paſſe, euery one that fyndeth me, ſhal ſlee me. And the Lorde ſayd unto hym, (it ſhall not be ſo) Yea, but who ſo euer ſleeth Cain, it ſhall be auenged ſeuen

C folde. And the Lorde ſet a marke vpon Cain leſt any man fyndyng hym, ſhulde kyll hym.

And Cain wente out from the face of the Lorde, and dwelte in the lande Nod, Eaſtwarde from Eden.

Cain alſo knewe his wyfe, whiche conceyued and bare Enoch, and buyldyng a cytie, he called the name of the ſame cytie after the name of his ſonne Enoch. Unto the ſame

Enoch was borne Irad. Irad begat Me-
huiaell, and Mehuiaell begat Methuſchael.
Methuſchaell begat Lamech. And Lamech
toke vnto hym two wyues. The name of the
one, Ada, & the name of the other Zylla. And
Ada begat Iaball, whiche was the father of
ſuche as dwell in tentes/and of ſuch as haue
catel. His brothers name was Iuball, which
was the father of all that handle harpe, and
organe. And Zylla alſo begat Thuball Cain,
whiche wrought connyngly euery crafte of
braſſe & of yron. The ſiſter of Thubal Cain,
was Naema. And Lamech ſayd vnto his wy
ues Ada, and Zylla: Heare my voyce ye wy-
D ues of Lamech herken vnto my ſpeche: Yf I
haue ſleyne a man to the woundynge of my
ſelfe, and a yonge man to myne owne puniſh
ment. Yf Cain ſhall be auenged ſeuenfolde,
truely Lamech ſeuentye tymes, and ſeuen ty
mes. Adam knewe his wyfe agayne, and ſhe
bare a ſonne, and called his name Seth. For
God (ſayde ſhe) hath appoynted me another
ſeed in ſteade of Abell, whome Cain ſlewe.
And vnto the ſame Seth alſo there was
borne a ſonne, and he called his name Enos.
Then began they to make inuocacyon in the
name of the Lorde.

¶ The Genealogy of Adam, and of other Fathers vnto Noe.

CAPI. V.

A This is the boke of the generacions of
Adam. In the daye that God created
man, in the lykeneſſe of God made he
hym. Male, and female created he them, and
bleſſed them, and called theyr name Adam in
the daye of theyr creacion.
And Adam lyued an hundred, and thyrtye
yeares, and begat (a ſonne) in his owne lyke-
neſſe after his ymage, and called his name
Seth. All the dayes of Adam (after he had
1.Para.1.a begotten * Seth) were eyght hundred yea-
res, and he begat ſonnes & doughters. And
al the dayes that Adam lyued, were nyne hũ-
dred and thyrty yeares, and he dyed.
Seth lyued an hundred and fyue yeares,
and begat Enos. And Seth lyued (after he
begat Enos) eyght hundred yeares, and ſe-
uen yeares, and begat ſonnes and dough-
ters. And all the dayes of Seth were, nyne
hundred, and twelue yeares. And he dyed.
Enos lyued nyntye yeres, and begat Kenan.
B And Enos lyued (after he begat Kenan)
eyght hundred, and fyftene yeres, and be-
gat ſonnes & doughters. And all the dayes
of Enos were nyne hundred, and fyue yeres.
And he dyed. Kenan lyued ſeuentye yeares,
and begat Mahelael. And kenan lyued
(after he begat Mahelael) eyght hundred
yeares, and fortye yeares, and begat ſonnes
and doughters. And all the dayes of Kenan
were nyne hundred yeares, and ten yeares/
and he dyed. Mahelael lyued ſyxtye yeares,
& fyue yeres, and begat Iared. And agayne,
Mahelael lyued (after he begat Iared) eyght
hundred and thyrtye yeres, and begat ſonnes
and doughters. And all the dayes of Mahe-
lael were eyght hundred nynetye, and fyue
yeres. And he dyed. Iared lyued an hundred/
and ſixtie, and two yeares, & begat Enoch.
And Iared lyued (after he begat Enoch)
eyght hundred yeres, and begat ſonnes and
doughters. And all the dayes of Iared were
nyne hundred, and ſextye and two yeres. And
he dyed. Enoch lyued ſextye and fyue yeres, C
& begat Methuſelah. And Enoch * walked
with God after he begat Methuſelah, thre
hundred yeres, and begat ſonnes and dough
ters. And all the dayes of Enoch were thre
hundred ſextye, and fyue yeres. And Enoch
* walked with god, & he (was no more ſene).
for god toke hym away. Methuſelah alſo ly-
ued an hundred yeares, and eyghtye & ſeuen
yeres, and begat Lamech. And agayne Me-
thuſelah lyued (after he begat Lamech,) ſe-
uen hundred yeres, and eyghtye, & two yeres,
and begat ſonnes, and doughters. And all
the dayes of Methuſelah were nye hundred
yeres and ſextye, and nyne yeres, & he dyed.
Lamech lyued an hundred yeres & eyghtye
and two yeres, & begat a ſon, and called his D
nyme Noah, ſayeng. This ſame ſhal cõforte
vs from our worke and frõ the ſorowe of our
handes, from the earth, whiche God curſed.
And Lamech lyued (after he begat Noah)
fyue hundred yeres & nynety and fyue yeres,
and begat ſonnes and doughters. And All
the dayes of Lamech were ſeuen hundred
yeres/& ſeuentye, and ſeuen yeres, & he dyed.
Noah was fyue hundred yere olde. And
Noah begat Sem/Ham, and Iapheth.

¶ The cauſe of the floode: The malice of mans harte: God warneth Noe of the commynge of the floode: The preparynge of the Arke

CAPI. VI.

And it came to paſſe, that man began A
to be multiplyed in the vpper face of
the earth, & there were doughters borne
vnto them. The ſonnes of god alſo ſawe the
doughters of men that they were fayre, and
they toke them wyues of al that they had cho
ſen. And the Lorde ſayde: My ſpiryte ſhall
not all waye, ſtryue in man bycauſe that he
is fleſſhe, & his dayes ſhalbe * an hundred, & 1.Pete.
twentye yeares. But there were gyauntes in
the

the earth in thoſe dayes, yea ⁊ after that the ſonnes of God came vnto the doughters of men, ⁊ they had gendred vnto them: the ſame became myghtye men of the worlde, and men of renowne. But god ſawe that the malice of man was great in the earth/ ⁊ al the ymagynacyon of the thoughtes of his * herte was onely euyll euery daye. ene viii.d i.Ma.xv.c And it repented the Lorde, that he had made man in the earth, ⁊ he was touched with ſorow in his herte. And the Lorde ſayde: I wyll (from the vpper face of the earthe) deſtroye man, whome I haue created bothe man, catell/ worme/ and foule of the ayre, for it repenteth me that I haue made them. But Noah founde grace in the B eyes of the lorde. These are the generacions of Noah. Eccl.44.b enesi.v.c * Noah was a iuſt and a perfecte man in his generacions/ and * walked with God. Noah begat thre ſonnes: Sem, Ham, ⁊ Iapheth. The earth alſo was corrupte before god, and the ſame earth was fylled with crueltye. And god loked vpon the earth/ and beholde, it was corrupt. For all fleſſhe had corrupte his way vpon earth.

And God ſayde vnto Noah: The ende of all fleſſhe is come before me/ for the earth is fylled with crueltye frõ the face of them. And beholde, I wyl deſtroye them with the earth: Make the an Arke of pyne trees. Habitacyons ſhalte thou make in the Arke, and ſhalte pytch it within and without with pytch. And of this faſſiõ ſhalt thou make it. The length C of the Arke ſhalbe thre hũdred cubites. The bredth of it, fyftye cubites, and the heyght of it thyrtye cubites. A wyndowe ſhalte thou make in the Arke, and in a cubite ſhalt thou fynyſſhe it aboue, but the doore of the Arke ſhalt thou ſet in the ſyde therof. With iii. loftes one aboue another ſhalt ꝧ make it. And beholde, I, euen I, do brynge a floud of waters vpon the earth, that I may deſtroy al fleſſhe wherin is the breth of lyfe vnder heuen: And euery thing that is in the erth, ſhal dye. With ene.ix.b en.xvii.a the alſo wyll I make my * couenaũt, ⁊ thou ſhalt come in to the Arke, thou, ⁊ thy ſonnes, thy wyfe, ⁊ thy ſonnes wyues wt the. And of D euery lyuynge thyng, ⁊ of all fleſſhe, a payre of euery one ſhalt ꝧ brynge in to the Arke, to kepe them alyue with the. They ſhalbe male, ⁊ female. Of fethred foules alſo after theyr kynde, and of catel after their kynde, of euery worme of the erth after his kynd, two of euery one ſhall come vnto the, that thou mayſt kepe them alyue. And take thou with the of all meate that is eaten, and thou ſhalte laye it vp with the, that it maye be meate for the, and them. Noah therfore dyd accordynge vnto all that God cõmmaunded hym/ euen ſo dyd he.

¶ The entraunce of Noe, and of them that were with hym in to the Arke. The ſprynges of the floude, wherthrow all thynges dyd peryſſhe.

CAPI. VII.

AND the Lorde ſayd vnto Noah: Come A thou and all thy houſe in to the Arke, for the haue I ſene * ryghteous before ii.peter.ii.b Eccli.44.d me in this generacyon. Of euery * cleane beaſt thou ſhalte take with the ſeuen ⁊ ſeuen. The male ⁊ his female. But of vnclene catel two, the male, ⁊ his female. Of foules alſo of the ayre/ ſeuen ⁊ ſeuen, the male and the female, to kepe ſeed alyue vpõ the face of al the hoole earth. For yet after ſeuen dayes I wyl rayne vpon the earth fortye dayes, ⁊ fortye nyghtes. And al ſubſtaũce that I haue made wyll I deſtroye from the vpper face of the earth. Noah therfore dyd accordyng vnto all B that God cõmaunded hym. And Noah was ſixe hundred yeares, ⁊ the * floude of waters Mat.24.d Luke.xvii.c was vpon the erth. And Noah came (and his ſonnes, ⁊ his wyfe, ⁊ his ſonnes wyues with hym) vnto the Arke, bicauſe of the waters of the floude. Of cleane catell, ⁊ of vncleane catell, ⁊ of flyeng foules, and of euery ſuche as crepeth vpon the earth, there came two, and two vnto Noah into the Arke, the male ⁊ the female, as God had commaunded Noah. It fortuned alſo after ſeuen dayes, ⁊ the waters of the floud were vpon the earth. In the ſixe hundred yeare of Noes lyfe, in the ſecond moneth, the ſeuenth daye of the moneth. In the ſame day were all the foũtaynes of the great depe broken vp, and the wyndowes of heuen were opened. And the rayne was vpon the C earth fortye dayes, and fortye nyghtes. In the ſelfe ſame day entred Noah, Sem, Ham and Iapheth the ſonnes of Noah, ⁊ Noahs wyfe, ⁊ the thre wyues of his ſonnes wt them in to the Arke: They ⁊ euery beaſt after his kynde/ ⁊ all catell after theyr kynde, yea and euery worme that crepeth vpon the earth after his kynde/ ⁊ euery byrde after his kynde/ and euery flienge and fethred foule.

And they came vnto Noah in to the Arke two, and two, of al fleſſhe wherin is the breth of lyfe. And they entrynge in, came male, and female of all fleſſhe, as God had cõmaũded hym. And the Lorde ſhut hym in rounde aboute. And the * floude came fortye dayes Sapi.x.a vpon the earth, ⁊ the waters were increaced, and bare vp the Arke, whiche was lyfte vp aboue the earth. The waters alſo preuayled, and were increaſed exceadyngly vpõ the erth, ⁊ the Arke floted on the vpper face of the waters. And the waters preuayled exceadyngly tongues, countrees, and in theyr nacions.

Unto Sem alſo the father of all the chyldren of Eber (and elder brother of Japheth) there were chyldren borne. The chyldren of Sem: Elam and Aſſur, Arphachſad/ ⁊ Lud, D ⁊ Aram. The chyldren of Aram: Hus, ⁊ Hull, i.Para.i.d Gether, ⁊ Mas. * Arphachſad begat Selah, ⁊ Selah begat Eber. Unto Eber alſo were borne two ſonnes: The name of the one was Peleg, for in his dayes was the earth deuyded. And his brothers name was Jaketan. Jaketan begat Almodad, and Saleph, Hazermaueth, and Jerah, and Hodoran, and Uzall/ and Dickla/ Obal alſo/ and Abimael and Scheba, and Ophir, and Hauila, and Jobab. All theſe were the chyldren of Jaketan. And theyr dwellynge was from Meſa, as thou goeſt vnto Sephar a mounteyne of the eaſt. Theſe are the chyldre of Sem after theyr kynreds, and tongues in theyr landes, and nacions. And ſo theſe are the kynreddes of chyldre of Noah/ after theyr generacions in theyr peoples, and of theſe were the nacyons deuided in the earth after the floude.

¶ The buyldynge of Babell. The confuſyon of tongues. The generacion of Sem the ſon of Noe, vntyl Abram, which goeth with Lot vnto Haran.

CAPI. XI.

A ALL the hole earth was of one language, and lyke ſpeche. And it happened when they went forth frõ the eaſt, they found a playne in the lande of Sinhar, and there they abode. And they ſayde euery one to his neyghbour: Come/ let vs prepare bryck, and burne them in the fyre. And they had brycke for ſtone, ⁊ ſlyme had they in ſtead of morter. And they ſayd. Go to, let vs buylde vs a citie and a tower, whoſe toppe maye reache vnto heuen/ ⁊ let vs make vs a name, leeſt haply we be ſcatred abrode in to the vpper face of the hoole earth. But the Lorde came downe, to ſe the citye, and tower whiche the chyldren of men buylded.

And the Lorde ſayde: Beholde, the people is one, and they haue al one language, and this they bygyn to do, neyther wyll it be reſtrayned from them, whatſoeuer they haue ymagyned to do. Come on, let vs go downe, and B confounde there theyr language, that euery one perceyue not his neyghbours ſpeche.

And ſo the Lorde ſcatred them frõ that place in to the vpper face of all the earth. And they lefte of to buyld the citye. And therfore is the name of it called * Babel, bycauſe the Lorde Geneſi.x.b dyd there confounde the language of all the Confuſyon. earth. And from thence dyd the Lorde ſcater them abrode vpon the face of all the earth.

Theſe are the generacions of Sem: Sem was an hũdred yere old, ⁊ begat Arphachſad two yeare after the floude. And Sem lyued (after he begat Arphachſad) fyue hundred yeares, and begat ſonnes, and doughters.

Arphachſad lyued fyue and thyrtye yeres And begat Selah. And Arphachſad lyued (after he begat Selah) foure hundred, and thre yeares/ and begat ſonnes, and doughters. Selah lyued thyrtye yeares/ and begat Eber. And Selah lyued (after he begat Eber) foure hundred and thre yeares, and begat ſonnes and doughters.

C • Eber lyued foure and thyrtye yeares, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundred/ and thyrtye yeres and begat ſonnes, and doughters.

Peleg lyued thyrtye yeares, and begat Reu. And Peleg lyued (after he begat Reu) two hundred and nyne yeres, ⁊ begat ſonnes and doughters.

Reu lyued two and thirtye yeares, and begat Serug. And Reu lyued (after he begat Serug) two hundred and ſeuen yeares, and begat ſonnes and doughters.

Serug lyued thyrtye yeares, and begat Nahor. And Serug lyued (after he begat Nahor) two hundred yeares, and begat ſonnes and doughters.

D And Nahor lyued nyne ⁊ twentye yeares and begat Terah. And Nahor lyued (after he begat Terah) an hundred and nynetene yeares/ and begat ſonnes and douhhters.

Terah lyued ſeuentene yeares/ and begat Abram, Nahor/ and Haran.

Theſe are the generacions of * Terah: i.Para.i. Terah begat Abram, Nahor, ⁊ Harã. Haran Joſue.24.a begat Lot. And Haran dyed in the preſẽce of Terah his father/ in the land of his natiuyte euen in Ur of the Caldees. Abram/ and Nahor toke them wyues. The name of Abrams wyfe was Sarai, and the name of Nahors wyfe was Milca, the doughter of Haran the father of Milca/ ⁊ the father of Jiſca. But * Sarai was baren, and had no chylde. Hebre.xi.

And Terah toke Abram * his ſonne, and Joſue.24.a Lot the ſonne of Haran, his ſonnes ſon/ and ii.Eſd.ix.a Sara his doughter in lawe, his ſon Abrams wyfe. And they departed togyther from Ur of the Caldees, that they myght go into the lande of Chanaan/ and they came vnto Charan, and dwelte there. And the dayes of Terah were two hundred, and fyue yeares/ and Terah dyed in Charan.

¶ Abram is bleſſed of God, ⁊ goeth with Lot vnto the lande of Canaan, whiche God promyſed to gyue vnto hym and his ſede. Abram goeth into Egypt, and cauſeth Sarai his wyfe to call her ſelfe his ſyſter, for whom Pharao is plaged.

CAPI. XII.

A
ctes. vii.a
Hebru. xi.c

And the Lorde ſayd vnto Abram: * Get the out of thy countrey, and out of thy nacyon, and frome thy fathers houſe, vnto a lande that I wyll ſhewe the.

Gene. xviii.c.
and. xxii c.
Gala.iii.b.

And I wyll make of the a great people, and wyll * bleſſe the, and make thy name great, that thou mayſte be a bleſſynge. I wyll alſo bleſſe them that bleſſe the, and curſe ſuche as curſeth the/and in the ſhall all the kynreddes of the earth be bleſſed.

And ſo Abram departed euen as the lorde ſpake vnto hym/and Lot wente with hym.

B

Gene. xii.a
and xiiii.c

And Abram was ſeuentye and fyue yeres olde/when he departed out of Charan. And Abram toke Sarai his wyfe and Lot his brothers ſonne/and all theyr * ſubſtaunce that they had in poſſeſſyon/and the ſoules that they had begotten in Charan. And they departed/that they myght come in to the lande of Canaan, & in to the lande of Canaan they came. Abram paſſed thorowe the lande vnto the place of Sichem, & vnto the playn of Moreh. And the Cananite was then in the lande.

Gene.xv.d
Exo.d.xviii b
Deut.34.b

And the Lorde appearyng vnto Abram/ſayd. Unto thy * ſeed wyll I gyue this land. And there buylded he an aulter vnto the lorde/euen where he had appered vnto hym.

C

And remouyng thence vnto a mountayne that was eaſtwarde from Bethel, he pytched his tente, hauynge Bethell on the weſt ſyde, and Hai on the Eaſt. And he buyldynge an aulter vnto the Lorde, dyd call on the name of the Lorde. And Abram wente forth goyng and departynge towarde the South.

But there was a derth in that lande, and therfore wente Abram downe in to Egypte, that he myght ſoiourne there, for there was a ſore derthe in the lande. And it happened when he was come nere to entre in to Egypt he ſayde vnto Sarai his wyfe. Beholde, I knowe, that thou arte a fayre woman to loke vpon. Therfore ſhall it come to paſſe that when the Egyptyans ſe the, they ſhall ſaye. She is his wyfe. And they ſhall kyll me, but they ſhall ſaue the alyue. Saye (I pray the) that * thou arte my ſyſter, that I may fare well for thy ſake, and that my ſoule may lyue thorowe thyne occaſyon.

Gene. xx. a

D

And ſo it happened, when Abram was come in to Egypte, the Egyptians behelde the womā, for ſhe was very fayre. The prynces alſo of Pharao ſawe her, and commended her before Pharao, and the womā was taken in to Pharaos houſe. And he entreated Abrā well for her ſake, and he had ſhepe and oxen, and he aſſes, men ſeruauntes, and mayde ſeruauntes, ſhe aſſes and camels.

And the Lorde ſmote Pharao and his houſe with great plages bycauſe of Sarai Abrams wyfe. And Pharao callyng Abram ſayde: Why haſt thou done this vnto me? Why dyddeſt thou not tell me, that ſhe was thy wyfe? Why ſaydeſt thou, ſhe is my ſyſter and I toke her to my wyfe? Nowe therfore beholde there is thy wyfe, take her, and goo thy waye. And Pharao gaue the men commaundement concernynge hym, and they conuayed hym forthe, and his wyfe, and all that he had.

¶ Abram and Lot departe out of Egypte. And Abram deuydeth his land, and cattell with Lot his brothers ſonne. Agayne here is promyſed vnto Abram the lande of Canaan.

CAPI. XIII

A
Gene. xii.b

And ſo Abrā gat hym vp out of Egipte, he and his wyfe, and * all that he had, and Lot with hym, towarde the ſouth. And Abram was very ryche, in cattell, in ſyluer, and golde. And he wente forthe on his iourney from the Southe towarde Bethell, vnto the place where his tente had ben at the begynnyng, bytwene Bethel and Hai. Euen vnto the place of the * aulter whiche he had made there at the fyrſt, and there Abram called on the name of the Lorde.

Gene. xii.c.

Gene. 36.a
B

Lot alſo whiche wente with Abram had ſhepe, cattell, and tentes, and the lande was not able to receyue them, that they myghte dwell togyther, for the * ſubſtaunce of theyr ryches was great, and they coulde not dwell togyther. And there fell a ſtryfe bytwene the heerdmen of Abrams cattel, & the heerdmen of Lots cattell. More ouer the * Cananites and the Phereſytes dwelled at that tyme in the lande. Then ſayde Abram vnto Lot. Let there be no ſtryfe (I praye the) bytwene the and me, and * bytwene my heerdmen and thyne, for we be brethren. Is not al the * hole lande before the. Departe I pray the fro me. If thou wylte take the lefte hande, I wyll go to the ryght. And yf thou departe to the right hande, I wyll go to the lefte. And ſo Lot lyftynge vp his eyes, behelde all the countrey of Jordane, whiche was a plenteous countrey of water euery where, before the Lorde deſtroyed Sodome and gomorra, euen as the garden of the lorde, lyke the lande of Egypte as thou comeſt vnto Zoar.

Gene. xii.b

Eccle. xx.a
Hebre. xi.a.

C

Then Lot choſe all the playne countrey of Jordane, & toke his iourney from the eaſt. And ſo departed the one brother from the other. Abrā dwelled in the lande of Canaan, and Lot abode in the cyties of the playne, & tented vntyll Sodome. But * the men of Sodome

Gene. xviii.

Sodome were wycked, and exceadynge ſynners before the Lorde.

And the Lorde ſayde vnto Abram, after that Lot was departed from hym. Lyfte vp thyne eyes nowe, & loke from the place where thou arte, northwarde, ſouthwarde, eaſtwarde and weſtwarde, for al * the lande which thou ſeeſt wyll I gyue vnto the and to thy ſeed for euer. And I wyll make thy ſeede, as the duſt of the earth, ſo that yf a man can nombre the duſt of the earth, thy ſeed alſo ſhall be nombred. Aryſe and walke aboute in the lande, after the length of it, and after the bredth therof, for I wyll gyue it vnto the. And Abram remouynge his tent, came and dwelled in the valeyes of Mamre, namely in Ebron, and buylded there an aulter to the Lorde.

Gene. xii. b
[illegible] .b. & xxvi. a
Actes. vii. a

¶ Lot is taken pryſoner: The victory of Abram of the Sodomites. Lot is delyuered by Abram. Melchiſedech offereth gyftes vnto Abram. Abram payeth tythes to Melchiſedech.

CAPI. XIIII.

A AND it chaunſed in the dayes of Amraphell kyng of Synhar, Aryoch kyng of Ellaſar, Kedorlaomor kyng of Elam And Thydeall kynge of the nacyons. And they made war wyth Bera kynge of Sodome, & with Birſa kyng of Gomorra, and with Sineab kyng of Adama, and with Semeabar kyng of Zeboim, and with the kyng of Bela, the ſame is Zoar. All theſe were ioyned togyther in the vale of Siddim where the ſalte See is. For twelue yere were they ſubiecte to kynge Kedorlaomor, and in the .xiii. yere they rebelled.

But in the .xiiii. yere came Kedorlaomor, and the kynges that were with hym, & ſmote the gyauntes in Aſtaroth Karnaim, and the Suſyms in Ham, and the Emyms in the playne of Kariathim, & the Horyms in mountaynes Seir vnto the playne of Pharam, whiche bordreth vpon the wylderneſſe. And they returnynge came to En Miſpat, which is Kades, and ſmote all the countrey of the Amalechytes, & alſo the Amorites that dwelt in Hazezon Thamar.

B And there wente out the kynge of Sodome, and the kyng of Gomorra, and the kyng of Adama, and the kynge of Zeboim, and the kynge of Bala, whiche is Zoar. And warred with them in the vale of Syddym, that is to ſaye, with Kedorlaomor the kynge of Elam, and with Thydeall kynge of the Nacions, and with Amraphell kynge of Synhar. And with Arioch kynge of Ellaſar foure kynges agaynſt fyue. And that vale of Syddym was full of ſlyme pyttes.

And the kynge of Sodome and Gomorra fled, and fell there. And they that remayned, fled to the mountayne. And they takyng all the goodes of Sodome and Gomorra, and all theyr vytayles, wente theyr waye.

And they caryed awaye Lot alſo Abrams brothers ſonne, and his good (for he dwelled in Sodome) and departed. And there came one that had eſcaped, and tolde Abram the Hebrewe, whiche dwelled in the valeyes of * Mamre the Amoryte, brother of Eſcholl, and brother of Aner, which were confederate with Abram. C

Gene.

When Abram herde that his brother was taken, he harneſſed his freſſhe yonge men, borne in his owne houſe thre hundred and eyghtene, and folowed on them vntyll Dan. And he was ſet in aray vpon them by nyght, he and his ſeruauntes, and ſmote them, and purſued them vnto Hoba, whiche lyeth on the lefte hande of Damaſcos, and recouered all the goodes, and alſo brought agayne his brother Lot, and his goodes, the women alſo and the people.

After that he returned agayne from the ſlaughter of Kedorlaomor, & of the kynges that were with hym, came the kynge of Sodome forth to mete hym in the playne valey, whiche is kynges dale. And * Melchiſedech kynge of Salem brought forthe breade and wyne, for he was the preeſt of the moſt hygheſt God, and bleſſed hym, and ſayde.

Hebr. vi
D

Bleſſed be Abram vnto the hyghe God poſſeſſoure of heuen and earth. And bleſſed be the hyghe God whiche hath delyuered thyne enemyes in to thy hand. And ſo he gaue hym tythes of all. And the kyng of Sodome ſayd vnto Abram. Gyue me the ſoules, and take the goodes to thy ſelfe. And Abram anſwered the kynge of Sodome. I haue lyfte vp my hande vnto the Lorde the hyghe god poſſeſſoure of heuen and earth, that I wyll not take of all that is thyne, ſo moche as a threde or ſhoo latchet, leeſt thou ſhuldeſt ſay, I haue made Abram ryche. Saue onely that whiche the yonge men haue eaten, and the partes of the men whiche wente with me, Aner, Eſchol and Mamre whiche ſhall take theyr partes.

¶ To Abram is promyſed Iſaac. And agayne the lande of Canaan is promyſed. The fayth of Abram. The bondage and delyueraunce of the chyldren of Iſraell.

CAPI. XV.

A AFter theſe thynges were done, the worde of the Lorde came vnto Abram in a viſyon, ſayenge. Feare not Abram, I am thy defence, and thy rewarde ſhall be exceadynge great. And Abram ſayde. LORDE God what wylte thou gyue me when I goo

chyldleſſe, and the chylde of the ſtewardſhyp
of my houſe is this Eleazer of Damaſco.
And Abraham ſayd, Se, to me haſt thou gyuen
no ſeed, and lo, a lad borne in my houſe
is myne heyre. And beholde, the worde of the
lorde came vnto hym ſayeng. He ſhall not be
thyne heyre, but one that ſhall come out of
thyne owne body ſhal be thyne heyre. And he
B brought hym out and ſayde. Loke vp vnto
heuen, and tel the * ſterres, yf thou be able to re 22 b
nombre them. And he ſayd vnto hym, * euen oma.4.b
ſo ſhall thy ſeed be. And Abraham * byleued oma.4.a
the Lorde, and that counted he to hym for acob.ii.d
ryghteouſneſſe. ala.iii.a

And agayne/ he ſayde vnto hym. I am
the Lorde that brought the out of Ur, of the
Caldees, to giue the this land, and that thou
myghteſt poſſeſſe it. And he ſayde. Lorde
God, wherby ſhall I knowe that I ſhal poſſeſſe
it? He anſwered hym. Take an heyfer
of thre yere olde, and a ſhe goote of thre yere
olde, and a thre yere olde ram, a turtyll doue
alſo, and a yong pygeon. He toke therfore
all theſe vnto hym, and deuyded them in
the myddes, & layde euery pece, one agaynſt
an other. But the foules deuyded he not.

C And when the byrdes fell on the carkaſes,
Abram droue them away. And when the ſon
was downe, there fell a ſlombre vpon Abrã.
And lo, a darke & great feare fell vpon hym.
And he ſayde vnto Abram. Knowe this of a ctes.vii.a
ſuertye, that thy * ſeed ſhal be a ſtraunger in
a lande that perteyneth not vnto them. And
ſhall ſerue them, and they ſhal entreate them rod.xii.f
euyll * foure hundred yeres. Yet notwithſtãdyng udith.v.b
the nacyon whom they ſhall ſerue, wyl ala.iii.a
I iudge. And afterwarde ſhall they come out
with great ſubſtance. And thou ſhalte go vnto
thy fathers in peace, and ſhalte be buryed
in a good olde age. But in the fourth generacyon
they ſhal returne hyther agayne, for the
wyckedneſſe of the Amorites is not yet full.

D And it came to paſſe that when the ſonne
wente downe, there was a darke cloude.
And beholde, there was a ſmokynge furnace
and a fyre brande goynge bytwene the ſayde
peces. In that ſame daye the Lorde made a
couenaunt with Abram ſayenge*. Unto thy ene.24.a
ſeed haue I gyuen this lande, from the ryuer
of Egypte, euen vnto the great ryuer, the ryuer
Euphrates, the Kenytes, the Kenezites,
and the Cadmonites, the Hethites, and the
Pherezites, and the gyauntes, the Amorites
alſo, and the Canaanites, the Gergeſytes &
the Iebuſytes.

¶ Agar conceyueth: ſhe fleeth Sarai. She is conforted of the Angell: She beareth Iſmael.

CAPI. XVI

A SArai Abrams wyfe bare hym no chyldre.
But ſhe had an hande mayde an Egyptian,
Agar by name. And Sarai ſayde vnto
Abram. Beholde the Lorde hath reſtrayned
me, that I can not bere. I pray the go in vnto
my mayde, peraduenture I may be edified
by her. And Abram obeyed the voyce of Sarai.
And Sarai Abrams wyfe toke Agar her
mayd the Egyptian (after Abram had dwelled
.x. yere in the lande of Canaan) and gaue
her to her huſbande Abram to be his wyfe.

Whiche when he had gone in vnto Agar,
ſhe conceyued. And when ſhe ſawe that ſhe
had conceyued, her mayſtreſſe was deſpyſed
in her eyes. And Sarai ſayd vnto Abram. B

Thou doeſt me wronge. I haue gyuen my
mayde in to thy boſome. Whiche ſeynge that
ſhe hath cõceyued, I am deſpyſed in her eyes
the lorde iudge bytwene the & me. But Abrã
ſayd to Sarai. Beholde, thy mayde is in thy
hande, do with her as it pleaſeth the.

And when Sarai fared foule with her,
ſhe fled from the face of her. And the angell
of the Lorde founde her beſyde a fountayne
of water in the wylderneſſe, euen by the well
that is in the way to Sur. And he ſayd. Agar
Sarais mayde, whence cameſt thou, & whyther
goeſt thou? She ſayd. I fle frõ the face
of my mayſtres Sarai. And the angel of the
lorde ſayd vnto her. Returne to thy mayſtres
agayne, & ſubmyt thy ſelfe vnto her handes.

And agayne, the angell of the Lorde ſayde
vnto her. In encreaſyng I wyll encreace thy C
ſeed, & it ſhall not be nombred for multitude.
And the Lordes angel ſayd vnto her, ſe, thou
arte with chylde and ſhalt beare a ſonne, &
ſhalte call his name Iſmaell, for the Lorde
hath herde thy tribulacion. He alſo wyll be a
wylde man, and his hande wyll be agaynſte
euery man, and euery mans hande agaynſte
hym. And he ſhall dwell in the preſence of al
his brethren. And ſhe called the name of the
Lorde that ſpake vnto her. Thou God lokeſt
on me, for ſhe ſayde. I haue not ſene here the
backe partes of hym that ſeeth me?
Wherfore the wel was called, the wel of hym
that lyueth and ſeeth me. And it is bytwene
Cades and Bared. And Agar bare Abram a
ſon, & Abram called his ſonnes name whiche
Agar bare vnto hym, Iſmael. And Abram
was .lxxxvi. yere olde, when Agar bare hym
Iſmael.

Abram is called Abraham: and Sarai is named Sara. The lande of Canaan is here the fyfth tyme promyſed. Circumciſion. Iſaac is promyſed. Abraham prayeth for Iſmael.

CAPI. xvii.

A WHen Abram was nynetie yere olde/
and .ix. the Lorde appeared to Abram
and ſayde vnto hym. I am the almyghtye
Geneſ. v.d god, walke * before me and be thou perfyte.
Gene.vi.c. And I wyll make my bonde bytwene me and
the, and wyll multiplye the excedyngly. And
Abram fell on his face. And GOD talked
with hym, ſayenge. Beholde, I am, and my
teſtament is with the, and thou ſhalt be a father
Eccle.44.c of many * nacyons. Neyther ſhall thy
name any more be called Abrã, but thy name
Roma.iiii.c ſhall be Abraham. * For a father of many
nacyons haue I made the, I wyll make the
to growe excedyngly, and wyl make nacions
B of the: Yea and kynges ſhall ſprynge out of
Actes.vii.b the. Moreouer I wyll make my bonde * bytwene
me and the, and thy ſeede after the, in
theyr generacions, by an euerlaſtynge teſtament,
that I may be God vnto the and to thy
ſeede after the. And I wyl gyue vnto the ⁊ to
Gene.xiii.d thy ſeed after the, * the land wherin thou art
a ſtraunger, euen al the lande of Canaan, for
an euerlaſtyng poſſeſſyon, and wyll be theyr
God. And god ſayd agayne vnto Abraham,
and thou therfore ſhalte kepe my teſtament,
bothe thou and thy ſeed after the in theyr generacyons.
This is my teſtament whiche ye
ſhall kepe bytwene me and you, ⁊ thy ſeed after
the. Euery manchylde among you ſhalbe
Roma.4.b circumciſed. Ye ſhall circumciſe the fleſſhe of
your foreſkyn, and it ſhall be a * token of the
Gene.xxi.a bonde bytwene me and you. And euery man
Luke.ii.b chylde of .viii. dayes * olde ſhall be circumciſed
Leui.xii.a.
C among you, and ſuche as be in your generacions,
and borne at home, and he that is
bought with money of any ſtraunger whiche
is not of thy ſeede. He that is borne in thy
houſe, and he alſo that is bought with money,
muſt nedes be circumciſed. And my teſtament
ſhall be in your fleſſhe, for an euerlaſtynge
bonde. And the vncircumciſed man
chylde, in whoſe fleſſhe the foreſkyn is not circumciſed,
that ſoule ſhall peryſſhe, from his
people, bycauſe he hath broken my teſtament

And God ſayde vnto Abraham, Sarai thy
wyfe ſhalte thou not call Sarai, but Sara
ſhall her name be. And I wyll bleſſe her, and
haue gyuen the a ſonne of her, and wyl bleſſe
her: people alſo, yea ⁊ kynges of people ſhall
ſprynge of her. But Abraham fell vpon his
face ⁊ laughed, and ſayd in his herte. Shall
a chylde be borne vnto hym that is an hundred
yere olde, and ſhal Sara that is nynetie
yere olde, bere/ And Abrahã ſayd vnto God.
D O that Iſmael myght lyue in thy ſyght.

Vnto whom God ſayde, Sara thy wyfe
ſhall * bere the a ſonne in dede, ⁊ thou ſhalte Gene.18.b
call his name Iſaac. And I wyll make my
bonde with hym, for an * euerlaſtyng bonde, Gal.4.
⁊ with his ſeed after hym. And as cõcernyng
Iſmael alſo, I haue herde the. For I haue
bleſſed hym, and wyll make hym to encreaſe,
and wyll multiplye hym excedyngly. Twelue
* prynces ſhall he begette, ⁊ I wyll make a Gene.25.a
great nacyon of hym. But my bonde wyll I
make with Iſaac, whiche Sara ſhall bere
vnto the, euen this tyme twelue moneth.

And he lefte of talkyng with hym, ⁊ departed E
vp from Abrahã. Abraham toke Iſmaell
his ſonne and all ſuche as were borne in his
houſe ⁊ all that was bought with money as
many as were menchyldre, which were amõg
the men of Abrahams houſe, and circumciſed
the fleſſhe of theyr foreſkyn, euen in that ſelfe
ſame day, as god had ſayd vnto hym. Abraham
alſo hym ſelfe was nynetie yere olde ⁊ .ix.
when the fleſſhe of his foreſkyn was circumciſed,
Iſmael his ſon was .xiii. yere olde whẽ
he was circumciſed in the fleſſhe of his foreſkyn.
The ſelfe ſame day was Abraham circumciſed
⁊ Iſmael his ſon. And all the men
of his houſe, borne in his houſe, or bought wt
money (of ſtraungers) were circumciſed wt hym.

❡ There appeared thre men vnto Abraham. Iſaac is promiſed. Sara laugheth. The deſtruction of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

CAPI. XVIII.

AND the lorde appeared vnto hym in the A
playne of Mamre, and he ſat in his tent
dore in the heate of the daye. And he lyfte vp
his eyes and loked, and lo, thre men ſtode by
hym. And when he ſawe them, he ran to mete
them from the tent dore, ⁊ fel on the grounde,
and ſayde. Lorde (I beſeche the) yf I haue
founde fauoure in thy ſyght, go not (I pray
the) from thy ſeruaunt. Let a lytell water be
fet, and waſſhe your feete, and refreſſhe your
ſelues vnder the tree. And I wyl ſet a * morſel Iudi.19.
of breade, to comforte your hertes withal.
And then ſhall ye go youre wayes, for euen
therfore are ye come to your ſeruaunte.

And they ſayde. Do euen ſo as thou haſt
ſayde. And Abraham wente a pace in to his
tent vnto Sara, and ſayde. Make redy at
once thre peckes of fyne meale, kneade it,
and make cakes. And Abraham runnynge
vnto his beaſtes, fet a calfe tendre and good
and gaue it vnto a yonge man, and he haſted
to make it redy at once. And he toke butter
and mylke and the calfe whiche he had prepared,
⁊ ſet it before them, ⁊ ſtode hym ſelfe B
by them vnder the tree * when they dyd eate. Tobi.xii.

And they ſayd vnto hym, Where is Sara Iudi.

thy wyfe? He anſwered. Beholde, ſhe is in the
tent. And he ſayd, In returnyng, I wyl come
agayne vnto the, accordynge to the tyme of
lyfe. And lo * Sara thy wyfe ſhall haue a
oma.ix.b ſon. That herde Sara, in the tent dore which
was behynde hym. Abraham & Sara were
bothe olde and wel ſtryken in age, and it ceaſed
to be with Sara after the maner, as it is
with women. Therfore Sara laughed within
her ſelfe, ſayeng. Nowe I am waxed olde,
ſhal I gyue my ſelfe to * luſt, & my lorde olde
Eccl. 25. a. alſo? And God ſayd vnto Abraham. Wherfore
laughed Sara, ſayenge. Shall I of a
ſuretye bere a chylde which am olde? is there
any thyng wonderfull to God? Accordyng to
.Re.iiii.c Roma.ix.b the tyme * appoynted, wyl I returne vnto the
euen accordynge to the tyme of lyfe, & Sara
ſhall haue a ſon. But Sara denyed, ſayeng.
I laughed not, for ſhe was afrayde. And he
ſayd. It is not ſo, but thou laughed. And thē
C theſe men ryſyng vp, loked toward Sodom.
And Abraham went with them to bryng thē
on the way. And the lorde ſayd. Shal I hyde
from Abraham that thynge whiche I do? ſeyng
that Abraham ſhall be a * great and a
Eccle.xliiii. Gene.17.a myghty people, & al the nacyons of the earth
ſhall be bleſſed in hym? For I knowe hym,
that he wyll cōmaunde his chyldren and his
houſholde after hym, that they kepe the way
of the Lorde, & do after ryght and conſcience,
that the lorde may bryng vpon Abraham all
that he hath ſpoken vnto hym. And the lorde
Ezec.xvi.e. ſayd. * The crye of Sodome and Gomorra
is great, & theyr ſynne is excedyng greuous.
I wyll go downe nowe and ſe whyther they
haue done al togyther accordyng to that crye
whiche is come vnto me, and yf not, that I
may knowe. And the men departed thence &
went to Sodome warde. But Abrahā ſtode
yet before the Lorde, & Abraham drewe nere
and ſayd. Wylte thou alſo deſtroy the ryghteous
with the wycked? peraduenture there
be .l. ryghteous within the cytie, wylte thou
D deſtroy, and not ſpare the place for the ſake
of .l. ryghteous that are therin? that be farre
from the, that thou ſhuldeſt do after this ſayeng,
and ſlee the ryghteous with the wycked,
& that the righteous ſhulde be as the wycked
that be farre from the. Shall not the iudge
of all the worlde do accordyng to ryght? And
the lorde ſayd. Yf I fynde in Sodome .l. righteous
within the Cytie, I wyll ſpare all the
place for theyr ſakes. And Abrahā anſweryng
ſayd. Beholde, I take vpon me to ſpeake vnto
my lorde, * whiche am but duſt & aſhes.
Gene.ii.b Peraduenture there ſhall lacke fyue of fyftie
ryghteous. Wylte thou deſtroy all the cytie
for lacke of fyue? And he ſayd. Yf I fynde .xl.
& fyue, I wyll not deſtroy them. And he proceded
to ſpeake vnto hym agayn, ſaynge. Peraduenture
there ſhalbe fourtye found there.
He anſwered. I wyll not do it for fourtyes
ſake. He ſayd agayn. O, let not my Lorde be
angry that I ſpeake. Peraducture there ſhal
thyrtie be founde there. And he ſayde. I wyll
do nothyng yf I fynde thyrtie there. He ſayd
agayne. O ſe, I take vpon me to ſpeake now
alſo vnto my lorde. Peraduenture there ſhal
be twentye founde there. He anſwered. I wyl
not deſtroy them for twentyes ſake. And he
ſayde. O let not my Lorde be angrye, and I
wyl ſpeake yet but ones. Peraduenture there
ſhal ten be founde there. He anſwered. I wyl
not deſtroy them for tens ſake. And the lorde
went his way as ſoone as he lefte cōmonyng
with Abraham. And Abraham alſo returned
vnto his place.

¶ Lot receyueth Angels in to his houſe: The fylthy luſtes of the Sodomites, & theyr ſubuercyon: Lot is delyuered: the citie Zoar: Lots wyfe is turned into a pyller of salt: Lot is drunken his inceſt with his doughters.

CAPI XIX.

AND there came .ii. angels to Sodome, A
at euen. And Lot ſat in the gate of Sodome.
And Lot ſeyng them, roſe vp to mete
them, and he bowed hym ſelfe to the grounde
with his face. And he ſayd. My lordes, turne Gene.18.a,
in I pray you in to your ſeruauntes houſe, &
tary all nyght, and waſſhe your feete, and ye
ſhall ryſe vp early to go on your wayes.
Whiche ſayde. Nay, but we wyll byde in the
ſtreetes all nyght. And he in maner dyd euen
* compell them violently. And they turnyng
in vnto hym entred in to his houſe, an[illegible] Luk.xxiiii.e
made them a feaſt, and dyd bake ſwete [illegible]
and they dyd * eate. And before they went to Tobi.xii.b
reſt, the men of the cytie (euen the men of Sodome)
compaſſed the houſe rounde aboute
both olde and yonge, all the people from all
quarters. And they callynge vnto Lot, ſayde
vnto hym. Where are the men whiche came
in to the this nyght? brynge them out vnto
vs, that we may knowe them.
And Lot went out at the dores vnto them, B
and ſhut the dore after hym, and ſayde. Nay
for Goddes ſake brethren, do not ſo wyckedly.
Beholde I haue two doughters whiche
haue knowen no man, them wyll I brynge
out nowe vnto you, and do with them as it
ſemeth good in your eyes. Onely vnto theſe
men do nothynge, for therfore came they in,
vnder the ſhadow of my rofe. And they ſayd.
Stande aſyde there.
And they ſayd, he came in as one to ſoiourne

Exod.ii.b Actu.vii.b and wyl he be nowe a * iudge? we wyl nowe deale worſe with the then with them.

C And they preaſed ſore vpon the man, euen Lot, and came to breake vp the dore, but the men put forth theyr hande and pulled Lot in to the houſe to them, and ſhut to the dore.

Sapi.xix.c 4.Reg.6.b And the men that were at the dore of the houſe, they ſmote with blyndneſſe * bothe ſmal and great, ſo that they faynted & coulde not fynde the dore. And the men ſayde vnto Lot. If thou haue yet here any ſonne in lawe or ſonnes or doughters, or what ſo euer thou haſt in the cytie, bryng it out of this place, for we wyll deſtroy this place, bycauſe the crye of them is great * before the face of god, for the Lorde hath ſent vs to deſtroy it. Gene.18.c

And Lot went out and ſpake vnto his ſonnes in lawe whiche maryed his doughters, ſayeng, ſtande vp, get you out of this place, for the Lorde wyl ouerthrowe this cytie. But he ſemed as though he had mocked, vnto his ſonnes in law. And when the mornyng aroſe D the angell cauſed Lot to ſpede hym ſayenge. Stand vp, take thy wyfe & thy ii. daughters at hand, leſt peraduenture thou peryſhe in the ſyn of the cytie. And as he prolōged the tyme, the men caught bothe hym, his wyfe and his two daughters by the handes, The lorde beyng mercyfull vnto hym, and they brought hym forth, and ſet hym without the cytie.

It fortuned when they had brought them out, he ſayd. Saue thy lyfe, and loke not behynde the, neyther tary thou in all this playn countrey. Saue thy ſelfe in the mountayne, leeſt thou peryſhe. And Lot ſayd vnto them. No, I pray the my Lorde. Beholde, thy ſer- E uaunt hath founde grace in thy ſyght, and thou haſt magnified thy mercye, which thou haſt ſhewed vnto me, in ſauynge my lyfe. Beholde, I can not be ſaued in the moūtayn, leeſt haply ſome myſfortune fall vpon me, & I dye. Beholde here is a cytie by, to flee vnto euen yonder lytell one. Oh, let me be ſaued there, is it not a lytell one, and my ſoule ſhall lyue? And he ſayd to hym, ſe I haue receyued thy requeſt as concernynge this thynge, that I wyl not ouerthrowe this cytie for the which thou haſt ſpoken. Haſte the, & be ſaued there, for I can do nothyng tyll thou be come thyther. And therfore the name of the cytie is called Zoar. And the ſon was nowe ryſen vpon the earth, when Lot was entred in to Zoer.

Esa.xiii.d Jere.l.f Eze.xvi.e Then the Lorde rayned vpon * Sodome & Gomorra, brymſtone and fyre from the lorde out of heuen, & ouerthrewe thoſe cyties & all the region, & all that dwelled in the cyties, & that that grewe vpon the earth. But Lottes F wyfe loked behynd her, & was turned in to a pyller of ſalte. But Abrahā ryſyng vp early, got hym to the place where he ſtode before the preſence of God, and lokynge towarde Sodome and Gomorra and towarde all the lande of that countrey he loked. And beholde the ſmoke of the countrey aroſe as the ſmoke of a fornace. And it happened that when god deſtroyed the cyties of that regiō, he thought vpon Abraham, and ſent Lot * out from the myddes of the ouerthrowyng, when he ouerthrew the cyties where Lot dwelled. And Lot departed out of Zoar, & dwelled in the mountayne & his. ii. daughters were wᵗ hym, for he feared to tary in Zoar, but dwelled in a caue he & his. ii. daughters. And the elder ſayd vnto the yonger. Our father is olde, & there is not a mā in the earth to come in vnto vs after the maner of al the worlde. Come, we wyl make our father dronken with wyne, & lye wᵗ hym, that we may ſaue ſeed of our father. And ſo they made theyr father dronken with wyne that nyght. And the elder daughter wente & lay wᵗ her father. And he perceyued it not, neyther when ſhe lay downe, nor whē ſhe roſe vp. ii.pet Sapi. Amos Luke. Judi

G And on the morowe it happened that the elder ſayde vnto the yonger, beholde, yeſternyght laye I with my father. Let vs make hym dronke, with wyne this nyght alſo and come thou & lye wᵗ him, that we may rayſe vp ſeed of our father. And they made theyr father dronke with wyne that nyght alſo. And the yonger aroſe, & lay with hym. And he perceyued it not: neyther whē ſhe lay downe, neyther when ſhe roſe vp. Thus were bothe the doughters of Lot wᵗ chylde by theyr father. And the elder bare a ſon, & called his name Moab. The ſame is the father of the Moabytes vnto this daye. And the yonger bare a ſon alſo & called his name Ben Ammy. The ſame is the father of the chyldren of Ammon vnto this daye.

¶ Abraham went as a ſtraunger in the lande of Gerar. The kynge o Gerar taketh away his wyfe.

CAPI. XX.

A And Abraham departed thence toward the ſouth coūtre, and dwelled bytwene Cades, and Sur: and ſoiourned in Gerar. And Abraham ſayde of Sara his wyfe: ſhe is my * ſyſter. And Abimalech kyng of Gerar ſent, and fet Sara awaye. Gene.

But God came to Abimalech in dreame in the nyght and ſayd to hym: Se, thou ſhalt dye for the womans ſake whiche thou haſte taken away, for ſhe is a mans wyfe. But Abimalech had not yet come nye her, & he ſayde: Lorde wylte thou ſley ryghtwyſe people?

ſayd not he vnto me, ſhe is my ſyſter? Yea, and ſayde not ſhe her ſelfe he is my brother? B with a pure herte and innocent handes haue I done this. And God ſayde vnto hym by a dreame. I wote it well that thou dydeſt this in the pureneſſe of thy herte. I kepte the alſo that thou ſhuldeſt not ſynne agaynſt me, and therfore ſuffred I the not to touche her. Now therfore delyuer the man his wyfe agayne, for he is a prophete, and he ſhal praye for the, that thou mayeſt lyue. But & yf thou delyuer her not agayne, be ſure that thou ſhalte dye the death, bothe thou, and all that thou haſt. And ſo Abimelech ryſynge vp be tymes in the mornyng called al his ſeruauntes, and tolde al theſe ſayenges in their eares, and the men were ſore afrayd. And Abimelech called C Abraham & ſayd vnto hym. What haſt thou done vnto vs, and what haue I offended the, that thou haſt brought on me & on my kyngdome ſo great a ſynne? thou haſt done dedes vnto me that ought not to be done. And Abimelech ſayde vnto Abraham. What ſaweſt thou that thou haſt done this thynge? Abraham anſwered. For I ſayd, ſurely the feare of god is not in this place, and they ſhall ſlee me for my wyues ſake, yet in verye dede ſhe is my ſyſter, for ſhe is the doughter of my father, though ſhe be not the doughter of my mother and ſhe became my wyfe. And after, god cauſed me to wandre out of my fathers houſe, I ſayde vnto her. This kyndneſſe ſhalte thou ſhewe vnto me in all places where we come, that thou ſay of me, he is my brother.

D ¶ Then toke Abimelech ſhepe and oxen, men ſeruauntes and women ſeruauntes and gaue them vnto Abraham, & delyuered hym Sara his wyfe agayne. And Abimelech ſayde. Beholde, my lande lyeth before the, dwell where it pleaſeth the beſt. But vnto Sara he ſayde, Se, I haue gyuen thy brother a thouſande peces of ſyluer. Beholde, it ſhalbe a coueryng of thyne eyes vnto all that are with the. And thus withall was ſhe reproued. And ſo Abraham prayed vnto god, and god healed Abimelech and his wyfe and his maydens, and they bare chyldren. For the Lorde had cloſed to al the matryces of the houſe of Abimelech, bycauſe of Sara Abrahams wyfe.

¶ Iſaac is borne. Agar is caſt out with her yonge ſonne Iſmael. The angell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

CAPI. XXI.

A The lorde viſyted Sara as he had ſayde and dyd vnto her ☞ accordynge as he had promyſed. For Sara was with chylde and bare Abraham a ſonne in his olde age, euen the ſame ſeaſon which the Lorde had apoynted hym. And Abraham called his ſonnes name that was borne vnto hym, whiche Sara ☞ bare hym, Iſaac. And Abraham circumcyſed Iſaac his ſonne when he was viii. dayes olde, as God commaunded hym. And Abraham was an hundred yere olde, when his ſonne Iſaac was borne vnto hym. But Sara ſayd. God hath made me a laughyng ſtocke, ſo that all that heare, wyll laughe at me. She ſayde alſo. Who wolde haue ſayde vnto Abraham, that Sara ſhulde haue gyuen chyldren ſucke? for I haue borne hym a ſonne in his olde age. ¶ The chylde grewe, and was weyned, and Abraham made a great feaſt, the ſame daye that Iſaac was weyned. And Sara ſawe the ſonne of Agar the Egypcyan, (whiche ſhe had borne vnto Abraham) to be a mocker, wherfore ſhe ſayde vnto Abraham, * Put away this bonde mayde and her ſonne for the ſonne of this bonde woman ſhall not be heyre with my ſonne Iſaac, and this ſayenge was very greuous in Abrahams ſyght bycauſe of his ſonne. And God ſayde vnto Abraham. Let it not be greuous in thy ſyght bycauſe of the lad and of thy bonde mayde. All that Sara ſayth vnto the, here her voyce for * in Iſaac ſhall thy ſeed be called. More ouer of the ſonne of the bonde woman wyl I make a nacyon, bycauſe he is thy ‡ ſeede.

Math. i. a
Johan.
viii. f
I Chro. i.

And ſo Abraham roſe vp early in the mornyng, and toke breade and a bottel of water, and gaue it vnto Ager, puttynge it on her ſhoulders with the lad alſo, & ſent her away, who departynge, wandred vp and downe in the wyldernes of Beer Seba. And the water was ſpente in the bottell, and ſhe caſt the lad vnder a buſſhe and went and ſat on the other ſyde a great waye, as it were a bowſhot of, for ſhe ſayde. I wyll not ſe the deathe of the chylde. And ſhe ſyttynge downe on the other ſyde, lyfte vp her voyce and wepte. And god herde the voyce of the chylde. And the angell of God called Ager out of heuen and ſayde vnto her. What ayleth the Ager? Feare not for God hath herde the voyce of the chylde. Aryſe, and lyfte vp the lad from the place in whiche he is, & take hym in thy hande, for I wyl make of hym a great peple. And god opened her eyes, & ſhe ſawe a well of water, & ſhe wente & fylled the bottell with water, & gaue the boy drynke. And god was with the lad, & he grewe & dwelte in the wylderneſſe, and became an archer. And he dwelte in the wyldernesſe of Pharan. And his mother got hym a wyfe out of the lande of Egypte.

And it chaunſed the ſame ſeaſon, that

Abimelech and Phicol the chefe captayne of his hooſt ſpake vnto Abraham ſayenge: God is with the in all that thou doeſt. And now therfore ſweare vnto me here by God, that thou wylt not hurte me, nor my chyldren, nor my chyldrens chyldren: But that thou ſhalt deale with me/ and with the lande wherin thou haſt bene a ſtraunger, accordynge vnto the kyndneſſe that I haue ſhewed the. And Abraham ſayde: I wyll ſweare. And Abraham rebuked Abimelech for a well of water, which Abimeleches ſeruauntes had violently taken away. And Abimelech ſayde: I wote not who hath done this thynge: Alſo thou toldeſt me not, neyther herde I of it, but this daye. And Abraham toke ſhepe and oxen, and gaue them vnto Abimelech. And they made bothe of them a bonde togyther. And Abraham ſet vii. ewe lambes by them ſelues. And Abimelech ſayd vnto Abraham: What meane theſe vii. ewe lambes which thou haſt ſet by them ſelues? He anſwered: For theſe. vii. lambes ſhalte thou take of my hande, that they maye be a wytneſſe vnto me, that I haue dygged this well. Wherfore the place is called Beer Seba, bycauſe that there they ſware both of them. Thus made they a bonde togyther in Beer Seba. And Abimelech and Phicoll the chefe Captayne of his hooſt roſe vp, and turned agayn vnto the lande of the Philiſtines. And Abrahā planted a wood in Beer Seba, and called there on the name of the lorde, the euerlaſtynge god, and ſoiourned in the Philiſtins lande a long ſeaſon.

The fayth of Abraham is proued, he offred his ſon Iſaac. Chriſt our ſauyour is promyſed. The generacion of Nachor Abrahams brother.

CAPI. XXII.

After theſe ſayenges it happened that God dyd * proue Abraham, and ſayde vnto hym. Abraham, which anſwered, here am I. And he ſayd, take thy onely ſonne Iſaac whome thou loueſt, and get the vnto the lande Moria, and offre hym vp there for a Sacrifyce vppon one of the mountaynes, which I wyll ſhewe the. Then Abraham roſe vp early in the mornyng, and ſadled his aſſe, and toke two of his yong men with hym, and Iſaac his ſonne, and cloue wood for the ſacrifice, and roſe vp, and got hym to the place which God had appoynted hym.

The thyrde day Abraham lyft vp his eyes and ſawe the place a farre of. And Abraham ſayde vnto his yonge men. Abyde you here with the aſſe, I and the lad wyll go yonder/ and worſhyp, and come agayne vnto you. And Abrahā toke the wood of the ſacrifice & layde it vpon Iſaac his ſonne, and he hym ſelfe toke fyre in his hande, and a knyfe. And they went bothe of them together.

Then ſpake Iſaac vnto Abraham his father and ſayde: my father. And he anſwered: here am I my ſonne. He ſayde: ſe here is fyre and wodde, but where is the ſhepe for ſacrifyce? Abraham anſwered: my ſon, God wyll prouyde hym a ſhepe for ſacrifyce. And ſo they went bothe together.

And when they came vnto the place which God had ſhewed hym, Abraham made an aultar there, and dreſſed the wodde, & bounde Iſaac his ſonne, and layde hym on the aultare aboue vpon the wodde. And Abraham ſtretched forthe his hande, toke the knyfe to haue kylled his ſonne. And the angell of the Lorde called vnto hym from heuen, ſayinge: Abraham Abraham. And he ſayde: here am I.

And he ſayde: lay not thy hande vpon the chylde, neyther do any thyng at al vnto hym, for nowe I knowe that thou feareſt god, and haſt for my ſake not ſpared thyne only ſonne. And Abraham lyftynge vp his eyes, loked aboute: and beholde, there was a ram caught by the hornes in a thycket. And he went, and toke the ram and offered hym vp for a ſacryfyce in the ſteade of his ſon. And Abraham called the name of the place, the Lorde wylſe. As it is ſayde this day: in the mounte wyl the Lorde be ſene. And the angel of the lorde cryed vnto Abraham from heuen the ſeconde tyme, and ſayde: By my ſelfe haue I ſworne (ſayeth the Lorde) bycauſe thou haſt done this thynge, and haſt not ſpared thy onely ſonne: that in bleſſynge I wyll bleſſe the, and in multiplyenge I wyll multiplye thy ſeede as the ſterres of heuen, & as the ſande which is vpon the ſee ſyde. And thy ſeede ſhall poſſeſſe the gate of his enemyes. And in thy ſeede ſhall all the nacions of the earth be bleſſed, bycauſe thou haſt herde my voyce. And ſo turned Abraham agayn vnto his yong men, and they roſe vp and came togyther to Beer Seba. And Abraham dwelte in Beer Seba.

And it chaunſed after theſe thynges, that one tolde Abraham ſayenge: Beholde, Milcha, ſhe hath alſo borne chyldren vnto thy brother Nachor: Hus his eldeſt ſonne, and Bus his brother, and Kemuel the father of the Syrians, and Cesed, and Haſo/ and Pyldas, and Jedlaph/ and Bethuell. And Bethuel begat Rebecca. Theſe. viii. dyd Milcha beare to Nachor Abrahams brother. And his concubyne called Rhuma, ſhe bare alſo Tebah, and Gaham, Thahas, & Maacha.

Sara

Jaco. ii. c
Ebr. xi.

Hebre. vi

Gene. xii.
Act. iii.
Gala. iii.

¶ Sara dyeth, and is buryed in the felde that Abraham bought of Ephron the Hethite.

CAPI. XXIII.

A Sara was an hundred, and. xxvii. yeare
olde (ſo longe lyued ſhe) and Sara dyed
in Kyriat Arba. The ſame is Hebron in
the lande of Canaan. And Abraham came to
mourne Sara, ⁊ to wepe for her. And ſo Abra-
ham ſtode vp from the ſyght of his coorſe, ⁊
ſpake to the ſonnes of Heth, ſayenge. I am a
ſtraunger / and a foryner amonge you / gyue
me a poſſeſſion to burye in with you / that I
maye bury my corſe out of my ſyght. And the
chyldren of Heth anſwered Abraham, ſayeng
vnto hym: Heare vs lorde, thou arte a prynce
of God amonge vs. In the chefeſt of our ſe-
pulches bury thy deed. None of vs alſo ſhall
forbyd the his ſepulchre, but thou mayſt bu-
B ry thy deed therin. And Abraham ſtode vp, ⁊
bowed him ſelf before the people of the land /
the chyldren of Heth. And he comoned with
them ſayeng. Yf it be your mynde that I ſhal
bury my deed out of my ſyght / heare me: and
ſpeake for me to Ephron the ſonne of Zoar:
that he may gyue me the double caue which
he hath / and that is in the ende of his felde /
but for aſmoch money / as it is worth ſhal he
gyue it me in the preſence of you / for a poſſeſ-
ſyon to burye in. For Ephrō dwelled among
the chyldren of Heth. And Ephrō the Hethite
anſwered Abraham in the audyence of the
chyldren of Heth, ⁊ of all that went in at the
gates of his citye, ſayeng. Not ſo my Lorde /
heare me. The felde gyue I the / and the caue
that therin is, gyue I the alſo / ⁊ euen in the
preſence of the ſonnes of my people gyue I it
C the / bury thy deed. And Abrahā bowed hym
ſelfe before the people of the land, and ſpake
vnto Ephron in the audience of the people of
the countrey / ſayenge: I praye the heare me
yf it pleaſe the I wyl gyue ſyluer for the feld,
take it / of me / and I wyl bury my deed there.
Ephron anſwered Abraham ſayenge vnto
hym. My Lorde / harken vnto me. The land
is worth. iiii. hundred ſycles of ſyluer: what
is that betwyxte the ⁊ me? bury therfore thy
deed. And Abraham harkened vnto Ephron,
⁊ weyed him the ſyluer which he had ſayd / in
the audience of the ſonnes of Heth. Euen. iiii.
hundred ſyluer ſycles of currant money a-
monge marchauntes. And the felde of Ephron
D w̄ the duoble caue which was before Mãre,
euen the felde and the caue that was therin /
and all the trees th t were in the felde, ⁊ that
were in all the br s rounde aboute, was
made ſure vn ham for a poſſeſſyon /
in the ſyght o ldren of Heth, before al
that went in at the gates of the citye. After
this dyd Abraham burye Sara his wyfe in
the double caue of the felde that lyeth before
Mamre. The ſame is Hebron in the lande of
Chanaan. And ſo bothe the felde ⁊ the caue
that is therin / was made vnto Abraham a
ſure poſſeſſyō to bury in, of the ſōnes of Heth

¶ Abraham ſendeth a ſeruaunt to ſeke a wyfe for his ſonne. The faythfull Iſaac taketh fayre Rebecca to wyfe.

CAPI. XXIIII.

ABraham was olde and ſtrykē in dayes
A and the Lorde had bleſſed hym in all
thyngꝭ. And Abraham ſayde vnto his
eldeſt ſeruaunte of his houſe whiche had the
rule ouer all that he had. Put thy hande vn-
der my thye, ⁊ I wyll make the ſwere by the
Lorde god of heuen, ⁊ god of the earth, that
thou ſhalte not take a wyfe vnto my ſon, of
the doughters of Chanaan, among which I
dwell. But thou ſhalte go vnto my countrey
and to my natyue lande, ⁊ take a wyfe vnto
my ſon Iſaac. But the ſeruaunt ſayde vnto
hym, peraduenture the woman wyl not agre
to come w̄ me vnto this lande, ſhall I bryng
thy ſon agayne vnto the lande whiche thou
cammeſt out of? To whome Abraham anſ-
wered: be ware, that thou brynge not my ſon
thyther agayne. The Lorde God of heuen
whiche toke me frō my fathers houſe, ⁊ from
the lande where I was borne, and whiche
ſpake vnto me, and that ſware vnto me, ſay-
enge: vnto thy * ſeed wyll I gyue this land / Gene. xv. d Gene. xii. d
he ſhall ſende his angell before the, and thou
ſhalte take a wyfe vnto my ſon from thence.
Neuertheleſſe yf the woman wyll not agree
to folowe the / then ſhalte thou be with out
daunger of this my ooth. Onely brynge not
my ſonne thyther agayne. And the ſeruaunt
put his hande vnder the thye of Abraham
his mayſter, ⁊ ſware to hym as concernynge
that matter. And the ſeruant toke. x. camels
of the camels of his mayſter and departed, ⁊
B had of all maner goodes of his maſter with
hym, and ſtoode vp and went to Meſopota-
mia, vnto the citye of Nahor. And made his
camels to lye downe without the citye by a
wels ſyde of water, at euen: aboute the tyme
that women come out to drawe water / ⁊ he
ſayde. Lorde god of my mayſter Abraham I
beſeche the, ſende me good ſpede this day, and
ſhewe mercy vnto my mayſter Abraham. Lo
I ſtande here by the well of water / and the
doughters of the men of this citye come out
to drawe water, Nowe the damſell to whome
I ſaye / holde downe thy pytcher I praye the
that I maye drynke. Yf ſhe ſay alſo drynke /
and I wyl gyue thy camels drynke, the ſame

is ſhe that thou haſte ordeyned for thy ſeruant Iſaac: yea, and therby ſhall I knowe that thou haſt ſhewed mercy on my mayſter. And it came to paſſe or he had lefte ſpeakyng beholde, Rebecca came out / the doughter of Bethuel, ſonne to Mylca the wyfe of Nahor Abrahams brother, and her pytcher vpon her ſhoulder. The damſell was very fayre to loke vpon, and yet a mayde, and vnknowen of man. And ſhe went downe to the well, and fylled her pytcher, and came vp. And the ſeruant runnynge vnto her: ſayde, Let me ſup a lytle water of thy pytcher. And ſhe ſayde: C drynke my lorde. And ſhe haſted & let downe her pytcher vpon her arme, and gaue hym drynke. And when ſhe had gyue hym drynke, ſhe ſayd. I wyll drawe water for thy camels alſo, vntyll they haue dronke ynough. And ſhe powred out her pytcher in to the trough haſtely, & ran agayne vnto the wel to fet water: and drewe for all his camels. And the man wondred at her. But helde his peace, to wete whether the Lorde had made his iourney proſperous or not. And it fortuned as the camels had lefte drynkynge, the man toke a golden earynge of halfe a ſicle weyght, and two bracelettes for her handes, of ten ſicles weyght of gold, and ſayd. Whoſe doughter arte thou? tell me I pray the, is there rowme in thy fathers houſe for vs to lodge in? She anſwered hym, I am the doughter of Bathuell the ſon of Milca, whiche ſhe bare vnto Nahor: & ſayd moreouer vnto hym: we haue litter and prauonder ynough, & alſo rowme to lodge in. And the man bowed hym ſelfe, & worſhypped the Lorde, and ſayde: bleſſed be the Lorde god of my mayſter Abrahã, which ceaſeth not to deale mercyfully and truely w my mayſter, and hath brought me the way to my maiſters brothers houſe. And the damſel ran & tolde them of her mothers houſe theſe D thynges. And Rebecca had a brother called Laban. And he ran out vnto the man, euen to the wel: for as ſoone as he had ſene the earynges, and the bracelettes in his ſyſters handes (and herde the wordes of Rebecca his ſyſter ſayenge: thus ſayde the man vnto me) he went out vnto the man. And loo, he ſtoode with the camels by the wel ſyde. And he ſaid: come in thou bleſſed of the Lorde. Wherfore ſtãdeſt thou without? I haue dreſſed the houſe, and made rowme for the camels. And then the man came in to the houſe, and he vngyrdled the camels, and (Laban) brought lytter, and prauonder for the camels, and water to waſhe his fete, and the mens fete that were with hym / and ſet meate before hym to eate, But he ſayde I wyll not eate, vntyll I haue ſayde myne erande. And he ſayd: ſay on. And he ſayd, I am Abrahams ſeruaunt, and God hath bleſſed my mayſter out of meaſure, that he is become great, & hath gyuen hym ſheps, and oxen, ſyluer and golde, menſeruauntes, & mayde ſeruauntes, camels, and aſſes.

And * Sara my mayſters wyfe bare him a ſonne, when ſhe was olde, and vnto hym hath he gyuen al that he hath. And my mayſter made me ſwere ſayenge: thou ſhalte not take a wyfe to my ſonne amonge the doughters of the Cananytes in whoſe land I dwel. But thou ſhalte go vnto my fathers houſe / and to my kynred, and take a wyfe vnto my ſonne. And I ſayde vnto my mayſter: E peraduenture the wyfe wyll not folow me? And he anſwered me. The Lorde, before whome I walke, wyll ſende his angell with the, & proſpere thy iourney, & thou ſhalte take a wyfe for my ſonne, of my kynred / and of my fathers houſe. Then ſhalte thou be gyltleſſe of my curſe, when thou commeſt to my kynred. And yf they gyue the not one, thou ſhalte be gyltleſſe of my curſe.

Gene. xi

And ſo I came this daye vnto the well, & ſayde. O Lorde, the god of my mayſter Abraham, yf thou makeſt my iourney whiche I go, proſperous: beholde I ſtande by this wel of water, and when a vyrgyn cõmeth forth to drawe water, and I ſaye to her: gyue me (I praye the) a lytle water of thy pytcher to drynke, and ſhe ſaye to me: drynke thou, and I wyll alſo drawe for thy camels, that ſame is the wyfe whome the Lorde hath prepared for my mayſters ſonne.

And before I had made an ende of ſpeakynge in myne herte: beholde Rebecca came forth, and her pitcher on her ſholder, and ſhe went downe vnto the well, and drewe water And I ſayde to her, gyue me drynke I pray the. And ſhe made haſte, and toke downe her pitcher from of her, and ſayde, drynke, and I wyll gyue thy camels drynke alſo.

F And I dranke, and ſhe gaue the camels drynke alſo. And I aſked her, ſayeng: whoſe doughter arte ÿ? She anſwered / the doughter of Bathuell Nahors Sonne * whome Milca bare vnto him. And I put the earyng vpon her face, and the bracellettes vpon her handes. And I bowed my ſelfe, and worſhepped the Lorde, and bleſſed the Lorde God of my mayſter Abraham which had brought me the ryght waye, to take my mayſters brothers doughter vnto his ſonne.

Gene. x
and. xxii

Nowe alſo yf ye wyll deale mercyfully / and truely with my mayſter tell me, and yf not, tell me alſo: that I maye turne me to the ryght hande or the lefte.

Then anſwered Laban, and Bathuell / ſayenge. This ſayenge is proceded euen out of the Lorde, we can not therfore ſaye vnto the eyther good or bad: beholde, Rebecca is before the, take her / and goo / that ſhe may be thy mayſters ſonnes wyfe / euen as god hath ſayde. And when Abrahams ſeruaunt herde theyr wordes, he worſhypped the lorde, flatte vpon the earth. And the ſeruaunt toke forth iewelles of ſyluer, and iewelles of golde and rayment, and gaue them to Rebecca. And vnto her brother / and to her mother, he gaue gyftes. And they dyd eate, and drynke / bothe he and the men that were with hym, ⁊ taryed all nyght. And when they roſe vp in the mornynge. He ſayd: let me departe vnto my mayſter. Her brother / and her mother anſwered, let the damſell abyde with vs a whyle / and it be but euen ten dayes / and then ſhall ſhe go. He ſayde vnto them, hynder me not, beholde: the Lorde hath proſpered my iourney.

G Sende me awaye therfore, that I maye go vnto my mayſter. And they ſayd / we wyll call the damſell / and enquyre at her mouthe, and they called forth Rebecca, and ſayde vnto her, wylte thou go with this man? And ſhe anſwered, I wyll goo.

And ſo they let Rebecca theyr ſyſter goo, and her norſe, and Abrahams ſeruaunt, and his men. And they bleſſed Rebecca, and ſayd vnto her. Thou arte oure ſyſter, growe in to thouſande thouſandes, * and thy ſeede poſſeſſe the gate of theyr enemyes. And Rebecca aroſe and her damſels, and ſat them vp vpõ the camels, ⁊ went theyr way after the man. And the ſeruant toke Rebecca, and went his waye. And Iſaac was commynge from the waye of the well, whiche was called of the * lyuynge and ſeynge me, for he dwelt in the ſouthe countrey, and Iſaac was gone out to pray in the felde at the euẽ tyde. And lyftyng vp his eyes he ſawe the camels commynge. And Rebecca lyfte vp her eyes / and when ſhe ſawe Iſaac, ſhe lyghted of the camell, ⁊ ſayd vnto the ſeruant, what man is this, that commeth walkynge agaynſt vs in the felde? And the ſeruant ſayde, it is my mayſter. Therfore ſhe toke her cloke, and put it about her.

Gene. xxii. c

Gene. xvi. d

And the ſeruaunt tolde Iſaac all thynges that he had done. And Iſaac brought her in to his mothers Saras tent, and toke Rebecca / and ſhe became his wyfe, and he loued her, and ſo Iſaac receyued conforte after his mother.

¶ Abraham toke Kethura to his wyfe. Abrahams death. The genealogie, and death of Iſmaell. The byrth of Iacob, and Eſau. Eſau ſelleth his byrthryght.

CAPI. XXV.

A ABraham proceded further / ⁊ toke hym a wyfe called Kethura, which bare hym Simran, and Iecksan, and Medan, ⁊ Midian, and / Ieſback, and Suah. Iecksan begat Seba, and Dedan. And the ſonnes of Dedan were, Aſſurim / Letuſim, ⁊ Leumim. And the ſonnꝫ of Midian: Epha / and Ephar Hanoch, and Abida, and Elda. All theſe were the chyldren of Kethura. And Abraham gaue all his goodes vnto Iſaac. But vnto the ſonnes of the concubynes which Abraham had / he gaue gyftes, and ſent them awaye from Iſaac his ſonne (whyle he yet lyued) Eaſtwarde, vnto the lande of Kedes.

And theſe are the dayes of the yeares of Abrahams lyfe whiche he lyued, an hundred and .lxxv. yere / and then fell ſycke, and dyed / in a * luſtye age (whẽ he had lyued ynough) and was put vnto his people. And his ſonnꝫ Iſaac, and Iſmaell buryed hym in the double caue in the felde of Ephron ſon of Zoar / the Hethyte beſyde the playne of Mamre. Whiche felde Abraham bought of the ſonnꝫ of Heth. There was Abraham buryed / and Sara his wyfe. It fortuned that after the death of Abraham that god bleſſed Iſaac his ſon, and Iſaac dwelled by the well of the lyuynge, and ſeynge me.

Gene. xv. c.

Theſa are the generacions of Iſmaell, Abrahams ſonne, whiche Agar the Egypcian Saras handmayde bare vnto Abraham. And theſe are the names of the ſonnes of Iſmaell, in theyr names accordynge to theyr kynreddes. The eldeſt ſonne of Iſmael: Nebaioth, and Cedar, and Adbeel, ⁊ Mibſam / and Miſma / Duma / and Maſa, and Hadar Thema, Ietur, Naphis, and Kedma. Theſe are the ſonnes of Iſmaell, and theſe are theyr names by theyr townes and caſtels, * twelue prynces of theyr houſeholdes. And theſe are the yeres of the lyfe of Iſmael, an hundred / and xxxvii. yere, and he fell ſycke, and dyed / ⁊ was layd vnto his peple. And they dwelled from Heuilah vnto Sur, that is by the border of Egypt, as thou goeſt towarde the Aſſyryans. And he dyed in the preſence of al his brethren. And theſe are the generacyons of Iſaac Abrahams ſon, Abrahã begat Iſaac. And Iſaac was forty yere olde when he toke Rebecca to wyfe, the doughter of Bathuell the Sirian of Meſopotamia / and ſyſter to Laban the Sirien. And Iſaac made interceſſion vnto the Lorde for his wyfe, bicauſe ſhe B

Gene. xvii. c

i. Para. i. b

C

was bareyn/and the Lorde was intreated of hym, and Rebecca his wyfe conceyued/and the chyldre ſtroue togyther within her. Therfore ſhe ſayd/yf it ſhulde go ſo to paſſe, what helpeth it that I am with chylde? Wherfore ſhe went to aſke the Lorde. And the Lorde ſayde vnto her/there are two maner of people in thy wombe, and two nacyons ſhall be deuyded out of thy bowels, and the one nacyon ſhalbe myghtyer then the other, and the * elder ſhalbe ſeruant vnto the yonger.

Roma. ix.c

Therfore when her tyme was come to be delyuered, behold/there were two twynnes in her wombe. And he that came out fyrſte was reed, and he was all ouer as it were a rough garmente, & they called his name Eſau. And after hym, came his brother out, & his hande holdynge Eſau by the * hele. And his name was called Jacob. And Iſaac was .lx. yeare olde when they were borne/ and the boyes grewe, and Eſau became a cunnynge hunter/ and tyllman. But Jacob was a perfyte man/ and dwelled in the tentes. Iſaac loued Eſau bycauſe he dyd eate of his venyſon, but Rebecca loued Jacob.

D

Oſee.xii.a.

Jacob ſod potage/and Eſau came from the felde/and was fayntye, and Eſau ſayd to Jacob/ fede me I praye the with that reed potage, for I am fayntye. And therfore was his name called * Edom. And Jacob ſayde, ſel me this day thy * byrthryght. Eſau ſayde, Loo I am at the poynte to dye/ & what profyte ſhall this byrthryght do me? Jacob anſwered * ſweare to me then this daye. And he ſware to hym, and ſolde his byrthryght vnto Jacob. Then Jacob gaue Eſau bread/and potage of ryſe. And he dyd eate/and drynke/ and roſe vp, and went his way. And Eſau regarded not his byrthryght.

Abdi.i.a

Hebre.xii.c

Gene.47.g

¶ Iſaac is rebuked of Abimelech, for callynge Rebecca his ſyſter. Chriſt is promyſed. The chydynge of the ſhepherdes for the welles. Iſaac is comforted. The atonement betwene Abimelech and Iſaac. The bigamie of Eſau.

CAPI. XXVI.

A

AND there came a derth in the lande, paſſynge the fyrſte derth that was in the dayes of Abraham. And Iſaac went vnto Abimelech kynge of the Philiſtians vnto Gerar. And the Lorde appeared vnto hym, and ſayde: Goo not downe into Egypte, but byde in the lande whiche I ſhall ſhewe vnto the, ſoiourne in this land/and I wyll be with the/and wyll bleſſe the/for vnto the and vnto thy ſeed I wyl gyue all theſe * contreyes. And I wyl perfourme the othe which I ſwore vnto Abraham thy father, and wyll * multyplye thy ſeed as the ſterres of heuen/and wyl gyue vnto thy ſeed al theſe countries. And in thy ſeed ſhall all the nacyons of the earth be bleſſed/bycauſe that Abraham harkened vnto my voyce, and kepte myne ordinaunces/ my cōmaundementes, my ſtatutes, and my lawes. And Iſaac dwelled in Gerar. And the men of the place aſked hym of his wyfe/ and he ſayd: ſhe is my * ſyſter, for he feared to ſay, She is my wyfe. Leeſt the men of the place ſhulde haue kylled hym bycauſe of Rebecca whiche was bewtyfull to the eye. And it happened after he had ben there longe tyme, that Abimelech kynge of the Philiſtians loked out at a wyndowe/and ſawe Iſaac ſportyng with Rebecca his wyfe. And Abimelech called Iſaac, and ſayde, ſhe is of a ſuertye thy wyfe, & why ſaydeſt thou: She is my ſyſter? To whome Iſaac anſwered, I thought that I myght peraduenture haue dyed for her ſake. Abimelech ſayde, why haſte thou done this vnto vs? one of the people myght lyghtly haue lyne by thy wyfe, & ſo ſhuldeſt thou haue brought ſynne vpon vs. And ſo Abimelech charged all his people, ſayenge: he that toucheth this man or his wyfe, ſhall dye the death. Iſaac ſowed in that lande, and founde in that ſame yeare an .C. buſſhels, and the Lorde bleſſed him, and the man waxed myghtye, and went forth and grewe tyll he was excedynge great/for he had poſſeſſyō of ſhepe/ of oxen and a myghtye houſholde, and therfore the Philiſtians had enuy at hym, for the Philiſtines ſtopped, and fylled vp with erth all the welles whiche his father ſeruauntes dygged in his father Abrahams tyme. And Abimelech ſayd vnto Iſaac, get the from vs for thou arte myghtier thē we a great deale. Therfore Iſaac departed thence, and abode in the valley of Gerar/and dwelt there. And Iſaac returnynge, dygged agayne the well of water whiche they dygged in the dayes of Abraham his father, whiche the Philiſtyans had ſtopped after the death of Abrahā/and gaue them the ſame names which his father gaue them. Iſaacs ſeruantes dygged in the valley, and founde a well of lyuynge water. And the heerdmen of Gerar dyd ſtryue with Iſaacs herdmen, ſayeng: the water is oures. Then called he the well * Eſeck, bycauſe they ſtroue with hym.

Gene.xii.b. and.xiii.d

Gene.xv.b and.xxii.c Eccl.xliiii.d

B

Gene.xii. and.xx.a.

C

D

Contencyon.

And they dygged another well/ & ſtroue for that alſo. And he called the name of it * Sitena. And then he departed thence/and digged another wel for the which they ſtroue not, therfore called he it * Rehoboth, ſayeng: The Lorde hath nowe made vs rowme, that we maye increaſe vpon the earth.

E

Enmyt

largenes

And he went vp thence, to Beer Seba.
And the Lorde appeared vnto hym the ſame
nyght, and ſayd: I am the God of Abraham
thy father, feare not, for I am with the, and
wyll bleſſe the, and multiplye thy ſeed for my
ſeruaunt Abrahams ſake.

And he buylded an aulter there, and
called vpon the name of the Lorde / and pytched
his tente. And there Iſaacs ſeruauntes
dygged a well. Then came Abimelech vnto
F hym from Gerar, and Ahuſath his frende,
and Phicoll cheyf captayne of his worke.
And Iſaac ſayde vnto them: wherfore come
ye to me, ſeynge ye hate me and haue put me
awaye from you? Whiche anſwered: In ſeynge,
Gene.xxi.c. we ſawe that the * Lorde was with the/
& we ſayd: let there be now an othe bytwyxte
vs, euẽ bytwyxt vs and the, and let vs make
a bonde with the, that thou ſhuldeſt do vs no
hurte, as we haue not touched the, and as we
haue done vnto the nothynge but good, and
ſent the awaye in peace, for thou arte nowe
the bleſſed of the Lorde.

And he made them a feaſt, and they dyd
eate and drynke. And they roſe vp by tymes
in the mornynge, and ſware one to a nother.
G And Iſaac ſent them awaye. And they departed
from hym in peace.

And that ſame day it happened, that Iſaacs
ſeruauntes came and tolde hym of a wel
whiche they had dygged, and ſayd vnto him,
we haue found water. And he called it * Seba.
Oth. And the name of the citye is called Beer
Seba vnto this day. Eſau was xl. yeare olde
and he toke a wyfe called Iudith, the doughter
of Bery an Hethyte, and Baſmath the
doughter of Elon, an Hethyte alſo, whiche
were diſobedient vnto Iſaac, and Rebecca.

¶ Iacob ſtealeth the blyſſynge from Eſau by his mothers counſell. Iſaac is ſad. Eſau is comforted. The hatred of Eſau towarde Iacob.

CAPI. XXVII.

A AND it came to paſſe that when Iſaac
waxed olde and his eyes were dym (ſoo
that he coulde not ſe.) He called Eſau
his eldeſt ſonne, and ſayde vnto hym: my ſon
Whiche ſayde to hym: here am I.

And he ſayde, beholde, I am nowe olde, &
knowe not the daye of my death, and nowe
therfore take thy weapens, thy quyuer, & thy
bowe, & get the to the feldes, that thou mayſt
take me ſome venyſon, and make me meate
ſuche as I loue, and brynge it me, that I may
eate, and that my ſoule maye bleſſe the before
that I dye. But Rebecca herde when Iſaac
ſpake to Eſau his ſonne. And Eſau wente
in to the feelde to catche Venyſon, and to
brynge it.

✤ And Rebecca ſayd vnto Iacob her ſon,
ſayenge? Beholde I haue herde thy father
talkynge with Eſau thy brother and ſayeng:
bryng me venyſon, and make me meate, that
I maye eate and bleſſe the before the Lorde/
afore my death. Nowe therfore my ſon heare B
my voyce in that whiche I commaunde the:
get the to the flocke, and brynge me thence
two good kyddes: that I maye make meate
of them for thy father, ſuche as he loueth.
And thou ſhalte brynge it to thy father, that
he maye eate: and that he maye bleſſe the before
his death.

Then ſayd Iacob to Rebecca his mother:
beholde, Eſau my brother is a rough man, &
I am ſmothe. My father ſhall peraduenture
fele me/ & I ſhall ſeme vnto hym as though
I went aboute to begyle hym, and ſo ſhal he
brynge a curſe vpon me, and not a bleſſynge:
and his mother ſayde vnto hym: Upõ me be
thy curſe my ſon, onely heare my voyce, and
go and fetche me them.

And Iacob went and fet them, and brought
them to his mother. And his mother made
meate ſuch as ſhe knewe his father loued.
And Rebecca fet goodlye raymente of her eldeſt
ſonne Eſau, whiche were in the houſe C
with her, & put them vpon Iacob her yongeſt
ſonne/ and ſhe put the kyd ſkynnes vpon his
handes, and vpon the ſmothe of his necke.
And ſhe put the meate and bread whiche ſhe
had prepared, in the hande of her ſon Iacob.

Whẽ he came to his father, he ſayde: my
father? And he anſwered: here am I, who art
thou my ſonne? And Iacob ſayd vnto his father:
I am Eſau thy eldeſt ſon, I haue done
accordynge as thou baddeſt me, vp and ſyt,
and eate of my venyſon, that thy ſoule maye
bleſſe me. And Iſaac ſayde vnto his ſonne,
howe commeth it that thou haſte founde it ſo
quyckly my ſonne? He anſwered: The Lorde
thy God brought it to my hande.

Then ſayd Iſaac vnto Iacob/ come nere
and let me fele the my ſonne, whether thou be
my ſonne Eſau or not. Then went Iacob to
Iſaac his father, and he felte hym, and ſayd:
the voyce is Iacobs voyce, but the handes/
are the handes of Eſau.

And ſo he knewe hym not, bycauſe his
handes were rough, as his brother Eſaus D
handes: and ſo he bleſſed hym. And he aſked
hym, arte thou my ſonne Eſau? And he ſayd,
I am. Then ſayde he, brynge me / and let me
eate of my ſonnes venyſon, that my ſoule may
bleſſe the. And he brought hym and he eate.
And he brought hym wyne alſo, & he dranke.
And his father Iſaac ſayde vnto hym, come

nere/and kyſſe me my ſon. And he went vnto hym and kyſſed hym. And he ſmelled the ſauour of his rayment, ⁊ * bleſſed hym, ⁊ ſayd ſe, the ſmell of my ſonne is as the ſmell of a felde whiche the Lorde hath bleſſed. God gyue the of the dewe of heuen, and of the fatneſſe of the earth, and plentye of corne, and wyne. People be thy ſeruauntes, and nacyons bowe vnto the. Be Lorde ouer thy brethren, and thy mothers chyldren ſtoupe vnto the. Curſed be he that curſeth the, and bleſſed be he that bleſſeth the.

Eccle.iii.b. Hebr.xi.d

E

It happened that as ſoone as Iſaac had made an ende of bleſſynge, and Iacob was ſcarce goone out from the preſence of Iſaac his father. Then came Eſau his brother frō his huntynge, and had made alſo meate, and brought it vnto his father / and ſayde vnto his father, let my father aryſe and eate of his ſonnes venyſō / that thy ſoule may bleſſe me. Then his father Iſaac ſayd vnto hym, who arte thou? he anſwered, I am thy eldeſt ſon Eſau. And Iſaac was greatly aſtonyed out of meaſure, and ſayd, which is he / ⁊ where is he then that hath hunted venyſon, ⁊ brought it me? and I haue eaten of all before thou cameſt, and haue bleſſed hym, and he ſhall be bleſſed. When Eſau herde the wordes of his father, he cryed out greatly ⁊ bytterly / aboue meaſure, and ſayde vnto his father, bleſſe me alſo my father.

F

Who anſwered: thy brother came with ſubtilte, and hath taken awaye thy bleſſyng. And he ſayd agayne: He maye well be called Iacob, for he hath vndermyned me nowe two tymes, fyrſt he toke away my byrthryght and ſe / now hath he taken away my bleſſyng alſo. And he ſayde, haſte thou kepte neuer a bleſſynge for me?

Iſaac anſwered and ſayde vnto Eſau: beholde I haue made hym thy Lorde / and all his mothers chyldren haue I made his ſeruauntes. Moreouer with corne ⁊ wyne haue I ſtablyſſhed hym / what can I do vnto the nowe my ſonne? And Eſau ſayde vnto his father, haſte thou but that one bleſſynge my father? bleſſe me alſo my father, ſo lyfted vp Eſau his voyce and * wept. Then Iſaac his father anſwered and ſayd vnto hym, behold, thy dwellynge place ſhall be the fatneſſe of the earth / ⁊ of the dew of heuen frō aboue. ⁊

Hebre.xii.c

And with thy ſwerde ſhalt thou lyue, and ſhalte be thy brothers ſeruaunt.

And it wyll come to paſſe, that when thou ſhalte get the mayſtrye, thou ſhalt looſe his yocke from of thy necke. And Eſau * hated Iacob, bycauſe of the bleſſynge that his father bleſſed hym with all. And Eſau ſayde in his herte. The dayes of my fathers ſorowe are at hande, and I wyll ſley my brother Iacob. And theſe wordes of Eſau her eldeſt ſon were tolde to Rebecca. And ſhe ſent and called Iacob her yongeſt ſonne, and ſayd vnto hym, beholde thy brother Eſau threatneth to kyll the / nowe therfore my ſonne heare my voyce, make the redy to flee to Laban my brother at Haran, and tarye with hym a whyle * vntyll thy brothers fearſneſſe be ſwaged, ⁊ vntyll thy brothers wrathe turne away frō the, and he forget the thynges whiche thou haſt done to hym. Then wyll I ſende and fet the away from thence.

Abdi.i.a

G

Gene.3

Why ſhulde I be deſolate of you bothe in one daye? And Rebecca ſpake to Iſaac, I am wery of my lyfe, for feare of the doughters of Heth. Yf Iacob take a wyfe of the doughters of Heth, ſuche one as theſe are, or of the doughters of the land, what good ſhal my lyfe do me?

¶ Iacob is ſent into Meſopotamia to Laban for a wyfe. Eſau maryeth an Iſmaelite. Iacob dreameth. Chriſt is promyſed. Iacob voweth.

CAPI. XXVIII.

A

Gene.2

AND ſo Iſaac called Iacob and * bleſſed hym, and charged hym / and ſayde vnto hym, ſe thou take not a wyfe of the doughters of Canaan, but aryſe and get the to Meſopotamia to the houſe of Bethuel thy mothers father / and there take the a wyfe of the doughters of Labā thy mothers brother. And god almyghtye bleſſe the, and make the to increaſe, ⁊ multiplye the / that thou mayſt be a nombre of people, and gyue the bleſſyng of Abraham, to the and to thy ſeede with the / that thou mayſte poſſeſſe the lande (wherin thou arte a ſtraunger) whiche God gaue vnto Abraham. Thus Iſaac ſent forth Iacob, And he went to Meſopotamia vnto Laban / ſonne of Bethuel the Syrien, and brother to Rebecca Iacob and Eſaus mother.

B

Oſee.xi

When Eſau ſawe that Iſaac had bleſſed Iacob / and ſent hym to * Meſopotamia / to fet hym a wyfe thence / and that as he bleſſed hym he gaue hym a charge, ſayenge: thou ſhalte not take a wyfe of the doughters of Canaan, and that Iacob had obeyed his father and mother, and was gone vnto Meſopotamia: ⁊ Eſau ſeynge alſo that the doughters of Canaan pleaſed not Iſaac his father, then went he vnto Iſmaell / and toke vnto the wyues which he had, Mahala the doughter of Iſmaell Abrahams ſonne, the ſyſter of Nabaioth to be his wyfe. Iacob departed from Beer Seba / to come vnto Haran, and came vnto a place by chaunce, ⁊ taryed there all nyght, bycauſe the Sonne was downe.

And toke a ſtoone of the place, and put it vnder his heed, and layde hym downe in the ſame place to ſlepe. And he dreamed, and C beholde, there ſtode a ladder vpon the earth/ & the top of it reached vp to heuen. And ſe, the angels of God went vp and downe vpon it, yea and God ſtode nygh it/ and ſayde. I am the Lorde God of Abraham thy father, and the God of Iſaac: The lande whiche thou ſlepeſt vpon, wyll I gyue the and thy ſeed.

And thy ſeed ſhal be as the duſt of the earth/ and thou ſhalte ſpreade abrode to the weſt, to the eaſt, to the north, and to the ſouth. And thorowe the, & in thy ſeed ſhal al the kynreds of the earth be bleſſed. And ſe I am with the/ and wyll kepe the in all places whether thou goeſt, and wyll brynge the agayne in to this lande, neyther wyl I leaue the vntyll I haue made good all that I haue promyſed the.

When Jacob was awaked out of his ſlepe/ D he ſayd: ſurely the lorde is in this place/ and I was not aware. And he was afrayed, and ſayde/ howe fearfull is this place? it is none other, but euen the houſe of God, & the gate of heuen. And Jacob ſtoode vp early in the mornynge, and toke the ſtoone that he had layde vnder his heade/ and pytched it vp an ende * and powred oyle on the top of it. And he called the name of the place * Bethell, but the name of the citye was called Lus, before tyme. And Jacob vowed a vowe, ſayenge: Yf God wyll be with me, and wyll kepe me in this iourney whiche I go, and wyll gyue me breade to eate, and clothes to put on, ſo that I come agayne vnto my fathers houſe in ſafetie: then ſhall the Lorde be my God, and this ſtone whiche I haue ſet vp an ende, ſhall be Goddes houſe, and of all that thou ſhalte gyue me, wyll I gyue the tenth vnto the.

ne. xxv. b.

* The houſe of god

¶ Jacob cometh to Laban, and ſerueth ſeuen yere for Rahel Lea was brought to his bed in ſteade of Rahel. He maryeth bothe. Lea conceyueth,

CAPI. XXIX.

A THen Jacob lyfte vp his fete, and came in to the eaſt countrey. And as he loked aboute, beholde there was a well in the felde, and thre flockes of ſhepe laye therby (for at that well were the flockes watered) & there was a great ſtone vpon the wel mouth. And thyther were al the flockes brought, and they rolled the ſtone from the welles mouth, and watered the ſhepe, & put the ſtone agayne vpon the welles mouth into his place. And Jacob ſayd vnto them, my brethren whence be ye? And they ſayde: of Haran are we. And he ſayde vnto them, knowe ye Laban the ſon of Nahor? They ſayde: we knowe hym. And he ſayde vnto them agayne: Is he in good health? And they ſayd, he his in good health, and beholde, his doughter Rahell commeth with the ſhepe. B And he ſayde, lo, it is yet but hye daye, neyther is it tyme that the cattell ſhulde be gathered togyther, water ye the ſhepe and go and fede them. And they ſayd, we may not, vntyll all the flockes be brought togyther, & tyll they roll the ſtoone from the welles mouth, and ſo we water our ſhepe.

Whyle he yet talked with them, Rahell came wt her fathers ſhepe, for ſhe kepte them As ſoone as Jacob ſaw Rahel, the doughter of Laban his mothers brother, and the ſhepe of Laban his mothers brother, he went and rowled the ſtone from the welles mouth, and watered the flocke of Labã his mothers brother. And Jacob kyſſed Rahell, and lyfte vp C his voyce and wepte, and Jacob tolde Rahel that he was her fathers brother, and Rebeccas ſonne. Therfore ran ſhe and tolde her father. And it happened when Laban herde tel of Jacob his ſyſters ſon, he ran to mete hym and inbraced hym, & kyſſed hym / & brought hym to his houſe. And he tolde Laban all the matter. To whome Laban ſayde, well, thou arte my bone and my fleſſhe. And he abode with hym the ſpace of a moneth. And Laban ſayde vnto Jacob: Though thou be my brother, ſhuldeſt yͧ therfore ſerue me for nought? tell me/ what ſhall thy wages be? Laban had two doughters, the eldeſt called Lea, and the yongeſt Rahel, Lea was tender eyed, but Rahell was bewtyfull and well fauoured. D And Jacob loued Rahell, and ſayde: I wyll ſerue the ſeuen yeare for Rahel thy yongeſt doughter. Laban anſwered: it is better that I gyue her the, then to another man: byde with me. And Jacob ſerued * ſeuen yeares for Rahell and they ſemed vnto hym but a fewe dayes/ for the loue he had to her. And Jacob ſayde vnto Laban: gyue me my wyfe, that I maye lye with her. For my dayes are fulfylled.

Gene. xli. b.

E Then Laban gathered togyther all the men of that place, & made a feaſt. And when euen was come, he toke Lea his doughter, & brought her to hym, and he went * in vnto her. And Laban gaue vnto his doughter Lea, Zilpha his mayde, to be her ſeruaunt. (To vvhome vvhen Iacob came in accordynge to the cuſtome.) And whẽ the mornyng was come, beholde it was Lea. Then ſayde he to Laban, wherfore haſt thou played thus with me? dyd not I ſerue the for Rahell? wherfore then haſt thou begyled me? Labã anſwered: it is not the maner of this place, to marry the

Gene. xvi. a.

dayes iourney, & ouertoke hym at the mount Gilead. And God came to Labā the Syrian in a dreame by nyght, and ſayde vnto hym.

Take hede, that thou ſpeake not to Jacob ought ſaue good. And Laban ouertoke Jacob, and Jacob had pytched his tente in the mounte. And Laban with his brethren pytched theyr tente alſo vpon the mount Gilead. And Laban ſayde to Jacob. Why haſt thou this done to ſteale awaye my herte, and cary away my doughters as though they had ben taken captyue with the ſwerde? Wherfore wenteſt thou away ſecretly vnknowen to me and dydeſt not tell me, that I myghte haue brought the on the way with myrth, ſyngyng tymbrell, and harpe, and haſt not ſuffered me to kyſſe my chyldren and my doughters? Thou waſt * a foole nowe to do it, for I am able to do you euyl. But the God of your father ſpake vnto me yeſterdaye, ſayenge.

i.Reg.13.c.
ii.Par.16.c

Take hede that thou ſpeake not to Jacob ought ſaue good. And nowe thoughe thou wenteſt thy waye, bycauſe thou longeſt after thy fathers houſe, yet wherfore haſt thou ſtolen my Goddes?

E Jacob anſwered and ſayde to Laban, bycauſe I was afrayde, and thought that thou woldeſt haue taken awaye thy doughters from me. But (vvhere as thou layeſt thefte to my charge.) with whom ſo euer thou fyndeſt thy goddes, let hym dye here before our brethrē. Seke that thyne is by me, and take it to the. But Jacob wyſt not that Rahell had ſtolen them. Then wente Laban in to Jacobs tent, and in to Leas tente, and in to the two maydens tentes, & founde them not. Then wente he out of Leas tente, and entred in to Rahels tente. And Rahel had taken the ymages and put them in the Camels ſtrawe, & ſat downe vpon them. And Laban ſerched all the tente, and founde them not. Then ſayde ſhe to her father. My Lorde, be not angrye that I can not ryſe vp before the, for the cuſtome of women is come vpon me. So ſerched he, but founde not thoſe ydols.

And Jacob was wrothe, and dyd chyde with Laban. Jacob alſo anſwered and ſayde to Labā. What haue I treſpaſed, or what haue I offended, that thou folowedſt ſo after me? Thou haſt ſearched all my ſtuffe, and what haſt thou founde of all thy houſholde ſtuffe? put it here before thy brethren and myne that they may iudge bytwene vs bothe.

Beholde. This .xx. yere haue I ben with the, thy ſhepe & thy gootes haue not ben barayne, & the rammes of thy flocke haue I not eaten. What ſoeuer was torne of beaſtes I brought it not vnto the, but made it good my ſelfe. Of my hande dydeſt thou requyre it, euen as it that was ſtollen by day or nyght. By daye the hete conſumed me, and the froſt by nyght and my ſlepe departed fro myne eyes.

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Gene.2 double
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ſue 24.a

Thus haue I ben .xx. yere in thy houſe, and ſerued the * xiiii. yeres for thy .ii. doughters, & .vi. yeres for thy ſhepe, and thou haſt chaunged my rewarde .x. tymes. And excepte the god of my father, the God of Abraham, & the fere of Iſaac had bene with me: ſurelye thou haddeſt ſent me away now all emptye. But god behelde my tribulacyon / and the laboure of my handes: and rebuked the yeſter day. Laban anſwered and ſayd vnto Jacob: theſe doughters are my doughters, and theſe chyldren are my chyldren, and theſe ſhepe are my ſhepe, and all that thou ſeeſt is myne.

And what can I do this day vnto theſe my doughters, or vnto theyr chyldren which they haue borne? Nowe therfore come on / and let vs make a bonde, I and thou: which may be a wytneſſe bytwene the and me. Then toke Jacob a ſtone and ſet it vp an ende, & Jacob ſayd vnto his brethren: gather ſtones. And they toke ſtones, & made an heape, and they dyd eate thervpon the heape. And Laban called it * Jegar Sahadutha, but Jacob called it * Gilead. (eyther of them accordynge to the propertye of his ovvne language.)

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Then ſayd Laban. This heape is * wytneſſe bytwene the and me this day, and therfore it is called Gilead. (that is a heape of vvitneſſe.) And Mizpah. For he ſayd. The Lorde loke bytwene me & the when we are departed one from an other. If thou ſhalte vexe my doughters or ſhalte take other wyues beſyde my doughters. Here is no man with vs. Beholde, God be wytneſſe bytwene the and me. And Laban ſayde moreouer to Jacob. Beholde, this heape and this marke whiche I haue ſet here, bytwene me & the. This heape be wytneſſe and alſo this marke that I wyll not come ouer this heape to the, nor thou ſhalte not come ouer this heape / and this marke vnto me, to do any harme. The God of Abraham, the God of Nahor, and the God of theyr fathers be iudge bytwene vs.

And Jacob ſware by the feare of his father Iſaac. Then Jacob dyd ſacrifice vpon the mounte, and called his brethren to eate breade. And they dyd eate breade and taryed all nyght in the hyll. And early in the mornynge Laban roſe vp and kyſſed his chyldren and his doughters, and bleſſed them.

And Laban departynge, wente vnto his place agayne.

¶ The viſyon of Angels. Jacob ſendeth preſentes to Eſau. He wraſtleth with the Angell, which chaunged his name, and called hym Iſraell.

CAPI. XXXII.

A BUT Jacob wente forth on his iourney. And the angell of God came, and met hym. And when Jacob ſawe them, he ſayd, this is goddes hooſt, & called the name of that place * Mahanaim. (This is an army.) And Jacob ſente meſſengers before hym to Eſau his brother, vnto the lande * of Seir and the felde of Edom. And he cõmaunded them, ſayenge. Thus ſhall ye ſpeake to my lorde Eſau, thy ſeruaunt Jacob ſayth thus. I haue ſoiourned and ben a ſtraunger with Laban vnto this tyme and haue oxen, aſſes, and ſhepe, men ſeruauntes, and women ſeruauntes, and haue ſent to ſhewe it my Lorde that I may fynde grace in thy ſyght. And the meſſengers came agayne to Jacob, ſayenge. B We came vnto thy brother Eſau, and he cometh agaynſte the/and hathe foure hundred men with hym.

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ne 24.a

But Jacob was greatly afrayde, and wyſt not whiche way to turne hym ſelfe, and deuyded the people that was with hym, and the Shepe, and Oxen, and Camels, into two companyes, and ſayde. If Eſau come to the one parte and ſmyte it, the other ſhall ſaue it ſelfe. And Jacob ſayd agayne. O god of my father Abraham, & God of my father Iſaac, Lorde whiche ſaydeſt vnto me * returne vnto thy countrey and to thy kynred, & I wyll C do all well with the. I am not worthy of the leaſt of all the mercyes and truthe/ whiche thou haſt ſhewed vnto thy ſeruaunte. For with my ſtaffe came I ouer this Jordan, and nowe haue I gotten two droues. Delyuer me from the handes of my brother Eſau, for I feare hym, leeſt he wyl come and ſmyte the mother with the chyldren. Thou ſaydeſt, I wyll ſurely do the good, and make thy ſeede as the ſande of the ſee, which can not be nombred for multitude.

ne.13.d.

D And he taryed there that ſame nyght, and toke of that whiche came to hande, a preſent, for Eſau his brother two hundred ſhe gootes & .xx. he gootes. ii. hundred ſhepe, and .xx. rammes, thyrtye mylche camels with theyr coltes .xl. kyne and .x. bulles. xx. ſhe aſſes and .x. fooles, and delyuered them in to the hande of his ſeruaũtes, euery droue by them ſelues and ſayd vnto his ſeruauntes. Go forthe before me, and put a ſpace bytwene droue and droue. And he commaunded the formoſt, ſayenge. If Eſau my brother mete the and aſke the, ſayenge. Whoſe arte thou, and whyther goeſt thou, and whoſe are theſe that go before the? Thou ſhalte ſaye, they be thy ſeruaunt E Jacobs, and it is a preſent ſent vnto my lord Eſau, & beholde hym ſelfe cometh after vs.

And ſo cõmaunded he the ſeconde, and the thyrde, and all that folowed the droues, ſayenge. Of this maner ſe that ye ſpeake vnto Eſau when ye mete hym, and ſay moreouer thy ſeruaunt Jacob alſo cometh after vs, for he ſayd, I wyll peaſe his wrath with the preſent that goeth before me, and afterwarde I wyll ſe hym my ſelfe, yf peraduenture he wyl receyue me to grace. So went the preſent before hym, and he taryed all that nyght in the company, and roſe vp the ſame nyght & toke his two wyues and his .ii. maydens, and his .xi. ſonnes, and went ouer the foorde Jabok. And he toke them and ſent them ouer the ryuer, and ſent ouer all that he had, and taryed behynde hym ſelfe alone.

And there * wraſtled a man with hym vnto the breakyng of the day. F And when he ſaw that he coulde not preuayle agaynſt hym, he ſmote hym vnder the thye, and the ſynowe of Jacobs thye ſhranke, as he wraſtled wͭ hym. And he ſayd. Let me go, for the day breaketh. Whiche anſwered. I wyll not let the go, excepte thou bleſſe me. And he ſayd vnto hym. What is thy name? He anſwered, Jacob. He ſayde. Thou ſhalte be called Jacob no more, but * Iſrael. For as a prynce haſt thou wraſtled with God, and with man, and haſt preuayled.

Oſee.xii.b.

Gene.35.b.

And Jacob aſked hym, ſayenge. Tell me thy name. And he ſayde, wherfore doeſt thou ſo aſke after my * name? and he bleſſed hym there. And Jacob called the name of the place * Phenuell, for I haue ſene god/ face to face: & my lyfe is preſerued. And as he went ouer Phenuell the Sonne roſe vpon hym/ and he halted vpon his thye. And therfore is it that the chyldren of Iſraell eate not of the ſynow that ſhranke in that place of the thye/ vnto this day: bycauſe that he touched the place of Jacobs thye in the ſynowe that ſhronke.

Iudi.xiii.c.

The face of God.

¶ Eſau and Jacob are agreed:
And Jacob came vnto Sichem.

CAPI. XXXIII.

A IAcob lyftynge vp his eyes, loked. And beholde, Eſau came, hauynge with hym foure hundred men. And he deuyded the chyldren vnto Lea and vnto Rahell, and vnto the two maydens. And he put the maydens and theyr chyldren formooſt, and Lea and her chyldren after, and Rahell and Joſeph hyndermoſt. And he wente before them and * fell on the grounde. vii. tymes vntyll he came vnto his brother.

Gene.33.a.

Eſau

dayes iourney, & ouertoke hym at the mount Gilead. And God came to Labã the Syrian in a dreame by nyght, and ſayde vnto hym.

Take hede, that thou ſpeake not to Jacob ought ſaue good. And Laban ouertoke Jacob, and Jacob had pytched his tente in the mounte. And Laban with his brethren pytched theyr tente alſo vpon the mount Gilead. And Laban ſayde to Jacob. Why haſt thou this done to ſteale awaye my herte, and cary away my doughters as though they had ben taken captyue with the ſwerde? Wherfore wenteſt thou away ſecretly vnknowen to me and dydeſt not tell me, that J myghte haue brought the on the way with myrth, ſyngyng tymbrell, and harpe, and haſt not ſuffered me to kyſſe my chyldren and my doughters? Thou waſt * a foole nowe to do it, for J am able to do you euyl. But the God of your father ſpake vnto me yeſterdaye, ſayenge.

i.Reg.13.c. ii.Par.16.c

Take hede that thou ſpeake not to Jacob ought ſaue good. And nowe thoughe thou wenteſt thy waye, bycauſe thou longeſt after thy fathers houſe, yet wherfore haſt thou ſtolen my Goddes?

E Jacob anſwered and ſayde to Laban, bycauſe J was afrayde, and thought that thou woldeſt haue taken awaye thy doughters from me. But (vvhere as thou layeſt theſte to my charge.) with whom ſo euer thou fyndeſt thy gods, let hym dye here before our brethrẽ. Seke that thyne is by me, and take it to the. But Jacob wyſt not that Rahell had ſtolen them. Then wente Laban in to Jacobs tent, and in to Leas tente, and in to the two maydens tentes, & founde them not. Then wente he out of Leas tente, and entred in to Rahels tente. And Rahel had taken the ymages and put them in the Camels ſtrawe, & ſat downe vpon them. And Laban ſerched all the tente, and founde them not. Then ſayde ſhe to her father. My Lorde, be not angrye that J can not ryſe vp before the, for the cuſtome of women is come vpon me. So ſerched he, but founde not thoſe ydols.

And Jacob was wrothe, and dyd chyde with Laban. Jacob alſo anſwered and ſayde to Labã. What haue J treſpaſed, or what haue J offended, that thou folowedſt ſo after me? Thou haſt ſearched all my ſtuffe, and what haſt thou founde of all thy houſholde ſtuffe? put it here before thy brethren and myne that they may iudge bytwene vs bothe.

Beholde. This.xx.yere haue J ben with the, thy ſhepe & thy gootes haue not ben barayne, & the rammes of thy flocke haue J not eaten. What ſoeuer was torne of beaſtes J brought it not vnto the, but made it good my ſelfe. Of my hande dydeſt thou requyre it, euen as it that was ſtollen by day or nyght. By daye the hete conſumed me, and the froſt by nyght and my ſlepe departed fro myne eyes.

F Thus haue J ben.xx.yere in thy houſe, and ſerued the * xiiii.yeres for thy.ii.doughters, & .vi.yeres for thy ſhepe, and thou haſt chaunged my rewarde.x.tymes. And excepte the god of my father, the God of Abraham, & the fere of Jſaac had bene with me: ſurelye thou haddeſt ſent me away now all emptye. But god behelde my tribulacyon/ and the labour of my handes: and rebuked the yeſterday. Laban anſwered and ſayd vnto Jacob: theſe doughters are my doughters, and theſe chyldren are my chyldren, and theſe ſhepe are my ſhepe, and all that thou ſeeſt is myne.

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ſue 24.a

And what can J do this day vnto theſe my doughters, or vnto theyr chyldren which they haue borne? Nowe therfore come on/ and let vs make a bonde, J and thou: which may be a wytneſſe bytwene the and me. Then toke Jacob a ſtone and ſet it vp an ende, & Jacob ſayd vnto his brethren: gather ſtones. And they toke ſtones, & made an heape, and they dyd eate therevpon the heape. And Laban called it * Jegar Sahadutha, but Jacob called it * Gilead. (eyther of them accordynge to the propertye of his ovvne language.)

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G Then ſayd Laban. This heape is * wytneſſe bytwene the and me this day, and therfore it is called Gilead. (that is a heape of vvitneſſe.) And Mizpah. For he ſayd. The Lorde loke bytwene me & the when we are departed one from an other. Jf thou ſhalte vere my doughters or ſhalte take other wyues beſyde my doughters. Here is no man with vs. Beholde, God be wytneſſe bytwene the and me. And Laban ſayde more ouer to Jacob. Beholde, this heape and this marke whiche J haue ſet here, bytwene me & the. This heape be wytneſſe and alſo this marke that J wyll not come ouer this heape to the, nor thou ſhalte not come ouer this heape / and this marke vnto me, to do any harme. The God of Abraham, the God of Nahor, and the God of theyr fathers be iudge bytwene vs.

Gen.31.b.
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And Jacob ſware by the feare of his father Jſaac. Then Jacob dyd ſacrifice vpon the mounte, and called his brethren to eate breade. And they dyd eate breade and taryed all nyght in the hyll. And early in the mornynge Laban roſe vp and kyſſed his chyldren and his doughters, and bleſſed them. And Laban departynge, wente vnto his place agayne.

But

¶ The viſyon of Angels. Jacob ſendeth preſentes to Eſau. He wraſtleth with the Angell, which chaunged his name, and called hym Iſraell.

CAPI. XXXII.

A BUT Jacob wente forth on his iourney. And the angell of God came, and met hym. And when Jacob ſawe them, he ſayd, this is goddes hooſt, & called the name of that place * Mahanaim. (This is an army.) And Jacob ſente meſſengers before hym to Eſau his brother, vnto the lande * of Seir and the felde of Edom. And he cõmaunded them, ſayenge. Thus ſhall ye ſpeake to my lorde Eſau, thy ſeruaunt Jacob ſayth thus. I haue ſoiourned and ben a ſtraunger with Laban vnto this tyme and haue oxen, aſſes, and ſhepe, men ſeruauntes, and women ſeruauntes, and haue ſent to ſhewe it my Lorde that I may fynde grace in thy ſyght. And the B meſſengers came agayne to Jacob, ſayenge. We came vnto thy brother Eſau, and he cometh agaynſte the/and hathe foure hundred men with hym.

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mpe.

ſue 24.a

But Jacob was greatly afrayde, and wyſt not whiche way to turne hym ſelfe, and deuyded the people that was with hym, and the Shepe, and Oxen, and Camels, into two companyes, and ſayde. If Eſau come to the one parte and ſmyte it, the other ſhall ſaue it ſelfe. And Jacob ſayd agayne. O god of my father Abraham, & God of my father Iſaac, Lorde whiche ſaydeſt vnto me * returne vnto thy countrey and to thy kynred, & I wyll C do all well with the. I am not worthy of the leaſt of all the mercyes and truthe/ whiche thou haſt ſhewed vnto thy ſeruaunte. For with my ſtaffe came I ouer this Jordan, and nowe haue I gotten two droues. Delyuer me from the handes of my brother Eſau, for I feare hym, leeſt he wyl come and ſmyte the mother with the chyldren. Thou ſaydeſt, I wyll ſurely do the good, and make thy ſeede as the ſande of the ſee, which can not be nombred for multitude.

ne.31.b.

D And he taryed there that ſame nyght, and toke of that whiche came to hande, a preſent, for Eſau his brother two hundred ſhe gootes & .xx. he gootes. ii. hundred ſhepe, and .xx. rammes, thyrtye mylche camels with theyr coltes .xl. kyne and .x. bulles .xx. ſhe aſſes and .x. fooles, and delyuered them in to the hande of his ſeruaũtes, euery droue by them ſelues and ſayd vnto his ſeruauntes. Go forthe before me, and put a ſpace bytwene droue and droue. And he commaunded the formoſt, ſayenge. If Eſau my brother mete the and aſke the, ſayenge. Whoſe arte thou, and whyther goeſt thou, and whoſe are theſe that go before the? Thou ſhalte ſaye, they be thy ſeruaunt E Jacobs, and it is a preſent ſent vnto my lord Eſau, & beholde hym ſelfe cometh after vs.

And ſo cõmaunded he the ſeconde, and the thyrde, and all that folowed the droues, ſayenge. Of this maner ſe that ye ſpeake vnto Eſau when ye mete hym, and ſay moreouer thy ſeruaunt Jacob alſo cometh after vs, for he ſayd, I wyll peaſe his wrath with the preſent that goeth before me, and afterwarde I wyll ſe hym my ſelfe, yf peraduenture he wyl receyue me to grace. So went the preſent before hym, and he taryed all that nyght in the company, and roſe vp the ſame nyght & toke his two wyues and his .ii. maydens, and his .xi. ſonnes, and went ouer the forde Jabok. And he toke them and ſent them ouer the ryuer, and ſent ouer all that he had, and taryed behynde hym ſelfe alone.

Osee.xii.b.

And there * wraſtled a man with hym vnto the breakyng of the day. F And when he ſaw that he coulde not preuayle agaynſt hym, he ſmote hym vnder the thye, and the ſynowe of Jacobs thye ſhranke, as he wraſtled wͭ hym. And he ſayd. Let me go, for the day breaketh. Whiche anſwered. I wyll not let the go, excepte thou bleſſe me. And he ſayd vnto hym. What is thy name? He anſwered, Jacob. He ſayde. Thou ſhalte be called Jacob no more, but * Iſrael. For as a prynce haſt thou wraſtled with God, and with man, and haſt preuayled.

Gene.35.b.

And Jacob aſked hym, ſayenge. Tell me thy name. And he ſayde, wherfore doeſt thou ſo aſke after my * name? and he bleſſed hym there. And Jacob called the name of the place * Phenuell, for I haue ſene god/face to face: & my lyfe is preſerued. And as he went ouer Phenuell the Sonne roſe vpon hym/ and he halted vpon his thye. And therfore is it that the chyldren of Iſraell eate not of the ſynow that ſhranke in that place of the thye/ vnto this day: bycauſe that he touched the place of Jacobs thye in the ſynowe that ſhronke.

Judi.xiii.c.

The face of God.

¶ Eſau and Jacob are agreed:
And Jacob came vnto Sichem.

CAPI. XXXIII.

A IAcob lyftynge vp his eyes, loked. And beholde, Eſau came, hauynge with hym foure hundred men. And he deuyded the chyldren vnto Lea and vnto Rahell, and vnto the two maydens. And he put the maydens and theyr chyldren formoſt, and Lea and her chyldren after, and Rahell and Joſeph hyndermoſt. And he wente before them and * fell on the grounde. vii. tymes vntyll he came vnto his brother.

Gene.xlii.a.

Eſau * came to mete hym, and embraced Gene.27.d hym, and fell on his necke, and kyſſed hym, & they wepte. And he lyfte vp his eyes & ſawe the women, and the chyldren, & ſayd: whence haſt thou theſe? (And are they belong vnto the) B And he anſwered: they are the chyldren, which God hath geuen thy ſeruaunte. Then came the maydens forth, and theyr chyldren, and dyd theyr obeyſaunce. Lea alſo with her chyldren came, and dyd theyr obeyſaũce. And laſt of all came Joſeph and Rahel, and dyd theyr obeyſaunce. And he ſayde, what is all the droue, whiche I met? He anſwered, that I may fynde grace in the ſyght of my lorde. And Eſau ſayd. I haue ynough my brother, kepe that thou haſt vnto thy ſelfe. To whom Jacob anſwered, oh nay, but yf I haue foũde grace in thy ſyght, receyue my preſent of my hande, for I haue ſene thy face * as though Hebre.xv.d I had ſene the face of god. And thou haſt had a good wyll towarde me. Oh take my bleſ- C ſynge that is brought the, for God hath had mercy on me. (Gyuynge me all thynges.) And I haue ynough. And ſo he compelled hym, and he toke it. And he ſayd. Let vs take our iourney and go, I wyll go before the. Jacob anſwered hym, my Lorde. Thou knoweſt, that the chyldren are tendre, and the ewes & kyne with yong vnder myne hande, which yf men ſhulde ouerdryue but euen one daye all the ſhepe wyll dye. Oh let my lorde go before his ſeruaunte, and I wyl dryue fayre and ſoftly, accordynge as the cattell that goeth before me and the chyldren, be able to endure, vntyl I come to my Lorde vnto Seir.

And Eſau ſayde. Let me yet leaue ſome of my folke with the. And he anſwered, what nedeth it? (This one thynge onely haue I nede of.) Let me fynde grace in the ſyght of my D Lorde. So Eſau went his waye agayne that ſame daye vnto Seir. And Jacob toke his iourney towarde Sucoth, and buylte hym an houſe, and made bothes for his cattell. And therfore is it, that the name of the place * Bothes. is called * Sucoth.

And Jacob came to Salem a cytie of Sichem whiche is in the lande of Canaan, after that he was come from Meſopotamia, and pytched before the cytie, and bought a parcel of grounde (where he pytched his tente) of the chyldren of Hemor Sichems father, for an hundred peces of money. And he made there an aulter, and called vpon the myghtye God of Iſrael.

¶ The rauiſſhynge of Dyna Jacobs doughter. The men of Sichem are ſlayne by the ſonnes of Jacob.

CAPI. XXXIIII.

A DINA the doughter of Lea, * whiche Gene. ſhe bare vnto Jacob, went out to ſe the doughters of the lande. Whome when Sichem the ſon of Hemor the Heuite Lorde of the countrey ſaw, he toke her, and lay with ii.Reg. her, and * forced her, and his harte lay vnto Dina the doughter of Jacob. And he loued that damſell and ſpake kyndly vnto her, and Sichem ſpake vnto his father Hemor, ſayenge: get me this mayden vnto my wyfe.

And Jacob herde that he had defyled Dina his doughter, his ſonnes beynge with theyr cattel in the felde, and he helde his peace, vntyll they were come. And Hemor the father of Sichem wente out vnto Jacob, to common with him. And when the ſonnes of Jacob commyng out of the felde herde it, it greued them Gene.xlix.a Iosu.13.d and they were not a lytell wrothe, bycauſe he had wrought folye in Iſraell, in that he had layne with Jacobs doughter, whiche thynge ought not to be done. And Hemor cõmoned B with them ſayenge: the ſoule of my ſon Sichem longeth for youre doughter: gyue her hym to wyfe, & make maryage with vs/ and gyue your doughters vnto vs, and take our doughters vnto you, and ye ſhall dwell with vs, & the lande ſhall be before you, dwell and do your buſynes, and haue your poſſeſſyons therein. And Sichem ſayde vnto her father, and her brethren: let me fynde grace in youre eyes, and what ſoeuer ye apoynt me, that wyl I gyue. Aſke frely of me, bothe the dowrye, and gyftes, and I wyll gyue accordynge as ye ſay vnto me, ſo that ye gyue me the Damſell to wyfe.

But the ſonnes of Jacob anſwered to Sichem and Hemor his father talkyng among them ſelues deceytefully, bycauſe he had defyled Dina theyr ſyſter. And they ſayde vnto them. We can not do this thing that we ſhuld gyue our ſyſter to one that is vncircumciſed, for that were a ſhame vnto vs. But in this wyll we conſente vnto you: If ye wyll be as we be, & all the men chyldren amonge you be circumcyſed, thẽ wyl we gyue our doughters to you, & take your doughters to vs, & wyll Gene.17.b dwell with you, & be one people. But & yf ye wyl not herken vnto vs to be circũciſed, then wyll we take our doughter & go our wayes. C Theyr wordes pleaſed Hemor, and Sichem his ſonne. And the yonge man deferred not for to do the thynge, bycauſe he had a luſt to Jacobs doughter. He was alſo mooſt ſet by of all that were in his fathers houſe. Then Hemor & Sichem his ſonne wente vnto the gate of theyr cytie, and cõmoned with the mẽ of theyr of theyr cytie, ſayeng. Theſe men are vnfayned towarde vs, and dwell in the lande and do theyr ocupacyon therin. And in the lande is rowme ynoughe for them, we wyll take theyr doughters to wyues, and gyue them our doughters. Onely herein wyll they conſent vnto vs for to dwell with vs, and to be one people. Yf all the men chyldren that are among vs be circumciſed as they are. Shall not theyr goodes, and theyr ſubſtaunce, and all theyr cattel be ours, only yf we conſent vnto them? For they wyll dwell with vs.

D And vnto Hemor and Sichem his ſonne herkened all that went out at the gate of his cytie. And all the men chyldren were circumciſed, what ſo euer wente out at the gates of his cytie. And it happened the thyrde daye (when it was paynefull to them) two of the ſonnes of Jacob Symeon and Leui Dinas brethren, toke eyther of them his * ſwerde & (Gene.xlix a / Judi.ix.a) wente in to the cytie boldly, and ſlewe all that was male, and ſlewe alſo Hemor & Sichem his ſonne with the edge of the ſwerde, & toke Dina out of Sichems houſe, and went theyr way. And the ſonnes of Jacob comyng vpon the deed, ſpoyled the cytie, bycauſe they had defyled theyr ſyſter, & toke theyr ſheepe, oxen, and theyr aſſes, and what ſoeuer was in the cytie, & alſo in the feldes. And all theyr goodes and all theyr chyldren, and theyr wyues toke they captyue and made hauocke of all that was in the houſe.

But Jacob ſayd to Symeon and Leui. Ye haue troubled me and made me ſtynke before the inhabytours of the lande, before the Canaanyte and the Pherezite. And I beyng fewe in nombre, they ſhal gather them ſelues togyther agaynſt me and ſlee me, and ſo ſhal I and my houſe be deſtroyed. And they anſwered, ſhulde they deale with our ſyſter as with an hore?

¶ Jacob goeth vp vnto Bethell where he burieth the Idols. Debora dyeth. Jacob is called Iſraell. The lande Canaan is promyſed. Rahell dyeth in labour. Ruben laye with his fathers concubyne. Iſaac dyeth.

CAPI. XXXV.

A AND God ſayde vnto Jacob, aryſe and get the vp to Bethel, and dwell there. And make there an aulter vnto GOD that appeared vnto the, * when thou fleddeſt (Gene.28.c) from the face of Eſau thy brother. Then ſayd Jacob vnto his houſholde & to all that were with hym. Put awaye the ſtraunge godz that are among you & be cleane, and chaũge your garmentz, for we wyl aryſe & go vp to Bethel and I wyll make an aulter there, vnto God, which herde me in the day of my tribulacion, and was with me in the way which I wente.

And they gaue vnto Jacob all the ſtraunge Goddes whiche they had in theyr hande, and al theyr earynges which were in theyr eares/ and Jacob hyd them vnder an Oke, whiche was by ſichem. And when they departed/ the feare of god fel vpõ the cities that were round aboute them. And they dyd not folowe after the ſonnz of Jacob. So came Jacob to Luz, B which is in the lande of Canaan. The ſame is Bethel, he and al the people that was with hym. And he buylded there an aulter, & called the place. The God of Bethell, bycauſe that god appeared vnto hym there, when he fled from the face of his brother. But * Debora (Gene.24.g) Rebeccas norſe, dyed, & was buryed byneath Bethel vnder an oke. And the name of it was called the Oke of lamentacion. And god appeared vnto Jacob agayne after he came out of Meſopotamia and bleſſed hym, and God ſayd vnto hym, thy name is Jacob. Notwithſtandyng thou ſhalt be no more called * Ja- (Gene.32.f) cob, but Iſrael ſhal be thy name. And he called his name Iſrael.

And God ſayd vnto hym. I am God almyghtye, growe and multiplye, people: and a multitude of people ſhall ſpringe of the. Yea and kynges ſhal come out of thy loynes And the landes which I gaue Abraham and Iſaac, wyll I gyue vnto the, & vnto thy ſeed after the wyll I gyue that lande alſo. And ſo god departed vp from him in the place where he had talked with hym. And Jacob ſet vp a marke in the place where he talked with him euen a marke of ſtone and powred drynke offerynge theron, and powred alſo oyle theron, and Jacob called the name of the place wher C God ſpake with hym * Bethel. (* The houſe of god)

And they departed from Bethell, & when he was but a felde bredth from Ephrath, Rahell began to trauayle. And in trauaylynge ſhe was in peryll. And it happened as ſhe was in paynes of her laboure, the mydwyfe ſayde vnto her. Feare not, for this ſonne is thyne alſo. Then as her ſoule was a departyng, that ſhe * muſt dye, ſhe called his name (i.Reg.4.d.) Ben Oni. (The ſonne of my ſorovv.) But his father called hym Ben Jamin. (The ſonne of the ryght hande.) And thus dyed Rahell and was buryed in the waye to Ephrath, whiche is Bethleem. And Jacob ſet vp a ſtone vpon her graue, whiche is called Rahels Graue ſtone vnto this daye. And Iſraell wente thence, and pytched vp his tente beyonde the * toure of Edar. (Miche.4.b) And it chaunced as Iſrael dwelte in the lande, that Ruben wente and laye * with Bilha his fathers concubyne, (Gene.xlix a) and it came to Iſraels eare. The ſonnes of

Jacob

D Jacob were.xii. in nombre. The ſonnes of Lea. Ruben Jacobs eldeſt ſon, and Simeon Leui, Juda, Jſachar, ⁊ Zabulon. The ſonnes of Rahel, Joſeph and Ben Jamin. The ſonnes of Belha Rahels mayde, Dan and Neptali. The ſonnes of Zilpha Lias mayde Gad and Aſer. Theſe are the ſonnes of Jacob which were borne hym in Meſopotamia.

And ſo Jacob came vnto Jſaac his father to Mamre vnto Kyriath Arba which is Hebron, where Abraham and Jſaac ſoiourned as ſtraungers. And the dayes of Jſaac were an hundred and.lxxx.yeres, ⁊ Jſaac fell ſycke and dyed, ⁊ was put vnto his people, beynge olde and full of dayes. And his ſonnes Eſau and Jacob buryed hym.

¶ The wyues of Eſau. Jacob and Eſau are ryche.
The genealogie of Eſau.

CAPI. XXXVI.

A THeſe are the generacyons of Eſau. The ſame is Edom. Eſau toke his wyues of of the doughters of Canaan. Ada the doughter of Elon an Hethite, ⁊ Ahalibama the doughter of Ana, the doughter of Zibeō an Heuyte, and Baſmath Jſmaels * doughter Gene. 28. a. ⁊ ſyſter of Nebaioth. And Ada bare vnto Eſau, Eliphas, and Baſmath bare Reguel. And Ahalibama bare Jeus and Jaelam and Korah. Theſe are the ſonnes of Eſau whiche were borne hym in the lande of Canaan.

And Eſau toke his wyues and his ſonnes and doughters, and all the ſoules of his houſe, his goodes and all his catell, and all his ſubſtaunce which he had got in the lande of Canaan, and wente in to a countrey away from the face of his brother Jacob, for theyr Gene. 13. a. * ryches was moche, ⁊ they coulde not dwell togyther, and the lande wherin they were B ſtraungers, coulde not receyue them, bycauſe of theyr poſſeſſyon. Thus dwelte Eſau in mōūt Seir. The ſame Eſau is Edom. Theſe are the generacyons of Eſau, father of the Edomytes in mount Seir. And theſe are the 1. Para. 1. c names of Eſaus ſonnes. * Eliphas the ſon of Ada the wyfe of Eſau, and Reguel the ſon of Baſmath the wyfe of Eſau.

And the ſonnes of Eliphas were, Theman, Omar, Zepho, Jaethom and Kenas. And Thimna was concubyne to Elyphas Eſaus ſonne, and bare vnto Eliphas Amalech. And theſe are the ſonnes of Ada Eſaus wyfe. And theſe are the ſonnes of Reguell, Nahath, Serah, Samma and Miſa. Theſe were the ſonnes of Baſmath Eſaus wyfe. And theſe were the ſonnes of Ahalibama the doughter of Ana doughter of Zebion Eſaus wyfe, and ſhe bare vnto Eſau, Jeus, Jealam C and Korah. Theſe were dukes of the ſonnes of Eſau. The chyldren of 1.Par * Eliphas the fyrſt ſonne of Eſau, were theſe. Duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Korah, duke Gatthā, ⁊ duke Amalech.

Theſe are the dukes that came of Eliphas in the lande of of Edom, and theſe were the ſonnes of Ada.

Theſe alſo are the chyldren of Reguell Eſaus ſonne. Duke Nahath, duke Serah, duke Samma, duke Miſa. Theſe are the dukes that came of Reguel in the lande of Edom. And theſe are the ſonnes of Baſmath Eſaus wyfe. Theſe were the chyldren of Ahalibama Eſaus wyfe. Duke Jeus, duke Gaelan, duke Korah, theſe dukes came of Ahalibama the doughter of Ana Eſaus wyfe.

Theſe are the chyldren of Eſau, and theſe are the dukes of them, which Eſau is Edom. Theſe are the chyldren Seir the Horite, the inhabitoure of the lande, Lothan, Soball, Zibeon, and Ana, and Diſon, Eſer and Diſan. Theſe alſo are the dukes of the Horites/ the chyldren of Seir in the lande of Edom. And the chyldren of Lothan were, Hori and Hemam. And Lothans ſyſter was called Thymna. The chyldrē of Soball were theſe. Aluan, Manahath ⁊ Eball, Sepho ⁊ Onā.

Theſe are the chyldren of Zibeon. Aia and Ana. This was that Ana that founde mules D in the wyldernes, as he fed his father Zibeons aſſes. The chyldren of Ana were theſe. Diſon and Ahalibama the doughter of Ana

Theſe are the chyldren of Diſon, Hemdan and Eſban, Jethran and Cheran. The chyldren of Ezar are theſe. Bylhan, Seauā and Akan. The chyldren of Diſan alſo are theſe. Uz and Aran. Theſe are the dukes that came of Hori. Duke Lothan, duke Soball, duke Zibeon, duke Ana, duke Diſon, duke Ezer, duke Diſan. Theſe be the dukes that came of Hory after theyr dukedoms in the lande of Seir. Theſe are the kynges that reygned in the lande of Edom before there reygned any kynge vpon the chyldren of Jſrael. Bela the ſonne of Beor reygned in Edomea, and the name of his cytie was Dinhaba. And when Bela dyed, Jobab the ſonne of Serah out of Bozra, reygned in his ſteade. When Jobab alſo was deade, Huſam of the lande of Themany reygned in his ſteade. And after the death of Huſam, Hadad the ſonne of Bedad whiche ſlewe the Madianites in the felde of the Moabites, reygned in his ſteade, and the E name of his cytie was Auith. When Hadad was deade, Samla of Maſreka reygned in his ſteade. When Samla was deade, Saul of the ryuer Rehoboth reygned in his ſteade. When Saul was dead, Baal Hanan the ſonne of Achbor reygned in his ſteade. And after the death of Baal Hanan the ſon of Achbor. Hadad reygned in his ſteade, and the name of his cytie was Pahu . And his wyues name Mehetabeel the doughter of Matred, tho doughter of Melaab.

These are the names of the dukes that came of Eſau, in the .xii. kynreddes, places & names, duke Thymna, duke Alua, duke Jetheth, duke Ahalibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mybzar, duke Magdyel, duke Iram. Theſe be the dukes of Edomea accordyng to theyr habitacions, in the lande of theyr poſſeſſyons. This Eſau is the father of the Edomytes.

¶ Joſeph accuſeth his brethren. Joſeph dreameth and is ſolde to the Iſmaelites. Jacob bewaileth Joſeph.

CAPI. XXXVII.

A Jacob dwelte in the land wherin his father
was a ſtraunger, euen in the lande of Canaan.
These are the generacions of Jacob.
When Joſeph was .xvii. yere olde, he
kepte ſheepe with his brethren, & the lad was
with the ſonnes of Bilha, & with the ſõnes of
Zilpha his fathers wyues. And he brought
vnto theyr father an euyll ſayeng of them.
But Iſrael loued Joſeph more then all his
chyldren, bycauſe he begat hym in his olde
age, & he made hym a cote of many coloures.

And when his brethren ſawe that theyr
father loued hym more then all his brethren,
they hated hym and coulde not ſpeake peaceably
B vnto hym. Moreouer whē Joſeph *had
dreamed a dreame, he tolde it his brethren, xlii.b
which hated hym yet the more. ✚ And he ſayd
vnto them. Heare I pray you this dreame,
whiche I haue dreamed. Beholde, we were
byndyng ſheues in the myddes of the felde.
And lo, my ſhefe aroſe, and ſtode vp ryght, &
youres ſtode rounde aboute and made obeyſaunce
to my ſhefe. To whom his brethren
ſayde. Shalte thou be our kynge in dede? or
ſhalte thou in dede haue dominion ouer vs?
And they hated hym yet the more, bycauſe of
his dreames, and of his wordes.

And he dreamed yet an other dreame and
C tolde it his brethren, ſayeng. Beholde I haue
had one dreame more. Me thought the ſonne
& the moone and .xi. ſterres made obeyſaūce
to me. And when he had tolde it vnto his father
& his brethren, his father rebuked hym,
& ſayd vnto hym. What is this dreame which
thou haſt dreamed, ſhall I and thy mother &
thy brethren come to fall on the grounde before
the? And his brethren hated hym, but his
father noted the ſayenge. His brethren alſo
went to kepe theyr fathers ſhepe in Sichem
and Iſrael ſayde vnto Joſeph. Do not thy
brethren kepe ſhepe in Sichem? Come, and i.Reg.3.c.
I wyll ſende the to them. He anſwered *here
am I. And he ſayde vnto hym. Go & ſe whether
it be wel with thy brethren and the ſhepe
and bryng me worde agayne. And ſo he ſent
hym out of the vale of Hebron and he wente
to Sichem. And a certayn man founde hym.
And beholde he was wandrynge out of his
way in the felde, and the man aſked hym.
What ſekeſt thou? He anſwered, I ſeke my
brethren, tell me I praye the where they kepe
ſhepe. And the man ſayde, they are departed
hence, for I herde them ſaye, let vs go vnto
Dothan. Thus wente Joſeph after his brethren,
and founde them in Dothan. D

And when they ſawe hym a farre of before
he came at them, they toke counſell agaynſt
hym, for to ſlee hym. For one ſayd to an other
Beholde this *dreamer cometh, come nowe Mat.xxi.d
therfore and let vs ſlee hym and caſt hym in Mar.xii.a
to ſome pyt, and we wyll ſay, a wycked beaſt Luke,xx.c
hath deuoured hym, and we ſhal ſe what wyl
come of his dreames.

When Ruben herde that, he ryd hym out
of theyr handes, and ſayde. We wyll not kyll
hym. And Ruben ſayd moreouer vnto them.
Shede not his *bloode, but caſt hym in to Gene.xlii.d
ſome pyt that is in the wyldernеſſe, and laye
no hande vpon hym. (This he ſayde.) Namely
that he myght ryd hym out of theyr handes
and delyuer hym to his father agayne. ✚

And it happened that when Joſeph was E
come vnto his brethrē, they ſtryped hym out
of his cote, his partie coloured cote that was
vpon hym, and they toke hym and caſt hym
in to an emptye pyt, wherin was no water.
And they ſat them downe to eate breade. And
as they lyfte vp theyr eyes and loked aboute
there came a company of Iſmaelites from
Gilead, and theyr camels laden with ſpycery
baulme, and myrre, and were goynge downe
to cary it in to Egypte. And Juda ſayd vnto
his brethren. What auayleth it yf we ſlee our F
brother, & kepe his blood ſecret? come on and Actes.vii.b
let vs *ſell hym to the Iſmaelites, & let not Gene.45.a
our hande be vpon hym, for he is our brother
& our fleſſhe. And his brethren were content.
Then as the Madianites marchaunt men
paſſed by, they drewe and lyfte Joſeph oute
of the pyt and ſolde hym vnto the Iſmaelytes
for .xx. peces of ſyluer. And they brought
Joſeph in to Egypte.

And when Ruben came agayne vnto the
pyt and founde not Joſeph there, he rent his
clothes

clothes and wente agayne vnto his brethren ſayenge, the lad is not yonder, and whyther ſhall I go? And they toke Ioſephs coote and kylled a goote, and dypped the coote in the
G bloode. And they ſent that partye coloured coote, and brought it vnto theyr father and ſayd. This haue we founde, ſe whyther it be thy ſonnes coote or no. And he knewe it, ſayenge. It is my ſonnes coote, a wycked beaſt
Gene.44.c hath * deuoured hym, Ioſeph is rent in peces. And Iacob rent his clothes, & put ſacke cloth aboute his loynes, and ſorowed for his ſonne a longe ſeaſon. But all his ſonnes and all his doughters roſe vp to comforte hym.

Neuertheleſſe he wolde not be comforted, but ſayde. I wyll go downe into the graue vnto my ſonne, mournyng. And thus his father wepte for hym. And the Madianytes
Gene 39.a. Pſal.ciiii.c Sapi.x.c * ſolde hym in Egipte vnto Potiphar a lord of Pharaos, and his chefe ſtewarde.

¶ The mariage of Iuda. Er. Onan, Sela. Iuda lay with his doughter Thamar. The byrth of Phares and zarah.

CAPI. XXXVIII.

A IT fortuned at that tyme, that Iudas wente downe from his brethren, and gat hym to a man called Hira of Odollam, & there he ſawe the doughter of a man called
i.Para.ii.a * Sua a Canaanite. And he toke her & went in to her. And ſhe conceyued and bare a ſon, and called his name Er. And ſhe conceyued agayne, and bare a ſonne and called hym Onan. And ſhe conceyued agayne, and bare yet a ſonne, whom ſhe called Sela. And he was at Cheſyb when ſhe bare hym.

And Iudas gaue Er his eldeſt ſon a wyfe, whoſe name was Thamar. And Er, Iudas eldeſt ſonne was wycked in the ſyght of the lorde, & the Lorde ſlew hym. And Iudas ſayd vnto Onan. Go in to thy brothers wyfe, and marye her, that thou mayſt ſtyrre vp ſeed vnto
B thy brother. And when Onan perceyued that the ſeed ſhulde not be his, therfore when he went in to his brothers wyfe, he ſpylled it on the grounde, and gaue not ſeed vnto his brother. And the thynge whiche he dyd, dyſpleaſed the lorde, wherfore he ſlewe hym alſo. Then ſayd Iudas to Thamar his doughter in lawe. Remayne a wydowe at thy fathers houſe, tyll Sela my ſonne be growne. For he ſayd. Leeſt peraduenture he dye alſo, as his brethren dyd. And Thamar wente & dwelte in her fathers houſe.

And in proceſſe of tyme, the doughter of
C Sua Iudas wyfe dyed. Then Iudas when he had lefte mournyng, went vnto his ſhepe ſherers to Thymnath, he and his frende Hiras of Odollam. And one tolde Thamar ſayenge. Beholde, thy father in law goeth vp to Thymnath, to * ſhere his ſhepe. And ſhe put her wydowes garmentes of from her and couered her with a cloke, and dyſgyſed her ſelfe And ſat her downe in a comon place, whiche is by the hye wayes ſyde to Tymnath, for bycauſe ſhe ſawe that Sela was growne, & ſhe was not gyuen vnto hym to wyfe. Gen ii.R

When Iuda ſawe her, he thought it had
D ben an hore, bycauſe ſhe had couered her face And he turned to her vnto the way, and ſayd, come I praye the, let me lye with the, for he knewe not that it was his doughter in lawe. And ſhe anſwered. What wylte thou gyue me, for to lye with me? Then ſayd he, I wyll ſende the a kyd from the flocke. She ſayde. Then gyue me a pledge tyll thou ſende it. He ſayd, what pledge ſhall I gyue the? She anſwered. Thy ſygnet, thy bracelet, and thy ſtaffe that is in thy hande. And he gaue it her
E and lay by her, & ſhe was with chyld by hym. And ſhe gat her vp and went & put her mantell from her, and put on her wydowes rayment. And Iudas ſent the kyd by his frende of Odollam, for to receyue his pledge agayn from the wyues hand, but he founde her not. Then aſked he the men of the ſame place ſayeng. Where is the hore that ſat openly by the waye ſyde? They anſwered, There was no hore here. He came therfore to Iuda agayne and ſayd vnto hym. I can not fynde her, and alſo the men of the place ſayd, that there was no hore there. And Iuda ſayde, let her take it to her, leeſt we be ſhamed. Beholde I ſent the kyd and thou haſt not founde her.

And it came to paſſe that after thre mo-
F nethes, one tolde Iuda ſayeng. Thamar thy doughter in lawe hath played the hore, and with playenge the hore is become great with chylde. And Iuda ſayd, bryng her forth, that ſhe may be brente. And when they brought her forth, ſhe ſente to her father in lawe, ſayenge. By the man vnto whom theſe thynges perteyne, am I with chylde. And ſayde alſo. Loke whoſe are this ſeale, bracelet, and this ſtaffe. And Iuda knewe them, and ſayd. She hath ben more ryghteous then I, bycauſe I gaue her not to Sela my ſonne. And he laye with her no more.

It fortuned when tyme was come that ſhe ſhulde be delyuered, Beholde there was two twynnes in her wombe. And it fortuned, that
G when ſhe traueled, the one put out his hande and the mydwyfe toke and bounde a redde threde about it ſayeng, this is come out fyrſt And it chaunſed, that he plucked his hande backe agayne. And beholde his brother came out.

out. And ſhe ſayde, wherfoꝛe haſt thou rent a
rent vpon the? and called his name, Phares.
Afterward came out his bꝛother that had the
reed thꝛede aboute his hande, and his name
was called Zarah.

¶ God pꝛoſpereth Joſeph. Pharaos wyfe tempteth Joſeph. He is accuſed, ⁊ caſt in pꝛiſon. God hath mercy vpon hym.

CAPI. XXXIX.

A IOſeph was bꝛought vnto Egypte, and
Gene. 37.g Putiphar * a Loꝛde of Pharaos (and his
cheyfe ſteward an Egyptian) bought hym
of the Iſmaelites whiche had bꝛought hym
thyther. And God was with Joſeph, ⁊ he became
a luckye man, contunuyng in the houſe
of his mayſter the Egyptiā. And his mayſter
ſawe that God was with hym, and that God
made all that he dyd to pꝛoſper in his hande.
And Joſeph founde grace in his mayſters
ſyght, and ſerued hym. And made hym ruler
of his houſe / and put all that he had in his
hande. And it foꝛtuned from the tyme that he
had made him ruler ouer his houſe, ⁊ ouer al
Gene. 31.d. that he had, that the loꝛde * bleſſed the Egyp-cians
houſe foꝛ Joſephs ſake, ⁊ the bleſſyng
of the Loꝛde was vpon all that he had: in the
houſe, and in the felde. And therfoꝛe he lefte
B all that he had in Joſephs hande, and loked
vpon nothynge that was wᵗ hym, ſaue onely
on the bꝛead whiche he dyd eate. And Joſeph
Reg.16.c. was a * goodly perſon and a welfauoured.
And it foꝛtuned after this, that his mayſters
wyfe caſt her eyes vpon Joſeph, and ſayde:
come lye with me. But he refuſed / ⁊ ſayde to
his mayſters wyfe: Behold, my mayſter woreth
not what he hath in the houſe with me,
⁊ hath cōmytted all that he hath to my hand.
There is no man greater in the houſe thē I.
Neyther hath he kepte any thynge from me,
but onely the / bycauſe thou arte his wyfe.
Howe then can I do this great wyckedneſſe,
and ſynne agaynſt God? And after this maner
ſpake ſhe to Joſeph daye by daye, but he
harkened not vnto her / to ſlepe nere her, oꝛ to
C be in her company. And it foꝛtuned on a certayne
conuenient day / that Joſeph entred in
to the houſe / to do his buſyneſſe, ⁊ there was
no man of the houſeholde by / in the houſe.
And ſhe caught him by the garment ſayinge /
come ſlepe wᵗ me. And he lefte his garment
in her hande and fled / and gat hym out. And
it chaunſed: when ſhe ſawe that he had lefte
his garment in her hande / and was fled out.
(And she not regarded.) She called vnto the
men of her houſe, ⁊ tolde them, ſayenge: Se,
he hath bꝛought in an Hebꝛew vnto vs, to do
vs ſhame, foꝛ he came in to me / foꝛ to haue
ſlepte with me. And I began to crye with a
lowde voyce. And when he herde that I lyfte
vp my voyce ⁊ cryed, he lefte his garment wᵗ
me, and fled away, and gat hym out. And ſhe D
layed vp his garment by her, vntyl her loꝛde
came home. And ſhe tolde hym with theſe
woꝛdꝭ ſayinge: This Hebꝛues ſeruant which
thou haſt bꝛought vnto vs, came into me, to
do me ſhame. But as ſoone as I lyfte vp my
voyce ⁊ cryed, he lefte his garment with me,
and fled out. When his mayſter (Beynge to
lyght of credence.) herde theſe woꝛdes of his
wyfe whiche ſhe tolde hym ſayinge: after this
maner dyd thy ſeruant to me, he wared woꝛth
And the mayſter toke Joſeph and put hym
in * pꝛyſō euen in to the place where the kingꝭ Pſal.ciiij.
pꝛyſoners laye bounde. And there continued
he in pꝛyſon, but God was with Joſeph, and
ſhewed hym mercye, and got hym fauour in
the ſyght of the Loꝛde of the pꝛyſon. And the
keper of the pꝛyſon committed to Joſephs
hande all the pꝛyſoners that were in the pꝛyſon
houſe. And whatſoeuer was done there /
that dyd he. And the keper of the pꝛyſō loked
vnto nothynge that was vnder his hande,
ſeynge that God was with hym. Foꝛ whatſoeuer
he dyd, God made it to pꝛoſper.

¶ Joſeph expoundeth the dꝛeames of the two pꝛiſoners.

CAPI. XL.

AND it chaunced after this / that the butler A
of the kynge of Egypte, and his baker
had offended theyꝛ loꝛde the kynge
of Egypt. And Pharao was angrye agaynſt
his two offycers: agaynſt the cheyf butler, ⁊
the cheyf baker, and put them in ward in his
cheyf ſtewardes houſe / euen in the pꝛyſō, and
place where Joſeph was bounde. And the
cheyf Stewarde gaue Joſeph a charge with
them, ⁊ he ſerued them. And they cōtynued a
ſeaſon in warde. And they dꝛeamed eyther of
them in one nyght, bothe the butler, ⁊ the baker
of the kyng of Egypt, which were bound
in the pꝛiſō houſe / eyther of them his dꝛeame,
⁊ eche mannes dꝛeame of a ſondꝛye interpꝛetacyon.
When Joſeph came in vnto them in B
the moꝛnynge, ⁊ loked vpon them: beholde,
they were ſad. And he aſked Pharaos offycers
that were wᵗ hym in his mayſters ward
ſayenge: Wherfoꝛe loke ye ſo ſadly to daye?
They anſwered hym: we haue dꝛeamed a
dꝛeame, and haue no man to declare it. And
Joſeph ſayde vnto them: Do not interpꝛetynges
belonge to God? yet tell me? And the
cheyf butler tolde his dꝛeame to Joſeph, and
ſayde vnto hym: In my dꝛeame me thought
there ſtode a vyne befoꝛe me and in the vyne
were thꝛe bꝛaunches / and it was as though
it budded, and her bloſſoms ſhot foꝛth, and

the grapes therof waxed rype. And I had Pharaos cup in my hande/ and toke of the grapes and wrong them into Pharaos cup, and delyuered Pharaos cup in to his hande.

C And Joſeph ſayde vnto hym: this is the interpretacion of it. The thre braunces are thre dayes, for within thre dayes ſhall Pharao lyfte vp thyne heade, and reſtore the vnto thyne offyce agayne/ and thou ſhalte delyuer Pharaos cuppe in to his hande, after the olde maner wherin thou waſte wont to gyue hym drynke. But yf thou thynke on me with the, when thou arte in good caſe/ ſhewe mercy (I praye the) vnto me. And make mencyon of me to Pharao, and brynge me out of this houſe: for I was ſtollen out of the lande of the Hebrues, and here alſo haue I done no thynge at all, wherfore they ſhulde haue put me in to this dungeon. When the cheyfe baker ſawe that the interpretacion was good, he ſayde vnto Joſeph: me thought alſo in my dreame, that I had thre wyker baſkettes on my head. And in the vppermoſt baſket there was of all maner baken meates for Pharao. And the byrdes dyd eate them out of the baſket that was vpon my heade.

D And Joſeph anſwered/ and ſayde: this is the interpretacion therof. The thre baſkettes are thre dayes, for this daye thre dayes ſhall Pharao take thy heade from the, and ſhall hange the on a tree, and the byrdes ſhall eate thy fleſhe from of the. And it came to paſſe Mat.14.A. the thyrde daye which was Pharaos * byrth daye, that he made a feaſt vnto all his ſeruauntz. And he lyfted vp the head of the cheyf butler, and of the cheyfe baker amonge his ſeruantes. And reſtored the cheyfe butler vnto his butlerſhyp agayne, which alſo reached the cup in to Pharaos hand, but he hanged the cheyfe baker: euen as Joſeph had interpretated vnto them. Neyther dyd the cheyfe butler remembre Joſeph, but forgat hym.

¶ Pharaos dreames expounded by Joſeph. He is made ruler ouer all Egypte. He hath two ſonnes, Manaſſes and Ephraim. The derth begynneth in Egypte.

CAPI. XLI.

A AND it fortuned after two yeares, that Pharao dreamed, and beholde, he ſtode by a ryuers ſyde, and there came out of the ryuer ſeuē goodly kyne, and fat fleſſhed/ and fed in a medowe, and ſeuen other kyne came vp after them out of the ryuer, euyll fauoured and leane fleſſhed, and ſtode by the other kyne vpō the brynke of the ryuer. And the euyll fauoured and leane fleſſhed kyne dyd eate vp the ſeuen well fauoured and fat kyne: ⁊ Pharao awoke. And he ſlepte agayne and dreamed the ſeconde tyme. And beholde, ſeuen eares of corne grewe vpon one ſtalke, rancke/ and goodly. And agayne, ſeuen thyn eares blaſted with the eaſt wynde, ſprange vp after them, and the ſeuen thyn eares deuoured the ſeuen rancke and full eares. And Pharao awaked: and ſe, it was a dreame.

B And when the mornyng came, his ſpiryte was troubled. And he ſent and called for all the ſotheſayers of Egypte, ⁊ al the wyſe men therof, and Pharao tolde them his dreame: but there was none among them that coulde interpretate it vnto Pharao. Then ſpake the cheyfe butler vnto Pharao ſayenge: I do remembre my fautes this daye. Pharao beyng angrye with his ſeruauntes, put in warde in the cheyfe Stewardes houſe bothe me, and the cheyf baker. And we dreamed both of vs in one nyght, and eche mannes dreame of a ſondrye interpretacyon. And there was with vs a yonge man an Hebrew borne/ ſeruaunt vnto the cheyf Stewarde. To whome when we tolde them, he declared oure dreames to vs accordynge to eyther of our dreames. And as he declared them vnto vs, euen ſo it came to paſſe. For he reſtored me to myne offyce agayne, ⁊ hanged hym. Pharao ſent therfore and called Joſeph. And they brought hym haſtely out of * pryſon. Pſal.c And he ſhaued hym ſelfe, and chaunged his rayment/ and came in to Pharao. And Pharao ſayde vnto Joſeph: I haue ſene a dreame, and no man can interpretate it, ⁊ I haue herde ſay of the, that as ſoone as thou heareſt a dreame/ yͧ canſte interpretate it. C Joſeph anſwered Pharao, ⁊ ſayde: Not I/ but god ſhal gyue Pharao an anſwere of peace. And Pharao ſayde vnto Joſeph: when I dreamed me thought I ſtode by a ryuer ſyde, ⁊ there came out of the ryuer ſeuen fat fleſſhed, and well fauoured kyne, and fed in the medowe. And then ſeuen other kyne came vp after them, poore ⁊ very euyll fauoured and leane fleſſhed: ſuche as I neuer ſawe in all the lande of Egypte/ they were ſo euyll fauoured. And the ſeuen leane and euyl fauoured kyne dyd eate vp the fyrſt ſeuen fat kyne. And whē they had eaten them vp/ a man coulde not perceyue that they had eaten them, but they were ſtyll as euyl fauoured as they were at the begynnynge. And I awoke. And I ſawe agayne in my dreame, ⁊ behold, ſeuen eares ſprange out of one ſtalke full ⁊ fayre/ and ſeuen other eares agayne, wythered, thyn ⁊ blaſted with the eaſt wynd, ſprange vp after them. And the thyn eares deuoured the ſeuen good eares. And I haue tolde it vnto the ſothſayers, but there was no man that coulde tell, what it meaneth. And Joſeph anſwered Pharao, bothe Pharaos dreames are one. And god hath ſhewed Pharao what he is aboute to do. The ſeuen good kyne are ſeuen yeares: and the ſeuen good eares are ſeuen yeares alſo, and it is but one dreame. Lykewyſe, the ſeuen thyn & euyll fauoured kyne that came out after them, are ſeuen yeres: & the ſeuen emptye and blaſted eares ſhall be ſeuen yeares of hunger. This whiche I haue ſayd vnto Pharao, is it that God is aboute to do/ & ſheweth it vnto Pharao. D Beholde there come ſeuen yeare of great plenteouſneſſe throughe out all the lande of Egypte. And agayne there ſhall aryſe after them ſeuen yeares of hunger. And al the plenteouſneſſe ſhalbe forgotten in the lande of Egypte. And the hũger ſhal cõſume the lande: neyther ſhall the plenteouſnes be knowen in the lande, by reaſon of that hunger that ſhall come after, for it ſhalbe exceadynge great. And as cõcernyng that the dreame was doubled vnto Pharao the ſeconde tyme, behold, the thynge is certaynly prepared of god/ and God wyll ſhortly brynge it to paſſe. Nowe therfore, let Pharao prouyde for a man of vnderſtandynge & wyſdome, and ſet hym ouer the lande of Egypte. And let Pharao do this alſo, that he make officers ouer the land and take vp the fyfthe parte of the lande of Egypte in the ſeuen plenteous yeres/ and let them gather all the foode of theſe good yeres that come, & lay vp corne vnder the hande of Pharao, that there may be fode in the cityes, and there let them kepe it: that there maye be foode in ſtore in the lande, agaynſt the ſeuen yeres of hũger which ſhall come in the lande of Egypt, that the lande peryſhe not thorow hunger. E And the ſayenge pleaſed Pharao/ & all his ſeruauntes. Then ſayde Pharao vnto his ſeruauntes: where ſhall we fynde ſuche a man as this is/ in whome is the Spirite of God? And Pharao ſayd vnto Joſeph: for as moche as god hath ſhewed the all this, there is no man of vnderſtandynge, and wyſdome lyke vnto the. Thou therfore ſhalte be *ouer my houſe, and accordynge to thy worde ſhall all my people be ruled, onely in the kynges ſeate wyll I be aboue the. And Pharao ſayd agayne vnto Joſeph: beholde, I haue ſet the ouer all the lande of Egypte. And he toke of his rynge from his hande, & put it vpon Joſephs hand, & arayed him in cloth of raynes, and put a golden cheyne aboute his necke, & ſet him vpon the beſt charet that he had, ſaue one. And they cryed before hym: Bowe the kne, and Pharao made hym ruler ouer al the lande of Egypt. F And Pharao ſayd vnto Joſeph: I am Pharao, without the ſhal no man lyfte vp his hande or foote in all the lande of Egypte. And he called Joſephs name Zaphnath Paena. And he gaue hym to wyfe Aſnath the doughter of Putiphar preeſt of On. Then went Joſeph abrode in the lande of Egypte. And he was thyrtye yeare olde when he ſtode before Pharao kynge of Egypte. And Joſeph departynge frõ the preſence of Pharao/ wente thorowe out all the lande of Egypte. And in the ſeuen plenteous yeares they made ſheues & gathered vp all the fode of the ſeuen plenteous yeares whiche were in the lande of Egypte, & layed vp the ſame in the cityes. The foode of the feldes that grewe rounde aboute euery citie, layde he vp in the ſame. And Joſeph layde vp corne in ſtoore, lyke vnto the ſande of the ſee, in multitude out of meaſure, vntyll he lefte nombrynge: For it was without nombre. And vnto Joſeph were borne two ſonnes (before the yeres of hunger came) which Aſnath the doughter of Putiphar preeſt of On, bare vnto hym. G And Joſeph called the name of the fyrſte ſon *Manaſſe, for God (ſayd he) hath made me forget al my labour, and al my fathers houſeholde. The name of the ſeconde called he Ephraim, for god (ſayde he) hath cauſed me to growe in the land of my trouble. And whẽ the ſeuen yeres of plenteouſneſſe that was in the land of Egypt were ended, then came the ſeuen yeres of *derth accordyng as Joſeph had ſayde. And the derth was in all landes: but in all the lande of Egypte was there yet foode. And when the lande of Egypt alſo began to hunger the people cryed to Pharao for breade. And Pharao ſayde vnto all the Egyptians, goo vnto Joſeph, and what he ſayeth to you, that do. And the derth was thorowout al the lande. And Joſeph opened all the barnes wherin was corne, and ſolde vnto the Egyptians. For the hunger waxed ſore in the lande of Egypte. And all countryes came in to Egypte to Joſeph for to bye corne: bycauſe that the hunger was ſo ſore in all landes.

ſal.ciiii.b
Mach.ii.f
ani.ii.g.
ctes, vii.b

Gene. 46.c

Actes. vii.b

¶ Joſephs brethren come into Egypte to bye corne. He knoweth, and tryeth them. Simeon is put in pryſon: they returne to theyr father aſkynge Ben Jamin to be brought.

CAPI. XLII.

A And Jacob ſeynge that there was corne in Egypt, ſayd vnto his ſonnes, why gape ye one vpõ another? And he ſayd: beholde, I haue herde that there is corne in Egypt. *Get you downe thyther and bye vs corne from thence, that we may lyue and not

Actes. vii.b

bye. So went Joſephs ten brethren downe to bye corne of the Egyptians. But Ben Jamyn Joſephs brother wolde not Jacob ſende wt his other brethren/ for he ſayde: leeſt ſome myſfortune happen him. And the ſonnes of Jſraell came to bye corne amonge other that came, for there was derth in the lande of Canaan. And Joſeph was gouerner in the lande, and ſolde to all the people of the land.

B And his brethren came, and fell flat on the grounde before hym. When Joſeph ſaw his brethren, he knewe them, and made hym ſelfe ſtraunge vnto them, & ſpake roughly vnto them, ſayeng: whence come ye? They anſwered: out of the lande of Canaan, to bye vytayle. And Joſeph knewe his brethren, but they knew not hym. And Joſeph remembred Gene. 37. b his * dreames whiche he dreamed of them, & ſayd vnto them: ye are ſpyes, and to ſe where the lande is weake, is youre commynge. To whom they ſayde: nay my Lorde, but to bye vytayle thy ſeruauntes are come. We are all one mans ſonnes, and meane truely, and thy ſeruauntes are no ſpyes. And he ſayde vnto them agayne/ naye, but euen to ſe where the lande is weake/ is your cōmynge. And they ſayde, we thy ſeruauntes are. xii. brethren, the ſonnes of one man in the lande of Canaan. C And beholde, the yongeſt is this daye with our father, & one, no man woteth where he is. And Joſeph ſayd vnto them, that is it that J ſpake vnto you, ſayeng: ye are ſpyes. Hereby ye ſhall be proued. By the lyfe of Pharao, ye ſhall not go hence, excepte your yongeſt brother come hyther. Sende out one of you/ which may fet your brother, & ye ſhalbe kept in pryſon, that your wordes may be proued, whyther there be any trueth in you: or els by the lyfe of Pharao, ye are but ſpyes. And he put them in warde thre dayes. And Joſeph ſayd vnto them the thyrde day: D This do and lyue, for J feare God. Yf ye meane no hurte, let one of your brethren be boūd in the houſe of your pryſon, & go ye & brynge the neceſſarie foode to your houſholdes, but brynge your yongeſt brother vnto me: that your wordes maye be tried, & that ye dye not. And they dyd ſo. And one ſayde to another: we haue verely ſynned agaynſt our brother, in that we ſawe the anguyſhe of his ſoule when he beſought vs, & we wolde not heare him: and therfore is this trouble come vpon vs. And Ruben anſwered them ſayenge: ſayde J not vnto you Gene. 37. d that ye ſhulde not * ſyn agaynſt the lad/ and ye wolde not heare. And ſe, his bloode is requyred. They were not aware that Joſeph vnderſtode them, for he ſpake vnto them by an interpreter. E And he turned from them and wepte * and turned to them agayne, & comoned with them, and toke out Symeon from amonge them, and bounde hym before theyr eyes/ and Joſeph commaunded to fyll theyr ſackes with corne/ & to put euery mans money in his ſacke, and to gyue them vytayle to ſpende by the waye. And thus dyd he vnto them. And they laded theyr aſſes wt the corne and departed thence. And as one of them opened his ſacke/ for to gyue his aſſe prauonder in the Jnne, he ſpied his money: for it was in his ſackes mouth. And he ſayd vnto his brethren: my money is reſtored me agayne. For lo, it is euen in my ſacke. And theyr hert fayled them, and they were aſtonyed, and ſayde one to another: Why hathe god delte thus with vs?

Gene. 4
and. 3

F And ſo they came vnto Jacob theyr father vnto the land of Canaan, and tolde him all that had happened them, ſayenge: The man, euen the lorde of the lande ſpake roughly to vs, and commyttynge vs to pryſon toke vs for ſpyes of the coūtrey. And we ſayd vnto hym: we meane truly and are no ſpyes. We be. xii. brethren/ ſonnes of our father, one is away, and the yongeſt is this daye wt our father in the land of Canaan. And that man/ which is the lorde of the coūtrey ſayd agayn vnto vs: hereby ſhall J knowe yf ye meane truly: leaue one of your brethrē here with me, and take fode neceſſary for your houſholdes and get you away, and brynge your yongeſt brother vnto me, that J maye knowe that ye are no ſpyes, but meane truly: So wyll J delyuer you your brother, & ye ſhall occupye in the lande. And it fortuned as they emptyed theyr ſackes, beholde: euery mans bundell of money was in his ſacke. And whē bothe they and theyr father ſawe the bundels of money, G they were afrayd. And Jacob theyr father ſayde vnto them: Me haue ye robbed of my chyldren: Joſeph is awaye, and Symeon is awaye/ and ye take Ben Jamin awaye. All theſe thynges are agaynſt me. Ruben ſayde vnto his father: Slee my two ſonnes, yf J brynge hym not to the agayne. Delyuer hym to my hande, and J wyl brynge hym to the agayne. And he ſayde: my ſonne ſhall not go downe with you.

For his brother is deade, and he is lefte alone. Yf ſome myſfortune happen vnto him by the waye whiche ye goo, ye ſhall * brynge my gray head with ſorowe vnto the graue. Gene. 4

¶ Bryngynge Ben Jamin, the brethren returned to Joſeph with gyftes. Symeon is delyuered out of pryſon. Joſeph goeth aſyde / and wepeth. They feaſt togyther.

And

CAPI. XLIII.

A AND the derth was great in the lande.
And it fortuned when they had eaten
vp the corne which they brought out of
the lande of Egypte, theyr father ſayde vnto
them: go agayn, & bye vs a lytle foode. Juda
anſwered hym, & ſayde: the man dyd teſtifye
Gene.xlii.d vnto vs, ſayinge: *loke that ye ſe not my face,
excepte your brother be with you. Yf thou
wylte ſende our brother with vs/ we wyll go
downe/and bye the foode. But yf thou wylte
not ſende hym, we wyll not go downe: for the
man ſayd vnto vs, loke that ye ſe not my face
excepte your brother be with you. And Iſrael
B ſayd: wherfore delte ye ſo cruelly with me, as
to tell the man that ye had yet a brother?
They anſwered. The man aſked vs ſtraytly
of our kynred ſayinge, Is your father yet alyue?
haue ye not another brother? And we
tolde hym accordynge to theſe wordꝭ. Coulde
we knowe that he wolde ſaye: brynge youre
brother downe with you? Then ſayd Juda
vnto Iſraell his father: Sende the lad with
me, that we may ryſe & go, and that we may
lyue, and not dye, both we, thou, and alſo our
chyldre. I wyl be ſurety for hym, of my handꝭ
ſhalt thou requyre hym. Yf I brynge hym
not to the agayne/ and ſet hym before thyne
Gene.44.g eyes/ * then let me bere the blame for euer.
Truly excepte we had made this taryeng: by
this, we had ben here twyſe and come agayn.
And theyr father Iſraell ſayd vnto them:
C Yf it muſt nedes be ſo now: then do thus.
Take of the beſt fruytes of the land in your
veſſels, & brynge the man a preſent, a curteſie
bawlme, and a curteſye of hony, ſpyces/ and
myrre/nuttes, & almondes. And take double
money in your hande. And the money that
was brought agayne in your ſackes, take it
agayne with you, leeſt peraduenture it was
ſome ouerſyght. Take alſo youre brother
with you/ and aryſe and goo agayne to the
man. And God almyghtye gyue you mercye
in the ſyght of the man, that he maye delyuer
you your other brother, and this Ben iamin,
and I ſhalbe robbed of my chylde, as I haue
ben. Thus toke they the preſent and twyſe ſo
moche more money in theyr hande with Ben
D Jamin. And roſe vp, went downe to Egypte,
and ſtode before Joſeph. When Joſeph ſawe
Ben Jamin with them, he ſayde to the rular
of his houſe, brynge theſe men home, & ſley, &
make redye, for theſe men ſhall dyne with me
at noone. And the man dyd as Joſeph bad, &
brought them into Joſephs houſe. When the
men were brought into Joſephs houſe, they
were afrayde, and ſayd: bycauſe of the money
that came in your ſackes mouthes at the fyrſt
tyme, are we brought in/ that he maye pycke
a quarell with vs, and to laye ſome thyng to
our charge, and to brynge vs in bōdage and
our aſſes alſo. Therfore came they to the mā
that was rular ouer Joſephs houſe, and cōmoned
with hym at the dore of the houſe, &
ſayde: Oh Syr, we came downe hyther at the E
fyrſt tyme to bye food: and as we came to an
Inne, it happned that we opened oure ſackes: Gene.xlii.d
and beholde, euery mannes * money was in
the mouthe of his ſacke wͭ full weyght: And
we haue brought it agayne in our hand, and
other money haue we brought alſo in oure
handes, to bye foode, but we can not tell who
put our money in oure ſackes. And he ſayde,
peace be vnto you, feare not: your God and
the God of your father hath gyuen you that
treaſure in your ſackes/ I had your money.
And he brought Simeon out to them/ and
the man led them into Joſephs houſe, & gaue
them water to waſſhe theyr fete, & gaue theyr
aſſes prauender: And they made redye theyr
preſent agaynſte Joſeph came at noone, for
they herde ſaye that they ſhulde eate breade
there. Whē Joſeph came home, they brought F
the preſent in to the houſe to hym, which was
in theyr handes, and fell flat on the grounde
before hym. And he welcomed them courteouſly/
ſayenge: is your father that olde man
whiche ye tolde me of, in good health? and is
he yet alyue? they anſwered: thy ſeruant our
father is in good health, and is yet alyue.
And they bowed downe theyr heades, and
made obeyſaunce. And he lyftynge vp his
eyes, behelde his brother Ben Jamin his mothers
ſonne, and ſayd, * is this youre yonger Gene.xlii.b
brother of whome ye ſayde vnto me? And he
ſayde: God be mercyfull vnto the my ſonne.
And Joſeph made haſte (for * his herte dyd Gene.xlii.c and .xlv.a
melte vpon his brother) & ſought where too
wepe, and entred in to his chambre, & wepte
there. And he waſſhed his face and came out
and refrayned hym ſelfe, and ſayde: ſet bread G
on the table. And they prepared for hym by
hym ſelfe, and for them by them ſelues/ & for
the Egyptians which dyd eate with hym by
them ſelues, bycauſe the Egiptians may not
eate breade with the Hebrues, for that is an
abhominaciō vnto the Egyptians. And they
ſat before hym: the eldeſt accordyng vnto his
age, and the yongeſt accordynge vnto his
youth. And the men merueyled among them
ſelues. And they brought rewardes vnto thē
frō before hym: but Ben Jamins parte was
fyue tymes ſo moche as any of theyrs. And
they drynkynge were dronke with hym.

¶ Joſeph accuſeth his brethren of thefte. Juda beſecheth mercy for Ben Jamin

CAPI. XLIIII.

A AND he cōmaũded the ruler of his houſe ſayenge: fyll the mens ſackes wt food/ as moch as they can carye, & put euery mans money in his ſacke mouth, and put my ſyluer cup in the ſackes mouth of the yongeſt, & his corne money alſo. And he dyd accordyng to the worde that Joſeph had ſayde. And in the mornyng aſſone as it was lyght, the men were let goo, they & theyr aſſes. And whē they were out of the citye & not yet far awaye, Joſeph ſayde vnto the ruler of his houſe: vp & folow after the men. & when thou doeſt ouertake them, ŷ ſhalte ſay vnto them: wherfore haue ye rewarded euyll for good? is that not the cuppe in the whiche my Lorde drynketh / & for the whiche he prophecyeth? ye haue euyll done that ye haue done.

B And when he ouertoke them, he ſayde the ſame wordes vnto them. And they anſwered hym: wherfore ſayeth my Lorde ſuche wordſ? God forbyd that thy ſeruantes ſhulde do ſo. Beholde, the money which we founde in our ſackes mouthes: we brought agayne vnto the, out of the lande of Canaan: howe then ſhulde we ſteale out of thy lordſ houſe, eyther ſyluer or golde? wt whome ſoeuer of thy ſeruantes it be foũde, let hym dye, & we alſo wyl be my Lordes bondmen. And he ſayd: Nowe alſo let it be accordynge vnto your wordes: he wt whome it is founde, ſhalbe my ſeruant: and ye ſhalbe harmeleſſe. And atonce euery C man toke downe his ſacke to the grounde / & euery man opened his ſacke, and he ſerched, and began at the eldeſt, & lefte at the yongeſt. And the cuppe was founde in Ben Jamyns ſacke. Then they * rent theyr clothes, and laded euery man his aſſe, and went agayne vnto the citye. Gene.37.f. And Juda and his brethren came to Joſephs houſe, for he was yet there, and they fell before him on the grounde. And Joſeph ſaid vnto them: what dede is this which ye haue done? wote ye not that ſuche a man as I can propheſye? Then ſayd Juda: what ſhall we ſaye vnto my Lorde? what ſhall we ſpeake, or what excuſe can we make? God hath founde out the wyckednes of thy ſeruantes. D Beholde, bothe we & he with whome the cup is founde, are my lordes ſeruantes. And he anſwered: God forbyd that I ſhulde do ſo, but the man with whome the cup is founde/ he ſhalbe my ſeruant. And go ye in peace vnto your father. Then Juda went vnto hym and ſayde: oh my lorde, let thy ſeruant ſpeake a worde in my Lordſ eares, and be not wroth with thy ſeruant: for thou arte euen as Pharao. My Lorde asked his ſeruaunt, ſayenge: haue ye a father or a brother? And we anſwered my lorde E * we haue a father that is olde, and a yonge lad whiche he begat in his age: and the brother of the ſayde lad is dead, and he is all that is lefte of that mother. And his father loueth him. And thou ſaydeſt vnto thy ſeruantes: brynge hym vnto me that I maye ſet myne eye vpō hym. And we anſwered my lorde, that the lad coulde not go from his father, for yf he ſhulde leaue his father, he were but dead. Then ſaydeſt thou vnto thy ſeruantes * except your yongeſt brother come with you, loke that ye ſe my face no more.

F And when we came vnto thy ſeruant our father, we ſhewed hym what my Lorde had ſayde: And our Father ſayde vnto vs: goo agayne/ & bye vs a lytle foode. And we anſwered: we can not goo downe. Neuertheleſſe: yf our yongeſt brother go with vs, then wyl we go downe, for we may not ſe the mãnes face, except our yongeſt brother be with vs. And thy ſeruant our father ſaid vnto vs: ye know that my wyfe bare me two Sonnes. And the one went out from me, and I ſayd: of a ſuretye he is * torne in peces, and I ſawe hym not ſynce. And ye take this alſo awaye from me. Yf ſome myſfortune happen vnto hym, * ye ſhall brynge my gray head in ſorow vnto the graue. Now therfore, when I come to thy ſeruant my father/ & the lad be not with vs (ſe- G ynge that his lyfe hangeth by the laddſ lyfe) then ſhal it come to paſſe, that as ſoone as he ſeeth that the lad is not come, he wyl dye. So ſhall we thy ſeruauntes * brynge the graye head of thy ſeruaunt our father with ſorowe vnto the graue. For I thy ſeruaunt became ſuretye for the lad before my father, & ſayde: * Yf I brynge hym not vnto the agayne, I wyll beare the blame vnto my Father all my lyfe longe. Nowe therfore, let me thy ſeruant byde here for the lad, and be my lordes bondman: and let the lad go vp with his brethren. For how can I go vp to my father, yf the lad be not with me? onleſſe I wolde ſe the wretchedneſſe that ſhall come on my father.

¶ Joſeph maketh hym ſelfe knowen vnto his brethren, and ſendeth for his father.

CAPI. XLV.

A IOſeph coulde no longer refrayne before all them that ſtoode by hym. Wherfore he cryed: brynge forth all the men from me.

And there remayned no man with hym/ whyle Joſeph vttred hym ſelfe vnto his brethren. And he * wepte alowde, ſo that the Egyptians, and the houſe of Pharao herde it.

And Joſeph ſayd vnto his brethren: I am Joſeph, doth my father yet lyue? And his brethren coulde not anſwere hym, they were ſo abaſſhed at his preſence. And Joſeph ſayde vnto his brethren: come nere to me, and they came nere. And he ſayde: * I am Joſeph your brother ⁊ whome ye ſolde into Egypte.

Acto. vii. b. Gene. 37. f.

B Now therfore be not greued therwith neyther let it ſeme a cruell thynge in your eyes/ that ye ſolde me hyther. For God dyd ſende me before you to ſaue lyfe. * For this is the ſeconde yeare of derth in the lande, ⁊ fyue mo are behynde, in whiche there ſhall neyther be earyng nor heruest. Wherfore god ſent me before you to make prouiſyon, that ye myght continue in the earth, and to ſaue your lyues by a greate delyuerance. So now it was not ye that ſent me hyther, but God: whiche hath made me a father vnto Pharao/ and Lorde of all his houſe, and ruler thorowe out all the lande of Egypte. Haſt you, and go vp to my father, and tell hym.

Gene. l. d.

C This ſayeth thy ſonne Joſeph: God hath made me Lorde of all Egypte. Come downe therfore vnto me, tarye not. And thou ſhalte dwell in the lande of Goſan, ⁊ be by me: thou and thy chyldren, ⁊ thy chyldrens chyldren: thy ſhepe, ⁊ thy beaſtes, ⁊ al that thou haſte. And there wyll I make prouyſyon for the/ for there remayne yet fyue yeres of derth, leſt thou and thy houſholde ⁊ all that thou haſte come to pouertye. And beholde, your eyes do ſe/ ⁊ the eyes alſo of my brother Ben Jamin, that myne owne mouth ſpeaketh to you.

D Therfore tell my father of all my honour in Egypte/ ⁊ of all that ye haue ſene, ⁊ make haſt and brynge my father hyther. And he fel on his brother Ben Jamins necke ⁊ wepte/ and Ben Jamin wepte on his necke. Moreouer he kyſſed all his brethren/ ⁊ wepte vpon them. And after that/ his brethren talked with hym. And the tydynges came vnto Pharaos houſe, ſoo that they ſayde: Joſephs brethren are come, and it pleaſed Pharao well and all his ſeruauntes.

E And Pharao ſpake vnto Joſeph: ſay vnto thy brethren, this do ye: lade your beaſtes, and get you hence, vnto the land of Canaan. Take your father, and your houſholdes, and come vnto me, ⁊ I wyl gyue you the good of the lande of Egypte, and ye ſhall eate the fat of the lande. And thou alſo ſhalte cōmaunde them. This do ye: take charettes w you out of the lande of Egypt, for your chyldren, and for your wyues: and brynge your father, and come. Alſo, regarde not your ſtuffe, for the good of all the lande of Egypte is youres.

And the Chyldren of Iſraell dyd euen ſo. F And Joſeph gaue them charettes accordyng to the cōmaundement of Pharao, and gaue them vitayle alſo to ſpende by the way. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue thre hundred peces of ſyluer, and fyue chaunge of rayment. And vnto his Father he ſent after the ſame maner .x. aſſes laden with good, out of Egypt, ⁊ .x. ſhe aſſes laden with corne, breade and meate: for his Father by the waye. So ſent he his brethren away to departe. And he ſayde vnto them: ſe that ye fall not out by the waye. G They departed therfore from Egypte, and came in to the lande of Canaan/ vnto Jacob theyr father, and tolde hym ſayenge: Joſeph is yet alyue, and is gouerner ouer al the lande of Egypte. And Jacobs herte wauered/ for he bileued them not. And they told hym all the wordes of Joſeph, whiche he had ſayde vnto them. And when he ſawe the charettes whiche Joſeph had ſent to carye hym, the ſpiryte of God theyr father reuyued. And Iſraell ſayde: I haue ynough that Joſeph my Sonne is yet alyue: I wyl goo, and ſe hym, ere that I dye.

¶ Jacob goeth to Joſeph in to Egypt. The genealogie of Jacob. Joſeph meteth his father.

CAPI. XLVI.

A ISraell toke his iourney with all that he had, and came vnto Beer Seba, and offered offeryinges vnto the God of his Father Iſaac. And God ſpake vnto Iſraell in a viſyon by nyght ſayeng: Jacob/ Jacob. And he anſwered: here am I. And he ſayde: I am God, the God of thy Father, fere not to goo downe into Egypte. For I wyll there make of the a great people. I wyl go downe with the in to Egypte, and I wyll alſo bryng the agayne, and Joſeph ſhall put his hande vpon thyne eyes. And Jacob roſe vp from Beer Seba. And the Sonnes of Iſraell caryed Jacob theyr Father, and theyr chyldren and theyr wyues in the charettes which Pharao had ſent to cary him. And they toke theyr cattel ⁊ the goodes which they had gotten in the lande of Canaan, and came in to Egypt: bothe Jacob and all his ſeed with hym, his Sonnes, and his ſon ſonnes with hym, his doughters, and his ſonnes doughters, and all his ſeed brought he with him into Egypt.

B These are the names of the Chyldren of Iſraell whiche came in to Egypte, bothe Jacob, and his Sonnes: * Ruben, Jacobs fyrſte Sonne. The Chyldren of Ruben: Hanoch/ and Pallu, Hezron, and Charmi. The chyldren of Symeon: Jemuel, Jamin/

Exodi. i. a. and. vi. c. Nume. xxvi. i. Para. v. a.

Ohad/ Jachin/ and Zohar, and Saull the ſonne of a Cananityſh woman. The chyldren of *Leui: Gerſon, Kahath, and Merari. 1. Para. 6. a 1. Para. 4. a The chyldren *of Juda: Er, & Onan, Sela, and Phares, and Zerah. But Er, and Onan dyed in the lande of Canaan. The chyldren of Phares alſo were Hezrō, and Hamul. The chyldren of Jſachar: Tola, Phua, Job, and Simron. The chyldren of Zabulon: Sered, Elon, & Jahelel eel.

C These be the chyldren of Lea, whiche ſhe bare vnto Jacob in Meſopotamia with his doughter Dina. All the ſoules of his ſonnes and doughters make .xxx. and .iii. The chyldren of Gad: Ziphiō, and Haggi, Suni, and Ezbon, Eri, and Arodi, and Areli. The chyldren of *Aſſer: 1. Para. 7. f Jemna, and Jeſua, Jeſui/ & Brya, and Serah theyr ſyſter. And the chyldren of Brya: Heber, and Malchiell. Theſe are the chyldren of Silpha, whome Laban gaue to Lea his doughter. And theſe ſhe bare vnto Jacob euen .xvi. ſoules. The chyldren of Rahell Jacobs wyfe: Joſeph & Ben Jamin. And vnto Joſeph in the lande of Egypte were borne, Manaſſes, and Ephraim whiche *Aſnath the doughter of Putiphar Gene. 41. e. preeſt of On bare vnto hym. The chyldren of *Ben Jamin, Bela, Becher, Aſbell, Gera, 1. Para. 7. b and. viii. a. Naeman/ Ehi, and Ros, Mupim, Hupim, & Arde. Theſe are the children of Rahel, which ſhe bare vnto Jacob .xiiii. ſoules al togyther. The chyldren of Dan, Huſim. The chyldren of Nephtali, Jahezell/ Guni, Jezer, & Sillem. Theſe are the ſonnes of Bylha/ whiche Laban gaue vnto Rahell his doughter, and ſhe bare theſe vnto Jacob/ all togyther .vii. ſoules. And ſo al the *ſoules that came with Deute. x. d. Jacob into Egypte, whiche came out of his loyns (beſyde Jacobs ſonnes wyues) were al togyther .lx. & .vi. ſoules. And the ſonꝫ of Joſeph, whiche were borne hym in Egypt, were two ſoules: So that all the ſoulꝫ of the houſe of Jacob whiche came into Egypte, are .lxx.

D And he ſent Juda before hym vnto Joſeph, to directe his face vnto Goſan/ & they came into the lande of Goſan. And Joſeph made redye his charet/ and went vp to mete Iſraell his father vnto Goſan, and preſented hym ſelfe vnto hym/ & fell on his necke, and wepte vpon his necke a good whyle. And Iſraell ſayde vnto Joſeph: Nowe am J cōtent to dye, in ſo moch as J haue ſene the, and bycauſe thou arte yet alyue. And Joſeph ſayde vnto his brethren, & vnto his fathers houſe: J wyl go vp & ſhewe Pharao and tell hym: My brethren and my Fathers houſe whiche were in the lande of Canaan, are come vnto me/ and they are ſhepherdes (for they were men of cattell) and they haue brought theyr ſhepe, and theyr oxen, and all that they haue. And yf it chaunce that Pharao call you, and aſke you, what your occupacyon is, ye ſhall anſwere: thy ſeruauntes haue ben men occupyed aboute cattell, from our chyldhode vnto this tyme, we and our fathers, that ye may dwell in the land of Goſan. For euery ſhepeherde is abhominacion vnto the Egyptians.

¶ Jacob is brought before Pharao: to hym is geuen the lande of Goſan. He maketh his ſon ſweare for his buryall.

CAPI. XLVII.

A JOſeph came therfore/ and tolde Pharao, and ſayde: my Father, and my brethren, theyr ſhepe, and theyr oxen/ and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Goſan. And Joſeph toke of the hynmooſt of his brethren: euen fyue men, and preſented them vnto Pharao. And Pharao ſayde vnto his brethren: what is your occupacyon? And they anſwered Pharao: ſhepherdes are thy ſeruauntes/ bothe we and alſo our fathers.

They ſayde moreouer vnto Pharao: for to *ſoiourne in the lande are we come/ for thy ſeruauntes haue no paſture for theyr ſhepe/ ſo ſore is the famyn in the lande of Canaan. Nowe therfore let thy ſeruaũtes dwell in the lande of Goſan. Gen.

B And Pharao ſayde vnto Joſeph: thy father, and thy brethren are come vnto the. The lande of Egypte is before the: Jn the beſt place of the lande make bothe thy father and thy brethren dwell: euen in the lande of Goſan let them dwell. Moreouer yf thou knowe any men of actiuyte amonge them, make the rulers ouer my cattell. And Joſeph brought in Jacob his father, and ſet hym before Pharao. And Jacob bleſſyd Pharao. And Pharao ſayde vnto Jacob: howe olde arte thou? Jacob ſayde vnto Pharao: the dayes of my pylgrimage are an hundred and .xxx. yeares. Fewe and euyll haue the dayes of my lyfe ben, and haue not attayned vnto the yeares of the life of my fathers in the dayes of theyr pylgrimages. And Jacob bleſſed Pharao, and went out from hym.

And Joſeph prepared dwellynges for his Father and his brethren, and gaue them poſſeſſions in the lande of Egypte/ in the beſt of the lande: euen in the lande of Rameſes, as Pharao had cōmaunded. And Joſeph made prouiſyon for his father, his brethren/ and al his fathers houſholde with breade, euen as yonge chyldren are fed. C

There was no breade in all the lande/ for the derthe was exceadynge ſore: ſo that the lande of Egypte and the lande of Canaan were famyſſhed by the reaſon of the derthe. And Joſeph brought togyther all the money that was founde in the lande of Egypte and of Canaan, for the corne whiche they bought ⁊ he layde vp the money in Pharaos houſe. When money fayled in the lande of Egypte, and of Canaan, all the Egyptians came vnto Joſeph, and ſayde. Gyue vs breade: wherfore ſuffreſt thou vs to dye before the, when our money is ſpente? Then ſayde Joſeph: D bringe your cattell, and I wyll gyue you for your cattel yf ye be without money. And they brought theyr cattell vnto Joſeph. And Joſeph gaue them breade for horſes and ſhepe, and oxen, and aſſes, and fed them with bread for all theyr cattell that yeare.

But when that yere was ended, they came vnto hym the nexte yere, and ſayd vnto hym. We wyl not hyde it from my lorde, howe that our money is ſpente, my Lorde alſo had our cattell ⁊ beaſtes, neyther is there ought lefte in the ſyght of my lorde, but euen our bodies and oure landes. Wherfore letteſt thou vs dye before thyne eyes, and the lande to go to nought? Bye vs and oure landes for breade, and bothe we and our landes wyll be bonde to Pharao. Onely gyue vs ſeede, that we maye lyue and not dye, and that the lande go not to waſte.

And ſo Joſeph boughte all the lande of E Egypt for Pharao. For the Egyptians ſolde euery man his lande / bycauſe the derth was ſore vpon them, and ſo the land became Pharaos. And he appoynted the people vnto the Cityes from one ſyde of Egypte vnto the other: onely the lande of the Preeſtes bought he not. For the Preeſtes had an ordinaunce of Pharao, that they ſhulde eate that whiche was apointed vnto them, which Pharao had gyuen them, wherfore they ſold not theyr landes. Then Joſeph had ſayde vnto the folke: beholde, I haue bought you this day ⁊ your lande for Pharao. Take there ſeede and ſow the lande. And of the encreaſe, ye ſhall gyue the fyfth to Pharao, and .iiii. partes ſhall be your owne, for ſeede of the felde, and for you, and them of your houſholdes, and for youre chyldren, to eate. And they anſwered.

F Thou haſt ſaued our lyues. Let vs fynde grace in the ſyght of my Lorde, and we wyll be Pharaos ſeruauntes. And Joſeph made it a lawe ouer the lande of Egypte vnto this day, that Pharao ſhulde haue the fyfte parte excepte the lande of the preeſtes onely, which was not Pharaos.

And Iſrael dwelte in Egypte: euen in the countrey of Goſan. And they had theyr poſſeſſyons therin, and grewe and multiplied exceadyngly. Moreouer, Jacob lyued in the lande of Egypte .xvii. yeres, ſo that the hole age of Jacob was an hũdred and .xlvii. yere.

When the tyme drewe nye, that Iſrael G muſt dye: he ſent for his ſonne Joſeph, ⁊ ſayd to hym. If I haue founde grace in thy ſyght oh, put thy hande nowe vnder my thye, and deale mercyfully ⁊ truely with me, that thou bury me not in Egypte, but I wyll lye with my fathers, and thou ſhalte carye me out of Egypte, and bury me in theyr buryal. And he anſwered. I wyll do as thou haſt ſayde. And he ſayd * ſwere vnto me. Gene.25.b. And he ſware vnto hym. And Iſrael worſhypped towarde the beddes heade.

¶ Jacob lyeth ſycke: he deſyreth Ephraim and Manaſſes for his ſonnes, and bleſſeth them.

CAPI. XLVIII.

AFter theſe dedes it happened, that a A meſſenger ſayde vnto Joſeph, thy father is ſycke. And he toke with hym his two ſonnes, Manaſſes and Ephraim. Then was it ſayde vnto Jacob: beholde, thy ſonne Joſeph cometh vnto the. And Iſrael toke his ſtrength vnto hym, and ſat vp on the bed and Jacob ſayd vnto Joſeph. God almyghty appeared vnto me at * Lus in the lande of Gene.28. Canaan, and bleſſed me, and ſayde vnto me: beholde, I wyl make the growe, ⁊ wyl multiplye the, and wyll make a great * nombre of Gene.46.a people of the, and wyll gyue this lande vnto thy ſeede after the vnto an euerlaſtynge poſſeſſyon. And nowe thy two ſonnes Manaſſes ⁊ Ephraim which were borne vnto the in the lande of Egypte, before I came to the in to Egypte, are myne: euen as Ruben ⁊ Symeõ are myne. And the chyldren which thou haſt gotten after them, ſhalbe thyne owne: ⁊ ſhall be called after the names of theyr brethren in B theyr enheritaũce. And whẽ I came from Meſopotamia, Rahell * dyed vpon my hand in Gene.35.d. the lande of Canaan, by the way: when there was but a felde brede to come to Ephrat. And I buried her there in the way to Ephrat. The ſame is Bethleem. And Iſrael behelde Joſephs ſonnes ⁊ ſayd: what are theſe? Joſeph ſayde vnto his father: they are my ſonnes which god hath gyuen me here. And he ſayde: oh, bryng them to me, and let me bleſſe them. And the eyes of Iſrael were dym for age, ſo that he coulde not well ſe. And he broughte them to hym, ⁊ he kyſſed them ⁊ embraced them.

And Iſrael ſayde vnto Joſeph: I had not thought to haue ſene thy face, and yet loo/

God hath ſhewed it me and alſo thy ſede.
C And Ioſeph toke them awaye from his lap,
and worſhypped on the grounde before hym.
Then toke Ioſeph them bothe: Ephraim
with his ryght hande towarde Iſraels lefte
hande, and Manaſſes with his lefte hand, towarde
Iſraels ryght hande, & brought them
vnto hym. And Iſrael ſtretched out his right
hande and layde it vpon Ephraims heade,
whiche was the yonger, and his lefte hande
vpon Manaſſes heade, gyvynge his handes
wyſely, for Manaſſes was the elder. And he
bleſſed Ioſeph, & ſayd: God, before whom my
fathers Abraham & Iſaac dyd walke, God
which hath fed me all my lyfe long vnto this
daye. And the angell whiche hath delyuered
me from all euyl, bleſſe theſe laddes: & let my
name be named in them, & the name of my fathers
Abraham and Iſaac, & that they maye
grow in to a multitude/ in the myddes of the
earth. When Ioſeth ſaw that his father layd
his right hande vpon the heade of Ephraim,
D it diſpleaſed hym. And he lyft vp his fathers
hande, to haue remoued it from Ephraims
heade vnto Manaſſes heade, & Ioſeph ſayde
vnto his father: Not ſo my father, for this is
the eldeſt. Put thy ryghte hande vpon his
heade. And his father wolde not, but ſayd: I
knowe it well my ſonne, I knowe it well. He
ſhall be alſo a people and ſhall be great. But
his yonger brother ſhall be greater then he,
and his ſeede ſhall be full of people. And he
bleſſed them that daye and ſayde. In the let
Iſrael bleſſe and ſaye. God make the as Ephraim
and as Manaſſes. And ſet Ephraim
before Manaſſes. And Iſrael ſayd vnto Ioſeph:
beholde I dye. And God ſhall be with
you/ and bryng you agayne vnto the land of
your fathers. Moreouer I haue gyuen vnto
the, a porcyon of * lande aboue thy brethren,
Ioſue.xxiiii.a whiche I gat out of the hande of the Amorite
in my ſwerde and in my bowe.

¶ Iacob bleſſeth his owne ſonnes, And ſheweth them what is to come. He appoynteth where he wyll be buryed: he dyeth.

CAPI. XLIX.

A And Iacob called for his ſonnes & ſayd,
come togyther, that I may tel you what
ſhall happen you in the laſte dayes. Gather
you togyther, and heare ye ſonnes of Iacob,
herken vnto Iſrael your father. Ruben myn
* eldeſt ſonne/ thou arte my myght/ and the
Gene.29.f begynnynge of my ſtrength, the noblenes of
dygnyte, and the nobleneſſe of power.
Vnſtable as water. Thou ſhalte not be
the chefeſt, bycauſe thou wenteſt vp to thy
fathers bed. Euen then dydeſt thou defyle it,
and it was no more my couche. The brethren
Simeon and Leuy, cruell inſtrumentes in
theyr habitacions. In to theyr ſecretes come
not my Soule / vnto theyr congregacyon be
my honour not coupled: for in theyr * wrath
they ſlue a man, and in theyr ſelfe wyll they
dygged downe a wal. Curſed be theyr wrath, Gen.
for it was ſhameleſſe, and theyr fearſnes, for
it was cruell. I wyll deuyde them in Iacob,
and ſcatter them in Iſrael.
Iuda thou arte he, whom thy brethren ſhal
prayſe. Thy hande ſhall be in the * necke of B
thyne enemyes, thy fathers chyldren ſhall 1.Par.
ſtoupe before the. Iuda is a * lyons whelpe.
From the ſpoyle my ſonne thou arte come an Mich.
hye. He layde hym downe and couched hym
ſelfe as a lyon, and as a * lyoneſſe. Who wyl
ſtyrre hym vp? The ſceptre ſhall not departe Gen.
from Iuda, and a lawe gyuer from bytwene
his feete, vntyll Sylo come. And vnto hym
ſhall the gatherynge of the people be. He ſhal
bynde his foole vnto the vyne, and his aſſes
colte vnto the braunche. He waſſhed his garment
in wyne, and his mantell in the bloode
of grapes. His eyes are redder then wyne, &
his teeth whytter then mylke.
* Zebulon ſhall dwell beſyde the hauen
of the ſee and nye the hauen of ſhyppes. His C
border ſhalbe vnto Sydon. Iſachar a ſtrong Ioſu.
aſſe couchyng hym downe bytwene two burdens,
and ſawe that reſt was good, and the
lande that it was pleaſaunt, and bowed his
ſhoulder to beare, and became a ſeruaunt vnto
trybute. * Dan ſhall iudge his people and Iude.
the tribes of Iſrael. Dan ſhall be a ſerpente xiiii.
in the waye, an edder in the path, bytynge the xviii.
horſe heles and his ryder fel backewarde: after
thy ſaluacyon haue I loked (ô Lorde.)
Gad, an hooſt of men ſhal ouercome hym.
And he ſhall ouercome at the laſt.
Of Aſſer, his brede ſhall be fat, and he
ſhall gyue pleaſures for a kynge.
Nepthalym is a ſwyfte hynde, gyuynge
goodly wordes. That flouryſſhynge chylde
Ioſeph, that plenteous chylde by the well
ſyde, the doughters ran vpon the wall.
They haue prouoked hym, and ſhotte hym
through with dartes. The archers haue enuyed
hym. But his bowe abode faſt, and the B
armes of his handes were made ſtronge, by
the handes of the myghtie God of Iacob.
Out of hym ſhal come an herde man, a ſtone
in Iſrael: From thy fathers God which hath D
helped the, and with the almyghtye, whiche
hath bleſſed the with bleſſynges from heuen
aboue, with bleſſynges of the depe that lyeth
vnder, and with bleſſynges of the breſtes &
of the wombe. The bleſſynges of thy father
were

were ſtronger then the bleſſynges of myne
elders, vnto the vtmooſt of the hylles of the
woꝛlde, and they ſhall be on the heade of Joſeph,
and on the top of the heade of hym that
was ſeperate from his bꝛethꝛen.
Ben Jamin ſhall rauyſſhe as a wolfe. In
the moꝛnynge he ſhall deuoure the pꝛay, ⁊ at
nyght he ſhal deuyde the ſpoyle. All theſe are
the .xii. trybes of Iſrael, and this theyꝛ father
ſpake vnto them and bleſſed them, euery one
of them bleſſed he with a ſeuerall bleſſynge.
And he charged them, and ſayde vnto them.
When I ſhalbe gathered vnto my * people, ne.25.a.
E bury me with my fathers, in the caue that is
in the felde of Ephꝛon the Hethyte, in the double
caue that is in the felde by the countrey of
Mamre in the lande of Canaan. which felde
Abꝛaham bought of Ephꝛon the Hethite, foꝛ
a poſſeſſyon to bury in, where as were buried
Abꝛaham ⁊ Sara his wyfe. And where as
were buryed Iſaac ⁊ Rebecca his wyfe. And
there I buryed Lea. The felde ⁊ the caue that
is therin, was bought of the chyldꝛẽ of Heth.
And when Jacob had cõmaunded al that
he wolde vnto his ſonnes, he plucked vp his
feete vnto the bed ⁊ dyed, ⁊ was * put vnto .vii.c.
his people. And Joſeph fel vpon his fathers
face, and wepte vpon hym, and kyſſed hym.

¶ Jacob is buryed. Joſeph foꝛgyueth his bꝛethꝛen the
miſdede they dyd. he dyeth.

CAPI. L.

A ANd Joſeph cõmaunded his ſeruaũtes
the Phiſicians, to enbawme his father,
⁊ the Phiſicians enbawmed Iſrael .xl.
dayes long, foꝛ ſo long doth the enbawmyng
laſt, and the Egyptians bewayled hym .lxx.
dayes. And when the dayes of wepyng were
ended, Joſeph ſpake vnto the houſe of Pharao,
ſayeng: If I haue foũde fauour in your
eyes, ſpeake in the eares of Pharao, ſayeng:
My father made me ſweare, and ſayde: Lo,
I dye * bury me in my graue whiche I haue .47.g
made me in the lande of Canaan. Now therfoꝛe
let me go and bury my father, and then
wyll I come agayne. And Pharao ſayde, go
and bury thy father, accoꝛdyng as he made
the ſweare. And Joſeph went vp to bury his
B father, ⁊ with hym went all the ſeruauntes
of Pharao that were the elders of his houſe,
and al the elders of the land of Egypte, ⁊ all
the houſe of Joſeph, ⁊ his bꝛethꝛen, and his
fathers houſe, only theyꝛ chyldꝛen and theyꝛ
ſhepe ⁊ theyꝛ cattell lefte they behynde in the
lande of Goſan. And there went ŵ hym alſo
charettes ⁊ hoꝛſemen: ⁊ it was an exceadynge
great company. And they came to the coꝛne
flooꝛe of Atad whiche is beyonde Joꝛdane, ⁊
there they made a great ⁊ exceadyng ſoꝛe lamentacyon.
And he * mourned foꝛ his father
ſeuen dayes. And when the inhabiters of the Eccle.xxii.b
lande (euen the Cananitꝫ) ſaw the mournyng
in the coꝛne flooꝛe of Atad, they ſayde: this is
a great mournyng vnto the Egyptyans.
Wherfoꝛe the name of the place is called, the
mournyng of the Egyptians, ⁊ it is beyonde
Joꝛdane. And his ſonnes dyd vnto hym accoꝛdynge
as he had cõmaũded them. Foꝛ his
ſonnes caryed hym * in to the lande of Canaan,
⁊ buryed hym in the double caue of the Gene.49.c. Actes.vii.b
felde: whiche caue * Abꝛaham bought, ⁊ the C
felde alſo, to be a place to bury in, of Ephꝛon Gene.23.d.
the Hethite befoꝛe Mamre. And Joſeph returned
in to Egypte agayne, he ⁊ his bꝛethꝛẽ
(⁊ al that went vp with hym to bury his father,)
as ſoone as he had buryed hym. And
when Joſephs bꝛethꝛen ſawe that theyꝛ father
was dead, they ſayd: Joſeph myght foꝛtune
to hate vs ⁊ * rewarde vs agayne al the
euyl whiche we dyd vnto hym. And they dyd Gene.37.d
a cõmaundement vnto Joſeph, ſayng: thy father
charged vs befoꝛe his deth, ſayng. This
wyſe ſhal ye ſay vnto Joſeph, foꝛgyue (I pꝛay
the) the treſpace of thy bꝛethꝛen/ ⁊ theyꝛ ſynne:
foꝛ they rewarded the euyl. And now (we pꝛay
the) foꝛgyue the treſpace of the ſeruauntes of
thy fathers god. And Joſeph wepte, whẽ they
ſpake vnto hym. Foꝛ his bꝛethꝛen came vnto
hym/ ⁊ fel flat befoꝛe his face, ſayeng: behold
we be thy ſeruaũtes. To whom Joſeph ſayd D
* feare not. Am I God? ye thought euyll agaynſt Gene.45.b
me: but God turned it vnto good/ to
bꝛyng to paſſe/ as it is this day/ and to ſaue
moche people alyue. Fere not therfoꝛe/ Now
I wyl noꝛyſhe you ⁊ your chyldꝛen/ ⁊ he conforted
them/ ⁊ ſpake kyndly vnto them. Joſeph
dwelt in Egypte he ⁊ his fathers houſe:
⁊ Joſeph lyued an .C. ⁊ .x. yere. And Joſeph
ſaw * Ephꝛaims chyldꝛẽ, euen vnto the thyꝛd Tobi.14.a
generacion. And vnto Machir the ſonne of Job.xlii.d
Manaſſes were chyldꝛen boꝛne, on Joſephs Pſal.127.a
knees. And Joſeph ſayd vnto his bꝛethꝛen: I
dye. And god wyll ſurely viſite you ⁊ bꝛynge
you out of this land, vnto the land whiche he
ſware vnto Abꝛaham, Iſaac, ⁊ Jacob. And
Joſeph toke an othe of the chyldꝛẽ of Iſrael
ſayeng: God wyl not fayle but viſite you: ⁊
ye ſhall carye my * bones hence. And ſo Joſeph Hebꝛe.xi.d.
dyed, when he was an hundꝛed ⁊ .x. yere Exod.xiii.d
olde. And they enbawmed hym with ſpices, Joſue.24.g
puttyng hym in a cheſt in Egypte.

¶ The ende of the fyꝛſt boke of
Moſes called in the Hebꝛue Bereſchith,
and in the Latyn Geneſis.

¶ The ſeconde boke of Moſes

called in the Hebrue: Uelle Schemoth: And in the Latyn Exodus.

¶ The chyldren of Jacob are nombred. The new Pharao oppreſſeth them. The acte of the godly mydwyues.

CAPI. I.

A Gene.46.b These are the names of the chyldren of Iſrael, which came in to Egypte with Jacob, euery man came with his houſholde.

Ruben, Symeon, Leui, & Juda, Iſachar Zabulon, & Beniamin, Dan, Neptali, Gad and Aſer. All theſe ſoules that came out of the loynes of Jacob were .lxx. But Joſeph was in Egypt alredy. And Joſeph dyed and all his brethren and all that generacion, Actes.vii.c. Psal.cvii.c and the * chyldren of Iſraell grewe, encreaſed, multiplied, and waxed exceadyng myghtye, and the lande was full of them.

B But there roſe vp a newe kyng in Egypte whiche knewe not Joſeph. And he ſayd vnto his folke: beholde, the people of the chyldren of Iſrael are greater and myghtyer then we. Come on, let vs playe wyſely with them, leſt they multiplye, & leſt it happen, that (yf there chaunce any warre) they ioyne them ſelues vnto oure enemyes and fyght agaynſte vs, and ſo get them out of the lande.

Therfore dyd they ſet taſke maysters ouer them, to kepe them vnder with burdens. And they bylt vnto Pharao treaſure cities: Phiton and Rameſes. But the more they vexed them, the more they multiplied and grewe, ſo that they abhorred the chyldren of Iſrael.

C And the Egyptians helde the chyldren of Iſrael in bondage without mercye. Therfore was theyr lyfe bytter vnto them in that cruel bondage, in clay and brycke, and al maner of worke in the feldes. For all the ſeruyce which they dyd vnto them, was full of tyranny.

And the kynge of Egypte ſayde vnto the mydwyues of the Ebrues women, of whiche the ones name was Sephora and the other Phua: when they do the offyce of a mydwyfe to the women of the Hebrues / and ſe in the byrth tyme that it is a boy, ye ſhall kyll it.

But yf it be a doughter, it ſhall lyue. Notwithſtandynge the mydwyues feared God / and dyd not as the kyng of Egypte cõmaunded them: but ſaued the menchyldren.

D And the kynge of Egypte called for the mydwyues, and ſayd vnto them: Why haue ye delte on this maner, & haue ſaued the men chyldren. And the mydwyues anſwered Pharao, that the Hebrues women are not as the women of Egypt: for they are ſturdy women and are delyuered ere the mydwyues come at them. And god therfore delte well with the mydwyues. And the people multiplyed and waxed very myghty. And it fortuned bycauſe the mydwyues feared GOD, he made them houſes. And Pharao charged all his people ſayenge: All the menchyldren that are borne, caſt in to the ryuer, and ſaue the mayde chyldren alyue.

¶ Moſes is borne and caſt on to the flagges. He is taken vp of Pharaos doughter. He kylleth the Egyptian. He fleeth, and maryeth a wyfe. The Iſraelites crye vnto the lorde.

CAPI. II.

A And there went a man of * the houſe of Leuy. And toke a doughter of Leuy.

And the wyfe conceyued / & bare a ſon.

And when ſhe ſawe that it was a proper chylde * ſhe hyd hym thre monethes. And whẽ ſhe coulde no longer hyde hym, ſhe toke a baſket of bulruſſhes and dawbed it with ſlyme and pytche, and layd the chylde therin, & put it in the flagges by the ryuers brynke. And his ſyſter ſtode a farre of, to wete what wolde come of it. * And the doughter of Pharao came downe * to waſſhe her ſelfe in the ryuer, and her maydens walked along by the ryuers ſyde. And when ſhe ſawe the baſket amonge the flagges, ſhe ſente her mayde to fetche it. And whẽ ſhe had opened it, ſhe ſawe it was a chylde: and beholde, the babe wepte. And ſhe had compaſſyon on it, and ſayde: It is one of the Hebrues chyldren.

B Then ſayd his ſyſter vnto Pharaos doughter: ſhal I go and call vnto the a nurſe of the Hebrues women, to nurſe the, the chylde. Pharaos doughter anſwered her: Go. And the mayd ran, and called the chyldes mother. To whom Pharaos doughter ſayde. Take this chylde awaye, and nurſe it for me, I wyl rewarde the. And the woman toke the chylde and nurſed it vp.

The chylde grewe, and ſhe brought it vnto Pharaos doughter, and it was made her ſon, and ſhe called the name of it Moſes, bycauſe (ſayd ſhe) I toke hym out of the water.

And it happened in thoſe dayes, when Moſes was waxed great, that he wente out vnto his brethren, and loked on theyr burdens, and ſpyed an Egyptian ſmytyng an Hebrue which was one of his brethren. And he loked rounde aboute, and when he ſaw no man by / he ſlewe the Egyptian, and hyd hym in the ſand. And whẽ he was gone out, another day

beholde, two Hebrues ſtroue togyther. And
he ſayde vnto hym that dyd the wronge.
wherfore ſmyteſt thou thy felowe? He anſwe-
red. * Who made the a man of auctoryte to
iudge vs? Speakeſt thou to kyll me, as thou
C kylledſt the Egyptyan? And Moſes feared
and ſayd: of a ſuretye this thyng is knowen.
And Pharao herde of it, and wente aboute
to ſlee Moſes. And Moſes fleynge from the
face of Pharao, dwelte in the lande of Mi-
dian, and he ſat downe by a welles ſyde.

The preeſt of Midian had .vii. dough-
ters which came and drewe water, and fylled
the troghes, for to water theyr fathers ſhepe.
And the ſhepherdes came and droue them a-
waye. But Moſes ſtode vp and helped them
and watered theyr ſhepe. And whe̅ they came
to Raguel theyr father, he ſayd. How happe-
neth it that ye are come ſo ſoone to day? And
they anſwered. A man of Egypte delyuered
vs from the hande of the ſhepherdes, and ſo
drewe vs water, and watered the ſhepe. He
ſayde vnto his doughters. And where is he?
why haue ye ſo lefte the man? Call hym that
he may eate breade. And Moſes was content
D to dwell with the man. And he gaue Moſes
Sephora his doughter, whiche when ſhe bare
a ſonne * called hym Gerſon, for he ſayde.
I haue ben a ſtraunger in a ſtraunge lande.
❧ (And ſhe bare yet another ſonne, vvhome he
called Elieſer, ſayenge: the God of my father is
myn helper, and hath ryd me out of the handes
of Pharao. And it chaunced in proceſſe of
tyme, that the kynge of Egypte dyed, and the
chyldren of Iſraell ſyghed by the reaſon of
bondage, and cryed. And theyr complaynte
came vp vnto God from the bondage, & god
B herde theyr mone. And god remembred his
promyſe with Abraham, Iſaac and Iacob.
And God loked vpon the chyldren of Iſrael,
and God had reſpecte vnto them.

¶ Moſes kepeth ſhepe. He ſeeth God in a buſſhe: he is ſent to the chyldren of Iſraell, and to Pharao that tyraunte.

CAPI. III.

A Moſes kepte the ſhepe of * Iethro his fa-
ther in lawe, preeſt of Midian, and he
droue the flocke to the backeſyde of the
deſerte, and came to the mountayne of God,
Horeb. * And the angell of the Lorde appea-
red vnto hym in a flambe of fyre out of the
myddes of the buſſhe. And he loked, & behold,
the buſſhe burned with fyre, and the buſſhe
was not conſumed. Therfore Moſes ſayde.
I wyll go nowe, and ſe this great ſyght, how
it cometh that the buſſhe burneth not. And
when the Lorde ſawe that he came for to ſe,
God called vnto hym out of the myddes of
the buſſhe, and ſayd. Moſes, Moſes. He an- B
ſwered: here am I. And he ſayd. * Come not Joſue. v. d.
hyther, put thy ſhoes of thy fete, for the place
whereon thou ſtandeſt is holy grounde. And
he ſayd * I am the god of thy father, the god Math. 22. c. Mar. xii. c. Luke. xx. e
of Abraham, the god of Iſaac, and the god of
Iacob. And Moſes hyd his face, for he was
afrayed to loke vpon god.

And the Lorde ſayde: I haue ſurely ſene
the trouble of my people which are in Egypt
* & haue herde theyr crye fro̅ the face of theyr Exod. xxii. e Eccle. xxi. a
taſke mayſters. For I knowe theyr ſorowes
and am come downe to delyuer them, out of
the hande of the Egyptyans, and to brynge C
them out of that lande vnto a good land and
a large, and vnto a lande that floweth with
mylke and hony, euen vnto the place of the
Cananites and Hethytes, and Amorites, and
Pherezites, and Heuites, and of the Iebuſi-
tes. Now therfore, the complaynt of the chyl-
dren of Iſrael is come vnto me. And I haue
alſo ſene the oppreſſyon wherwith the Egyp-
tians oppreſſe them. Come thou therfore, &
I wyll ſende the vnto Pharao, that yͧ mayſt
brynge my people the chyldren of Iſrael out
of Egypt? And Moſes ſayd vnto god. what
am I to go vnto Pharao, and to brynge the
chyldren of Iſrael out of Egypte? And he an-
ſwered. I wyll be with the. And this ſhall be D
a token vnto the, that I haue ſent the. After
that yͧ haſt brought the people out of Egypt,
ye ſhall ſerue God vpon this mountayne.

And Moſes ſayde vnto God. Beholde,
when I come vnto the chyldren of Iſrael, I
ſhal ſay vnto them. The god of your fathers
hath ſent me vnto you, and yf they ſaye vnto
me, what is his name, what anſwere ſhall I
gyue them? And god anſwered Moſes. I am
that I am. And he ſayd, this ſhalte thou ſay
vnto the chyldren of Iſrael: I AM hath ſent
me vnto you. And God ſpake further vnto
Moſes. Thus ſhalte thou ſay vnto the chyl-
dren of Iſrael * the Lorde God of youre fa- Hebre. xi. e
thers, the God of Abraham, the god of Iſaac E
and the god of Iacob hath ſent me vnto you:
this is my name for euer, and this is my me-
morall in to generacyon and generacyon.

Go and gather the elders of Iſrael togy-
ther, and thou ſhalte ſaye vnto them. The
Lorde god of your fathers, the god of Abra-
ham, the God of Iſaac, and the God of Ia-
cob appeared vnto me, and ſayde.

In viſytyng haue I viſited you, and know
that whiche is done to you in Egypte. And I
haue ſayde, I wyll brynge you out of the tri-
bulacyon of Egypte vnto the lande of the
Cananytes, and Hethytes, and Amorytes,

and Pherezites, & Heuytes, and Iebuſytes, euen vnto a lande that floweth with mylke, and hony. And when they heare thy voyce then go/ bothe thou and the elders of Iſraell ſhall go vnto the kynge of Egypte, and ſaye vnto hym. The Lorde God of the Hebrues G hath met with vs, & now wyll we go therfore thre dayes iourney in to the wyldernes / and do ſacrifyce vnto the lorde oure god. And I am ſure/ that the kynge of Egypte wyll not let you go, no not in a myghtye hande: and I wyll ſtretche out myne hande and ſmyte Egypte with all my wanders whiche I wyll do in the myddes therof. And after that he Exodi. xi. a and. xii. e wyll let you go. And * I wyll get this people fauour in the ſyght of the Egyptians, ſo that when ye go, ye ſhal not go emptie, but a wyfe ſhall borowe of her neyghboures, and of her that ſoiourneth in her houſe, iewels of ſyluer and of golde, and rayment. And ye ſhall put them on your ſonnes and doughters, & ſhall rob the Egyptians.

❡ Moſes receyueth ſygnes of his callynge. He goeth in to Egypte. His wyfe Zephora circumciſed her ſonne. Aaron meteth with Moſes.

CAPI. IIII.

A MOſes anſwerd and ſayd. Se, they wyl not byleue me nor herkẽ vnto my voyce but wyll ſay, the Lorde hath not appeared vnto the. And the Lorde ſayd vnto hym. What is that whiche is in thyne hande? He anſwered, a rod. And he ſayde. Caſt it on the grounde. And he caſt it on the grounde, and it became a ſerpente. And Moſes fled from the ſyght of it. And the Lorde ſayd vnto Moſes. Put forth thyne hande and take it by the tayle. And therfore he put forth his hand and caught it, and it became a rod in his hande. For this thynge (ſayth he) ſhall they byleue the, that the Lorde God of theyr fathers, the God of Abraham, the God of Iſaac, and the B God of Iacob, hath appeared vnto the.

And the Lorde ſayd forthermore vnto hym Thruſt thyne hande into thy boſome, and he thruſt his hande in to his boſome. And when he toke it out agayne, beholde, his hand was leperous euen as ſnowe. And he ſayde. Put thyne hande in thy boſome agayne. And he put his hande in to his boſome agayne, and plucked it out of his boſome, and beholde, it was turned agayne as his other fleſhe.

Therfore yf they wyll not byleue the, neyther heare the voyce of the fyrſt token, yet wyl they byleue for the voyce of the ſeconde tokẽ. But and yf they wyll not byleue the two ſygnes, neyther herken vnto thy voyce. Thou C ſhalte take the water of the ryuer, and powre it vpon the drye lande, And the water whiche thou takeſt out of the ryuer, ſhall turne to bloode vpon the drye lande.

Moſes ſayd vnto the Lorde: oh my Lorde, I am not eloquent from yeſterday and ere yeſterday, and namely ſynce thou haſt ſpokẽ vnto thy ſeruaunt, but I am ſlowe mouthed and ſlowe tonged. And the Lorde ſayde vnto hym. Who hath made mans mouth, or who hath made the dombe or the deafe, the ſeyng, or the blynde? haue not I the Lorde? Therfore D * I wyll be with thy mouthe, and teache the Math. what thou ſhalte ſay. He ſayd: oh my Lorde, ſende I pray the by the hande of hym whom thou wylte ſende. And the Lorde was angry with Moſes, & ſayd. Do not I know Aaron thy brother the leuyte, that he can ſpeake? For lo, he cometh forth to mete the, and when he ſeeth the, he wyll be glad in his herte. Therfore thou ſhalte ſpeake vnto hym, and put theſe wordes in his mouth, and I wyl be with thy mouth and with his mouth, & wyll teache you what ye ought to do. And he ſhall be thy ſpokeſman vnto the people. He alſo ſhall be as thy mouth, and thou ſhalte be his God, & thou ſhalte take this rod in thy hande wherwith thou ſhalte do myracles.

E Therfore Moſes wente and returned to Iethro his father in lawe agayne, and ſayde vnto hym. I wyl go nowe and turne agayne vnto my brethren whiche are in Egypte, and ſe whyther they be yet alyue. And Iethro ſayd to Moſes, go in peace. And the Lorde ſayde vnto Moſes in Midian. Go, and returne agayne in to Egypte * for the men are deade whiche wente aboute to kyll the. And Moſes toke his wyfe and his ſonnes, and put them on an aſſe, and went agayne to Egypte, and Moſes toke the rod of God in his hande.

And the Lorde ſayde vnto Moſes, when thou arte entred & come into Egypte agayne ſe that thou do all the wondres before Pharao whiche I haue put in thy hande. But I wyll holde * his herte, and he ſhal not let the F people go. And thou ſhalte ſay vnto Pharao thus ſayeth the Lorde. Iſrael is myn eldeſt ſonne, and I haue ſayde vnto the, that thou ſhuldeſt let my ſonne go, that he maye ſerue me, and thou woldeſt not let hym go: beholde I wyll * ſlee thyne eldeſt ſonne.

And it chaunced by the waye in the Inne that the Lorde met hym, and wolde haue kylled hym. And Zephora toke a ſtone, and cut awaye the foreſkyn of her ſonne, and fell at his feete, and ſayde. A bloody huſbande arte thou vnto me. Then he let hym go. And ſhe ſayde a bloody huſbande, bycauſe of the circumciſion.

Then ſayde the lorde vnto Aaron: go mete Moſes in the wyldernes. And he went and G met hym in the mount of God, & kyſſed hym. And Moſes told Aaron al the wordes of the lorde which had ſent hym, and all the tokens which he had charged hym withal. So went Moſes and Aaron & gathered all the elders of the chyldren of Iſrael. And Aaron tolde al the wordes which the lorde had ſpoken vnto Moſes, and dyd the myracles in the ſyght of the people, and the people byleued. And when they herde that the lorde had viſited the chyldren of Iſrael, & had loked vpon theyr tribulacion, they bowed theyr head, & worſhipped.

¶ Moſes & Aaron go vnto Pharao. The peple is oppreſſed more and more: they crye out vpõ Moſes & Aaron therfore.

CAPI. V.

A MOſes and Aaron went in afterwarde, and tolde Pharao, thus ſayth the lorde God of Iſrael. Let my people go, that they may kepe holy day vnto me in the wyldernes. And Pharao ſayd: who * is the lorde that I ſhulde heare his voyce, and let Iſrael go? I knowe not the Lorde, neyther wyl I let Iſrael go. And they ſayd, the God of the Hebrues hath met with vs, and therfore wyl we go thre dayes iourney in to the deſerte, and ſacrifice vnto the Lorde our God, leeſt there happen vnto vs eyther peſtylence or ſwerde. Then ſayd the kynge of Egypte vnto them. xi.b.

Wherfore do ye, Moſes and Aaron let the people from theyr workes, get you vnto your laboure. And Pharao ſayd furthermore. Beholde there is moche people nowe in the land and ye make them leaue theyr worke.

And Pharao cõmaunded the ſame daye vnto the taſke mayſters whiche were among the people, and vnto the offycers, ſayeng. Ye ſhal gyue the people no more ſtrawe, to make brycke withall, (as ye dyd in tyme paſſed) let them go and gather them ſtrawe them ſelues and the nombre of brycke whiche they were B wonte to make in tyme paſſed, lay vnto theyr charges alſo, and mynyſhe nothyng therof.

For they be ydle, and therfore crye, ſayeng. We wyll go and do ſacrifice vnto our God.

They muſt haue more worke layde vpon them, that they may laboure therin, and not regarde vayne wordes.

Then went the taſke mayſters of the people and the officers out, and tolde the people. Thus ſaythe Pharao. I wyll gyue you no more ſtrawe, go your ſelues and gather you ſtrawe where ye can fynde it, yet ſhall none of your laboure be mynyſſhed. And ſo were the people ſcatered abrode thorowe out all the lande of Egypte for to gather ſtubble, in ſteade of ſtrawe.

C And the taſke mayſters haſted them forwarde, ſayenge. Fulfyll your workes day by day, euen as yf ye had ſtrawe. And the offycers of the chyldren of Iſrael whiche Pharaos taſke mayſters had ſet ouer them, were beaten. And they ſayd vnto them. Wherfore haue ye not fulfylled your taſke in makynge brycke, bothe yeſterdaye and to daye, as well as in tyme paſſed?

The offycers alſo of the chyldren of Iſrael came and complayned vnto Pharao, ſayeng. Wherfore dealeſt thou thus with thy ſeruauntes? There is no ſtrawe gyuen vnto thy ſeruauntes, and they ſay vnto vs: make brycke. And thy ſeruauntes are beaten, and thy people is foule intreated. He ſayde: ydell are ye, ydell, and therfore ye ſay, we wyll go and do ſacrifice vnto the Lorde. Go therfore nowe & worke, & there ſhal no ſtrawe be gyuen you, & yet ſhal ye delyuer the hole tale of brycke.

D And the offycers of the chyldren of Iſrael dyd with heuynes loke on them that ſayd. Ye ſhall mynyſſhe nothynge of your dayly makynge of brycke. And they met Moſes and Aaron, whiche ſtode in theyr waye as they came out from Pharao, and ſayd vnto them.

The Lorde loke vnto you and iudge you, whiche hath made the ſauoure of vs ſtynke in the eyes of Pharao, and in the eyes of his ſeruauntes, and haue put a ſwerde in theyr hande to ſlee vs.

Moſes returned vnto the Lorde & ſayde. Lorde, wherfore haſt thou delte cruelly with this people, and wherfore haſt thou ſent me? For ſynce I came to Pharao to ſpeake in thy name, he hath fared foule with this folke, & yet thou haſt not delyuered thy people at all. Then the Lorde ſayde vnto Moſes. Nowe ſhalte thou ſe, what I wyll do vnto Pharao, for in a myghtye hande ſhall he let them go, and * in a myghty hande ſhall he dryue them out of his lande. Exod.14.b

¶ God promyſeth delyueraunce, and the lande of Canaan. The genealogie of Ruben, Simeon, and Leui.

CAPI. VI.

A AND God ſpake vnto Moſes, and ſayde vnto hym. I am the Lorde, I appeared vnto Abraham Iſaac and Iacob as an almyghtye God: and in my name Iehouah was I not knowen vnto them. Moreouer * I made an appoyntment with them to gyue them the lande of Canaan, the lande of theyr pylgrymage wherin they were ſtraungers. Gene.17.b.

And I haue alſo herde the gronynge of the chyldre of Iſrael, whom the Egyptians kepe in bondage, & haue remembred my couenaũt

Wherfore ſaye vnto the chyldren of Iſ-
rael. I am the Lorde, I wyll brynge you out
from the burdens of the Egyptians, and wyl
ryd you out of theyr bondage, and wyll dely-
uer you in a ſtretched out arme, and in great
iudgementes. And I wyll take you for my
B people, and wyl be to you a God. And ye ſhal
knowe, that I am the lorde your God, which
brynge you out frõ the burdens of the Egyp-
tians. And I wyll brynge you vnto the lande
cõcernyng the which I dyd lyft vp my hande
to gyue it vnto Abraham, Iſaac, and Iacob,
and wyll gyue it vnto you for a poſſeſſyon,
euen I the Lorde. And Moſes tolde the chyl-
dren of Iſrael euen ſo. But they herkened
not vnto Moſes, for anguyſſhe of ſpiryte/
and for cruell bondage.

The Lorde ſpake vnto Moſes, ſayenge.
Go in, ⁊ ſpeake vnto Pharao kyng of Egypt
that he let the chyldren of Iſraell go out of
his lande. And Moſes ſpake before the lorde
ſayenge. Beholde, the chyldren of Iſraell
herken not vnto me, howe then ſhal Pharao
heare me/ whiche am of vncircuciſed lyppes?
And the lorde ſpake vnto Moſes and vnto
Aaron, and gaue them a charge vnto the chyl
dren of Iſraell and vnto Pharao kynge of
Egypte, to brynge the chyldren of Iſrael out
C of the lande of Egypte. Theſe be the heedes
Gene.46.b Exodi.1.a of theyr fathers houſes. The * chyldren of
Nume.26.a 1.Para.v.a Ruben the eldeſt ſonne of Iſraell are theſe.
Hanoh and Pallu, Hezron, ⁊ Charmi, theſe
are the houſholdes of Ruben. The chyldren
of Simeon, Gemuel, and Iamin, Ohad, and
Iachin, Zohar, and Saul the ſonne of a Ca
nanites wyfe. Theſe are the kynreddes of
Symeon. Theſe alſo * are the names of the
1.Para.6.a and xxiii.a chyldren of Leui in theyr generacyons. Ger-
Nume.iii.c and.xxvi.g ſon, and Kahath and Merari. Leui lyued an
hundred ⁊.xxxvii. yeres. The ſonnes of Ger-
ſon. Libni and Semei by theyr kynreddes.
The chyldren of Kahath, Amram, and Ie-
zear, Hebron and Vſiel. And Kahath lyued
an hundred and.xxxiii. yere. The chyldren of
Merari, Maheli and Muſi. Theſe are the
Exodi.ii.a. kynreddes of Leui by theyr generacyons.
Nume.26.g * Amram toke ‡ Iochebed his nece to
wyfe and ſhe bare hym Aaron and Moſes.
(And Mariã) And Amram lyued an hundred
and.xxxvii. yere. The chyldren of Iezear, Ko-
rah, Nepheg and Sichri. The chyldren of
Vſiel, Miſael, Elzaphan and Sithri.
D And Aaron toke Eliſaba doughter of Ami-
nadab and ſyſter of Naaſon, to wyfe, whiche
bare hym Nadab, and Abihu, Eleazar and
Ithamar. The chyldren of Korah, Aſir, and
Elkana and Abiaſſaph. Theſe are the kyn-
reddes of the Korahites. Eleazar Aarons
ſonne toke hym one of the doughters of Pu-
tiel to wyfe, whiche bare hym Pinchas, and
theſe be the principall fathers of the Leuites
thorowe out theyr kynreddes.

This is that Aaron and Moſes to whom
the Lorde ſayd. Bryng the chyldren of Iſrael
out of the lande of Egypt, accordyng to theyr
armyes. Theſe are that Moſes and Aaron
whiche ſpake to Pharao kynge of Egypte,
that they myght brynge the chyldren of Iſ-
rael out of Egypte. And in the day when the
LORDE ſpake vnto Moſes in the lande of
Egypte, he ſpake vnto hym, ſayenge. I am
the lorde, ſpeake thou vnto Pharao the kyng
of Egypte all that I ſay vnto the. And Mo-
ſes ſayde before the Lorde. Beholde I am of
* vncircumciſed lyppes, and how ſhall Pha-
rao gyue me audience.

¶ The tokens to knowe god. The rod of Moſes is turned to a ſerpent. The Sorcerers do euen the ſame. The waters are turned in to bloode.

CAPI. VII.

AND the Lorde ſayde vnto Moſes, Be- A
holde, I haue made the Pharaos God,
and Aaron thy brother ſhall be thy pro-
phete. Thou ſhalte ſpeake all that I cõmaũ-
ded the, and Aaron thy brother ſhall ſpeake
vnto Pharao, that he ſende the chyldren of
Iſrael out of his lande. And * I wyl harden
Pharaos herte, and multiplie my myracles
and my wonders in the lande of Egypte.
But Pharao ſhall not herken vnto you, that
I maye ſet myne hande vpon Egypte, and
brynge out myne armyes, and my people the
chyldren of Iſrael out of the lande of Egypt
in great iudgementes. And the Egyptyans
ſhal know that I am the lorde, whẽ I ſtretch
forth my hande vpon Egypt, and bryng out
the chyldren of Iſrael from amonge them.
Moſes and Aaron dyd as the Lorde cõ-
maũded them/ euen ſo dyd they. Moſes was B
lxxx. yere olde, and Aaron. lxxxiii. when they
ſpake vnto Pharao. And the Lorde ſpake
vnto Moſes and Aaron/ ſayenge: If Pharao
ſpeake vnto you ſayenge: Shewe a wonder:
thou ſhalt ſay vnto Aarõ, take thy rod, ⁊ caſt
it before Pharao, that it may be a ſerpent.
Thẽ went Moſes ⁊ Aaron in vnto Pharao,
and dyd euen as the Lorde had cõmaunded.
And Aaron caſt forth his rod before Pharao
and before his ſeruauntes, * and it turned
to a Serpent. Then Pharao called for the A
wyſe men and * Enchaunters: and thoſe wyſe
men of Egypte dyd in lyke maner with theyr
Sorcery. For they caſt downe euery man his
rod, and they turned to ſerpentes: but Aarons
rod

rod dyd eate vp theyr roddes: & he hardened Pharaos herte, that he herkened not vnto them, euen as the Lorde had ſayd. ¶ The lorde C alſo ſayde vnto Moſes: Pharaos herte is hardened, he refuſeth to let the people go.

Get the vnto Pharao in the mornynge, lo, he wyll come vnto the water, and thou ſhalte ſtande apon the ryuers brynke agaynſte he come, and the rod which turned to a ſerpent, ſhalt thou take in thyne hande, & thou ſhalte ſaye vnto hym: the lorde god of the Hebrues Exodi.x.a. hath ſent me vnto the, ſaynge: * let my peple go/that they may ſerue me in the wyldernes. And behold, hytherto thou woldeſt not here. ¶ Thus ſayeth the Lorde: In this thou ſhalte know that I am the Lorde. Beholde, I wyll ſmyte (with the rod that is in myn hande) the water that is in the ryuer, and it ſhal turne to blode. And the fyſſhe that is in the ryuer ſhall dye, & the ryuer ſhal ſtynke, & it ſhal greue the Egyptiās to drynke of the water of the ryuer

And the Lorde ſpake vnto Moſes, ſay vnto Aaron: take thy rod, and ſtretche out thyn D hande ouer the waters of Egypt, ouer theyr ſtreames, ouer theyr ryuers, and pondes and all poles of water, which they haue, that they maye be bloode, and that there may be blode thorowe out all the lande of Egypte: bothe in veſſels of woode, and alſo of ſtoone. And Moſes, and Aaron dyd euen as the Lorde cōmaunded. And he lyfte vp the rod, and ſmote the waters that were in the riuer in the ſyght of Pharao, & in the ſyght of his ſeruauntes/ and all the water that was in the ryuer, turned into bloode. And the fyſſhe that was in the ryuer dyed * and the ryuer ſtank, and the al.78.c. cv.e. Egyptians coude not drynke of the waters of the ryuer. And there was bloode thorowout all the lande of Egypt. And the enchaūters of Egypt dyd lykewyſe with theyr ſorceryes, and he hardened Pharaos herte: neyther dyd he herken vnto them * as the Lorde o.iii.b had ſayd. And Pharao turned him ſelfe, and vii.a went agayne into his houſe, and ſet not his herte there vnto. And the Egiptians dygged round aboute the ryuer for water to drynke/ for they coulde not drynke of the water of the ryuer. And it contynued a weke after that the Lorde had ſmyten the ryuer.

¶ The plage of Frogges. Moſes prayeth for Pharao. The plage of lyſe.

CAPI. VIII.

A The Lorde ſpake vnto Moſes/ Go vnto Pharao and tell hym, thus ſayeth the vii.c Lorde: * Let my people goo, that they x.a. maye ſerue me. Yf thou wylt not let them go: beholde, I wyl ſmyte al thy borders with frogges. And the ryuer ſhall ſcrall with frogges, whiche ſhall go vp & come into thyne houſe/ and in to thy preuy chambre where thou ſlepeſt, and vpon thy bed/ and into the houſe of thy ſeruauntes, and vpon thy people, and in to thyne ouens/ and vpon thy meates. And the frogges ſhall come vpon the, and on thy people and vpon all thy ſeruauntes.

B * And the Lorde ſpake vnto Moſes: ſaye Pſal.78.c. and.cv.e. vnto Aaron, ſtretche forth thyne hande with thy rod ouer the ſtremes, ouer the riuers, and ouer the pondes/that thou mayeſt bryng vp frogges vpon the lande of Egypt. And Aarō ſtretched his hande/ ouer the waters of Egypte, and the frogges came vp, and couered the lande of Egypte. And the ſorcerers dyd lykewyſe wͭ theyr ſorcery, & brought frogges vp vpon the lande of Egypte. ¶ Then Pharao 3.Reg.13.b Exodi.ix.f and x.e Actes.viii.d called for Moſes, & Aaron, and ſayd, * praye ye vnto the lorde, that he may take away the frogges from me, and from my people/ and I wyll let the people go, that they may do ſacrifyce vnto the Lorde.

C And Moſes ſayde vnto Pharao: Reioyſe thou ouer me, & appoynte when I ſhall pray for the, and for thy ſeruauntes, and for thy people, to dryue awaye the frogges from the, and thy houſes, and that they maye remayne but in the ryuer onely. He ſayde: to morowe. And he ſayde: euen as thou haſt ſayde, that thou mayſt knowe that there is none lyke vnto the lorde our god. And ſo the frogges ſhal departe from the, and from thy houſes, from thy ſeruauntes, and from thy people, & ſhall remayne in the ryuer onely.

D Moſes, and Aaron, went out from Pharao, and Moſes cryed vnto the Lorde vpon the apoyntment of frogges, whiche he had made vnto Pharao. And the lorde dyd accordyng to the ſayeng of Moſes. And the frogges dyed out of the houſes, out of the courtes and feldes. And they gathered them togyther vpon heapes, & the land ſtanke of them.

But when Pharao ſawe that he had reſt gyuen hym, he hardened his herte, and herkned not vnto them, as the Lorde had ſayde.

And the Lorde ſayde vnto Moſes: ſaye vnto Aaron: ſtretche out thy rod, and ſmyte the duſt of the lande, that it may turne to lyſe thorow out all the lande of Egypte.

E And they dyd ſo. For Aaron ſtretched out his hand, and with his rod he ſmote the duſt of the earth, whiche turned to lyſe in man, and beaſt, ſo that al the duſt of the lande turned to lyſe, thorowout all the land of Egypt. and the enchaunters aſſayde lykewyſe with theyr enchauntmentes to brynge forth lyſe,

but they coulde not. And the lyſe were bothe
vpon men, and beaſtes. Then ſayde the enchaunters
vnto Pharao: it is the fyngre of
God. And Pharaos herte remayned obſtynate,
Exodi. 7. a. and he herkened not vnto them, euen
* as the Lorde had ſayde.

And the Lorde ſayd vnto Moſes: ryſe vp
early in the mornynge, & ſtande before Pharao,
for he wyll come forthe vnto the water:
and thou ſhalt ſay vnto hym, thus ſayeth the
Lorde: let my people go, that they may ſerue
me. Els, yf thou wylte not let my people go,
beholde, I wyll ſende all maner of flees both
vpon the, and thy ſeruauntes, and thy people/
and into thy houſes. And the houſes of the
Egyptians ſhall be full of flees, & the groūd
wheron they are.

Gene. 47. a. And the lande of * Goſan where my people
F are, wyll I cauſe to be wonderfull in that
daye, ſo that there ſhall no flees be there.
Wherby thou ſhalte knowe, that I am the
Lorde in the myddes of the earth. And I wyl
put a diuiſiō bytwene my people, and thyne.
And euen to morowe ſhall this myracle be
done. The lorde dyd euen ſo: and there came
noyſome flees into the houſe of Pharao, and
into his ſeruauntes houſes, and in to all the
lande of Egypte: and the lande was corrupt,
with theſe flees. And Pharao called for Moſes,
and Aaron/ and ſayde: Go, and do ſacrifyce
vnto your God in the lande. And Moſes
anſwered: it is not mete that we ſo do. For
then we muſt offre vnto the Lorde our God,
that which is an abhominacyon vnto the Egyptians:
But and yf we ſacrifice that which
is an abhominacion vnto the Egyptians before
theyr eyes, ſhulde they not ſtoone vs? we
wyll go thre dayes iournay into the deſerte,
Exodi. iii. f. and ſacrifyce vnto the Lorde our God * as
he hath commaunded vs.

G And Pharao ſayd: I wyll let you go, that
ye may ſacrifice vnto the Lorde your God in
the wyldernesſe, but go not farre away, praye
for me. And Moſes ſayd: beholde, I wyll go
out from the, & pray vnto the Lorde, that the
flees maye departe from Pharao/ and from
his ſeruauntes, and from his people to morowe.
But let Pharao from hence forth deceyue
no more, that he wyl not let the people
go to ſacrifyce vnto the Lorde. And Moſes
went out from Pharao/ & prayed vnto the
lorde. And the lorde dyd accordyng to the ſayenge
of Moſes, and the flees departed from
Pharao and from his ſeruauntes, and from
his people and there remayned not one. And
Pharao hardened his herte euen then alſo,
and dyd not let the people go.

¶ The moren of beaſtes. The plage of botches and ſores.
The horryble hayle, thonder, and lyghtnynge.

CAPI. IX.

The Lorde ſayde vnto Moſes: go in vnto A
Pharao, & thou ſhalte tell hym, thus
ſayeth the Lorde God of the Ebrues:
* let my people go, that they maye ſerue me. Exodi. 7.
Yf thou wylte not let them go, & wylte holde
them ſtyll: beholde, the hande of the Lorde is
vpon thy flocke which is in the felde, for vpō
horſes/ aſſes/ camels, oxen/ and ſhepe/ there
ſhalbe a myghtye greate morrayne. And the
lorde ſhall do wonderfully bytwene the beaſtes
of Iſraell/ and the beaſtes of Egypte: ſo
that there ſhall nothynge dye of all that pertayneth
to the chyldren of Iſraell. And the
Lorde appoynted a tyme, ſayeng: to morowe
the lorde ſhall fynyſh this worde in the lande
And the Lorde dyd it on the morowe, and all
the cattell of Egypte dyed, but of the cattell
of the chyldren of Iſraell dyed not one. And
Pharao ſent, and beholde there was not one
of the cattell of the Iſraelites deade. And the
herte of Pharao was hardened that he wold
not let the people go.

And the Lorde ſayd vnto Moſes, & Aarō, B
take your handes ful of aſſhes out of the fornace,
and Moſes ſhal ſprynkel it vp in to the
ayre in the ſyght of Pharao/ & it ſhall turne
to duſt in all the lande of Egypte that there
maye be ſwellynge ſores with blaynes both
on man, and beeſt thorowout all the lande of
Egypt. And they toke aſſhes out of the fornace,
and ſtode before Pharao, and Moſes
ſprynkled it vp in to the ayre. And there were
ſores with blaynes both in mē and beaſtes/
and the ſorcerers coulde not ſtand before Moſes
bycauſe of the blaynes: for there were botches
vpon the enchaunters and vpon all the
Egiptians. And the lorde hardened the herte
of Pharao, and he herkened not vnto them
* as the Lorde had ſayd vnto Moſes. Exod

And the Lorde ſayd vnto Moſes: ryſe vp C
early in the mornyng, and ſtande before Pharao/
and thou ſhalt tell hym, thus ſayeth the
Lorde God of the Ebrues * Let my people Exodi
go, that they maye ſerue me, or els I wyll at
this tyme ſende all my plages vpon thyne
herte, and vpon thy ſeruauntes, and on thy
people, that thou mayſt knowe, that there is
none lyke me in all the earth. For now I wyl
ſtretch out my hande, that I may ſmyte the,
and thy people with peſtylence, & thou ſhalte
peryſhe from the earth. And in verye dede Roma
* for this cauſe haue I kept the/ for to ſhewe Pſal
the my power, and that they myght declare
my name thorowout all the worlde.

Yet

D Yet thou exalteſt thy ſelfe agaynſte my people, that thou wylt not let thē go: behold, to morowe this tyme I wyll ſende downe a myghtye great hayle: euen ſuch a one as was not in Egypte ſynce it was grounded vnto this tyme. Sende therfore nowe, and gather thy beaſtes, ⁊ all that thou haſt in the felde. For vpon all the men, ⁊ beaſtes whiche are founde in the felde, and not brought home, ſhall the hayle fall, ⁊ they ſhall dye. And as many as feared the word of the lorde among the ſeruaūtes of Pharao, made theyr ſeruaūtes and theyr beaſtes flee into the houſes: but he that regarded not the worde of the Lorde, lefte his ſeruaūtes, ⁊ his beaſtes in the felde.

E And the Lorde ſayde vnto Moſes; ſtretch forth thy hande vnto heuen, that there maye be hayle in all the lande of Egypt, vpon men and vpon beaſtes, and vpon al the herbes of the felde thorowout the lande of Egypt. And Moſes ſtretched out his rod vnto heuen, ⁊ the lorde thondred ⁊ hayled, and the fyre ran a longe vpon the ground. Pſal.78.c. and.cv.c * And the Lorde ſo hayled in the lande of Egypt, that there was hayle ⁊ fyre mengled with the hayle, ſo greuous, ⁊ ſuche as there was noone thorowout all the lande of Egypt, ſynce people inhabyted it. And the hayle ſmote thorowout all the lande of Egypt, al that was in the felde both man/and beaſt. F And the hayle ſmote all the herbes of the felde/⁊ broke al the trees of the felde: onely in the lande of Goſan where the chyldren of Iſrael were, was there no hayle. And Pharao ſent and called for Moſes, and Aaron/⁊ ſayde vnto them: I haue nowe ſynned/the Lorde is ryghteous, and I, and my ☞ people are ☞ vngodly. Exod.8.b. * Praye ye vnto the lorde. For it is moch that there ſhuld be thonders of god, ⁊ hayle. I wyl let you go/and ye ſhall tarye no longer. Moſes ſayd vnto him: aſſoone as I am out of the citie, I wyl ſprede abrode my handes vnto the lorde, ⁊ the thonder ſhal ceaſe, neyther ſhal there be any more hayle: that thou mayſt knowe howe that the earth is the Lordes. But I knowe that thou, ☞ and thy ſeruauntes yet feare not the ☞ face G of the Lorde God.

And ſo the flaxe and the barly were ſmytten, for the barly was ſhotte vp, and the flax was bolled: but the wheate, and the rye were not ſmyten, for they were late ſowne. And Moſes went out of the citye from Pharao/and ſpred abrode his handes vnto the lorde, and the thonder, and hayle ceaſed, neyther rayned it vpon the earth. And when Pharao ſawe that the rayne/and the hayle and thonder were ceaſed, he ſynned agayne, ⁊ hardened his herte: he and his ſeruaūtes. And the herte of Pharao was hardened/neyther wolde he let the Chyldren of Iſraell go, as the Lorde had ſayde by ☞ the hande of Moſes. ☞

¶ The herte of Pharao is hardened of God. The greſhoppers. The thycke darkneſſe.

CAPI. X.

A And the Lorde ſayde vnto Moſes: go in vnto Pharao: For * I haue hardened Exod.iiii.c his herte, ⁊ the herte of his ſeruauntes, that I myght put theſe my ſygnes amongeſt them, and that thou tel in the audience of thy ſonne, and of thy ſonnes ſon/what thynges I haue done in Egypt, ⁊ the myracles which I haue done among them: that ye may know howe that I am the Lorde. And ſo Moſes ⁊ Aaron came vnto Pharao, and ſayde vnto hym: Thus ſayeth the Lorde God of the Hebrues: how longe ſhal it be or thou wylt ſubmyt thy ſelfe vnto me? Exod.8.a. and 9,a * Let my people go, that they maye ſerue me. Or els, ✿ (yf thou do reſyſt,) ✿ and wylte not let my people go: beholde, to morowe wyl I brynge greſhoppers into thy cooſtes, and they ſhall couer the face of the earth that it can not be ſene/and they ſhal eate the reſidewe whiche remayneth vnto you and is eſcaped frō the hayle: and they ſhall eate euery grene tree that beareth you fruyte in the felde, ⁊ they ſhal fyl thy houſes, B and all thy ſeruaūtes houſes, and the houſes of al the Egyptians after ſuche a maner, as neyther thy fathers nor thy fathers fathers haue ſene/ſynce the tyme they were vpon the earth vnto this day. And he turned him ſelfe aboute, and went out from Pharao.

And Pharaos ſeruaūtes ſayd vnto hym: Howe longe ſhall he be a ſlaunder vnto vs? Let the men go, that they may ſerue the lorde theyr god: knoweſt thou not yet that Egypte is deſtroyed? And Moſes, and Aaron were brought agayne vnto Pharao, and he ſayde vnto them. Go and ſerue the lorde your god. Who are they that ſhal go? And Moſes anſwered: we wyll go with our yonge, and with our olde: yea and with our ſonnes/and with our doughters, and with our ſhepe, and with our oxen muſt we goo: For we muſte holde a feaſt vnto the Lorde.

C And he ſayde vnto them: let it be ſo. The Lorde be with you. When I let you go, and your chyldrē alſo: take hede, for ye haue ſome myſchefe in hande. Naye not ſo: but go they that are men and ſerue the lorde, for that was your deſyre. And they thruſt thē out of Pharaos preſence. And the Lorde ſayd vnto Moſes: Stretch out thy hande, ouer the lande of Egypt for greſhoppers, that they may come vpon the lande of Egypte, and eate all the herbes of the lande, & all that the hayle lefte behynde. And Moſes ſtretched forth his rod ouer the lande of Egypt, & the lorde brought an Eaſt wynde vpon the lande/ all that daye and all that nyght.

D Psal. cv. f. Sapi. xvi. b. Johel. i. a.

And in the mornynge the Eaſt wynde * brought the greſhoppers/ and the greſhoppers went vp ouer all the lande of Egypte, & remayned in all quarters of Egypt very greuouſly: Before them were there no ſuch greſhoppers, neyther after them ſhalbe, for they couered all the face of the earth, ſo that the lande was darke. And they dyd eate all the herbes of the lande, and al the fruytes of the trees, & whatſoeuer the hayle had lefte: there was no grene thynge lefte in the trees, & herbes of the felde thorow al the land of Egypt.

E Exodi. ix. f. ☞

Therfore Pharao called for Moſes, and Aaron in haſte, and ſayde: I haue ſynned agaynſt the lorde your god/ and agaynſt you. And nowe forgyue me my Synne onely this once, and * praye vnto the Lorde your god, that he may take awaye frō me ☞ this death onely. And Moſes went out from Pharao/ and prayed vnto the Lorde, and the Lorde turned a myghtye ſtronge weſt wynde, and it toke awaye the greſhoppers and caſt them into the redde ſee: ſo that there was not one greſhopper in al the cooſt of Egypt. And the Lorde * hardened Pharaos herte, ſo that he wolde not let the chyldren of Iſraell go.

Exodi. iv. f.

F Sapi. xvii. a.

And the lorde ſayd vnto Moſes: Stretch out thy hande vnto heuen, that there may be vpon the lande of Egypt: darkeneſſe whiche may be felte. And Moſes ſtretched forth his hande vnto heuen, and there was a thycke * darkeneſſe vpon all the lande of Egypte, thre dayes longe, no man ſawe another, neyther roſe vp from the place where he was by the ſpace of thre dayes, but all the chyldrē of Iſrael had lyght where they dwelled.

G

And Pharao called for Moſes and ſayd: go, and ſerue the Lorde, onely let your ſhepe, and your oxen abyde, and let youre chyldren go with you. And Moſes ſayde: thou muſte gyue vs alſo offerynge/ and burntofferynges, for to ſacrifyce vnto the Lorde our God: our cattel alſo ſhal go with vs, and there ſhal not one hooffe be lefte behynde, for therof muſte we take to ſerue the lorde our God. Neyther do we knowe, what we ſhall offre vnto the Lorde, vntyll we come thyther.

But the Lorde hardened Pharaos herte, and he wolde not let them goo. And Pharao ſayde vnto hym: get the from me, and take hede to thy ſelfe/ and ſe my face no more. For when ſoeuer thou comeſt in my ſyght/ thou ſhalte dye. And Moſes ſayde: Let it be as thou haſt ſayde: I wyl ſe thy face no more.

¶ The lorde cōmaundeth to robbe the Egyptians. The death of all the fyrſt begotten in Egypte

CAPI. XI.

A

AND the Lorde ſayde vnto Moſes: yet wyll I brynge one plage more vppon Pharao, and vpon Egypte, and after that he wyll let you go hence. And when he letteth you goo/ he ſhall vtterly dryue you hence. Speake thou therfore in the eares of the people, that euery mā borow of his nyghbour, and euery woman of her neyghbourreſſe * iewels of ſyluer, and iewels of golde. And the Lorde ſhal gyue the people fauoure in the ſyght of the Egyptians. Moreouer * Moſes was very greate in the lande of Egypte: in the ſyght of Pharaos ſeruauntes, and in the ſyght of the people.

B

And Moſes ſayde: thus ſayth the Lorde: * At mydnyght wyll I go out in to the myddes of Egypt, & al the fyrſt borne in the lande of Egypt ſhal dye: euen from the fyrſte borne of Pharao that ☞ ſytteth on his ſeate, vnto the fyrſt borne of the mayde ſeruaunt that is behynde the mylle, and all the fyrſte gendred of the cattell. And there ſhall be a greate crye thorowout all the lande of Egypte: ſuche as there was neuer none lyke, nor ſhalbe.

C ✠.

But amonge all the Chyldren of Iſraell ſhal not a dogge moue his tongue, nor yet man or beaſt: that ye maye knowe, howe that the lorde ✠ (by a great miracle) putteth a dyfference bytwene the Egyptians and Iſrael. And theſe thy ſeruaūtes ſhal all come downe vnto me, and fall before me, and ſaye: get the out and al the people that are vnder the, and then wyl I departe. And he went out from Pharao with an angry countenaunce.

✠

And the Lorde ſayde vnto Moſes: Pharao ſhal not heare you, that my wōders may be multiplyed in the lande of Egypte. And Moſes and Aaron, dyd all theſe wondres: ✠ (And tokens vvhiche are vvritten) before Pharao. And the Lorde hardened Pharaos herte, ſo that he wolde not let the chyldren of Iſraell go out of his lande.

¶ The paſſouer is eaten. The ſwete breade. They muſte teache theyr chyldren what the paſſouer ſignifyeth. The deſtruccyō of the fyrſt begotten in Egypt. The robberye of the Egyptians. The goynge out of the Iſraelites.

CAPI. XII.

A

AND + the Lorde ſpake vnto Moſes, & Aarō in the land of Egipt, ſayng: This moneth ſhal be vnto you the begynnynge of monethes, & the fyrſt moneth of the yere ſhal it be vnto you. Speake ye vnto all the congregacion gregacyon of Iſraell, ſayenge: In the tenth daye of this moneth, euery man take vnto hym ☞ a lambe, accordynge to the houſe of the fathers, a lambe thorowout euery houſe. Yf the houſholde be to lytle ☞ for the lambe, let hym take his neyghbour whiche is nexte vnto his houſe accordynge to the nombre of the ſoules: euery one of you (accordynge to his eatynge) ſhall make youre counte for a lambe. And let that lambe of youres be without blemyſhe, a male of a yere olde, which ye ſhall take out from among the ſhepe or from amonge the gootes. And ye ſhall kepe hym in, vntyll the. * xiiii. day of the ſame moneth. And euery man of the multytude of Iſraell ſhal kyll hym about euen. And they ſhal take of the bloode, and ſtryke it on the two ſyde poſtes, and on the vpper dorepoſt: euen in the houſes, where they ſhall eate hym. And they ſhal eate the fleſhe the ſame nyght: rooſt with fyre, and with vnleuended breade, and with ſowre herbꝭ they ſhall eate it.

B

Se that ye eate not therof rawe nor ſoden in water, but rooſt with fyre: the head, feete, and purtenaūce therof. And ye ſhall let nothynge of it remayne vnto the mornynge. That which remayneth of it vntyll the morowe, ſhall ye burne with fyre. Of this maner ſhall ye eate it: with your loynes gyrded, and your ſhoes on your fete. and your ſtaues in your handes. And ye ſhal eate it in haſt/ for it is the Lordꝭ paſſeouer * for I wyll paſſe thorowe the lande of Egypt this ſame nyght, and wyll ſmyte all the fyrſte borne in the lande of Egypt/ bothe of man, & beaſt, and vpon al the Goddes of Egypt wyl I the Lorde do execution. And the blode ſhal be vnto you a token in the houſes wherin ye are. And when I ſe the bloode, I wyll paſſe ouer you/ and the plage ſhall not be vpō you to dyſtroye you, when I ſmyte the land of Egypte. And this daye ſhall be vnto you a remembraunce, and ye ſhal kepe it hooly vnto the lorde: euen thorowout your generacyons ſhall ye kepe it holy daye, that it be a cuſtome for ☞ euer.

C

* Seuen dayes ſhal ye eate vnleuended breade, & the fyrſt daye ye ſhall put awaye leuen out of your houſes. For whoſoeuer eateth leuēded bread from the fyrſt daye vntyl the ſeuenth day, that ſoule ſhalbe plucked out frō Iſrael. * The fyrſt day ſhalbe an holy conuocacyon, & the ſeuēth day ſhalbe an holy cōuocacion vnto you. There ſhall be no maner of worke done in thē, ſaue about that onely which euery man muſt eate, that onely may ye do. And ye ſhall obſerue vnleuended breade. For this ſame daye haue I brought your armyes out of the land of Egypt/ therfore ye ſhall obſerue this day, & al your chyldren after you, by a cuſtome for euer. * The fyrſt moneth, & the .xiiii. day of the moneth at euen, ye ſhall eate ſwete breade vnto the .xxi. daye of the moneth at euen agayne. Seuen dayes ſhall there be no leuended bread foūde in your houſes. And whoſoeuer eateth leuended bread/ that ſoule ſhalbe roted out frō the multitude of Iſrael: whyther he be a ſtraunger or borne in the land. Ye ſhal eate nothyng leuended, but in al your habitacyons ſhal ye eate ſwete breade. Moſes called for all the elders of Iſrael, & ſayde vnto them: choſe out & take you to euery houſholde of you, a ſhepe/ and kyl it for paſſeouer.

Leui.23.a
Nume.28.c

D

And take a bunche of yſop/ & dyp it in the blood that is in the baſyn, and ſtryke the vpper poſte & the two ſyde poſtes with the blode that is in the baſyn, and noone of you go out at the dore of his houſe vntyl the mornynge. For the Lorde wyl go aboute to ſmyte the Egyptians. And when he ſeeth the bloode vpō the vpper dore poſt, & on the two ſyde poſtes/ he wyl paſſe ouer the dore/ and wyll not ſuffre the dyſtroyer to come in to youre houſe, to plage you. Therfore ſhall ye obſerue this thynge, that it be an ordynaunce bothe to the and thy ſonnes for euer.

And when ye be come in to the land which the Lorde wyll gyue you, accordynge as he hath promyſed, ye ſhal kepe this ſeruyce.

Joſue.4.b.

* And when your Chyldren aſke you what maner of ſeruyce is this ye do? Ye ſhal ſay: it is the ſacryfyce of the Lordꝭ paſſeouer, which paſſed ouer the houſes of the chyldren of Iſraell in Egypte, as he ſmote the Egyptians, & ſaued our houſes. And the people bowed them ſelues, and worſhypped. And the chyldren of Iſrael went, & dyd as the Lorde had cōmaunded Moſes, and Aaron: Euen ſo dyd they.

E

Exodi.11.b
Pſal.135.b
Sapi.18.c

And at * mydnyght the Lorde ſmote al the fyrſt borne in the lande of Egypt: frō the fyrſt borne of Pharao that ſat on his ſeat, vnto the fyrſt borne of the captyue that was in pryſon/ & al the fyrſte gendred of cattell. And Pharao aroſe in the nyght, he and al his ſeruauntes, & al the Egyptians: * & there was a greate cryenge in Egypte, for there was no houſe where there was not one dead. And he called vnto Moſes & Aarō by nyght, ſaynge: ryſe vp & get you out from amonge my people: both ye & alſo the chyldren of Iſrael, & go & ſerue the Lorde as ye haue ſayde. And take your ſhepe, and your droues with you as ye haue ſayd/ and departed and ☞ * bleſſe me. And the Egyptians were ferce vpon the people that they myght ſende them out of the

Sapi.18.b.

F
Gene.27.c

lande in haſt: for they ſayde: we dye all. And the people toke theyr dough before it was ſoured, ⁊ theyr vytayles bounde in clothes vpon theyr ſhoulders. And the chyldren of F Iſrael dyd accordyng to the ſayenge of Moſes, and they borowed of the Egyptians * Iewels of ſyluer, ⁊ Iewels of golde/ ⁊ rayment. And the Lorde gaue the people fauour in the ſyght of the Egyptians: ſo that they graunted ſuche thynges as they requyred. And they robbed the Egyptians. And the * chyldre of Iſraell toke theyr iourney from Rameſes to Suchoth *, vi. hundred thouſande men of foote, beſyde chyldren. And moch comen people went alſo with them, and ſhepe, and oxen an exceadynge greate flocke. And they baked ſwete cakes of the dough whiche they brought out of Egypt, for it was not ſowred. For whē they were thruſt out by the Egyptians/ they coulde not tarye to prepare them ſelues any prouiſyō of meat. The dwellyng of the chyldren of Iſrael which they dwelled in Egypt, was *.iiii. hundred ⁊ .xxx. yeres, and whē the iiii. hundred, and .xxx. yeres were expyred, euē the ſelfe ſame daye departed all the hoſtes of the Lorde out of the lande of Egypt. It is a G nyght to be obſerued to the lord, in the which he brought them out of the lande of Egypte. This is that nyght of the lorde whiche al the chyldrē of Iſrael muſt kepe thorowout theyr generacyons. And the Lorde ſayd vnto Moſes and Aaron: this is the law of Paſſeouer: there ſhal no ſtraūger eate therof. But euery ſeruaūt that is bought for money (after that thou haſt circumcyſed hym) ſhal eate therof. A ſtraunger and a hyred ſeruaunt ſhall not eate therof. In one houſe ſhall it be eaten. Thou ſhalt carye noone of the fleſſhe out at the houſe: * Neyther ſhall ye breake a ‡ bone therof. All the multytude ſhall obſerue it. Yf a ſtraunger alſo dwel amonge you, and wyll holde Paſſeouer vnto the Lorde/ let him cyrcumcyſe all that be males, and then let hym come, and obſerue it, ⁊ he ſhalbe as one that is borne in the lande.

For the vncyrcumcyſed ſhal not eat therof. One maner of lawe ſhalbe vnto hym that is ☞ borne in the lande/ ⁊ vnto the ſtraūger that dwelleth amonge you. And all the chyldren of Iſrael dyd as the Lorde cōmaunded Moſes, and Aaron. Euen ſo dyd they. And the ſelfe ſame daye dyd the Lorde brynge the chyldren of Iſrael out of the lande of Egypt with theyr armyes.

Exodi.iii.d

Nume.33.a

Nume.xi.e.

Gene.xv.c.
Iudic.v.b.
Actes.vii.a
Gala.iii.c

Iohn.xix.g
& Nu.ix.d

¶ The fyrſt begotten muſt be ſanctifyed vnto the Lorde. The memoryall of theyr delyueraunce. why they were caryed thorow the wyldernes. The bones of Ioſeph. The pyller of the cloude.

CAPI. XIII.

A AND the Lorde ſpake vnto Moſes ſayenge. * Sanctifye vnto me all the fyrſt borne, that open all maner matrices amonge the chyldren of Iſrael as well of man as of beaſt, for it is myne. And Moſes ſayde vnto the people: thynke on this day in which ye came out of Egipt out of the houſe of bondage: for thorowe a myghtye hande the lorde brought you out from thence. There ſhal no * leuended bread be eaten. This day come ye out in the moneth ☞ when corne begynneth to rype. * When the Lorde had brought the in to the lande of the Canaanytes, Hethites, Amorites, Heuytes, ⁊ Iebuſites * whiche he ſware vnto thy Fathers that he wolde gyue the, a lande wherein mylke ⁊ hony floweth, ŷ ſhalt kepe this ſeruice in this ſame moneth. B Seuen dayes thou ſhalt eate ſwete breade: * and in the .vii. day it is the feaſt of the lord. Swete breade ſhalbe eaten ſeuen dayes, and there ſhal no leuended breade be ſene/ nor yet leuen with the in al thy quarters.

And thou ſhalt ſhewe thy ſon in that day ſayinge: this is doone, bycauſe of that whiche the Lorde dyd vnto me when I came out of Egypt. And it ſhalbe a ſygne vnto the vpon thyne hande, ⁊ for a remembraunce bytwene thyne eyes, that the Lordes lawe maye be in thy mouth. For * in a ſtronge hand the lorde brought the out of Egypt, kepe therfore this ordynaunce in his ſeaſon from yere to yere. And it wyl come to paſſe, that the Lorde ſhal brynge the in to the lande of the Cananites whiche he * ſware vnto the, ⁊ to thy fathers: and ſhal gyue it the. And then thou ſhalt appoynte vnto the Lorde all that openeth the matryce. ☞ And euery thynge caſt, that fyrſt doth open the matryce of a beaſt whiche thou haſt: yf they be males, they ſhalbe the lordes.

C And Euery fyrſt gendred of an aſſe, thou ſhalt redeme with a lambe: yf thou redeme hym not/ thou ſhalt breake his necke. All the fyrſt borne amonge thy Chyldren alſo, ſhalte thou bye out. And when thy ſonne aſketh the ☞ to morowe ſayenge: what is this? thou ſhalte ſay vnto hym: with a myghtye hande the Lorde brought vs out of Egypte, out of the houſe of bondage.

And ☞ whē Pharao was looth to let vs go/ the Lorde ſlewe all the fyrſte borne in the lande of Egipt: as wel the fyrſt borne of man as of beaſt. Therfore I ſacryfyce vnto the Lorde all the males that open the matryce/ ⁊ all the fyrſt borne of my Chyldren I redeme. This ſhalbe a token vpon thyne hande, and a remembraunce bytwene thyne eyes, that the Lorde brought out of Egypte thorowe a myghtye hande. D It came to paſſe, that when Pharao had let the people go, god caryed the not thorowe the way, and lande of the Philyſtynes, whiche was the more nye waye. But God ſayde: leeſt the people haplye repente / when they ſe warre / and ſo turne agayne to Egypt. But god led the peple aboute thorow the way of the wyldernesse of the red ſee. And the chyldren of Iſrael went vp harneſſed out of the lande of Egypte. And Moſes toke the bones of Joſeph with hym, for he made the chyldren of Iſrael ſweare, ſayeng: * God wyll ſurely vyſet you, and ye ſhall take my bones awaye hence with you. * And they toke theyr iourney frõ Suchoth: and abode in Etham in the edge of the wyldernes. * And the lorde wente before them by a daye in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyre to gyue the lyght: that they myght go bothe by day, and by nyght. * The pyller of the cloude departed not by daye, nor the pyller of fyre by nyght, out of the ſyght of the people.

ne.l. d
ſue.24.g
me.33.b
me.34.e
i.Cori.x.a
al.li ii.b
he.ix.b.

¶ Pharaos herte is hardened and foloweth the Iſraelites, with all his hooſt and capitaynes and is drowned. The Iſraelites grudge. They go thorowe the red ſee.

CAPI. XIIII.

A AND the Lorde ſpake vnto Moſes ſayenge: Speake to the chyldrẽ of Iſrael / that they turne, and remayne before Pi Hiroth bytwene Mygdol, and the ſee ouer agaynſt * Baalzephon: and before that ſhall they pytch by the ſee. For Pharao wyl ſay of the chyldren of Iſrael, they are tangled in the lande / the wyldernes hath ſhut them in. And I wyll harden Pharaos herte, that he ſhall folowe after you: and I wyl get me honoure vpon Pharao, and vpon all his hooſt, the Egyptians alſo ſhal know, that I am the lorde And they dyd euen ſo.

me,33 b

B And it was tolde the kyng of Egypt that the people fled. And the herte of Pharao, ⁊ of his ſeruauntes turned agaynſt the people, and they ſayde: why haue we this doone that we haue let Iſrael go out of our ſeruyce? and he made redy his charettes, and toke his people with hym, and toke .vi. hundred choſen charettes, and al the charettes of Egipt, and captaynes vpon euery one of them. And the lord hardened the herte of Pharao kynge of Egypt, and he folowed after the chyldrẽ of Iſraell. But the Chyldren of Iſraell went out with * an hye hande, and the Egyptians folowed after them, ⁊ al the horſes, and charettes of Pharao, and his horſemen, ⁊ his hoſte ouertoke them abydynge by the ſee: beſyde Pi Hiroth before Baalſephon

al.135.b

C And when Pharao drew nye, the chyldren of Iſraell lyfte vp theyr eyes, ⁊ beholde / the Egyptians folowed after them, ⁊ they were ſore afrayed * ⁊ the chyldren of Iſraell cryed out vnto the Lorde. But they ſayd vnto Moſes: bycauſe there were no graues in Egypt, haſt thou therfore brought vs awaye for to dye in the wyldernesse? Wherfore haſte thou ſerued vs thus, for to carye vs out of Egipte? Dyd not we tel the this in Egypt / ſayinge: let vs be in reſt / that we maye ſerue the Egyptians? For it had ben better for vs to haue ſerued the Egiptians, then for to dye in the wyldernesse. And Moſes ſayde vnto the people * feare ye not, ſtande ſtyl, ⁊ beholde howe the Lorde ſhall ſaue you this daye. For ye that haue ſene the Egyptians this daye / ſhall ſe them nomore for euer. The Lorde ſhal fyght for you, and ye ſhall holde your peace.

Joſue.24.b
ij.Par.xx.c

D And the Lorde ſayde vnto Moſes, wherfore cryeſt thou vnto me? Speake vnto the chyldrẽ of Iſrael, that they go forwarde. But lyfte thou vp thy rod, ⁊ ſtretch out thy hande ouer the ſee, ⁊ deuyde it a ſondre, and let the chyldren of Iſrael go on drye groũde thorow the myddeſt of the ſee. And beholde, I wyll harden the herte of the Egyptians that they maye folow them. And I wyl get me honour vpon Pharao, and vpon all his hooſt, and vpon his charettes, and vpon his horſemen. And the Egyptians ſhal knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon his charettes, and vpon his horſemen. E And the Angell of god whiche went before the hooſt of Iſraell, remoued / ⁊ began to go behynde them. And the clowden pyller that was before the face of them, begã to ſtande behynde them, and came bytwene the hooſt of the Egyptians / and the hooſt of Iſrael. It was ☞ alſo a darke clowde, and gaue lyght by nyght: and al the nyght longe the one came not at the other. ☞ And Moſes ſtretched forth his hande ouer the ſee, and the Lorde caryed away the ſee by a very ſtronge Eaſt wynde all that nyght, and made the ſee drye lande, ⁊ the waters were deuyded. And the chyldren of Iſrael went in to the myddeſt of the ſee vpon the drye groũde. And the waters were a walle vnto them, on theyr ryght hande, ⁊ on theyr lefte hande. And the Egiptians folowed, and went in after them to the myddeſt of the ſee, euen all Pharaos horſes, his charettes, and his horſemen.

F + And in the mornyng watche, the Lorde * loked vnto the hooſt of the Egyptians out of the fyre, ⁊ clowdy pyller, and troubled the hooſt of the Egyptians / ⁊ toke of his charet

Judi. v.d

wheles/ and caryed them away violently, ſo that the Egyptians ſayd: Let vs fle from the face of Iſraell, for the Lorde fyghteth for the agaynſt the Egyptians. And the lorde ſayde vnto Moſes: ſtretche out thyne hande ouer the See, that the waters may come agayne vpon the Egiptian, vpon his charettes, and vpon his horſemen. And Moſes ſtretched G forth his hand ouer the ſee, & it came agayne to his courſe early in the mornynge, & the Egyptians fled agaynſt it. And the *Lorde Sapi. x.d ouerthrew the Egyptians in the myddeſt of the ſee, & the water returned, and couered the charettes & the horſemen: and all the hooſt of Pharao that came in to the ſee after them, ſo that there remayned not one of them. But the chyldren of Iſrael walked vpon drye lande *thorowe the myddeſt of the ſee, & the Esai. xi.d waters were a walle vnto them: on the ryght hande of them, and on the lefte. *Thus the i.Mac. 4.a Lorde delyuered Iſraell the ſelfe ſame daye out of the hande of the Egyptians, and Iſraell ſawe the Egyptyans dead vpon the ſee ſyde. And Iſraell ſawe that myghtye power which the lorde ſhewed vpon the Egyptians Psal. cv.d. *and the people feared the Lorde: & byleued the lorde, and his ſeruaunt Moſes.

¶ Moyſes and the people with the women ſynge. At the prayer of Moyſes, the bytter waters were ſwete. God muſt be herde. They come to Elim.

CAPI. XV.

A THen Moſes and the chyldren of Iſrael ſange this ſonge vnto the lorde, & ſayd. *I wyl ſyng vnto the lorde ✠, for he hath triumphed gloriouſly: the horſe & him that rode Exod. xv. c vpon hym hath he ouerthrowne in the ſee. Psal. 118.c Esaia.xii.a *The Lorde is my ſtrength, & prayſe, and he is become my ſaluacion. He is my god, and I wyll glorifye hym: my fathers God, and I wyll exalte hym. The lorde is a man of war. The lorde is his name: Pharaos charettes, & his hooſt hath he caſt into the ſee. His choſen captaynes alſo are drowned in the red See, that deepe waters haue couered them: they ſoncke to the botom as a ſtone. Thy ryght hand lorde, is become glorious in power: thy ryghthande lorde hath all to daſſhed the enemye. And in thy greate glory thou haſt ouerthrowne them that roſe vp agaynſt the: thou ſenteſt forth thy wrath which cõſumed them euen as ſtoble. Thorow the wynd of thy noſe thrylles / the water gathered togyther: the floudes ſtode ſtyl as an heape, & the depe water cõgeled togyther in the ☞ herte of the ſee. ☞ B The enemye ſayd: I wyl folowe on them, I wyl ouertake thẽ, I wyl deuyde the ſpoyle I wyll ſatiſfye my luſt vppon them, I wyll drawe my ſwerde, myne hande ſhall deſtroye them. Thou blewest with thy wynde/ the ſee couered thẽ, they ſanke as lead in the mighty waters. Who is lyke vnto the (o Lorde) amonge Gods? who is lyke the ſo glorious in holyneſſe ☞ fearfull in prayſes, ſhewynge ☞ wonders? Thou ſtretchedſt out thy ryght hand, the earth ſwalowed them. Thou in thy mercye haſt caryed this people whiche thou delyueredſt, and haſte brought them in thy ſtrength vnto thy holy habytacyon. The nacyons herde and were afrayed / ſorowe came vpon the Philiſtines. Then the dukes of the Edomytes were amaſed, and the myghtyeſt of the Moabites, tremblynge came vppon them: al the inhabyters of Canaan wared faynt herted. C Let feare & drede fal vpon them in the greatneſſe of thyne arme / let them be as ſtyl as a ſtone: tyl thy peple paſſe thorow/ o Lorde, whyle this people paſſe thorowe, whiche thou haſt gotten. Thou ſhalt brynge them in, & plante them in the mountayne of thyne enherytaunce, the place Lorde which yͧ haſt made for to dwel in, the ſainctuary, o lord, which thy handes haue prepared. The lorde ſhall raygne ☞ euer & alway. ☞ For Pharaos horſe went in with his charettes, & horſemen into the ſee, & the Lorde brought the waters of the ſee vpon them. But the chyldre of Iſrael went on drye lande in the myddeſt of the ſee. And Myriam a Propheteſſe the ſyſter of Aaron toke a tymbrell in her hande / and all the women came out after her with tymbrels and daunſes. And Myriam ſange before them. *Synge ye vnto the lorde, for he hath Exod.xv. tryumphed gloryouſly: the horſe & his ryder hath he ouer throwen in the ſee. And ſo Moſes brought Iſrael frõ the red ſee, & they went D out in to the wyldernesse of Sur. And they went thre dayes longe in the wyldernes, and founde no waters. And when they came to Mara: they coulde not drynke of the waters, of Mara / for they were bytter, therfore the name of the place was called Mara ✠ (That is to ſay, bytterneſſe.) And the people murmured agaynſt Moſes, ſayenge: What ſhall we drynke? *And he cryed vnto the Lorde, and ☞ the Lorde ſhewed hym a tree: which when he had caſte into the water, the waters were ☞ made ſwete. There he made them an ordynaunce, & a lawe: & there he proued hym/ and ſayde: Yf thou wylt herken *vnto the voyce of the Lorde thy god, & wylt do that which is ryght in his ſyght & wylt gyue eare vnto his cõmaundementes, & kepe al his ordynaunces, then wyll I put noone of theſe dyſeaſes vpon the whiche I brought vpon the Egyptians, for I am the Lorde that healeth the.

Iudi. v.b Eccle. xxx

¶ The Iſraelites come in to the deſert of Syn. It rayneth quayles, and Manna. They grudge.

CAPI. XVI.

A Nume. 33. b

The * chyldren of Iſraell came to Elim where were xii. welles of water and. lxx. palme trees, and they abode there by the waters. And they toke theyr iourney from Elim and all the hole company of the chyldren of Iſrael came to the wyldernes of Sin, which is bytwene Elim and Sinay: the. xv. daye of the ſecond moneth after theyr departyng out of the lande of Egypte. And the hole multitude of the chyldren of Iſrael * murmurynge agaynſt Moſes & Aaron in the wyldernes, & the chyldren of Iſrael ſayd vnto them: wolde to god we had dyed by the hande of the lorde in the land of Egypt, whē we ſat by the fleſhe pottes, & whē we dyd eate breade our belyes ful, for ye haue brought vs out in to this wyldernes, to kyl this hole multitude wͭ hongre.

Nume. xi. a

B Sapi. 16. d. Psal. 78. c. Iohn. vi. d

Then ſayde the Lorde vnto Moſes: behold, I wyll rayne * breade from heuen to you, & the people ſhal go out, and gather day by day that I maye proue them, whyther they wyll walke in my law or no: the ſyxt day they ſhal prepare for them ſelues that whiche they wyl brynge in, & let it be twyſe as moche as they gather in dayly. And Moſes and Aaron ſayd vnto all the chyldrē of Iſrael: at euen, ye ſhal knowe that it is the Lorde, whiche brought you out of the lande of Egypte, & in the mornynge ye ſhall ſe ☞ the glorye of the Lorde: bycauſe he hath herde your grudgynges agaynſt the Lorde. And what are we that ye haue murmured agaynſte vs? And Moſes ſayd. At euen ſhal the lorde * gyue you fleſſh to eate, and in the mornyng breade ynoughe: for the lorde hath herde your murmurynges which ye murmure agaynſt hym: for what are we? your murmurynges are not agaynſt vs, but agaynſt the lorde. And Moſes ſpake vnto Aaron: Say vnto all the companye of of the chyldren of Iſrael, come forthe before the lorde: for he hath herde your grudgynges.

☞

Nume. xi. b

And as Aaron ſpake vnto the hole multitude of the chyldren of Iſrael, they loked towarde the wyldernesse: and beholde, the glorye of the Lorde appeared in the clowde. And the Lorde ſpake vnto Moſes, ſayenge, I haue herde the murmuryng of the chyldrē of Iſrael, tell them therfore & ſay: at euen ye ſhall eate fleſſhe, & in the mornyng ye ſhall be fylled with breade, and ye ſhall knowe, that I am the lorde your god. And at euē the * quayles came & couered the grounde where they lay. And in the mornyng the dewe lay rounde aboute the hooſt. And whē the dewe was fallen: beholde, it laye vpon the grounde in the wyldernesse, ſmall & rounde and thyn as the hore froſt on the grounde. And whē the chyldren of Iſrael ſawe it, they ſayd euery one to his neyghboure, It is ☞ Manna. For they wyſt not what it was. And Moſes ſayde vnto them: this is the breade whiche the Lorde hath gyuen you to eate. This is the worde which the lorde hath cōmaūded: gather of it euery man for hym ſelfe to eate, a gomer full for a man accordynge to the nombre of you, & take euery mā for them which are in his tent.

D Nume. xi. g

Or wt

E ii. Corin. 8. c

And the chyldren of Iſrael dyd euen ſo, & gathered ſome more, ſome leſſe: & when they dyd meate it with a Gomer, * vnto hym that had gathered moch, remayned nothyng ouer: and vnto hym that had gathered lytell was there no lacke: euery man gathered ſufficient for his eatyng. And Moſes ſayd vnto them. Se that no man let ought remayne of it tyll the mornyng. Notwithſtandyng they herkened not vnto Moſes: but ſome of them lefte of it vntyll the mornynge, and it waxed full of wormes & ſtanke, and Moſes was angry with them. And they gathered it all mornynges, euery man for his eatynge. And aſſoone as the heate of the ſonne came, it molte. And the ſyxte daye they gathered twyſe ſo moche breade ii. gomers for one man. & all the rulers of the multitude came and tolde Moſes.

F

He ſayd vnto them: this is that whiche the Lorde hath ſayd: to morowe is the reſt of the holy Sabboth vnto the Lorde: Bake that whiche ye wyll bake, & ſethe that ye wyl ſethe, & that which remayneth, lay vp tyll the mornyng. And they layde it vp tyll the mornyng as Moſes bad, & it ſtanke not, neyther bred there any worme therin. And Moſes ſayde: that eate this day: for it is the Sabboth vnto the Lorde: to day ye ſhal not fynde it in the felde. Syxe dayes ye ſhall gather it, & in the ſeuenth daye whiche is the Sabboth, there ſhalbe none. Notwithſtandyng there wente out ſome of the people in the ſeuenth day for to gather, & they founde none. And the Lorde ſayd to Moſes: howe longe refuſe ye to kepe my cōmaundementes & my lawes? Se, the lorde hath gyuē you a Sabboth, therfore he gyueth you the ſyxte day bread for. ii. dayes. Byde therfore euery mā at home, & let no mā go out of his place the ſeuenth day. And the people reſted the ſeuenth day. And the houſe of Iſrael called it Manna. * And it was lyke vnto Coriander ſeed, whyte, and the taſt of it was lyke vnto wafers made with hony.

G Numeri. xi. b

And Moſes ſayd: this is that whiche the Lorde cōmaundeth: fyll a Gomer of it, which may be kept for your chyldren after you: that they may ſe the breade wherwith I haue fed you in wyldernesse, when I brought you out of the lande of Egypte. And Moſes ſpake vnto Aaron:

Hebru.ix.b

take a cruſe & put a Gomer full of Manna therin, & laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde commaunded Moſes. So Aaron layde it vp before the teſtimonye to be kepte.

ii.Esd.ix.b
Iudith.v.b
Ioſue.v.b.

* And the chyldren of Iſrael dyd eate Manna.xl. yere vntyl they came vnto a lande inhabited. And ſo they dyd eate Māna, euen vntyl they came vnto the borders of the land of Canaan. A Gomor is the tenth parte of an Epha.

¶ The Iſraelites came in to Raphidim. They grudge. Water is gyuen them out of the rocke. Moſes holdeth vp hys handes, and they ouercome the Amalechites.

CAPI. XVII.

A AND all the company of the chyldren of Iſrael thorowout theyr armyes wente from the wyldernesse of Syn after the commaundement of the Lorde, and pytched in

Nume.33.b

* Raphidim / where was no water, for the people to drynke. And the people chode with Moſes and ſayde. Gyue vs water to drynke. Moſes ſayde vnto them / why chyde ye with me? wherfore do ye tempte the Lorde? There the people thyrſted for water, and the people murmured agaynſt Moſes and ſayde.

Nume.20.a

* Wherfore haſt thou thus brought vs out of Egypte, to kyll vs and our chyldren / and cattell with thyrſte?

B And Moſes cryed vnto the Lorde, ſayinge what ſhall I do vnto this people? they be almoſt redy to ſtone me. And the Lorde ſayde vnto Moſes. Go before the people, and take with the of the elders of Iſrael: and thy rod wherwith thou ſmoteſt the ryuer, take in thy hande, and go.

Pſal.77.b.
I.Cor.x.a
Deute.ix.b

Beholde * I ſtande before the beſyde a rocke that is in Horeb, & thou ſhalte ſmyte ẏ rocke, and there ſhal come water out therof, that the people may drynke.

Nume.20.a

* And Moſes dyd euen ſo before the eyes of the elders of Iſrael. And he called the name of the place Maſſa and Meriba, bycauſe of the chydyng of the chyldren of Iſrael, and bycauſe they tempted the Lorde, ſayenge. Is the lorde among vs or not? Then came Amalech and fought with Iſrael in Raphidim.

Tentacyon & ſtryfe.

C And Moſes ſayd vnto Ioſua. Choſe vs out men, & go fyght with Amalech. And to morowe I wyll ſtande on the top of the hyll, and the rod of God ſhall be in my hande. Ioſua dyd as Moſes bad hym, & fought with Amalech. And Moſes & Aaron, & Hur went vp to the top of the hyll. And it happened, that when

Iudi.iiii.c.
Deut.25.d

* Moſes helde vp his hande, Iſrael had the better. And whē he let his hande downe, Amalech had the better. But Moſes handes were heuy, & therfor they toke a ſtone & put it vnder hym, & he ſat downe theron. And Aarō & Hur ſtayed vp his handes, the one on the one ſyde & the other, on the other ſyde. And his handes remayned ſtedie vntyl the goynge downe of the ſonne. And Ioſua dyſcomfyted Amalech and his people, with the edge of the ſwerde.

And the Lorde ſayd vnto Moſes. wryte this for a remembraunce in a boke, and commyt it vnto the eares of Ioſua, for * I wyll vtterly put out the remembraunce of Amalech from vnder heuen.

Nume.24
I.Reg.15

And Moſes made an aulter and called the name of it. ✠ ☞ The Lorde is he that worketh myracles for me. For he ſayde: the hande is on the ſeate of god the Lorde wyll haue war with Amalech from generacyon to generacyon.

✠
☞

¶ Iethros counſell is receyued of Moſes.

CAPI. XVIII.

A IEthro the preeſt of Median Moſes father in lawe herde of all that God had done for Moſes and for Iſrael his people, and that the Lorde had brought Iſrael out of Egypte.

Exodi.ii. and iiii

* Therfore he toke Ziphora Moſes wyfe, (after he had ſent her backe) & her.ii. ſonnes, of whiche the one was called

Exodi.ii.

* Gerſon, for he ſayd, I haue ben an alyent in a ſtraunge land. The name of the other was Elieſar: for the God of my father (ſayde he) was my helpe, & delyuered me from the ſwerde of Pharao. And Iethro Moſes father in lawe came with his two ſonnes & his wyfe vnto Moſes in to the wyldernes: where he abode by the mount of God. And he ſayde vnto Moſes. I thy father in lawe Iethro am come to the, and thy wyfe alſo, and her two ſonnes with her.

B And Moſes wente out to mete his father in lawe and dyd obeyſaunce, and kyſſed hym, and eche aſked of other of his healthe, and they came in to the tente. And Moſes tolde his father in lawe all that the lorde had done vnto Pharao and to the Egyptians for Iſraels ſake, and all the trauayle that had happened them by the waye, and howe the Lorde delyuered them. And Iethro reioyſed ouer all the goodneſſe whiche the Lorde had done to Iſrael, and bycauſe he had delyuered them out of the hande of the Egyptians. And Iethro ſayde: bleſſed be the Lorde whiche hath delyuered you out of the hande of the Egyptians and out of the hande of Pharao, which hath alſo delyuered his people from the captiuite of the Egyptians. Nowe I knowe that the Lorde is greater then all Goddes, for

☞ ☞ in the thynge wherby they delte cruellye with them, are they them ſelues peryſſhed.

And Iethro Moſes father in lawe offred burntoffrynges & ſacrifices vnto God. And Aaron & all the elders of Iſrael came to eate breade wͭ Moſes father in lawe before God.

C And it chaunced on the morowe, that Moſes ſat to iudge the people, & the people ſtode aboute Moſes from mornynge vnto euen. And when Moſes father in law ſawe al that he dyd vnto the people, he ſayd. What is this that thou doeſt vnto the people? why ſytteſt thou thy ſelfe alone, and al the people ſtande aboute the from mornynge vnto euen? And Moſes ſayd vnto his father in lawe: bycauſe the people cometh vnto me to ſeke counſel of God. When they haue a matter, they come vnto me, and I iudge bytwene euery man & his neyghboure, & ſhewe them the ordinaunces of God and his lawes.

And Moſes father in lawe ſayd vnto hym: it is not well that thou doeſt. Thou both weryeſt thy ſelfe, and this people that is with the: for this thynge is of more weyght, then * thou arte able to perfourme thy ſelfe alone. Deute.i.b

Heare nowe therfore my voyce, and I wyll gyue the counſel, and God ſhall be with the. Be thou vnto the people to Godwarde, that thou mayſt brynge the cauſes vnto God, and thou ſhalt teache them ordinaunces & lawes, and ſhewe them the waye wherin they muſt walke, and the worke that they muſt do.

D Moreouer thou ſhalte ſeke out amonge all the people, men of actiuite, and ſuch as feare God: true men, hatyng coueteouſnes/ & make them heades ouer the people, and captaynes ouer thouſandes, ouer hundreds, ouer fyftie and ouer ten. And let them iudge the people at all ceaſons. And euery * great matter that happeneth, let them brynge vnto the, but let them iudge all ſmall cauſes them ſelues, and ſo ſhal it be eaſyer for thy ſelfe, and they ſhall beare with the. If thou ſhalt do this thynge, (and God charge the withall) thou ſhalt be able to endure, and yet the people ſhall come to theyr place in peace. Deute.i.c

And ſo Moſes obeyed the voyce of his father in lawe, and dyd all that he had ſayd, and choſe actyue men out of all Iſrael, and made them as heades ouer the people: namely, captaynes ouer thouſandes, ouer hundreds, ouer fyftie, and ouer ten. And they iudged the people at al ceaſons, but brought the harde cauſes vnto Moſes, and iudged al ſmall matters them ſelues. And Moſes let his father in lawe departe/ and he went in to his owne lande.

¶ The chyldren of Iſraell come to the mounte Sinay. The people of god are holy, and a royall preſthod. He that toucheth the hyll dyeth. God appeareth vnto Moſes vpon the mounte in thondre, and lyghtnynge.

CAPI. XIX.

In the thyrde moneth / when the chyldren of Iſraell were goone out of the lande of Egypte, the ſame day came they in to the wyldernes of Sinay. * For they were departed from Raphidim, and were come to the deſerte of Sinay, and had pytched theyr tentes in the wyldernes. And there Iſrael abode before the mount. * But Moſes went vp vnto God. And the Lorde called to hym out of the mountayne/ ſayinge: Thus ſhalt thou ſaye vnto the houſe of Iacob, and tell the chyldrẽ of Iſrael: ye haue ſene what I dyd vnto the Egyptyans, and toke you vp vpon Egles wyngs, and haue brought you vnto my ſelfe. Nowe therfore * yf ye wyll heare my voyce in dede, and kepe myne appoyntment: ye ſhal be myne owne, aboue all nacyons, for all the earth is myne. Ye ſhalbe vnto me alſo a kyngdome of * preeſtes and an holy people: And theſe are the wordes whiche thou ſhalte ſaye vnto the chyldren of Iſrael. A Nume.33.b Exod.24.a Deute.13.b 1.Petr.2.b

B Moſes came and called for the elders of the people, and layde before theyr faces all theſe wordes whiche the Lorde cõmaunded hym. And the peole anſwered all togyther, & ſayd. * All that the Lorde hath ſayde, we wyll do. And Moſes brought the wordes of the peple vnto the Lorde. And the Lorde ſayde vnto Moſes. Lo, I come vnto the in the thycke clowde, that the people may here me talkyng with the, & byleue the for euer. Moſes ſhewed the wordes of the people vnto the Lorde. Exod.24.a Deut.v.b. and.26.vi.b.

And the Lorde ſayde vnto Moſes. Go vnto the people, and ☞ ſanctifie them to daye and to morowe, & let them waſſhe theyr clothes: and be redy agaynſt the thyrde daye. ☞

For the thyrde daye the Lorde wyll come downe in the ſyghte of all the people vpon mount Sinay. And thou ſhalte ſet markes rounde aboute the people and ſaye: beware, that ye go not vp in to the mounte, or touche the border of it. Who ſo euer toucheth the *mount ſhall ſurely dye. There ſhall not an hande touche it. Els he ſhalbe ſtoned or ſhot thorowe: whyther it be beaſt or man, it ſhall not lyue: when the trompe bloweth longe: then may they come vp into the mountayne. Hebre.12.e

C And Moſes went downe from the mount vnto the people, and ſanctified them, & they waſſhed theyr clothes. And he ſayde vnto the people: Be redy agaynſt the thyrde day, and ☞ come not at your wyues. ☞

And the thyrde daye in the mornynge there was thonder, and lyghtnynge, and a thycke clowde vpon the mount, and the voyce of the trompe excedyng lowde, ſo that al the people that was in the hooſt was afrayde. And Moſes broughte the people out of the tentes to Deute.4.b mete with god, & they * ſtode vnder the hyll.

And mounte Synay was all togyther on a ſmoke: bycauſe the Lorde deſcended downe vpon it in fyre. And the ſmoke therof aſcended vp, as the ſmoke of a chymney, and al the mount was excedyng fearfull. And when the voyce of the trompe blewe, & wared lowder and lowder. Moſes ſpake, and God anſwered hym by a voyce. D And the Lorde came downe vpon mounte Synay, euen in the top of the hyll, and when the lorde called Moſes vp into the top of the hyll, Moſes went vp.

And the lorde ſayd vnto Moſes: go downe charge the people, that they preaſe not vp to ſe the Lorde, and ſo many of them peryſſhe. And let the preeſtes alſo whiche come to the lorde ſanctifie them ſelues, leſt the Lorde deſtroy them. And Moſes ſayd vnto the lorde: the people can not come vp in to the mounte Synay, for thou chargedſt vs, ſayeng: Set markes aboute the hyll, and ſanctifie it. And the lorde ſayd vnto hym: awaye, and get the downe: & thou ſhalte come vp, thou & Aaron with the. But let not the Preeſtes and the people preſume for to come vp vnto the lord, leeſt he deſtroye them. And ſo Moſes wente downe vnto the people, and tolde them.

¶ The ten cōmaundementes are geuen. The aulter of earth.

CAPI. XX.

A AND God ſpake all theſe wordes, and ſayde: I am the Lorde thy God, whiche Deute.5.a haue * brought the out of the lande of Egypte/ out of the houſe of bondage. Thou ſhalt haue none other goddes in my ſyght.

Leuit.26.a. Deute.4.c * Thou ſhalte make the no grauen ymage neyther any ſimilitude that is in heuē aboue eyther in the earth bynethe, or in the waters vnder the earth. Thou ſhalte not worſhyp Naum.1.a. Exodi.34.b them, neyther ſerue them: For I the Lorde ☞ ☞ thy god, am a ☞ gelouſe god, & ☞ viſyte the ſynne of the fathers vpon the chyldren vnto the thyrde & fourth generacyon of them that hate me: and ſhewe mercye vnto thouſandes in them that loue me, and kepe my cōmaundementes.

Leuiti.xix.b Eccle.23.b. Thou ſhalte not * take the name of the B Lorde thy God in vayne, for the Lorde wyll not hold hym gyltleſſe, that taketh his name Exodi.31.b xxxiiii.c and xxxv.a Ezech.20.b in vayne. * Remembre the Sabboth daye, that thou ſanctify it. Syxe dayes ſhalt thou labour & do all that thou haſte to do: but the ſeuenth day is the Sabboth of the Lorde thy god, in it thou ſhalte do no maner of worke, thou, & thy ſon, and thy doughter, thy man ſeruaunt & thy mayde ſeruaunt, thy cattell & the ſtraunger that is within thy gates. For in ſyxe dayes the Lorde made heuen & earth, the ſee and al that in them is, and * ☞ reſted ☞ Gene.2 the ſeuenth day: Wherfore the Lorde bleſſed the Sabboth day and halowed it.

☩ ☞ * Honour thy father & thy mother, that ☞ Math.15 Mar.7 thy dayes may be longe in the lande whiche the Lorde thy God gyueth the. C

* Thou ſhalte not kyll. Math.5

* Thou ſhalte not breake wedlocke. Luke.18

* Thou ſhalte not ſteale. Math.19

* Thou ſhalte not beare falſe wytneſſe agaynſt thy neyghboure. Roma.13

Thou ſhalte not couet * thy neyghbours Roma.7 houſe: neyther ſhalte thou couet thy neyghbours wyfe, or his mā ſeruaunt, or his mayde or his oxe, or his aſſe, or what ſo euer thy neyboure hath.

And all the people ſawe the thonder & the lyghtnyng, & the noyſe of the trompe, and the mountayne ſmokynge. And when the people ſawe it, they remoued and ſtode a farre of, & ſayd vnto Moſes: * talke thou with vs & we Deut.18 Hebr.12 wyl heare: but let not god talke with vs, leeſt we dye. And Moſes ſayde vnto the people. Feare not, for God is come to proue you, and D that his feare may be ☞ in your face, that ye ☞ ſynne not. And the people ſtode a farre of, & Moſes wente in to the thycke clowde where God was. And the Lorde ſayd vnto Moſes: thus thou ſhalte ſay vnto the chyldren of Iſrael: Ye haue ſene that I haue talked with you from out of heuē. Ye ſhal not make therfore with me goddes of ſyluer, neyther ſhall ye make you goddes of golde: * An aulter of Deut.27 Joſue.8 1.Mach.4 earth thou ſhalte make vnto me, and theron offer thy burntofferynges, and thy peace offerynges, thy ſhepe and thyne oxen. In all places where I ſhall put the remembraunce of my name ☩ thyther I wyll come vnto the & bleſſe the. And yf thou wylt make me an aulter of ſtone, ſe yͭ make it not of hewen ſtone. Els yf thou lyfte vp thy toule vpon it, thou haſt poluted it. Neyther ſhalte thou go vp by ſteppes vnto myne aulter, that thy fylthyneſſe be not ſhewed theron.

¶ Temporall and Ciuile ordinaunces.

CAPI. XXI.

THeſe are the lawes which thou ſhalt ſet A before them. If thou bye a ſeruaunte that is an Hebrue, vi. yeres he ſhal ſerue & in the ſeuenth he ſhal go out fre payeng no thyng. Yf he came alone, he ſhal go out alone

And yf he came maryed, his wyfe ſhall go out with hym. And yf his mayſter haue geuen hym a wyfe and ſhe haue borne hym ſonnes or doughters: then the wyfe and her chyldren ſhal be her mayſters, and he ſhal go out alone. And yf the ſeruaunt ſaye: I loue my mayſter, my wyfe and my chyldren, I wyl not go out free. His mayſter ſhall bryng hym vnto the iudges, and ſet hym to the dore or the dore poſt, and his mayſter ſhall bore his eare thorowe with a nawle, and he ſhall be his ſeruaunt for euer.

B And yf a man ſell his doughter to be a ſeruaunt: ſhe ſhall not go out as the men ſeruauntes do. If ſhe alſo pleaſe not her mayſter, and he gyueth her to no man to wyfe, thē ſhal he let her go fre: to ſel her vnto a ſtraūge nacyon ſhall he haue no power, ſeynge he deſpyſed her. If he haue promyſed her vnto his ſonne to wyfe, he ſhall deale with her as men do with theyr doughters. And yf he take hym an other wyfe, yet her fode, her rayment and dutye of maryage ſhall he not mynyſſhe.

And yf he do not theſe thre vnto her, then ſhall ſhe go out free and pay no money. * He that ſmyteth a man that he dye, ſhalbe ſlayne for it. If a man lay not awayte but God delyuer hym in to his hande, then I wyll poynt the a place whyther he ſhall flee. If a man come preſumptuouſly vpon his neyghboure to ſlee hym with gyle, thou ſhalte take hym fro myne * aulter that he dye.

He that ſmyteth his father or his mother let hym be ſlayne for it. * He that ſtealeth a man and ſelleth hym (yf it be proued vpon hym) ſhall be ſlayne for it.

* And he that curſeth his father or mother, ſhall be put to death for it. If men ſtryue togyther / and the one ſmyteth his neyghbour with a ſtone, or with his fyſt, & he dye not, but lyeth in bed: yf he ryſe agayne & walke without vpon his ſtaffe, then ſhall he that ſmote hym go quyte: ſaue onely he ſhall beare his charges for leſynge his tyme, and ſhall pay for his healynge.

C And yf a man ſmyte his ſeruaunte or his mayde with a rod, & they dye vnder his hand it ſhal be auenged in dede. And yf they contynue a day or two, it ſhall not be auenged, for they are his money. If men ſtryue and hurte a woman with chylde, ſo that her frute depart from her, & yet no myſfortune foloweth / then ſhall he be merſed accordyng as the womans huſbande wyll lay to his charge, and he ſhal pay as the dayes men appoynte hym. * And yf any myſfortune folowe, then ſhal he pay lyfe for lyfe, * eye for eye, toth for toth hande for hande, fote for fote, burnynge for burnyng, wounde for woūde, ſtripe for ſtripe.

And yf a man ſmyte his ſeruaunte or his mayde in the eye that it peryſſhe, he ſhall let them goo free / for the eyes ſake. Alſo yf he ſmyte out his ſeruaūtes, or his maydes toth he ſhal let them go out fre for the tothe ſake.

If an Oxe goore a man or a woman, that they dye, then the * Oxe ſhall be ſtoned, and his fleſſhe ſhall not be eaten / but the owner of the Oxe ſhall go quyte. Gene. 9.a

D If the Oxe were wont to puſſhe in tyme paſt / and it hath bene tolde his mayſter / and he hath not kepte hym, but that he hath kylled a man or a woman / then the Oxe ſhall be ſtoned, and his owner ſhall dye alſo.

E ☞ If there be ſet to hym a ſumme of money then he ſhal gyue for the delyueraunce of his lyfe, what ſoeuer is put vnto hym. And whyther he hath gored a ſon or hurt a doughter, he ſhall be ſerued after the ſame maner. But yf it be a ſeruaunte or a mayde that the oxe hath gored, then he ſhall gyue vnto theyr F mayſter .xxx. ☞ ſycles of ſyluer, and the oxe ſhall be ſtoned.

If a man open a well or dyg a pyt & couer it not, & an oxe or an aſſe fal therin, the owner of the pyt ſhal make it good and gyue money vnto theyr mayſter, & the dead beaſt ſhall be his. If one mans oxe hurte an other that he dye: then they ſhall ſell the lyue oxe & deuyde the money, and the dead oxe alſo they ſhall deuyde. Or yf it be knowen that the oxe hath vſed to puſſhe in tymes paſt, and his mayſter hath not kepte hym, he ſhall paye oxe for oxe, and the deed ſhalbe his owne.

¶ Suche lyke lawes as are in the Chapiter aboue.

CAPI. XXII.

A IF a man * ſteale an oxe or ſhepe and kyl it or ſell it, he ſhall reſtore .v. oxen for an oxe, and * .iiii. ſhepe for a ſhepe. If a thefe be founde breakynge vp and be ſmytten that he dye, there ſhall no bloode be ſhed for hym: but yf the ſon be vp when he is founde, then there ſhall be bloode ſhed for hym.

Prou. vi.a

ii.Reg. xii b

A thefe ſhall make reſtitucion: If he haue not wherwith, he ſhall be ſolde for his thefte. If the thefte be foūde in his hand alyue (whyther it be oxe, aſſe or ſhepe) he ſhal reſtore double. If a man do hurte felde or vyneyarde, & put in his beaſt to fede in another mans feld of the beſt of his owne felde, & of the beſt of his owne vyneyarde, ſhal he make reſtitució.

If fyre breake out and catche in the thornes, and the ſtackes of corne, or in ſtandyng corne, or felde be conſumed therwith: he that kyndled the fyre ſhall make reſtitucion.

If a

B If a man delyuer his neyghboure mo-
ney or ſtuffe to kepe, and it be ſtolne oute of
his houſe. If the thefe be founde, let hym pay
double. And yf the thefe be not founde, then
the good man of the houſe ſhall be brought
✿ vnto the iudges. ✿ (And ſhall ſwere.) why-
ther he haue put his hande vnto his neygh-
boures good.

And in all maner of treſpace, whyther it be
for oxe, aſſe, ſhepe, rayment, or any maner of
loſt thynge whiche an other chalengeth to be
his, the cauſe of bothe partyes ſhall come be-
fore the iudges. And whom the iudges con-
demne: let hym pay double to his neyghbour.

If a man delyuer vnto his neyghboure to
kepe, aſſe, oxe, ſhepe or what ſoeuer beaſt it be
and it dye or be hurte or be taken awaye (and
☞ no man ſe it:) then ſhall ☞ an othe of the
Lorde be bytwene them, that he hath not put
his hande vnto his neyghboures good: and
the owner of it ſhall take the othe, & the other
ſhall not make it good. And yf it be ſtolne
C from hym, then he ſhal make reſtitucyon vn-
to the owner therof. If it be torne with wylde
beaſtes, then let hym brynge recorde of the
tearynge: and he ſhall not make it good.

And yf a man borowe ought of his neygh-
boure, and it be hurte or els dye, and the ow-
ner therof be not by, he ſhall make it good.

But yf the owner therof be by, he ſhall not
make it good: namely, yf it be an hyred thing
and came for his hyre.

* If a man entyſe a mayde that is not be-
Gene. 34.a trouthed, and lye with her, he ſhal endote her,
and take her to his wyfe. And yf her father
refuſe to gyue her vnto hym, he ſhal pay mo-
ney accordyng to the dowrye of vyrgyns.

1.Reg. 28.a Thou ſhalt not ſuffre a * wytche to lyue.
Who ſoeuer lyeth with a beaſt, ſhalbe ſlayne
for it. He that offreth vnto any goddes ſaue
vnto the lorde onely, let hym be vtterly roted
out. * Vexe not a ſtraunger, neyther oppreſſe
Leui. xix.g. hym: for ye were ſtraungers in the lande of
Zacha. vii.c Egypte. * Ye ſhall trouble no wydowe, nor
fatherleſſe chylde. If ye ſhall trouble them,
and they crye vnto me, I wyll ſurely heare
theyr crye, and then wyl my wrath waxe hote,
and I wyll kyll you with the ſwerde, & youre
wyues ſhall be wydowes, and your chyldren
D fatherleſſe.

* If thou lende money to anye of my
Ezec. xviii.c Leui. xxv.f Deut. 23.b people that is poore by the, thou ſhalt not be
as a tiraunte vnto hym, neyther ſhalte thou
oppreſſe hym with vſurye. * If thou take thy
Deut. 24.b neyghbours rayment to pledge, thou ſhalte
delyuer it vnto hym agayne by that the ſon
go downe. For that is his couerynge onely:
euen the rayment for his ſkyn, wherin he ſle-
peth. And when he cryeth vnto me, I wyll
heare hym, for I am mercyfull.

* Thou ſhalte not ☞ rayle vpon the goddꝭ
* neyther blaſpheme the ruler of thy people.

Thy fruytes (whyther they be drye or
moyſt) ſe thou kepe not backe. * Thy fyrſte
borne ſonne thou ſhalte gyue me: lykewyſe
alſo ſhalte thou do with thyne oxen and with
thy ſhepe. Seuen dayes it ſhall be with the
damme, and the .viii. daye thou ſhalt gyue it
me. Ye ſhall be holy people vnto me, neyther
ſhal ye eate any fleſhe that is torne of beaſtes
in the felde. But ſhall caſt it to dogges.

¶ Here is ſet no ſome/ becauſe all men ſhulde rede the
Chapiter throughoute, and the two that are nexte be-
fore alſo.

CAPI. XXIII.

Thou ſhalt not accepte a vayne tale, ney- A
ther ſhalte thou put thyne hande with
the wycked to be an vnryghteous wyt-
neſſe. Thou ſhalte not folowe a multitude to
do euyll: neyther anſwere in a matter of plee
that thou woldeſt (to folowe many) turne a
ſyde from the trueth, ✿ neyther ſhalte thou ✿
paynte a poore mans cauſe.

* If thou mete thyne enemyes oxe or aſſe
goynge aſtraye, thou ſhalte brynge them to
hym agayne. * If thou ſe thyne enemyes
aſſe ſynke vnder his burden, thou ſhalte not
paſſe by, and let hym alone, but ſhalte helpe
hym to lyfte hym vp agayne.

Thou ſhalte not hynder the ryght of thy
poore, in theyr ſute.

Kepe the free from a falſe matter, * and the
Innocent and ryghteous ſe thou ſlee not, for
I wyll not iuſtifie the wycked. * Thou ſhalte
take no gyftes, for gyftes blynde the ſeynge,
and peruerte the wordes of the ryghteous.

Thou ſhalte not oppreſſe a ſtraunger, for
ye knowe the herte of a ſtraunger, ſeynge ye B
were ſtraungers in the lande of Egypte.

* Syxe yeres thou ſhalte ſowe thy lande, &
gather in the fruytes therof: and the ſeuenth
yere thou ſhalte let it reſt and lye ſtyll, that
the poore of thy people may eate: and what
they leaue, the beaſtes of the felde ſhall eate.
In lyke maner thou ſhalte do alſo with thy
vyneyarde and thyne olyue trees.

* Syxe dayes thou ſhalte do thy wor-
kes, and in the ſeuenth daye thou ſhalte reſt,
that thyne oxe and thyne aſſe maye reſt, and
the Sonne of thy mayde and the ſtraunger
maye be refreſſhed. In all thynges that I
haue ſayde vnto you, be circumſpecte. And
make no reherſall of the names of ſtraunge
goddes * neyther lette it be herde out of thy
mouth

mouthe. Thre feaſtes thou ſhalt holde vnto me in a yere. * Thou ſhalte kepe the feaſt of ſwete breade, that thou eate vnleuende bread ſeuen dayes longe as I commaunded the, in the tyme of the moneth when corne begynneth to rype, for in that moneth ye came out of Egypte, * and ſe that no man appeare before me emptie. And the feaſt of Heruest, whe thou reapeſt the fyrſt fruytes of thy labours, whiche thou haſt ſowne in the felde. And the feaſt of ingatherynge, whiche is in the ende of the yere/when thou haſt gathered in thy laboures out of the felde.

C

☞ * Thre tymes in a yere ſhall all thy men chyldren appeare before the Lorde God.

☞ * Thou ſhalte not offre the blood of my ſacrifice vpon leuended breade/neyther ſhal the fat of my feaſt remayne vntyll the mornynge. * The fyrſt of the fyrſt fruytes of thy lande thou ſhalte brynge in to the houſe of the Lorde thy God, * thou ſhalte alſo ☞ not ſethe a kyd in his mothers mylke.

Beholde, I ſende an angell before the, to kepe the in the waye, and to brynge the in to the place which I haue prepared. Beware of hym, and heare his voyce, and reſyſt hym not for he wyll not ſpare your myſdedes, and my name is in hym. But and yf thou ſhalte herken vnto his voyce, and do all that I ſpeake, I wyll be an enemye vnto thyne enemyes, & an aduerſary vnto thyne aduerſaryes. For myne * angell ſhall go before the, and bryng the in to the Amorites, and Hethites, & Pherezites, and Cananites, Heuites, and Iebuſites, and I ſhall deſtroy them. Thou ſhalte not worſhyp theyr * goddes, neyther ſerue them, neyther do after the workes of them: but ouerthrowe them, and breake downe the ymages of them. And ye ſhal ſerue the * lord your god, and he ſhal bleſſe thy breade, & thy water, and I wyll take all ſyckeneſſe awaye from the myddes of the.

B

D

There ſhall be no woman chyldeleſſe or vnfruytefull in thy lande/the nombre of thy dayes wyll I fulfyll. I wyll ſende my feare before the, & wyll trouble all the people whyther thou ſhalt go. And I wyl make al thyne enemyes turne theyr backes vnto the, and I wyll ſende hornettes before the, whiche ſhall dryue out the Heuytes, the Cananytes, & the Hethytes before the. Neuertheles I wyll not caſt them out in one yere/leſt the lande grow to a wyldernesſe, and the beaſtes of the felde multyply agaynſt the. By lytell and lytell I wyl dryue them out before the, vntyl thou be encreaſed and enheryte the lande. And I wyl make thy coſtes from the red ſee vnto the ſee of the Philiſtines, and from the deſerte vnto the ryuer. For I wyll delyuer the inhabiters of the lande in to thyne hande, and thou ſhalt dryue them out before the. Thou ſhalt make none appoyntment with them, nor with theyr goddes. Neyther let them dwel in thy lande, leſt they make the ſynne agaynſt me: for yf thou ſerue theyr goddes, it wyll be thy decay.

Exod. 34.b
Deute. 7.a

¶ Moſes aſcendeth vp to the mount, and wryteth the wordes of the lorde: The bloode of the couenaunt: The elders of Iſraell iudge the people.

CAPI. XXIIII.

A

And he ſayd vnto Moſes: Come vp vnto the Lorde: Thou and Aaron, Nadab and Abihu, and the .lxx. elders of Iſrael and ye ſhall worſhyp a farre of. And Moſes hym ſelfe alone ſhall go vnto the Lorde, but they ſhal not come nye, neyther ſhal the peple go vp with hym. And Moſes came, and told the people * all the wordes of the lorde, and all the lawes. And all the people anſwered with one voyce, & ſayd: all the wordes whiche the Lorde hath ſayd, wyll we do. And Moſes wrote all the wordes of the lorde, and roſe vp early, and ſet vp an * aulter vnder the hyll, and twelue ſtones accordynge to the .xii. tribes of Iſrael, and ſent yong men of the chyldren of Iſrael, whiche brought burntoffrynges, and offred peace offrynges of oxen vnto the lorde. And Moſes toke halfe of the blood and put it in baſens, and the other halfe he ſprencled on the aulter.

Exod. xix.a
Exodi. xx.d

B

And he toke the boke of the appoyntment and red it in the audience of the people. And they ſayde. All that the Lorde hath ſayde, we wyll do, and be obedyent. And Moſes toke the * blood, and ſprenkled it on the people, & ſayd. Beholde * this is the bloode of the appoyntment, which the Lorde hath made with you vpon all theſe wordes.

i. Peter. i.a
Hebre. ix.c

Then went Moſes and Aaron, Nadab and Abihu and the .lxx. elders of Iſrael vp and ☞ ſawe the God of Iſraell, and there was vnder his feete, as it were a worke of a Saphirſtone, and as it were the heuen whē it is cleare, & ☞ vpon the nobles of the chyldren of Iſrael he ſet not his hande. And they ſawe God and dyd eate and drynke.

C

✠ And the lorde ſayd vnto Moſes: Come vp to me in to the hyll, and be there, and I wyll gyue the tables of ſtone, and a lawe, and cōmaundementes, whiche I haue wrytten that thou mayſt teache them, & Moſes roſe vp & his mynyſter Ioſua, & Moſes went vp in to the hyll of god, & ſayd vnto the elders: tary ye here vntyll we come agayne vnto you. Beholde, here is Aaron and Hur with you.

Iſ any man haue any matters to do, let hym come to them. And Moſes went vp in to the mounte, and a cloude couered the hyll, and the glorye of the Lorde abode vpon mounte Sinay, and the cloude couered it .vi. dayes. And the ſeuenth daye he called vnto Moſes out of the cloude. And the facyon of the glorye of the Lorde was lyke conſumynge fyre on the top of the hyll in the ſyght of the chyldren of Iſrael. And Moſes wente in to the cloude, and got hym vp in to the mountayn. Exod.34.b And Moſes was in the * mounte .xl. dayes and .xl. nyghtes.

¶ The Lorde ſheweth Moſes the facyon of the holy place, and the thynges pertaynyng therto.

CAPI. XXV.

A AND the Lorde ſpake vnto Moſes, ſayeng: ſpeake vnto the chyldren of Iſrael that they brynge me an heaueoffrynge of euery man that gyueth it wyllyngly with Exod.35.a his herte, ye ſhall take it. * This is the heueoffrynge which ye ſhal take of them, golde & ſyluer and braſſe: yelowe ſylke, purple, ſcarlet, whyte ſylke, and gootes here: rams ſkynnes that are red, and the ſkynnes of taxus, & ſethim wood, oyle for light, ſpices for anoyntyng oyle, and for ſwete ſence. Onix ſtones & ſtones to be ſet in the Ephod and in the breſtlap. And let them make me a ſanctuarie (that I may dwell among them.) And accordyng to all that I ſhewe the bothe after the facyon of the habitacion, and after the facyon of all the ornamentes therof, euen ſo ſhall ye make Exod.37.a it. And they ſhall make an * arke of ſethim wood .ii. cubites and an halfe longe, a cubite and an halfe brode, and a cubit and an halfe hye. And thou ſhalt ouerlay it wᵗ pure golde, within and without ſhalte thou ouerlay it, & B ſhalt make an hye vpon it a crowne of golde rounde aboute: And thou ſhalte caſt .iiii. rynges of golde for it, & put them in the .iiii. corners therof .ii. rynges ſhall be in the one ſyde of it, & .ii. in the other. And thou ſhalte make barres of Sethim wood, and couer them wᵗ golde, and put the barres in the rynges along by the ſydes of the arke, to bere it withall. And the barres ſhall be in the rynges of the arke, and ſhal not be taken away from it. And thou ſhalte put in the arke, the wytneſſe whiche I ſhall gyue the.

And thou ſhalte make a mercyſeate of pure golde .ii. cubites and an halfe longe, and a cubite and an halfe brode. And thou ſhalte make .ii. Cherubins of golde. Euen of a hole worke ſhalte thou make them in the .ii. endes of the mercyſeate: and the one cherub ſhalte thou make on the ende, and the other Cherub on the other ende. Euen of the ſame mercyſeate ſhall ye make Cherubyns in the .ii. endes therof. And the Cherubyns ſhall ſtretche theyr wynges abrode ouer an hye, coueryng the mercyſeate with theyr wynges, and theyr faces ſhall loke one to an other: euen to the mercyſeatewarde, ſhall the faces of the Cherubyns be. And thou ſhalte put the * mercyſeate aboue vpon the arke, & in the arke thou ſhalte put the wytneſſe whiche I wyll gyue the. C And from thence ☞ I wyll teſtifie vnto the and wyll comon with the from vpon the mercyſeate: from bytwene the .ii. cherubyns whiche are vpon the arke of wytneſſe, of all thynge whiche I wyll gyue the in cōmaundement vnto the chyldren of Iſrael.

* Thou ſhalte alſo make a table of ſethim wood of two cubites long, & one cubite brode and a cubite & an halfe hye. And thou ſhalte couer it with pure golde, and make therto a crowne of golde rounde aboute. And make vnto that an hoope of foure fyngers brode, rounde aboute. And make a golden crowne alſo to the hoope rounde aboute. And make for it .iiii. rynges of golde, and put the rynges in the corners that are on the .iiii. fete therof: euen ouer agaynſt the hoope ſhal the rynges be, to put in barres, to bere the table withall. And thou ſhalte make the barres of Sethim wood and ouerlay them with golde, that the table may be borne wᵗ them. And thou ſhalte make his dyſſhes, and ſpones, flat peces, and pottes to powre out withall: euẽ of fyne gold ſhalte thou make them. And thou ſhalte ſet vpon the table, ☞ ſhewbreade before me alwaye. * And thou ſhalt make a candelſtycke of pure golde: euen of a hole worke ſhall the candelſtycke be made with his ſhafte, braunches, bolles, knoppes and floures procedyng therout. Syxe braunches alſo ſhall procede D out of the ſydes of it: thre braunches of the candelſtycke out of the one ſyde and .iii. out of the other. Thre cuppes lyke vnto almondes with knoppes and floures in one braunche. And thre cuppes lyke almondes in the other braunche, with knoppes and floures. And euen ſo thorowout the .vi. braūches that procede out of the candelſtycke: & in the candelſtycke ſelfe .iiii. cuppes lyke vnto almondes with theyr knoppes and floures, & there ſhalbe a knop vnder euery two braunches. (in thre roumes.) Of the ſixe that procede out of the candelſtycke. And the knoppes & the braunches ſhal be of it. And it ſhal be one worke, euen of pure golde.

And thou ſhalte make the .vii. lampes of it: and of the .vii. lampes therof, ſhalte thou put an hygh theron, to gyue lyght vnto the other ſyde that is ouer agaynſte it. The tongues & ſnoffers therof ſhall be of pure golde. Of an hundred pounde weyght of fyne gold ſhalt thou make it wt all the apparel. * Loke therfore that thou make them after the faciõ that was ſhewed the in the mounte.

¶ This Chapiter alſo deſcrybeth the thynges perteynyng to the holy place.

CAPI. XXVI.

THe tabernacle ſhalt thou make with ten curtaynes of whyte twyned ſilke: yelow ſylke, purple, and ſcarlet. And in them thou ſhalt make pictures of broderd worke. The length of one curtayne ſhall be eyght & thentye cubytes, and the bredth of one curtayne foure cubytes, and euery one of the curtaynes ſhall haue one meaſure: fyue curtaynes ſhall be coupled togyther one to an other: & fyue curtaynes ſhalbe coupled togyther one to an other.

And thou ſhalte make lowpes of yelowe ſilke, a longe by the edge of the one curtayne whiche is in the ſeluege of the couplyng curtayne. And lykewyſe ſhalte thou make in the B edge of the vtmooſt curtayne that is to be coubled therwith on the other ſyde. Fyftye lowpes ſhalt thou make in the one curtayne, & fyftye lowpes ſhalt thou make in the edge of the curtayne that is to be coubled therwith on the other ſyde: that the lowpes maye take holde one of an other. And thou ſhalte make fyftye buttons of golde / & couple the curtaynes togyther with the buttons: and it ſhall be one habytacyon. * And thou ſhalte make .xi. curtaynes of gotes heere, to be a couerynge vpon the tabernacle. And the lenght of a curtayne ſhalbe xxx. cubites, & the bredth foure, & they ſhall be all .xi. of one meaſure.

And thou ſhalt couple fyue curtaynes by C them ſelues, & the ſyxe by them ſelues, & ſhalt double the ſyxte in the fore front of the tabernacle. And thou ſhalt make fiftye lowpes in the edge of the vtmooſt curtayne on the one ſyde, euen in the edge of the couplynge courtayne, and fyftye lowpes in the edge of the other curtayne that muſt be ioyned vnto it. And thou ſhalt make fyftye buttons of bras and put them on the lowpes, and couple the couerynge togyther, that it maye be one. And the remenaunte that reſteth in the curtaynes of the couerynge, euen the halfe curtayne that reſteth, ſhalbe lefte on the backe ſydes of the habytacyon: that a cubyte on the one ſyde, & a cubyte on the other ſyde, maye remayne in the length of the curtaynes of the couerynge, and that it maye remayne of eyther ſyde of the habytacyon to couer it with all. And vpõ the tabernacle thou ſhalte make a couerynge of rams ſkynnes dyed red: & yet a couerynge D aboue all of taxus ſkynnes.

And thou ſhalt make bordes for the habytacyon of Sethym wood to ſtande vp ryght: ten cubytes longe ſhall euery borde be, and a cubyte, & an halfe brode. Two fete ſhal there be in one borde, and they ſhalbe ſeperate one from another. And thus ſhalt thou make for all the bordes of the tabernacle. * And thou ſhalt make .xx. bordes for the habytacyon on the ſouth ſyde, & thou ſhalt make .xl. ſockettꝭ of ſyluer, vnder the .xx. bordes two ſockettes vnder one boorde, for his two feete, and two ſockettes vnder an other borde for his two feete. In lyke maner in the north ſyde of the habytacyon there ſhalbe .xx. bordes, & .xl. ſockettꝭ of ſyluer: two ſockettes vnder one bord E and two ſockettꝭ vnder an other borde. And in the weſte ende of the habytacyõ, ſhalt thou make ſyxe bordes, and two bordes ſhalt thou make in the corners of the habytacyon in the metynge togyther of the two ſydes. And they ſhall be coupled togyther beneth, and lykewyſe aboue to a rynge. And thus ſhal it be/ for the two bordes that are in the corners. And they ſhalbe eyght bordes, hauynge ſockettes of ſyluer, euen ſyxtene ſockettes, that there may be two ſockettes vnder one borde, F and two ſockettes vnder an other borde.

Exodi.36.a

And thou ſhalte make barres of Sethym wood, fyue for the bordes of the Tabernacle in one ſyde, and fyue barres for the bordes of the Tabernacle in the other ſyde, and fyue barres for the bordes of the Tabernacle in the weſt ende. And the myddle barre ſhall go alonge throughe the myddes of the bordes from the one ende vnto the other. And thou ſhalte couer the bordes with golde, & make theyr rynges of golde, to put the barres thorowe, & thou ſhalt couer the barres with gold alſo. And thou ſhalt reare vp the habitacyon accordynge to the facyon therof / as it was ſhewed the in the mounte. And thou ſhalte make a vayle of yelowe ſylke, of purple, ſcarlet, & white twyned ſilke. Of broderd worke, with pyctures ſhalt thou make it. And hang it vpon foure pyllers of Sethym wod couered with gold. whoſe heades ſhalbe in gold/ ſtandynge vpon foure ſockettes of ſyluer.

G And thou ſhalt hange vp the vayle with rynges, that thou mayeſt brynge in (within the vayle) the arke of wytnes. And the vayle ſhall vnto you deuyde the holy frõ the mooſt holye. And thou ſhalt put the mercyſeate vpõ the arke of wytnes in the holyeſt place. And thou ſhalte put the table without the vayle: and the candelſtycke ouer agaynſt the table on the ſouth ſyde of the habitacyon. And put the table on the north ſyde. And thou ſhalte make an hangynge for the dore of the tabernacle, of yelowe ſylke, Purple, Scarlet, and whyte twyned ſylke wrought with nedle work. And thou ſhalt make for the hangyng fyue pyllers of Sethym wood, & couer them with golde, and theyr knoppes ſhall be of golde, and thou ſhalt caſte fyue ſockettes of braſſe for them.

¶ The forme of the aulter of the burntofferynge, with his hornes, rynges, ſtaues, gredyrons, and other ornamentes.

CAPI. XXVII.

Exod.38.a
Ezech.43.b

A And thou ſhalt make an * aulter of Sethym wood: fyue cubytes longe, & fyue cubytes brode. For it ſhalbe .iiii. ſquare and thre cubytes hye. And thou ſhalte make it hornes in the foure corners of it, the hornes ſhall be of it ſelfe, & thou ſhalte couer it with braſſe. And make his aſhpannes, ſhouels/ baſyns, fleſhhokes, fyrepannes, & all the apparell therof for the ſame, of braſſe. And thou ſhalt make vnto it a gredyron alſo (lyke a net) of braſſe. And vpon that net ſhalte thou make foure braſen rynges in the foure corners therof: & thou ſhalt put it vnder the cõpaſſe of the aulter beneth, that the net maye be in the myddes of the aulter. And yͧ ſhalte make (two) barres for the aulter of Sethym wod, & couer them with braſſe and let them be put in rynges alonge by the ſydes of the B aulter to beare it withall. And make the aulter holowe wͭ bordes: euen as it was ſhewed in the mounte, ſo ſhall they make it.

And thou ſhalt make the courte of the habitacyon, that there may be in the ſouth ſyde hangynges of whyte twyned ſylke, of an hũdred cubytes longe, for one ſyde, and .xx. pyllers therof: with theyr .xx. ſockettes of braſſe: but the knoppes of the pyllers & theyr hopes ſhalbe ſyluer. In lykewyſe on the north ſyde there ſhall be hangynges of an hundred cubytes longe, and .xx. pyllers with theyr twentye ſockettes of braſſe, and the knoppes and the hoopes of the pyllers ſhalbe ſyluer. And the bredth of the courte whiche is weſtward/ ſhall haue courtaynes of fyftye cubytes, and ten pyllers, with theyr ten ſockettes.

C And the bredth of the courte whiche is Eaſtwarde, ſhall haue fyftye cubytes. Hangynges of .xv. cubytes in the one ſyde, and theyr thre pyllers with theyr thre ſockettes: & lykewyſe on the other ſyde ſhalbe hangynges of fyftene cubytes wͭ theyr .iii. pyllers & theyr thre ſockettes. And in the gate of the courte ſhall be a vayle of .xx. cubytes: of yelow ſylke purple, and ſcarlet, and whyte twyned ſylke, wrought with nedle worke, and foure pillers with theyr foure ſockettes. All the pyllers round aboute the courte ſhall be hoped with ſyluer, and theyr knoppes ſhall be of ſyluer/ and theyr ſockettes of braſſe. D

The length of the courte ſhall be an hundred cubytes, and the bredth .l. & the heyght fyue. And the hangynges ſhall be of whyte twyned ſylke, and theyr ſockettes of braſſe. All the veſſels of the habytacyon in all maner ſeruyce, & all the pynnes therof, yea, and all the pynnes alſo of the courte, ſhall be of braſſe. * And thou ſhal commaunde the chyldren of Iſraell that they gyue the pure oyle olyue beaten for the lyght, to powre alwaye in to the lampes. In the tabernacle of wytneſſe without the vayle whiche is before the wytnes, ſhall Aaron, & his ſonnes dreſſe it both euenyng and mornyng before the lord, and it ſhall be a ſtatute for euer vnto theyr generacyons of the chyldren of Iſraell.

Leuit.

¶ Aarons apparell, and his ſonnes.

CAPI. XXVIII.

A And take thou vnto the Aaron thy brother, and his ſonnes with hym, from among the chyldren of Iſrael, that they maye mynyſtre vnto me, Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons ſonnes. And thou ſhalt make holy rayment for Aaron thy brother that they maye be vnto glorye, and bewtye. And thou ſhalte ſpeake vnto all that are wyſe herted, & whomſoeuer I haue fylled with the ſpiryte of wyſdome: that they make Aarons rayment to conſecrate hym with, that he maye mynyſtre vnto me. Theſe are the garmẽtes which they ſhal make: a breſtlap, Ephod, a tunycle, a ſtrayte coote, a mytre and a gyrdle. Theſe holy garmentes ſhall they make for Aaron thy brother and his ſonnes that they maye mynyſtre vnto me. And let them take golde, yelowe ſylke, purple, ſcarlet, and whyte twyned ſylke

B They ſhall make the Ephod of golde, yelowe ſylke, purple, ſcarlet, and whyte twyned ſylke with brodered worke. The two ſydes ſhall come togyther, and be cloſed vp in the two edges therof. And the gyrdle of the Ephod ſhall be of the ſame workmanſhyp, and of the ſame ſtuffe, euen of golde, yelow ſylke/ purple, ſcarlet, and whyte twyned ſylke.

And thou ſhalte take two onyx ſtones, and graue in them the names of the chyldren of Iſraell: ſyxe names of them in the one ſtone, and the other ſyxe in the other ſtoone, accordynge

✿ dynge to ✿ (the ordre of) theyr byrth.

After the worke of a ſtonegrauer / and of him that graueth ſignettes ſhalt thou graue the two ſtones with the names of the chyldrẽ of Iſrael, & ſhalt make them to be ſet in gold. And thou ſhalt put the two ſtones vpon the two ſhoulders of the Ephod, that they maye be ſtones of remẽbraunce vnto the chyldren of Iſrael, And Aarō ſhall beare theyr names before the Lorde vpon his two ſhoulders for a remembraunce.

C And thou ſhalt make hookes of golde, & two cheynes of fyne golde: lynke worke / and wrethed, and faſten the wrethed cheynes to the hookes. And thou ſhalte make the breſtlappe of iudgement wt brodered worke, euen after the worke of the ephod ſhalt thou make it: namely of golde / yelow ſylke, purple, ſcarlet / and whyte twyned ſylke, ſhalt thou make it. Foureſquare it ſhalbe & double, an hande brede longe / and an hande brede brode. And thou ſhalt fyll it with foure rowes of ſtones. In the fyrſte rowe ſhalbe a Sardios, a Topas, and Smaragdus: in the ſeconde rowe, a Rubye, Saphir & diamonde. In the thyrde Lygurios, an Achat, and Amatiſt. In the fourth: a Turcas, Onix / and Iaſpis. And they ſhall be ſet in golde in theyr incloſers. And the ſtoones ſhalbe grauen as ſygnettes be grauen with the names of the chyldren of Iſrael / euen with .xii. names euery one with his name accordyng to the .xii. tribes.

D And thou ſhalt make vpon the breſtlappe two faſtenyng cheynes of pure golde, & wrethen worke. And thou ſhalt make lykewyſe vpon the breſtlap two rynges of golde, and put them on the edges of the breſtlappe, and put the two wrethen cheynes of golde in the two rynges which are in the edges of the breſt lappe. And the other two endes of the two cheynes thou ſhalt faſten in two cloſe hokes, and put them vppon the ſhoulders of the Ephod on the foreſyde of it. And thou ſhalt yet make two rynges of golde, which thou mayeſt put in the two edges of the breſtlap / euen in the borders therof towarde the inſyde of the Ephod ouer agaynſt it. And yet two other rynges of golde thou ſhalt make: & put them on the two ſydes of the Ephod, beneth ouer agaynſt the breſtlap, alowe where the ſydes are ioyned togyther vpō the brodered gyrdle of the Ephod. And they ſhal bynde the breſtlappe by his rynges vnto the rynges of the Ephod with a lace of yelow ſylke, that it may lye cloſe aboue the brodered gyrdle of the Ephod / & that the breſtlap be not cloſed from the Ephod.

E And Aaron ſhall beare the names of the Chyldren of Iſraell in the breſtlap of iudgement vpon his herte, when he goeth in to the hooly place / for a remembraunce before the Lorde alway / and thou ſhalt put in the breſtlap of iudgement * ✿ ☞ Vrym, and Thummin: ☞ ✿ and they ſhall be euen vpon Aarons herte when he goeth in before the Lorde, and Aaron ſhall beare the iudgement of the chyldren of Iſrael vpon his herte before the lorde alwaye.

And thou ſhalte make the tunycle vnto the Ephod all togyther of yelow ſylke. And there ſhalbe an hole for the head in the myddes of it hauyng a bonde of wouen worke rounde about the coler of it (as it were the coler of a partlet) that it rent not. And beneth vpon the hem, thou ſhalt make pomgarnates of yelow ſylke, and of Purpull and Scarlet, rounde F aboute the hem, and belles of golde bytwene them rounde aboute: and let there be euer a golden bel and a pomgarnate, a golden bell and a pomegarnate rounde about vpon the Eccle.45.b hem of the tunycle. * And Aaron ſhal haue it vpon hym when he mynyſtreth, and the ſounde ſhall be herde when he goeth in to the holy place before the Lorde, and when he cōmeth out / and he ſhal not dye.

And thou ſhalte make a plate of pure golde, and graue theron (as ſygnettes are grauen,) The holyneſſe of the Lorde, and put it on a yelowe ſylke lace to be vppon the the mytre: euen vpō the forefront of it. And it ſhall be vpon Aarons foreheade: that Aaron maye ☞ beare ☞ the ſynne of the hoolye thynges whiche the Chyldren of Iſrael halowe in all theyr holy gyftes.

G And it ſhalbe alwayes vpō his forehead, for the reconcylynge of them before the lorde. And thou ſhalt make a lynnen cote, and thou ſhalt make a mytre of lynnen, and a gyrdle of nedle worke. And thou ſhalt make for Aarons Sonnes alſo cotes, gyrdels, and bonettes, glorious, and bewtyfull, and thou ſhalte put them vppon Aaron thy brother, & on his ſonnes with hym, and ſhalt anoynt them and ☞ ☞ fyll theyr handes, and ſanctifye them, that they maye mynyſtre vnto me. And thou ſhalt make them lynnē breches to couer theyr preuityes: from the loynes vnto the thyes ſhal they reach. And they ſhalbe vpon Aaron and his Sonnes, when they come in to the Exodi.17.b * Tabernacle of wytneſſe / or when they come vnto the aulter to mynyſtre in holyneſſe / that they beare no ſynne, and ſo dye.

And it ſhall be a lawe for euer vnto Aaron, and his ſeede after hym.

¶ The conſecracyon of Aaron, and his ſonnes.

CAPI. XXIX.

A Leui. viii. b This thynge alſo ſhalte thou doo vnto them when thou * halowest them to be my preeſtes. Thou ſhalte take a calfe, euen a yonge oxe, and two rammes that are without blemiſh, and vnleuended bread, and cakes of ſwete breade tempred with oyle, and wafers of ſwete breade anoynted with oyle (of wheten floure ſhalt thou make them) and put them in a maunde / and brynge them in the maunde with the calfe and the two rammes. And brynge Aaron, and his ſonnes vnto the doore of the Tabernacle of wytneſſe, ⁊ waſhe them with water, ⁊ take the garmentes, and put vpon Aaron: the ſtrayte cote, the tunicle of the Ephod, and the Ephod / ⁊ the breſtlap, and gyrde them to him with the brodered gyrdle which is in the Ephod. And put the mytre vpon his heade, and put the hooly crowne vpon the mytre. Then ſhalte thou take the anoyntyng oyle, and powre it vpon his heade and anoynte hym.

B And brynge his Sonnes, and put albes vpon them / and gyrde them with gyrdles: aswel Aaron, as his ſonnes. And put the myters on them, and the preeſtes offyce ſhall be theyrs for a perpetual lawe. And thou ſhalte fyll the handes of Aaron and of his ſonnes, and brynge the calfe before the Tabernacle of wytneſſe. Leuit. i. b * And Aaron, and his Sonnes ſhal put theyr handes vpon the heade of the calfe, and thou ſhalt kyl hym before the lorde by the doore of the Tabernacle of wytneſſe. And take of the bloode of the calfe, and put it vpon the hornes of the aulter with thy fynger, and powre all the bloode beſyde the botome of the aulter, and take all the fatte that couereth the inwardes, and the kal that is on the lyuer, and the two kydneys and the fatte that is vpon them: and burne them vpon the aulter.

C But the fleſſhe of the calfe / and his ſkyn, and his donge ſhalte thou burne with fyre without the hooſte. It is a ſynne offerynge. Thou ſhalte alſo take one ram, and Aaron and his Sonnes ſhal put theyr handes vpõ the heade of the ram, ⁊ when thou haſt ſlayne the ram, thou ſhalt take his bloode, ⁊ ſprynkle it rounde aboute the aulter / and cut the ram in peces, and waſh the inwardes of him and his legges, and put them vnto the peces and vnto his head, and then burne the hoole ram vpon the aulter, for a burnt offeryng vnto the lorde, and for a ſwete ſauour and a ſacrifyce vnto the Lorde. Leui. viii. b * And take the other ram / and Aaron ⁊ his ſonnes ſhall put theyr handes vpon his heade. Then ſhalte thou kyl hym, ⁊ take of his bloode and put it vpõ the typ of the ryght eare of Aaron and of his ſonnes, and vpon the thombe of theyr ryght handes / ⁊ vpon the great too of theyr ryght foote, ⁊ ſprynkle the bloode vpon the aulter rounde aboute. D And thou ſhalt take of the bloode that is vppon the aulter, and of the anoyntynge oyle, and ſprynkle it vpon Aaron, ⁊ his veſtymentes, ⁊ vpon his ſonnes, ⁊ vpon theyr garmẽtes with hym. And he ſhall be halowed, ⁊ his clothes and his ſonnꝭ, and theyr clothes with hym. Leui. viii. * And thou ſhalte take the fat of the ram, and his rompe, and the fat that couereth the inwardꝭ, and the kal of the lyuer, ⁊ the two kydneys, and the fatte that is vppon them, and the ryght ſhoulder (for that ram is a fullofferynge) and a symnel of breade, and a cake of oyled breade, and a wafer out of the baſket of ſwete bread that is before the Lorde, ⁊ put al vpon the handꝭ of Aaron, ⁊ on the handes of his ſonnes: and waue thẽ for a waueoffryng before the lorde. And agayne thou ſhalte take it from of theyr handes ⁊ burne it vpõ the aulter for a burntofferynge, to be a ſauour of ſwetneſſe before the Lorde. For it is a ſacrifyce vnto the lorde.

E Leui. viii. * And thou ſhalt take the breſt of the ram of Aarons conſecracyon, and waue it for a waueofferyng before the Lorde, and it ſhalbe thy parte. And thou ſhalt ſanctifye the breeſt of the waueofferyng, and the ſhoulder of the heaueofferyng which is waued an heued vp of the ram of the conſecracyon for Aaron, ⁊ for his ſonnes. And it ſhall be Aarons, ⁊ his ſonnes by a ſtatute for euer, of the Chyldren of Iſrael / for it is an heueofferyng: Euen an heueofferynge of the chyldren of Iſrael: and of theyr peaceofferynges. Theyr haueofferynges is the Lordes. And the holy garmentes of Aaron ſhalbe his ſonnes after hym, to be anoynted therin, and to fyll theyr handes therin. And that ſon that is preeſt in his ſtede after him, ſhal put them on ſeuen dayes: whẽ he cõmeth into the tabernacle of wytneſſe to mynyſter in the holy place. Leui. v * And thou ſhalte take the ram of the cõſecracion, and ſethe his fleſſhe in an holy place.

F And Aaron, ⁊ his ſonnꝭ ſhal eate the fleſh of the ram, ⁊ the breade that is in the baſket: euen by the dore of the tabernacle of wytnes, and they ſhal eate them, bycauſe the atonement was made therwith to fyl theyr handes ⁊ to conſecrate them: but ☞ a ſtraũger ſhall not eate therof, bycauſe they are holy. G And yf ought of the fleſh of the cõſecracyon or of the bread remayne vnto the mornyng, thou ſhalt burne it with fyre/and it ſhall not be eaten/ bycauſe it is hooly. Therfore ſhalte thou do vnto Aaron, ⁊ his ſonnes, euen ſo accordyng to althynges whiche I haue cōmaunded the, ſeuen dayes ſhalt thou fyl theyr handes, and offre euery day a calfe for a ſyn offerynge, for to reconcyle withal: that thou mayeſt clenſe the aulter whē thou recōcileſt vpon it/ ⁊ thou ſhalt anoynt it/to ſanctifye it. Seuen dayes thou ſhalt recōcyle vpon the aulter, ⁊ ſanctyfye it, ⁊ it ſhall be as an aulter mooſt holye: Euery one that toucheth the aulter, let hym be holy.

Nume. 28. a
G

* This is that whiche thou ſhalte offre vpon the aulter, euen two lambes of one yeare olde, daye by daye continually: the one thou ſhalt offre in the mornynge, ⁊ the other at euen And with the one lambe a tenth deale of floure, myngled wͭ the fourth parte of an hyn of beaten oyle, ⁊ the fourth parte of an hyn of wyne, for a drynke offerynge. And the other lambe thou ſhalte offre at euen, ⁊ ſhalt do therto accordynge to the meat offeryng, ⁊ drynke offerynge in the mornynge, to be an odour of a ſwete ſauour, and a ſacrifyce vnto the Lorde. And let this be a continual burntofferynge amonge your Chyldren after you, before the doore of the tabernacle of wytneſſe before the Lorde, where * I wyl mete you, to ſpeke there, vnto the. There I wyl mete with the chyldren of Iſraell, ⁊ wylbe ſanctifyed in myne honour. And I wyl ſanctyfye the tabernacle of wytneſſe, ⁊ the aulter, and I wyl ſanctifye alſo bothe Aaron, and his ſonnes to be my preeſtes. And I wyll * dwell amonge the chyldren of Iſrael, and wyl be theyr god. And they ſhall knowe/ that I am the Lorde theyr God/that brought them out of the lande of Egypt, for to dwell amonge them, euen I the Lorde theyr God.

Leuit. i. a.
Num. vii. a.

Leuit. 26. b
Corin. 6. b

¶ The aulter of Inſence. The braſen lauer. The anoyntynge Oyle.

CAPI. XXX.

A

AND thou ſhalt make an aulter to burne ſence: of Sethym wod ſhalt thou make it, a cubyte longe, and a cubyte brode/ euen foure ſquare ſhal it be, and two cubytes hye: the hornes therof ſhall procede out of it, and thou ſhalt ouerlay it wͭ fyne golde, both the roffe, ⁊ the walles rounde aboute, and his hornes alſo, and ſhalt make vnto it a crowne of golde rounde aboute, ⁊ two golden rynges on eyther ſyde, euen vnder the crowne, that they may be as places for the barres to beare it withal. And thou ſhalt make the barres of Sethym wood, and couer them with golde. And thou ſhalt put it before the vayle, that is by the arke of wytneſſe, before the mercyſeate that is vpō the wytnes, wher I wyl mete the.

B

And Aarō ſhal burne theron ſwete ſence, euery mornynge when he dreſſeth the lamps/ euen then ſhall he burne it: and lykewyſe at euen when he ſetteth vp the lampes he ſhall burne ſence: and this inſencyng ſhalbe perpetually before the lorde thorowout your generacions. Ye ſhal put no * ſtraunge ſence theron/burntſacrifyce or meatofferyng, neyther powre any drynkofferyng theron. And Aarō ſhal reconcyle vppon the hornes of it once in a yeare: with the bloode of the ſynofferynge of reconcilynge, euen once in the yeare ſhall he reconcyle it thorow your generacyons. It is mooſt holy vnto the Lorde.

Leuit. x. a.

And the lorde ſpake vnto Moſes ſaynge: * Yf thou takeſt the ſomme of the Chyldren of Iſrael after theyr nombre/they ſhall gyue euery man a reconcylynge of his ſoule vnto the Lorde when thou telleſt them: that there be no plage amonge them, when thou telleſt them. And thus moche ſhal euery man gyue, and that goeth into the nombre: halfe a ſycle, after the ſycle * of the ſanctuary: a ſycle is .xx. halfpenſe. An halfe ſycle ſhalbe the heueofferynge of the Lorde. All that are nōbred from twentye yeare olde, and aboue, ſhall gyue an heueofferyng vnto the lorde. The ryche ſhal not paſſe, and the poore ſhall not goo vnder halfe a ſycle: But ye ſhal gyue an heueofferynge vnto the Lorde, that he may haue mercye vpon youre ſoules. And thou ſhalte take the reconcilyng money of the chyldren of Iſrael, and ſhalt put it vnto the vſe of the Tabernacle of wytneſſe/that it may be a memorial vnto the Chyldren of Iſraell before the lorde, that he may haue mercy vpō your ſouls.

Nume. i. a.
and xxvi. a.

Leui. 27. d.
Nume. 3. g.
Ezech. 45. b

C

And the lorde ſpake vnto Moſes ſaynge: * thou ſhalte make a lauer of braſſe, and his foote alſo of braſſe, to waſſh withal, and ſhalt put it bytwene the tabernacle of wytnes, and the aulter, and put water therin: For Aaron, and his ſonnes ſhal waſhe theyr handes, and theyr feete therin: euen when they go into the tabernacle of wytneſſe, they ſhal waſhe them with water/leaſt they dye, or when they goo vnto the aulter to mynyſter, and to burne the lordes offeryng, they ſhal waſhe theyr hands, and theyr feete, and they ſhall not dye. And it ſhall be an ordynaunce vnto them for euer both vnto hym, ⁊ his ſeede thorowout theyr generacions. And the Lorde ſpake vnto Moſes ſaynge: Take vnto the, pryncipal ſpices, of the mooſt pure myrre fyue hundred ſycles: of ſwete Cynamon halfe ſo moche, euen two hundred/and fiftye ſycles: of ſwete calamus,

Exodi. xl. b

two hundred, and .l. Of Caſſia: two hundred and .l. after the holye ſycle / and of oyle olyue an hin. Leui. viii.b * And thou ſhalt make of the oyle an holye oyntment / euen an oyntment cõpounde after the crafte of the apoticarye / and it ſhall be the oyle of holye vnction. And thou ſhalte anoynte the tabernacle of wytnes therwith, and the arke of wytneſſe, and the table, and al his apparel: and the candelſtycke, and his apparel: and the aulter of inſens, & the aulter of burntſacrifyce, with al his veſſels, and the lauer, and his fote. And thou ſhalte ſanctifye them that they maye be mooſt holye: ſo that no man touche them, but they that be halowed. And thou ſhalt anoynte Aaron, and his ſonnes / and conſecrate them, that they maye mynyſter vnto me.

D And thou ſhalte ſpeake vnto the chyldren of Iſrael, ſaynge: this ſhall be an holye oyntynge oyle vnto me, thorowout your generacyons. Upon mannes fleſſhe ſhall it not be powred: neyther ſhall ye make any other after the makyng of it, for it is holye, and ſhall be holye vnto you: whoſoeuer maketh lyke that, or whoſoeuer putteth any of it vppon a ſtraunger / ſhal peryſſh from among his people. And the Lorde ſayde vnto Moſes: take vnto the ſwete ſpices, balme, Onycha, ſwete galbanum, theſe ſpyces with pure frankencens, of eche lyke moche: and make of them ſwete ſmellyng inſence (after the crafte of the apoticarie) myngled togyther, pure and holy And beate it to powder / and put of it before the wytneſſe in the Tabernacle of wytneſſe / where I wyll mete the. It ſhall be vnto you mooſt holye. And ſe that ye make none after the makyng of that, It ſhalbe vnto you holy for the Lorde. Whoſoeuer ſhal make lyke vnto that, to ſmel therto, ſhal peryſſh frõ among his people.

❡ The callynge of Bezaleel and Aholiab the workemen. The Sabboth cõmaunded. The tables of ſtone geuen Moſes.

CAPI. XXXI.

A Exodi. 35.b AND the Lorde ſpake vnto Moſes ſayenge: beholde, * I haue called by name, Bezaleel the ſonne of Ury, the ſonne of Hur of the trybe of Iuda. And I haue fylled 3. Reg. 7.b hym with the ſpiryte of God, in * wyſdome, and vnderſtandynge / in knowledge / and in all maner worke / to fynde out ſubtyll feates, and to worke in golde, ſyluer, and braſſe, and in the crafte to ſet ſtoones, & to carue in tymbre, and to worke in al maner workmanſhyp. And behold, I haue gyuen hym to be his cõpanyon Aholiab the ſonne of Ahiſamach of the trybe of Dan, and in the hertes of al that are wyſe herted / I haue put wyſdome, to make al that I haue cõmaunded the: B the tabernacle of wytneſſe, the arke of wytnes, and the mercyſeate that is there vpon: and al the ornamentes of the Tabernacle, and the table and his ornamentes: & the pure candelſtycke with al his apparel, and the aulter of inſens: and the aulter of burntofferynges / and al his veſſels, and the lauer with his foote. The veſtimentes to mynyſtre in, and the holye garmentes for Aaron the preeſt, and the garmentes of his ſonnes to mynyſtre in, & the anoyntynge oyle: and ſwete ſence for the ſanctuary: accordyng to al that I haue cõmaunded the, ſhall they do.

C And the Lorde ſpake vnto Moſes, ſayenge: Speake vnto the chyldren of Iſraell, and ſaye: In any wyſe ſe that ye kepe my Exodi. * Sabboths / for it is a ſygne bytwene me, & you in your generacyons for to knowe, that I the Lorde am he that doeth ſanctifye you. * Kepe my Sabboth therfore, for it is holye vnto you. Num. He that defyleth it, ſhalbe ſlayne.

For whoſoeuer worketh therin, the ſame ſoule ſhalbe roted out from amonge his people, Sixe dayes ſhall men worke. And in the ſeuenth daye is the Sabboth of the hoolye reſte of the Lorde.

D Whoſoeuer doth any worke in the Sabboth daye, ſhall dye: wherfore let the chyldren of Iſrael kepe the Sabboth / that they obſerue it thorowout theyr generacyons, that it be an appoyntemẽt for euer. For it is a ſygne bytwene me, & the chyldrẽ of Iſrael for euer. Gen. * For in ſyx dayes the lorde made heuen, and earth, and in the ſeuenth day he reſted / & was refreſſhed. And when the Lorde had made an ende of the cõmonyng with Moſes vpon the mounte Sinay, Exodi. * he gaue hym two tables of wytnes: euen tables of ſtone, wrytten with the ☞ fynger of God. E

❡ The golden calfe. Moſes prayeth, he breaketh the tables for anger. he chydeth Aaron. The ydolaters ſlayne.

CAPI. XXXII.

A AND when the people ſawe / that it was longe or Moſes came downe out of the mountayne / they gathered them ſelues togyther vnto Aaron, and ſayde vnto hym: Actes. * Up, make vs Goddes, to go before vs: for of this Moſes (the felowe that brought vs out of the lande of Egypt) we wote not what is become. And Aarõ ſaid vnto him: Iudi. * plucke of the golden earinges / which are in the eares of your wyues / your ſonnes, and of youre doughters: and brynge them vnto me.

And all the people plucked of the golden earynges which they had in theyr eares, and brought them vnto Aaron, Pſal.106.c And he * receyued them of theyꝛ handes, and facyoned it with a grauer, and made of it a calfe of molton mettall. And they ſayde: Reg.xii.b * Theſe be thy Goddes, o Iſraell/ whiche bꝛought the out of the lande of Egypt.

B And when Aaron ſawe that, he made an aulter befoꝛe it: And Aaron cryed, ſayenge: to moꝛow is the holy day of the Loꝛde. And they roſe vp in the moꝛnynge, and offered burntofferynges, & bꝛought peaceofferynges alſo. Coꝛin.x.b * And the people ſat them downe to eate and dꝛynke, and roſe vp agayne to playe.

Deute.ix.b And ✠ the Loꝛde ſayd vnto Moſes: * go gette the downe. Thy people whiche thou bꝛoughteſt out of the lande of Egypte, haue marred all, they are turned atonce out of the waye, whiche I cōmaunded them: * foꝛ they Pſal.cvi.c. haue made them a calfe of molten metal, and haue woꝛſhipped it, and haue offered therto/ ſaynge: Theſe be thy goddes, o Iſrael, which hath bꝛought the out of the lande of Egypt.

And the Loꝛde ſayde vnto Moſes: * I Exod.33.a. haue ſene this people, & beholde: it is a ſtyffe C necked people, and nowe ſuffre me that my wꝛath may waxe hote agaynſt them, and conſume them: and I wyll make of the a myghtye people. And Moſes beſought the Loꝛde his god, & ſayd: O loꝛde, why doth thy wꝛath waxe hote agaynſt thy peple which thou haſt bꝛought out of the lande of Egypt wͭ greate Numer.14.c power, and with a myghtye hande? * wherfoꝛe ſhulde the Egyptians ſpeake, and ſaye: Foꝛ a myſchefe dyd he bꝛynge them out: euen foꝛ to ſlee them in the mountaynes, and to cōſume them from the face of the earth. Turne from thy fearſe wꝛath, and ✠ turne from this ✠ euyll (deuyſed) agaynſt thy people.

D Remembꝛe Abꝛaham, Iſaac, and Iſrael, thy ſeruauntes, to whome ꝥ ſwareſt by thyne owne ſelfe/ and ſaydeſt to them. * I wyl mul- Gene.xv.b tiplye your ſeede as the ſterres of heuen, and all this lande that I haue ſpoken of/ wyll I gyue vnto your ſeede, and they ſhal enheryte it foꝛ euer. And the loꝛde refrayned hym ſelfe from that euyll, ꝥ whiche he ſayde he wolde do vnto his people. And Moſes turned his backe/ and went downe from the hyll/ & the Exodi.31.d * two tables of wytneſſe were in his hande/ and the ſame tables were wꝛytten on bothe the leaues, and thoſe tables were the woꝛke of God, and the wꝛytynge was the wꝛytynge of god/ grauen in the tables. And whē Joſua herde the noyce of the peple as they ſhowted, he ſayd vnto Moſes: there is a noyſe of war in the hoſt. And he anſwered: it is not the crye of them that haue the mayſtrye, noꝛ of them that haue the woꝛſe, but I do heare the noyſe of them that ſynge. E And it foꝛtuned, aſſoone as he came nye vnto the hoſt, he ſaw the calfe and the daunſyng, and Moſes wꝛath waxed hote, and he caſt the tables out of his hande/ and bꝛake them benethe the hyll. * And he Deute.9.b toke the calfe whiche they had made, and burned it in the fyꝛe, and ſtampt it vnto powder, and ſtrawed it in the water/ & made the Chyldꝛen of Iſrael dꝛynke of it. And Moſes ſayd vnto Aaron: what dyd this people vnto the/ that thou haſt bꝛought ſo greate a ſyn vpon them? And Aaron anſwered: let not the wꝛath of my Loꝛde waxe fearſe, thou knoweſt the people that they are euen ſet on myſchefe. Foꝛ they ſayd vnto me: make vs Gods to go befoꝛe vs, foꝛ we wote not what is become of Moſes the felow that bꝛought vs out of the lande of Egypte. And I ſayde vnto them: ☞ Let them that haue golde plucke it of/ & ☞ bꝛynge it me, and I caſt it in to the fyꝛe, and thereof came out this calfe.

F Moſes therfoꝛe ſaw that the people were naked (and that Aaron had made them naked vnto theyꝛ ſhame ✠ ☞ amonge theyꝛ ☞ ✠ ennemyes) and he went, and ſtode in the gate of the hoſte, and ſayde. Yf any man perteyne vnto the Loꝛde, let hym come to me. And all the Sonnes of Leui gathered them ſelues togyther, and came vnto hym. And he ſayde vnto them: thus ſayth the Loꝛde God of Iſrael: put euery man his ſwerde by his ſyde/ and go in and out from gate to gate thoꝛowout the hoſte, and ſlee euery man his bꝛother/ and euery man his companyon, and euery man his neyghbour. And the chyldꝛen of Leui dyd as Moſes had ſayd. And there fell of the people the ſame day, about thꝛe thouſand men. And Moſes ſayd: fyll your handes vnto the Loꝛde this daye/ euery man vpon his Sonne and vpon his bꝛother: and that there may be gyuen you a bleſſynge this daye.

G And on the moꝛowe it foꝛtuned that Moſes ſayd vnto the people. Ye haue ſynned a great ſynne. And nowe I wyll goo vp vnto the Loꝛde, yf peraduenture I may purchace an attonement foꝛ your ſynne

Moſes therfoꝛe wente agayne vnto the Loꝛde, & ſayd: Oh this people haue ſynned a great ſynne, and haue made them Goddes of golde. And now (I pꝛay the) eyther foꝛgyue them theyꝛ Synne: oꝛ yf thou wylte not/ Pſal.69.f ☞ * wype me out of thy booke whiche thou ☞ haſt wꝛytten. And the Loꝛde ſayde vnto Moſes: I wyll put him out of my boke that hath ſynned agaynſt me. And now go thou, bꝛyng the people vnto the place whiche I ſayde vnto the: beholde, * myne angell ſhall go befoꝛe Exodi.23.d the. Neuertheleſſe in the day when I viſyte, I wyll vyſyte theyr ſyn upon them. And the Lorde plaged the people, bycauſe they made the calfe whiche Aaron made.

¶ The Lorde ſendeth an Angell before his people. The Lorde denyeth to go up with the people. Moſes talketh with the lorde. The people lament theyr ſyn.

CAPI. XXXIII.

A AND the Lorde ſayde unto Moſes: departe, and go hence: thou & the people, whiche thou haſt brought out of the lande of Egypte, unto the lande whiche I ſwore unto Abraham, Iſaac, and Jacob, ſayenge * unto thy ſeede wyll I gyue it. * (And I wyll ſende an angell before the, and wyl caſt out the Cananytes, the Amorytes, and the Hethites, the Pherezites, the Heuites, and the Jebuſytes) a lande that floweth with mylke, and hony. For I wyll not go amonge you my ſelfe, for * ye are a ſtyfnecked people: leeſt I conſume the in the waye. And when the people herde this euyll tydynges, they ſorowed: and no man dyd put on his beſt rayment.

Gene. xii. d
Exodi. 23. c
Exod. 32. c

And the Lorde ſpake unto Moſes, ſay unto the Chyldren of Iſraell: ye are a ſtyfnecked people: I muſt come once ſodenly upon you/ and make an ende of you. Therfore now put thy goodlye rayment from the, that I maye wete what to do unto the. And the Chyldren of Iſraell layde theyr goodly rayment from them euen by the mounte Horeb.

B And Moſes toke the Tabernacle, and pytched it without the hooſte a farre of from the hooſt, and called it the tabernacle of wytneſſe. And ſo it came to paſſe, that euery one whiche wolde pray unto the Lorde, went out unto the tabernacle of wytneſſe, whiche was without the hooſt. And it fortuned that when Moſes went out unto the Tabernacle, al the people roſe up, and ſtode euery man at his tent dore, and loked after Moſes, untyll he was gone in to the tabernacle. And as ſoone as Moſes was entred in to the Tabernacle, the cloudye pyller deſcended, and ſtode at the dore of tabernacle, and he talked with Moſes. And al the people ſaw the cloudye pyller ſtande at the Tabernacle dore, and they roſe up/ and worſhypped euery man in his tent dore. And the LORDE ſpake unto Moſes * ☞ face to face/ as a man ſpeaketh unto his frende/ and he turned agayne in to the hoſte. ☞ And the chylde Joſua his ſeruaunt the ſonne of Nun departed not out of the Tabernacle.

Nume. xii. a
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☞

C And Moſes ſayd unto the Lorde: ſe, thou ſayeſt unto me: leade this people forth, and thou haſt not ſhewed me, whome thou wylte ſende with me. And thou haſte ſayde moreouer: I knowe the name, and thou haſt alſo founde grace in my ſyght: Nowe therfore, yf I haue founde fauour in thy ſyght, then ſhew me thy way that I maye knowe the, and that I maye fynde grace in thy ſyght. And conſyder alſo, that this nacyon is thy people.

And he ſayde: my preſence ſhall go with the, and I wyll gyue the reſte. He ſayde unto hym: Yf thy preſence go not with me/ carye us not henſe: for how ſhall it be knowen here that I and thy people haue founde fauour in thy ſyght, but in that thou goeſt with us? Yf thou go with us, ſhall not I and thy people haue a preemynence before al the people that are upon the face of the earth? And the Lorde ſayde unto Moſes: I wyll do this alſo that thou haſt ſayd, for thou haſt founde grace in my ſyght, and I knowe the by name.

D And he ſayde: I beſeche the/ ſhewe me thy glorye: And he ſayde, I wyll make all my good go before the, and I wyll be called in this name of the Lorde before the * and wyll ſhewe mercye to whome I wyll ſhewe mercye and wyll haue compaſſyon on whome I wyl haue compaſſyon. And he ſayd furthermore: thou mayſt not ſe my face/ for * ☞ there ſhall no man ſe me/ and lyue. And the Lorde ſayde: beholde, there is a place by me, & thou ſhalte ſtande upon a rocke: & whyle my glory goeth forth, I wyll put the in a clyfte of the rocke, and wyll put myne hande upon the, whyle I paſſe by. And I wyll take awaye myne hand, & thou ſhalt ſe my backe partes: but my face ſhall not be ſene.

☞

¶ The Tables renued. The mercy of God. Felowſhyp with the gentyls forbydden, and theyr ydolatrye alſo. Of theyr feaſtes.

CAPI. XXXIIII.

A AND the Lorde ſayd unto Moſes * hewe the two tables of ſtoone lyke unto the fyrſt, and I wyl wryte upon them the wordes that were in the fyrſt Tables, whiche thou brakeſt. And be redy in the mornynge, that thou mayſt come up early unto the mounte of Sinay, and ſtand there with me in the top of the mounte. There ſhall no man come up with the, neyther let any man be ſene thorow out al the mounte, neyther let ſhepe nor oxen fede before the hyll.

And Moſes hewed two tables of ſtoone lyke unto the fyrſte, and roſe up early in the mornynge, and went up unto the mounte of Sinay/ as the Lorde had cōmaunded hym: and toke in his hand the two tables of ſtone. And the Lorde deſcended in the cloude, and ſtoode with hym there: and he called upon the name of the Lorde. And when the Lorde walked before hym, he cryed, Lorde * Lorde god, mercyful and gracyous, long ſufferyng and aboundaunt in mercy and truthe, ⁊ kepynge mercy in ſtore for thouſandes, forgyuynge wyckedneſſe, vngodlyneſſe, and ſynne (and ✲☞ not leauynge one innocent, vyſytynge the wyckedneſſe of the fathers vpon the chyldren, and vpon chyldrens chyldren, euen vnto the thyrde and fourth generacyon Psal. 86.c. Jere. 32.b

And Moſes bowed hym ſelfe to the earthe quyckely, and worſhypped, and ſayde: If I haue founde grace in thy ſyght (o lorde) then let my lorde go with vs (for it is a ſtubburne people) ⁊ thou ſhalte haue mercy vpon oure wyckedneſſe and our ſynne, and ſhalte take vs for thyne enherytaunce.

B He ſayde: beholde, I make an appoyntment before all thy people, and I wyll doo ☞ meruayles: ſuche as haue not bene done in all the worlde, neyther in all nacyons. And all the people amonge whiche thou arte, ſhal ſe the worke of the Lorde: ☞ for it is a terrible thynge that I wyl do with the: kepe thoſe thynges that I commaunde the this daye. Beholde, I caſt out before the, the Amorites, Canaanites, Hethites, Pherezites, Heuites, and Jebuſites. * Take hede to thy ſelfe, that thou make no compacte with the inhabiters of the lande whyther ỹ goeſt, leeſt it be cauſe of ruyne amonge you. But ouerthrowe theyr aulters, and breake theyr ymages, and cut downe theyr groues. Thou ſhalte worſhyp no ſtraunge God. For the Lorde is * called Ielouſe, bycauſe he is a Ielouſe God, leeſt yf thou make any agrement with the inhabyters of the land, and they go a hooryng after theyr Goddes, and do ſacrifyce vnto theyr Goddes, they call the, and thou eate of theyr ſacrifice / and thou take of theyr doughters vnto thy ſonnes, and theyr doughters go a hoorynge after theyr goddes, and make thy ſonnes go a hoorynge after theyr gods alſo.

C Thou ſhalte make the no Goddes of metall. The * feaſt of ſwete breade ſhalte thou kepe. Seuen dayes thou ſhalte eate vnleuended breade, as I cõmaunded the in the tyme of the moneth, when corne begynneth to rype For in the moneth when corne begynneth to rype, thou cameſt out of Egypte. * All that openeth the matryce is myne: and al that openeth the matryce amonge the cattell, yf it be male, whyther it be oxe or ſhepe. But the fyrſt of the aſſe thou ſhalte bye out with a lambe.

And yf thou redeme hym not, thou ſhalte breake his necke. All the fyrſte borne of thy ſonnes ſhalte thou redeme. * And ſe that no man appeare before me emptye. * Syx dayes thou ſhalte worke, ⁊ in the ſeuenth day thou ſhalt reſt: bothe from earynge and reapyng.

* Thou ſhalt obſerue the feaſt of wekes with the fyrſt fruytes of wheate harueſt, and the feaſt of ingatherynge at the yeres ende. Thryſe in a yere ſhall all your men chyldren appeare before the lorde Jehoua God of Iſraell: When I caſte out the nacyons before the, and enlarge thy cooſtes, ſo that no man ſhall deſyre thy lande: thou ſhalte goo vp to appeare before the Lorde thy God / thryſe in the yere.

* Thou ſhalte not offer the bloode of my Sacrifyce vpon leuen: neyther ſhall oughte of the Sacrifyce of the feaſt of Paſſeouer, be lefte vnto the mornynge. * The fyrſte rype fruytes of thy lande, thou ſhalte brynge vnto the houſe of the Lorde thy God. And thou ſhalt not * ſethe a kyd in his mothers mylke. D Exodi. 23.c Deute. 14.c Exodi. 23.c

And the Lorde ſayde vnto Moſes: wryte theſe wordes, for after the tenoure of theſe wordes I haue made a couenaunt with the, and with Iſrael. * And he was there with the Lorde fourtye dayes and fourtye nyghtes, and dyd neyther eate breade nor drynke water. * And he wrote vpon the tables the wordes of the couenaunt: euen ten verſes. Exod. 24.b Deute. 5.a

And it fortuned when Moſes came downe from mounte Sinay, the two tables of wytneſſe were in Moſes hande, when he came downe from the mounte. And Moſes wyſte not that the ſkynne of his face ſhone in maner of an horne, whyle he talked with hym. And Aaron and all the chyldren of Iſrael loked vpon Moſes, and beholde, the ſkynne of his face ☞ ſhone, and they were afrayde to come nye hym. And when he had called them, Aaron and all the cheyfe that were in the companye, came vnto hym, and Moſes talked with them. And afterwarde all the chyldren of Iſrael came nye, and he cõmaunded them all that the Lorde had ſayde vnto hym in mounte Sinay. And when Moſes had made an ende of cõmonyng with them, * he put a couerynge vpon his face. And agayne when Moſes went in before the lorde to ſpeake with hym * he toke the couerynge of, vntyll he came out. And he came out, and ſpake vnto the chyldren of Iſrael, that which was cõmaunded. And the chyldren of Iſrael ſawe the face of Moſes, that the ſkynne of Moſes face ſhone. And Moſes put the couerynge vpon his face agayne vntyll he wente in, to comon with hym. ii. Corin. 3.b ii. Corin. 3.c

¶ The ſabboth. The fyrſt fruytes requyred. The redyneſſe of the people to offre. Bezaleel and Ahaliab prayſed of Moſes, and ſet to worke.

CAPI. XXXV.

A ANd Moſes gathered all the companye of the chyldren of Iſrael togyther, and ſayd vnto them: Theſe are the wordes whiche the Lorde hath commaunded that ye ſhulde do them: Exodi.23.b * Syxe dayes ye ſhal worke but in the ſeuenth day ſhall be vnto you the holy Sabboth of the Lordes reſt. Who ſoeuer doth any worke therin, ſhal dye. Ye ſhal kyndle no fyre thorowout all your habitacyons vpon the Sabboth day.

And Moſes ſpake vnto all the multitude of the chyldren of Iſrael, ſayenge. Exodi.25.a * This is the thynge whiche the Lorde commaunded, ſayinge. Take from among you an heueofferyng vnto the Lorde. Who ſoeuer is of the wyllyng herte, let hym bryng it for the heueofferyng of the Lorde. Namely golde, ſyluer and braſſe, and yelowe ſylke, purple, ſcarlet, whyte ſylke, gootꝫ heere, and rams ſkynnes red, and tarus ſkynnes with Sethim wood: oyle for lyght and ſpyces for the anoyntynge oyle, & for the ſwete ſence. And Onix ſtones & ſtones to be ſet in the Ephod & in the breſtlap

B And let all them that are wyſe herted among you, come and make all that the lorde hath commaunded: the habitacyon wᵗ the tents therof & his coueryng, and his rynges, & his boordes, his barres, his pyllers & his ſockets the arke & the ſtaues therof with the mercyſeate and the vayle that couereth it: the table and his barres & all his veſſels: & the ſhewbread: the cādelſtycke of lyght and his apparell & his lampes with the oyle for the lyght: the ſence aulter & his barres, the anoyntynge oyle, & the ſwete ſence, & the hangynge of the dore at the entryng in of the tabernacle/ the aulter of burntſacrifice with his braſen gredyren, his ſtaues, and all his veſſels/ the lauer & his fote/ & the hangynges of the courte with his pyllers & theyr ſockettes, & the hangynge in the dore of the courte: the pynnes of the habitacyon & the pynnes of the courte wᵗ theyr cordes, the miniſtrynge garmentes to mynyſtre in the holy place/ & the holy veſtimentes for Aaron the preeſt, & the veſtimentes of his ſonnes that they maye miniſtre in.

C And all the companye of the chyldren of Iſrael departed from the preſence of Moſes And euery one came (as many as theyr hertꝫ couraged them & as many as theyr ſpirites made them wyllyng) & brought a preſent for the Lorde, to the makynge of the tabernacle of wytneſſe, & for al his vſes, and for the holy veſtimentes. And they came bothe men and women (euen as many as were wyllyng herted) and brought braceletes, & earynges, & cheynes, whiche Iewels were all of golde, & al the men brought a waueofferyng of golde vnto the Lorde. And euery man with whom was foūde, yelow ſylke, purple, ſcarlet, whyte ſylke, & gootes heere, & red ſkynnes of rammes, & tarus ſkynnes, brought them. Al that dyd heaue vp an oblacyon of golde & braſſe/ & brought an heaueofferynge vnto the lorde. And al men with whom was found Sethim wod for any maner worke of the miniſtracyō brought it. And al the women that were wyſe herted, dyd ſpyn with theyr handꝫ, & brought the ſpon worke, bothe the yelow ſylke, purple ſcarlet, and whyte ſylke. And all the women whom theyr owne herte moued, ſpan gootes heere wyſely. And the Lordes brought Onix ſtones, & ſtones to be ſet in the Ephod, and in the breſtlap, and ſpyce, & oyle: for lyght & for the anoyntyng oyle, and for the ſwete ſence. D And the chyldre of Iſrael brought a wyllyng offeryng vnto the lorde, both men & women: as many as had wyllyng hertes to bryng for all maner workes whiche the Lorde had cōmaunded to be made, by the hande of Moſes

And Moſes ſayd vnto the chyldren of Iſrael: beholde, Exodi.31.a * the lorde hath called by name Bezaleel the ſonne of Ury the ſon of Hur of the trybe of Iuda, & hath fylled hym with the ſpirite of god, in wyſdome & vnderſtandyng, in knowledge, & in all maner worke, to fynde out curyous workes which are made in gold ſyluer and braſſe. In the crafte of ſtones to ſet them: & in caruyng of wood, to make any maner of ſubtyll worke. And he hath put in E his herte ☞ that he may teache, both he and Ahaliab the ſon of Ahiſamach of the trybe of Dan. Them hath he fylled with wyſdome of herte, to worke all maner of grauen, & ſubtyl and nedle worke: in yelowe ſylke, & purple, in ſcarlet, and whyte ſylke, and in weuyng. And to do all maner of worke & ſubtyll feates.

¶ The thynges that Bezaleel and Ahaliab made.

CAPI. XXXVI.

A ANd * Bezaleel wrought, and Ahaliab and all wyſe herted men, to whome the lorde gaue wyſdome & vnderſtandyng, Exod to knowe howe to worke all maner worke for the ſeruyce of the Sanctuarye, and all that the Lorde had commaunded. And Moſes called Bezaleel, Ahaliab and al the wyſe herted men, and ſuche as the Lorde had gyuen wyſdome vnto, and as many as theyr hertes couraged to come vnto that worke to worke it. And they receyued of Moſes al the preſent whiche the chyldren of Iſrael had broughte for the worke of the ſeruyce of the Sanctuarye, to make it.

And beſyde that, they brought gyftes vnto it euery day in the mornynge. And all the wyſe men that wrought all the holy worke, came euery man frō his worke whiche they made, and ſpake vnto Moſes, ſaynge. The people brynge to moche, and more then ynough for the ſeruyce and worke whiche the Lorde hath commaunded to be made. And then Moſes gaue a cōmaundement, and they cauſed it to be proclaymed thorowout the hooſt, ſaynge: Se that neyther man nor woman prepare any more worke for the preſent of the ſanctuary: & ſo the people were forbydden to bryng: for the ſtuffe they had, was ſuffycyent for all the worke, to make it, and to moche.

B * All the wyſe harted men therfore, and they that wrought for the habitacyon, made x. curteynes of whyte twyned ſylke, yelowe ſylke, purple and ſcarlet: ✠ with pyctures of brodered worke made he them. The lengthe of one curteyne was. xxviii. cubytes, and the bredth. iiii. and the curteynes were all of one ſyſe. And he coupled fyue curteynes by them ſelues, and other fyue by them ſelues. And he made lowpes of yelow ſylke along by the edge of one curteyne, euen in the ſeluege of the couplyng curteyn. And likewyſe he made on the ſyde of the couplynge curteyne on the other ſyde. Fyftye lowpes made he in the one curteyne, and fyftye in the edge of the couplynge curteyne on the other ſyde: & the lowpes helde one curteyne to an other. And he made fyftie rynges of golde, & coupled the curteynes one to an other with the rynges: & ſo was it made one dwellyng place.

* And he made eleuen curteynes of gootes heere to be a tente ouer the tabernacle. The length of a curteyne had thyrty cubytes, and was foure cubytes brode, and they all eleuen of one ſyſe. And he coupled fyue curteynes by them ſelues, & ſyx by them ſelues: & he made l. loupes alonge by the borde of the vtmoſt couplynge curteyne, and fyftie in the edge of the other couplynge curteyne. ✠ (That they myght be ioyned togyther.) And he made. l. rynges of braſſe to couple the tent togyther / that it myght be one. And he made a coueryng vpon the tent, of rammes ſkynnes red / and yet another of taxus ſkynnes aboue that

C * And he made ſtandynge bordes (for the Tabernacle) of Sethym wood. The length of a boorde was ten cubytes, the bredth one cubyte and an halfe. One borde had two fete wherby they were ioyned one to an other.

And thus made he for all the bordes of the Tabernacle. And he made twenty bordes for the ſouth ſyde of the habitacyon, and fortye ſockettes of ſyluer vnder the. xx. bordes: two ſockettes vnder one borde, for his two feete: and two ſockettes vnder an other boorde for his two feete: ✠ (vvhere the ſockettes of the ſydes ende, in the corner.) And for the other ſyde of the dwellynge whiche is towarde the north, he made twentye boordes, and theyr fourtye ſockettes of ſyluer, two ſockettꝭ vnder one boorde, and two ſockettes vnder the other. And towarde the weſt ende of the tabernacle. ✠ (That is to ſaye, at the ende of the Tabernacle vvhich enclyneth tovvarde the ſee) He made. vi. boordes, and two other boordes made he in the corners of the habitacyon for eyther ſyde, & they were ioyned cloſe benethe and aboue with a clampe, and thus they dyd to both the corners. And there were. viii. bordes and. xvi. ſockettes of ſyluer, vnder euery boorde two ſockettes.

D And he made barres of Sethim wood. v. for the boordes of the tabernacle in the one ſyde: and fyue for the boordes of the tabernacle in the other ſyde, and fyue barres for the boordes of the habitacyon in the weſt ende / ✠ (Tovvarde the ſee.) And he made the myddeſt barre to ſhote thorowe the boordes: euen from the one ende to the other, and ouerlayd the bordes with gold, and made theyr rynges of Golde to thruſte the barres thorowe, and couered the barre with gold. And he made an hangyng of yelowe ſylke, purple / ſcarlet / and whyte twyned ſylke, euen wͭ pyctures made he it of broderd worke. And made ther vnto foure pyllers of Sithem woode, and ouerlayde them with golde. Theyr knoppes were alſo of golde, and he caſt for them foure ſockettes of ſyluer. And he made an hangynge for a tabernacle dore, of yelow ſylke, purple, ſcarlet & whyte twyned ſylke of nedle worke. And the fyue pyllers of it with theyr knops, and ouerlayde the knoppes of them, and the hoopes with golde. Theyr fyue ſockettes alſo were of braſſe.

¶ The arke of wytneſſe. The mercyſeate. The table The candelſtycke. The lyghtes. The aulter, and the Incenſe.

CAPI. XXXVII.

A Exodi. 25. a. AND Bezaleel made the * arke of Sethim woode, two cubytes and an halfe long, and a cubyte & an halfe brode, & a cubite and an halfe hye: and ouerlayde it wͭ fyne golde within and without, and made a crowne of Golde to it rounde aboute, and caſt for it foure rynges of golde for the foure corners of it: two rynges for the one ſyde / and two for the other, and made barres of Sethim wood, and couered them with golde and put the barres in the rynges alonge by the ſyde of the arke, to beare it withall.

☩ And he made the mercyſeate. ☩ (That is to ſay. Gods anſvveryng place.) of pure golde: two cubytꝫ and an halfe was the length therof, ⁊ one cubite and an halfe the bredth: ⁊ he made two Cherubyns of thycke Golde vpon the two endes of the mercyſeate. One Cherub B on the one ende, and an other Cherub on the other ende. Euen of the mercyſeate made he the Cherubyns: namely, in the endes therof. And the Cherubyns ſpred out theyr wynges aboue on hye, ⁊ couered the mercyſeate therwith. And theyr faces were one to an other: euen to the mercyſeatewarde, were the faces Exod. 25. c of the Cherubyns. * And he made the table of Sethym woode / two cubytes was the length therof ⁊ a cubyte the bredth, and a cubyte ⁊ an halfe the heyght of it. And he ouerlayde it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an hoope of an hande brede, rounde aboute, and made vpon the hoope a crowne of golde rounde aboute, and caſt for it foure rynges of golde, and put the rynges in the foure corners that were in the .iiii. fete therof: C Euen harde by the hoope were the rynges, into the whiche the barres were put, to beare the table withall. And he made the barres of Sethim wood, and couered them with golde to beare the table withall, ⁊ made the veſſels (for the table) of pure golde: the dyſſhes, ſpones, flat peces, and pottes to powre withall.

Exod. 25. d * And he made the candelſtycke of pure golde: euen of one pece made he the candelſtycke: For his fote, his ſhafte, his cuppes, his knops and his floures were of one pece. Syxe braunches procedyng out of the ſydes therof, thre out of the one ſyde, and thre out of the other. And in one braunche .iii. cuppes made lyke vnto almondes with knoppes / ⁊ floures: and in an other braunche .iii. cuppes made lyke almondꝫ with knoppes ⁊ floures.

And ſo thorowout the ſyxe braunches that proceded out of the candelſtycke. And vpon the candelſtycke ſelfe foure cuppes after the facyon of almondes with knoppes and floures: vnder euery two braunches a knop. And the knoppes and the braunches proceded out of it, and it was all one pece of pure thycke golde. And he made his ſeuen lampes with the tonges and ſnoffers therof, of pure golde: Euen an hundred weyght of pure golde made he it with all the veſſels therof.

D And he made the ſence aulter of Sethim wood. The length of it was a cubyte, and the bredth a cubyte, for it was foure ſquare, and two cubytes hye, with hornes procedyng out of it. And he couered it with pure golde, both the top and the ſydes therof rounde aboute, and the hornes of it, ⁊ made vnto it a crowne of golde rounde aboute. And he made two rynges of golde for it, euen vnder the crowne therof in the two corners of it and in the two ſydes therof to put barres in, for to beare it withall: ⁊ made the barres of Sethim wood ⁊ ouerlayde them with golde. And he made the holy anoyntyng oyle, and the ſwete pure inſence after the apotecaryes crafte.

¶ The aulter of burntofferynges. The braſen lauer. The ſomme of that the people offered.

CAPI. XXXVIII.

AND he made the burntofferyng * aulter A of Sethim wood .v. cubytes was the Exod. length therof, and .v. cubytes the bredth euen .iiii. ſquare, and .iii. cubytes hye. And he made vnto it hornes in the .iiii. corners of it procedyng out of it, and he ouerlayde it with braſſe. And he made all the veſſels of the aulter: the cauldrons, ſhouels, baſyns, fleſhe hokes and cole pannes. All the veſſels therof made he of braſſe. And he made a braſen gredyren of networke vnto the aulter, rounde aboute alowe benethe vnto the myddes of the aulter, ⁊ caſt .iiii. rynges of braſſe for the .iiii. endes of the gredyren to put barres in. And he made the barres of Sethim wood and couered them with braſſe, and put the barres in to the rynges in the foure corners of the aulter, to beare it withal, and made the aulter holowe within the bordes.

And he made the lauer of braſſe, and the B fote of it alſo of braſſe ☩ ☞ in the ſyghte ☞☩ of theym that dyd watche at the dore of the Tabernacle of wytneſſe. And he made the courte on the ſouth ſyde, and the hangynges of the courte were of whyte twyned ſylke, hauynge an hundred cubytes. Theyr pyllers were twentye, ⁊ theyr braſen ſockets twentie.

But the knoppes of the pyllers, and theyr hoopes were of ſyluer. And on the north ſyde the hangynges were an hundred cubytes. Theyr pyllers were twentye, and theyr ſockettes of braſſe twentye. But the knoppes ⁊ the hoopes of the pyllers were of ſyluer. On the weſt ſyde, were hangynges of fyftye cubytes ten pyllers and theyr ten ſockettes ☩ (of braſſe.) But the knoppes ⁊ the hoopes ☩ of the pyllers were of ſyluer. And toward the Eaſt ſyde, were hangynges of fyftye cubytes: the hanginges of the one ſyde of the gate were fyftene cubytes longe, with thre pyllers ⁊ thre ſockettes. And on the other ſyde of the courte gate, were hangynges alſo of .xv. cubytes longe, with .iii. pyllers ⁊ .iii. ſockettes.

All

C All the hangyngʒ of the courte rounde aboute were of whyte twyned ſylke: but the ſockettʒ of the pyllers were of bꝛaſſe: and the knoppes and the hoopes of the pyllers were of ſyluer, & the coueryng of the heades was of ſyluer, & all the pyllers of the courte were hooped aboute with ſyluer. And the hangynge of the gate of the courte was nedle woꝛke, of yelowe ſylke, purple, ſcarlet and whyte twyned ſylke .xx. cubytes long, & fyue in the bꝛedth, ouer agaynſt the hangyngʒ of the courte. And theyꝛ pyllers were .iiii. & theyꝛ .iiii. ſockettʒ of bꝛaſſe and the knoppes of ſyluer, & the heades ouerlayde with ſyluer, & hooped aboute with ſyluer, and all the pynnes of the tabernacle & of the courte rounde aboute were of bꝛaſſe.

This is the ſomme of the habitacyon of wytneſſe, as it was counted accoꝛdyng to the cõmaũdement of Moſes, foꝛ the offyce of the Leuytʒ by the hand of Jthamar ſon to Aarõ the pꝛeeſt. And Bezaleel the ſonne of Uri the ſon of Hur of the tribe of Juda, made al that the loꝛde cõmaũded Moſes, & with hym was Ahaliab ſonne of Ahiſamach of the tribe of Dan, a connyng grauer, & a woꝛker of nedle woꝛke in yelowe ſylke, purple, ſcarlet, & white twyned ſylke. All the golde that was
D occupyed foꝛ all the woꝛke of the holy place, was the golde of the waueoffeꝛyng, euen .xxix. hũdꝛed weyght, and ſeuen hundꝛed & .xxx. ſicles, accoꝛdyng to the ſicle of the ſanctuarye. And the ſomme of ſyluer that came of the multitude, was .v. ſcoꝛe hundꝛed weyght, & a thouſande ſeuen hundꝛed & .lxxv. ſicles, after the ſicle of the ſanctuary. Foꝛ euery mã an halfe weyght, euen halfe a ſicle after the ſicle of the ſanctuary, foꝛ all them that wente to be nombꝛed from .xx. yere olde & aboue, euen foꝛ .vi. hundꝛed thouſande, and .iii. thouſande, and .v. hundꝛed, and .l. men. And the fyue ſcoꝛe hundꝛed weyght of ſyluer, were caſt the ſockettes of the ſanctuary, and the ſockettes of the vayle: an hundꝛed ſockettes of the fyue ſcoꝛe hundꝛed weyght, an hundꝛed weyght of euery ſocket. And of the thouſande .vii. hundꝛed, & .lxxv. ſicles, he made knoppes to the pyllers, & ouerlayde the heades and hooped them, & (vvith ſyluer.) And the bꝛaſſe of the waueoffrynge was .lxx. hundꝛed weyght/ and two thouſand, and foure hundꝛed ſycles.

And therwith he made the ſockettes to the doꝛe of the tabernacle of wytnes, and the bꝛaſen aulter, & the bꝛaſen gredyꝛen, foꝛ it, with all the veſſels of the aulter, & the ſokettes of the courte round aboute, & the ſokets foꝛ the courte gate, & al the pynnes of the habitacyõ, & al the pynnes of the courte round aboute.

¶ The apparell of Aaron, and his ſonnes. All that the Loꝛde commaunded was offered.

CAPI. XXXIX.

A AND of the yelowe ſylke, purple & ſcarlet they made the veſtimentes of miniſtracyon to do ſeruyce in the holy place, & made the holye garmentes foꝛ Aaron, as the Loꝛde cõmaunded Moſes. And he made the Ephod of golde, yelowe ſylke, purple, ſcarlet & whyte twined ſylke. And they dyd beate the golde in to thyn plates, & cut it in to wyers, to woꝛke it in the yelowe ſylke, purple, ſcarlet and in the fyne whyte, with bꝛodered woꝛke.

And they made two ſydes foꝛ it to clooſe them vp by the .ii. edges. And the bꝛoderyng of the gyꝛdell that was vpon it, was of the ſame ſtuffe, & after the ſame woꝛke, of golde, yelowe ſylke, purple, ſcarlet, & twyned whyte ſylke, as the Loꝛde cõmaunded Moſes.

B And they wꝛought Onix ſtones cloſed in ouches of golde, and graued as ſygnettʒ are grauen, with the names of the chyldꝛẽ of Iſraell, and put them on the ſhoulders of the Ephod, that they ſhulde be ſtoones foꝛ a remembꝛaunce of the chyldꝛen of Iſrael, as the Loꝛde cõmaunded Moſes. And he made the bꝛeſtlap of cõnyng woꝛke, & lyke the woꝛke of Ephod, euen of gold, yelow ſylke, purple, ſcarlet, & twyned whyte ſylke. It was .iiii. ſquare, and they made the bꝛeſtlap double, an hande bꝛedth long, and an hande bꝛedth bꝛode. And they fylled it with .iiii. rowes of ſtones. The fyꝛſt rowe, a Sardios, a Topas & * Smaragdus: the ſeconde rowe, a ‡ Rubye, a
C Saphyꝛ and a Diamonde: in the .iii. rowe, Ligurios, an Achet, and an Amatiſt: in the fourth rowe, a Turcas, an Onix, and a Jaſpis. And they were cloſed in ouches of golde in theyꝛ incloſers. And the .xii. ſtones were grauen as ſygnettes with the names of the chyldꝛen of Iſrael: euery ſtone with his name, accoꝛdyng to the .xii. tribes.

* oꝛ an Emeroude. ‡ oꝛ a Carbuncle.

And they made vpon the bꝛeſtlap, two faſtenynge cheynes of wꝛethen woꝛke and pure golde. And they made two hookes of golde, and two golde rynges, and put the two rynges in the two coꝛners of the bꝛeſtlap And they put the two cheynes of golde in the two rynges, in the coꝛners of the bꝛeſtlap.

And the two endes of the two cheynes they faſtened in the two hookes, and put them on the ſhoulders of the Ephod vppon the foꝛe front of it.

D And they made two rynges of golde, and put them on the two coꝛners of the bꝛeſtlap vpon the edge of it whiche was on the inſyde of the Ephod.

And they made two golde rynges, and put them on the two ſydes of the Ephod, benethe on the fore ſyde of it: and ouer agaynſt his felowe, aboue vpon the brodyng of the Ephod and they ſtrayned the breſtlap by his rynges vnto the rynges of the Ephod, with a lace of yelowe ſylke: that it myght be vpon the brodyng of the Ephod, & that the breſtlap ſhuld not be looſed from the Ephod: as the Lorde cōmaunded Moſes.

E And he made the tunycle vnto the Ephod of wouen worke, all togyther of yelowe ſylke and there was an hole in the myddeſt of the tunycle, as the coler of a partlet, with a band rounde aboute the coler, that it ſhulde not rent. And in the tunycle they made hēmes wᵗ Pomegarnates of yelowe ſylke, purple, ſcarlet, & whyte twyned ſylke. And they made lytell belles of pure golde, & put them amonge the pomegarnates rounde aboute vpon the edge of the tunycle: a bel and a pomegarnate a bell and a pomegarnate rounde aboute the hemmes of the tunycle to mynyſtre in, as the Lorde cōmaunded Moſes. And they made cotes of fyne whyte of wouen worke for Aaron and his ſonnes, & a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen breches of twyned whyte, and a gyrdle of twyned whyte, yelowe ſylke, purple & ſcarlet: euen of nedle worke, as the Lorde commaunded Moſes. F And they made the plate for the holy crowne of fyne golde, & wrote vpon it with grauen worke, the holyneſſe of the lorde: and tyed vnto it a lace of yelowe ſylke to faſten it on hye vpō the mytre, as the lorde cōmaunded Moſes.

Thus was all the worke of the habitacyon and of the tabernacle of wytneſſe fynyſſhed. And the chyldren of Iſrael dyd accordynge to al that the Lorde had cōmaunded Moſes. Euen ſo dyd they. And they brought the habitacyon vnto Moſes: the tente and all his apparell, buttons, bordes, barres, pyllers, & ſockettes: the coueryng of rammes ſkynnes read, and the coueryng of taxus ſkynnes, and the hangyng vayle, the arke of wytneſſe and the barres therof, & the mercyſeate: the table and all the veſſelles therof, & the ſhewbread: the pure candelſtycke/ with the lampes therof: euen with the Lampes to be prepared/ G and all the veſſelles therof, and the Oyle for lyght: the golden aulter, and the anoyntyng oyle, and the ſwete ſence, and the hangyng of the tabernacle dore, & the braſen aulter with his gredyren of braſſe: his barres, & all his veſſels, the lauer & his fote: the hanginges of the courte with his pyllers, and ſockettes: the hangyng to the courte gate, and his pynnes and cordes, and all the veſſell of the ſeruyce of the habitacyon for the tabernacle of wytneſſe: the mynyſtryng veſtimentes to ſerue in the holy place, and the holy veſtimentes for Aaron the preeſt, and his ſonnes raymentes to mynyſtre in, accordyng to al that the Lorde cōmaunded Moſes: euen ſo the chyldren of Iſrael made all the worke. And Moſes behelde all the worke: and ſe, they had done it euen as the Lorde commaunded: euen ſo had they done, and Moſes bleſſed them.

¶ The Tabernacle reared vp. The glory of the lorde appeareth in a clowde coueryng the Tabernacle.

CAPI. XL.

A And the Lorde ſpake vnto Moſes ſayenge. In the fyrſt day of the fyrſt moneth, ſhalte thou ſet vp the habitacyon, and the tabernacle of wytneſſe, & put therin the arke of witneſſe, & couer the arke with the vayle, and bryng in the table and apparel it, accordyng to the order therof. And thou ſhalt bryng in the candelſtycke, and lyght his lampes, and ſet the ſence aulter of golde before the arke of wytneſſe, and put the hangynge at the dore of the habitaciō. And ſet the burnt offrynge aulter before the dore of the habitacyon and Tabernacle of wytneſſe, and ſet the lauer bytwene the Tabernacle of wytneſſe & the aulter, & put water therein, and make the courte rounde aboute, and hang vp the hangynge at the courte gate.

* And thou ſhalte take the anoyntyng oyle B and anoynte the habitacyon, and all that is therin, & halowe it with all the veſſels therof, that it may be holy. And thou ſhalte anoynte the aulter of burntoffryng and al the veſſels & ſanctifie the aulter, that it may be an aulter mooſt holy. And thou ſhalte anoynte alſo the lauer and his fote, and ſanctifie it.

And thou ſhalte bryng Aaron and his ſonnes vnto the dore of the Tabernacle of wytneſſe, and waſſhe them with water. And thou ſhalte put vpon Aaron the holy veſtimentes & anoynte hym, & ſanctifie hym, that he maye mynyſtre vnto me. And thou ſhalte bryng his ſonnes, & clothe them with garmentes, and anoynte them as thou dydeſt anoynte their father, that they may mynyſtre vnto me. For their anoyntyng ſhalbe an euerlaſting preeſthode vnto them thorowout their generaciōs. * And Moſes dyd accordyng to all that the Lorde cōmaunded hym: euen ſo dyd he.

C Thus was the Tabernacle reared vp the fyrſte daye in the fyrſte moneth in the ſeconde yere. And Moſes reared vp the Tabernacle and faſtened his ſockettes, and ſet vp the bordes therof, and put in the barres of it & reared vp his pyllers, and ſpred abrode the tent ouer the habitacion, & put ☞ the couerynge of the tent on hye aboue it: as the lorde cōmaunded Moſes. And he toke ☞ the teſtimony, and put it in the arke, & ſet the barres to the arke, & put the mercyſeate on hye vpon the arke, & brought the arke in to the habitacyon, & hanged vp the vayle, and couered the arke of wytneſſe, as the Lorde cōmaunded D Moſes. And he put the table in the Tabernacle of wytnes in the north ſyde of the habitacyon (but without the vayle) & ſet the bread in order before the Lorde, euen as the Lorde had cōmaunded Moſes. And he put the candelſtycke in the tabernacle of wytneſſe, ouer agaynſt the table, towarde the ſouth ſyde of the habitacion, & ſet vp the lampes before the Lorde: as the lorde cōmaunded Moſes. And he put the golden aulter in the tabernacle of wytneſſe before the vayle, & brent ſwete ſence theron, as the lorde cōmaunded Moſes. And he hanged vp the hangyng at the dore of the habitacion, & ſet the burntofferyng aulter by the entryng in of the habitacion of the tabernacle of wytneſſe, & offred burntofferynges and meatofferynges theron, as the Lorde cōmaunded Moſes.

* And he ſet the lauer bytwene the tabernacle of wytneſſe & the aulter, & powred water E therin, to waſſhe withal. And Moſes, Aaron & his ſonnes waſſhed theyr handes, & theyr feete therat, when they went in to the tabernacle of wytnes, & when they went to the aulter they waſſhed them ſelues, as the lorde cōmaūded Moſes. And he reared vp the court rounde aboute the habitacyon & the aulter, & ſet vp an hangyng at the courte gate: and ſo Moſes finiſſhed the worke. * And the cloude couered the tabernacle of wytnes, & the glory of the lorde fylled the habitacion. And Moſes coulde not entre in to the Tabernacle of wytneſſe, bycauſe the clowde abode theron, & the glory of the lorde fylled the habitacyon. (For the cloude had couered all,) And when the cloude was taken vp from of the habitacyon, the chyldren of Iſrael toke theyr iourneys thorowout theyr armyes. And when the cloude was not taken vp, they iourneyed not tyll it was taken vp: for the cloude of the lord was vpon the habitacion by day, and fyre by nyght, in the ſyght of all the houſe of Iſrael thorowout all theyr armyes.

¶ The ende of the ſeconde boke of Moſes, called in the Hebrue, Uelle ſchemoth and in the Latyn. Exodus.

¶ The thyrde boke of Moſes/called in the Hebrue vaicrah: and in the Latyn, Leuiticus.

¶ The order of burntofferynges.

CAPI. Primo.

A AND the Lorde called Moſes, and ſpake vnto hym out of the tabernacle of wytnes, ſayeng: Speake vnto the chyldren of Iſrael, and thou ſhalte ſay vnto them. Yf a mā of you brynge a ſacrifice vnto the Lorde, ye ſhall bryng your ſacrifice from among theſe cattel, euen from among the oxen & the ſhepe. If his ſacrifice be a burnt offerynge, let hym offre a male of the oxen without blemyſſhe, & bryng him (of his owne voluntary wyl) vnto the dore of the tabernacle of wytneſſe before the Lorde. And he ſhall put his hande vpon the heade of the burntſacrifice, and it ſhal be B accepted for hym: to be his attonement. And he ſhall kyll the calfe of the droue before the Lorde. And the preeſtes Aarons ſonnes, ſhall brynge the bloode, and ſprynkle it rounde aboute vpon the aulter, that is by the dore of the tabernacle of wytneſſe. And then ſhall he flay the burntofferyng, & hewe hym in peces.

Exod. 29.

And the ſonnes of Aaron the preeſt ſhal put fyre vpon the aulter, and put wood vpon the fyre. And the Preeſtes Aarons ſonnes ſhall lay the partes (euen the heade & the fat) vpon the wood that is vpon the fyre in the aulter. But the inwardes and the legges therof ſhal he waſſhe in water, and the preeſt ſhall burne all in the aulter, that they may be a burntſacrifice for a ſwete odoure vnto the Lorde.

C And yf his ſacrifice be of the flockes (namely of the ſhepe or gootes) let hym bryng a male without blemyſſhe for a burntofferyng And let hym kyll it on the North ſyde of the aulter, before the Lorde. And the preeſtes Aarons ſonnes ſhall ſprynkle the bloode of it rounde aboute vpon the aulter. And it ſhall be cut in peces, euen with his heade and his fat, and the Preeſt ſhall put them vpon the wood that lyeth vpon the fyre in the aulter.

But he ſhall waſſhe the inwardes and the legges with water, and the preeſt ſhall bryng all togyther, and burne it vpon the aulter for a burntofferyng of a ſwete ſauoure vnto the Lorde. D If the burntofferyng for the ſacrifice of the lorde be of the fowles, he ſhall brynge his ſacrifice of the Turtyll doues or of the yonge pygeons.
And the preeſt ſhal brynge it vnto the aulter,

and wrynge the necke aſundre of it, & burne it on the aulter. But the bloode therof ſhal runne out by the ſyde of the aulter. And he ſhall plucke awaye the crop with his fethers, & caſt them beſyde the aulter on the Eaſt parte, in the place of aſſhes. And he ſhall breake the wynges of it, but plucke them not aſundre. And the preeſt ſhal burne it vpon the aulter, euen vpon the woode that is vpon the fyre, that it may be a burntſacrifice for a ſwete ſauour vnto the Lorde.

¶ The order of meate offerynges.

CAPI. II.

A THe ſoule that wyll offer a meatofferynge vnto the Lorde, the ſame offerynge ſhall be of fyne floure, & he ſhall powre oyle vpon it, and put frankenſence theron, & ſhall brynge it vnto Aarons ſonnes the preeſtes. And he ſhall take therout his handful of the floure, and of the oyle with all the frankenſence, and the preeſt ſhall burne it for a memorial of hym vpon the aulter: to be an offeryng for a ſwete ſauour vnto the lorde. And the remenaunt of the meatofferyng ſhal be Aarons and his ſonnes, a thyng mooſt holy of the ſacrifices of the Lorde.

B If thou bryng alſo a meatofferyng that is bake in the ouen, let it be a ſwete cake of fyne floure myngled with oyle, or an vnleuened wafer anoynted with oyle. If thy meatofferyng be baken in the fryeng pan, it ſhalbe of ſwete floure myngled wt oyle. And thou ſhalt mynce it ſmal, and powre oyle theron, that it may be a meatofferyng. And yf thy meatofferynge be a thyng broyled vpon the gredyron, let it be of floure myngled wt oyle. And thou ſhalte brynge the meatofferyng (that is made of theſe thynges) vnto the Lorde, and ſhalte delyuer it vnto the preeſt, that he may offre it vpon the aulter, and the Preeſt ſhall take of the meatofferynge a memoryall, & ſhall burne it vpon the aulter: that it may be a burntofferynge for a ſwete ſauoure vnto the Lorde.

C And that whiche is lefte of the meatofferyng ſhalbe Aarons and his ſonnes. It is a thyng mooſt holy of the offerynges of the Lorde.

All the meatofferynges whiche ye ſhall bryng vnto the Lorde, ſhall be made without leuen. For ye ſhall neyther burne leuen nor hony in any offeryng of the Lorde. Notwithſtandynge ye ſhall brynge the fyrſtlynges of them vnto the Lorde: but they ſhall not come vpon the aulter for a ſwete ſauoure.

Math. v. b.
Mar. ix. g.
Collo. iiii. a

* All the meatofferynges ſhalte thou ſeaſon with ſalte, neyther ſhalte thou ſuffre the ſalt of the couenaūt of thy god to be lacking from thy meatofferynge, but vpon all thyne offerynges thou ſhalte brynge ſalte. D And yf thou offre a meatofferynge of thy fyrſte rype frutes vnto the Lorde, thou ſhalte offre for the meatofferyng of thy fyrſt frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou ſhalte put oyle vpon it, and lay frankenſence theron, that it may be a meatofferyng. And the preeſt ſhal burne parte of the beaten corne, & parte of that oyle with all the frankenſence, for a remembraunce. And it ſhall be a ſacrifice vnto the Lorde.

¶ The order of peaceofferynges.

CAPI. III.

A AND yf his ſacrifice be a peaceofferyng, and he take it from among the droues (whyther it be male or female) he ſhall brynge ſo moche as is without blemyſſhe before the Lorde: and put his hande vpon the heade of his offerynge, and kyll it at the dore of the Tabernacle of wytneſſe. And Aarons ſonnes the preeſtes ſhall ſprynkle the bloode vpon the aulter rounde aboute. And he ſhall offre ſomwhat of the peaceofferynge to be a ſacrifice vnto the Lorde: euen the * fat that couereth the inwardes, and all the fat that is aboute the inwardes: and the two kydneys, and the fat that is on them and vpon the loynes, and the abundaunce that is on the lyuer ſhall he take awaye with the kydneys. B And Aarons ſonnꝭ ſhall burne them on the aulter vpon the burntſacrifice whiche is vpon the wood that is on the fyre to be burntſacrifice for a ſwete ſauour vnto the Lorde.

If he brynge a peaceofferynge vnto the Lorde from of the flocke, let hym offre male or female: but without blemyſſhe. As yf he offre a ſhepe for his ſacrifice, he ſhall brynge it before the Lorde, and put his hande vpon his offerynges heade, and kyll it before the dore of the tabernacle of wytneſſe, & Aarons ſonnes ſhal ſprynkle the blood therof rounde aboute the aulter.

C And of the peaceofferyng, let hym brynge a ſacrifice vnto the Lorde, the fat therof, and the rompe all togyther, which they ſhal take of, harde by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneys, & the fat that is vpon them and vpon the loynes, and the abundaunce that is vpon the lyuer ſhal he take away with the kydneys. And the preeſt ſhall burne them vpon the aulter, to be a foode of q ſacrifice vnto the Lorde.

If his offeryng be a goote, he ſhall bryng it before the Lorde, and put his hande vpon the heade of it, and kyll it before the tabernacle of the couenaunt, and the ſonnꝭ of Aaron

ſhall

D ſhall ſprynkle the blood therof vpon the aulter rounde aboute. And he ſhall brynge therof, his offerynge, euen a Sacrifyce vnto the Lorde: the fatte that couereth the inwardes, and all the fat that is vpon the inwardes, & the two kydneyes, and the fat that is vpon them, and vpon the loynes, & the abundaunce vpon the lyuer ſhall he take awaye with the kydneyes. And the preeſt ſhall burne them vpon the aulter for the food of the ſacrifyce: that all the fat maye be a ſwete ſauour vnto the Lorde. Let it be a perpetuall ſtatute for youre generacyons thorowout youre dwellynges, that ye eate neyther fat nor * bloode.

en. ix. a.
ui. 17. b
u. xii. c.

¶ Offerynge made for ſynnes done of Ignoraunce.

CAPI. IIII.

A And the Lorde ſpake vnto Moſes ſayenge: ſpeake vnto the Chyldren of Iſraell, and ſaye: Yf a ſoule ſynne thorow ygnoraunce, & hath done any of thoſe thynges whiche the Lorde hath forbydden in his cõmaundementes to be done. As yf the preeſt that is anoynted do ſyn, & (accordyng to the ſynne of the people) let hym brynge for his ſynne, whiche he hath ſynned / a yonge oxe without blemyſſh vnto the Lorde for a ſynneofferynge. And he ſhall brynge the yonge oxe vnto the dore of the Tabernacle of wytneſſe before the Lorde, & ſhall put his hande vpon the yonge oxe heade, and kyll the yonge oxe before the Lorde.

B And the preeſt that is anoynted * ſhal take of the yonge oxe bloode, and brynge it in to the tabernacle of wytneſſe, and the preeſt ſhal dyp his fynger in the bloode, and ſprynkle therof. vii. tymes before the Lorde / euen before the hangynge of the holy place. And he ſhall put ſome of the bloode before the lorde / vpon the hornes of the aulter of ſwete ſence / whiche is in the Tabernacle of wytneſſe, and ſhall powre all the bloode of the yonge oxe / vnto the botome of the aulter of burntofferynge, whiche is at the dore of the tabernacle of wytneſſe. And he ſhall take away al the fat of the oxe that is for ſynne, the fat that couereth the inwardes, & all the fat that is aboute the inwardes, and the two kydneyes, and the fat that is vpon them, and vpon the loynes / & the aboundaunce of the lyuer ſhall he take awaye with the kydneyes: as it was taken awaye in the oxe of the peaceofferynges, and let the preeſt burne them vpon the aulter of burntofferynge.

iii. ii. c

C * But the ſkynne of the yonge oxe, and al his fleſhe, with his heade / & his legges, with his inwardes, and his donge / ſhall he beare out and cary the yonge oxe altogyther out of the hooſte vnto a clene place: euen where the aſſhes are powred out / and burne hym there on wood in the fyre: euen by the place where the aſſhes are caſt out, ſhall he be burnte. Yf the hole congregacyon of Iſraell ſyn thorow ygnoraunce, & the thynge be hyd from theyr eyes: ſo that they haue cõmytted any of thoſe thynges whiche the Lorde hath forbydden to be done in his cõmaundementes, and haue offended. When the ſynne whiche they haue ſynned in / is knowen, the congregacyon ſhal brynge a yonge oxe for the ſynne, and brynge hym before the Tabernacle of wytneſſe, and the elders of the multytude ſhall put theyr handes vpon the heade of the yonge oxe before the Lorde. And the yonge oxe ſhall be ſlayne before the Lorde.

l. 29. c

D And the preeſt that is anoynted, ſhal bryng of his bloode into the tabernacle of wytneſſe, and the preeſt ſhall dyppe his fynger in the bloode, and ſprynkle it ſeuen tymes before the Lorde: euen before the vayle. And ſhall put of the blode vpon the hornes of the aulter, whiche is before the Lorde in the Tabernacle of wytneſſe, & ſhall powre all the blood vnto the botome of the aulter of burntofferynge whiche is before the dore of the tabernacle of wytneſſe, and ſhall take all his fatte from hym, and burne it vpon the aulter, and ſhall do with this yonge oxe / as he dyd with the yonge oxe for ſynne: euen ſo ſhall he doo with this.

E And the preeſt ſhall make an attonement for them / and it ſhall be forgyuen them. And he ſhall brynge this yonge oxe without the hooſt, and burne hym as he burneth the fyrſt. For it is an oblacyon for the ſyn of the congregacyon. When a Lorde ſynneth, and commytteth thorowe ygnoraunce anye of theſe thynges (whiche the Lorde his god hath forbydden to be done in his cõmaundementes) and hath offended. And yf his ſynne be ſhewed vnto hym: whiche he hath done, he ſhall brynge his offerynge: euen an he goote without blemyſſhe / and laye his hande vpon the heade of the he goote, and kyll it in the place where the burntofferynge is vſed to be kylled before the Lorde: for it is a ſynofferynge. And let the preeſt take of the bloode of the offerynge with his fynger, and put it vpon the hornes of the burntofferynge aulter, & powre his bloode vnto the botome of the burntofferynge aulter, and burne al his fatte vpon the aulter, as the fat of the peaceofferynges. And the preeſt ſhall make an attonement for hym, as concernynge his ſyn / & it ſhalbe forgyuen hym. Yf one of the comen peple of the

F lande ſynne thorowe ygnoraunce, and commyt any of the thynges which the lorde hath forbydden in his commaundementes to be done, & ſo hath treſpaſſed: Yf his ſyn whiche he hath ſynned, come to his knowledge, he ſhall brynge for his offeryng, a ſhe goote frõ among the flockes, without blemyſhe for his ſyn, whiche he hath ſynned, & laye his hande vpon the heade of the offeryng, and ſlee it in Leuit. iii. b the place of burntofferynges. * And the preeſt ſhall take of the bloode therof with his fynger, & put it vpon the hornes of the burntofferynge aulter / & powre al the bloode vnto the botome of the aulter, & ſhall take awaye all his fat / as the fat of the peaceofferynges is taken away. And the preeſt ſhal burne it vpõ the aulter / that it may be a ſwete ſauour vnto the lorde, & the preeſt ſhal make an attonement for hym / and it ſhalbe forgyuen hym.

And yf he brynge a ſhepe for a ſynne of- G ferynge, he ſhal brynge a female without blemyſhe, and laye his hande vpon the heade of the offeryng, and ſlee it for a ſynofferynge in the place where they kyll the burntofferyng. And the preeſt ſhall take of the bloode of the offerynge with his fynger, and put it vpon the hornes of the burntofferyng aulter, & ſhal powre the bloode therof vnto the botome of Leuit. iii. b the aulter. * And he ſhall take awaye all the fat therof, as the fat of the ſhepe of the peace offerynge is wont to be taken away. And the Preeſt ſhall burne it vpon the aulter / that it may be the lordes burntſacrifyce, & the preeſt ſhal make an attonement for his ſynne / that he hath cõmytted, & it ſhall be forgyuen hym.

¶ Of othes. Clenſynge of hym that toucheth vncleane thynges. Purgacyon of an othe, and of ſynne done by Ignoraunce.

CAPI. V.

A YF a ſoule ſynne, and heare the voyce of ſwearynge, and is a wytneſſe: whyther he hath ſene or knowne of it, yf he haue not vttered it, he ſhall beare his ſyn. Eyther ☞ yf ☞ a ſoule touche any vncleane thynge: whyther it be the carcas of an vncleane beaſt, or of vncleane cattel, or vncleane worme, and is not ware of it: beholde, he is vncleane, and hath offended. Eyther yf he touche any vncleanneſſe of man (whatſoeuer vncleanneſſe it be that a man is wont to be defyled withall) and is not ware of it, & cõmeth to the knowledge of it, he hath treſpaſed.

Eyther yf a ſoule ſweare, and pronoũceth B wt his lyppes to do euyll or to do good (whatſoeuer it be that a man vſeth to pronounce wt an othe) and the thyng be hyd from hym, and cõmeth to the knowledge of it / and hath offended in one of theſe. And it ſhall come to paſſe that when he hath ſynned in one of theſe thynges, he ſhall cõfeſſe that he hath ſynned in that thynge. Therfore ſhall he brynge his treſpaceofferynge vnto the Lorde, for his ſyn whiche he hath ſynned. A female from the flocke, a lambe or a ſhe goote, for a ſynneofferynge. And the preeſt ſhall make an attonement for hym concernynge his ſynne. * And Leuit. xii. Luke. ii. yf he be not able to brynge ſuche a ſhepe / he ſhall brynge for his treſpace whiche he hath ſynned, two turtyl doues or two yonge pygeons vnto the Lorde, one for a ſynneofferyng, and the other for a burntofferynge. And he ſhall brynge them vnto the preeſt, which ſhal offer the ſynneofferyng fyrſt, and wrynge the necke a ſundre of it, but plucke it not clene of.

C And he ſhall ſprynkle of the bloode of the ſynneofferynge vpon the ſyde of the aulter / and the reſte of the bloode ſhall he powre by the botome of the aulter: for it is a ſynneofferynge. And he ſhall offer the ſeconde for a burntofferynge as the maner is: and ſo ſhall the Preeſt make an attonement for hym (for the ſynne whiche he hath ſynned) and it ſhal be forgyuen hym. And yf he be not able to brynge two turtyll doues or two yonge pygeons, then he that hath ſynned ſhall brynge for his offerynge: the tenth parte of Epha of fyne floure for a ſynofferyng, but put noone Oyle therto / neyther put any frankenſence theron, for it is a ſynneofferynge. And let the preeſt offre it, & the preeſt ſhal take his handfull of it, for a remembraunce therof, & burne it vpon the aulter / to be a Sacrifyce for the Lorde, it is a ſynneofferynge. And the Preeſt ſhall make an attonement for hym, as touchynge his ſynne that he hath ſynned in one of theſe / & it ſhalbe forgyuen. And the remenaunt ſhalbe the preeſtes, as a meatofferyng.

D And the Lorde ſpake vnto Moſes / ſayenge: Yf a ſoule treſpace / and ſynne thorowe ygnoraunce in thynges that are conſecrated vnto the lorde, let hym bryng for his treſpace vnto the Lorde a ram without blemyſſhe out of the flockes, valued in money at two ſycles after the * ſycle of the ſanctuary, that it may be for a treſpaceofferynge. And he ſhal make amendes for the harme that he hath done in the holy thynge / & let hym put the fyfte parte more therto, and gyue it vnto the Preeſt. And the preeſt ſhall make an attonement for hym with the ram, that is for the treſpace, and it ſhall be forgyuen hym.

Yf a ſoule ſynne, and commyt any of theſe thynges whiche are forbydden to be done by the commaundementes of the Lorde: and wyſt it not, and hath offended, he ſhall beare his ſynne, and ſhall brynge a ram without blemyſhe out of the flocke, that is eſtemed to be worth a treſpace offeryng, vnto the preeſt. And the preeſt ſhall make an attonement for hym concernyng his ygnoraunce/ wherin he erred, and was not ware, and it ſhall be forgyuen hym. This is a treſpaceofferynge/ ſ which he offered vnto the Lorde for the treſpace.

¶ The offerynges for ſynnes wyllyngly done. The lawe of the burntofferynges. The fyre muſt abyde euermore vpon the aulter. The offerynges of Aaron, and his ſonnes.

CAPI. VI.

A AND the Lorde ſpake vnto Moſes ſayenge: yf a ſoule ſynne, and treſpace agaynſt the Lorde, and denye vnto his neyghbour that which is taken hym to kepe, or that was put in to his hande / or doth violent robbery or wronge vnto his neyghbour, or yf he haue founde that whiche was loſte, and denyeth it / and ſweareth falſely, vpon whatſoeuer thyng it be that a man doth, and ſynneth therin: Yf he haue ſo ſynned, or treſpaced, he ſhall reſtore agayne that he toke violently away, or the wronge which he dyd, or that whiche was delyuered hym to kepe/ or the loſte thynge whiche he founde/ and all that, aboute whiche he hath ſworne falſely, he ſhall reſtore it agayne in the hoole ſomme, and ſhall adde the fyfte parte moore therto, and gyue it vnto hym to whome it perteyneth/ the ſame daye that he offereth for his treſpace, and let hym brynge for his treſpace vnto the Lorde, a ram without blemyſhe out of the flocke (that is eſtemed worth a treſpace offeryng) vnto the Preeſt.

And the Preeſt ſhall make an attonement B for hym before the Lorde, and it ſhall be forgyuen hym, what ſoeuer thynge it be that he hath done and treſpaced therin. And the lord ſpake vnto Moſes, ſayenge: Commaunde Aaron/ and his Sonnes, ſaynge: this is the od. 29. g lawe of the burntofferynge. * The burntofferynge ſhall be vpon the harth of the aulter all nyght vnto the mornynge, and the fyre ſhall be kyndled on the aulter. And the preeſt od. 28. g ſhall put on his * lynnen albe, and his lynnen breches vpon his fleſſhe, and take awaye the aſſhes/ vpon the whiche the fyre conſumed the burntſacrifyce in the aulter, and he ſhall put them beſyde the aulter, & put of his rayment, and put on other, and carye the aſſhes out without the hooſte vnto a cleane place.

The fyre vpon the aulter ſhall burne ſtyll/ and neuer be put out. But the Preeſt ſhall laye wood on it euery day in the mornynge/ and put the burntſacrifyce vppon it / and he ſhall burne theron the fatte of the peaceofferynges. The fyre ſhall euer burne vpon the aulter/ and neuer go out. * This is the lawe of the † meatofferynge, which Aarons Sonnes ſhall brynge before the Lorde, euen before the aulter: and one of them ſhal take his handefull of the floure of the meatofferynge, and of the oyle, & all the frankenſence whiche is vpon the meatofferynge, and ſhall burne it vnto a remembraunce vpon the aulter, for a ſwete ſauoure, euen a memoryall of it vnto the Lorde. Num. xv. a Leuit. ii. a. I Macha.

And of the reſte therof, ſhall Aaron, and his ſonnes eate: vnleuened ſhal it be eaten in the holye place: euen in the courte of the Tabernacle of wytneſſe they ſhal eate it. It ſhal not be baken with leuen. I haue gyuen it vnto them for theyr porcyon of my ſacrifyces. It is mooſt holye, as the ſynneofferynge and treſpaceofferynge. All the males amonge the Chyldren of Aaron ſhall eate of it: It ſhalbe a ſtatute for euer in youre generacyons concernynge the ſacrifyces of the Lorde: ☞ Let euery one that toucheth it be holye. And the Lorde ſpake vnto Moſes ſayinge: this is the offeryng of Aaron, and of his ſonnes whiche they ſhall offer vnto the Lorde, in the daye when he is anoynted: the tenth parte of an Epha of floure, for a meatofferyng perpetuall: halfe in the mornyng, and halfe at nyght In the friynge pan it ſhalbe made with oyle. And when it is fryed/ thou ſhalt brynge it in, and the baken offerynges of this oblacyon mynſed ſmal, ſhalte thou offer for a ſwete ſauour vnto the Lorde. And the Preeſt of his Sonnes that is anoynted in his ſteade, ſhall offer it: It is the lordes dutye for euer: it ſhal be burnt all togyther. C ☞

For euery meatofferyng that is made for the Preeſt, ſhall be burnt all togyther, & ſhal not be eaten. And the Lorde ſpake vnto Moſes, ſaynge: ſpeake vnto Aaron, and vnto his Sonnes, and ſaye: This is the lawe of the ſynneofferyng. In the place where the burnt offerynge is kylled, ſhall the ſynne offerynge be kylled before the Lorde, for it is ☞ mooſt holy. The Preeſt that offereth it, ſhall eate it: In the holy place ſhal it be eaten: euen in the courte of the tabernacle of wytneſſe. No man touche the fleſſhe therof, ſaue he that is halowed. And who ſo ſprinkleth of the blood therof vpon any garment, ☞ thou ſhalt waſhe it in the holy place, there as it is ſprinkled vpõ. * But the earthen potte that it is ſoden in/ ſhall be broke. And yf it be ſoden in a braſen pot, it ſhalbe ſcowred, and rinſed in the water D ☞ Osee. iiii. b. ☞ Leuit. xv. b

All the males amonge the preſtes ſhall eate therof, for it is mooſt holye. And no ſynneofferynge/ whoſe blood is brought into the tabernacle of wytneſſe to reconcyle withall in the holy place/ ſhalbe eaten: but ſhalbe burnt in the fyre.

¶ Treſpaceofferynges: Synneofferynges: and Peaceofferynges. The fat and the bloode may not be eaten.

CAPI. VII.

A THIS is the lawe of the treſpaceofferynge: it is mooſt holye. In the place where they kyll the burntofferyng, ſhal they kyll the treſpaceofferynge alſo: and his bloode ſhall he ſprynkle rounde aboute vpon the aulter. All the fat therof ſhall they offre: the rumpe, and the fatte therof that couereth the inwardes, and the two kydneys, and the fat that is on them and vpō the loynes: and the aboundaunce that is on the lyuer ſhalte thou take awaye with the kidneys, ⁊ the preeſt ſhall burne them vpon the aulter / to be a ſacrifyce vnto the Lorde: for it is a treſpace offeryng. Al the males among the preeſtes ſhal eate therof in the holye place, for it is mooſt holye. As the ſynneofferyng is, ſo is the treſpaceofferyng, one lawe ſerueth for both, and it ſhall be the Preeſtes that reconcyleth therwith. And the Preeſt that offereth any mans ☞ burntofferynge, ☞ ſhall haue the ſkynne of the burntofferynge whiche he hath offered. And all the meatofferynge that is baken in the ouen, and that is dreſſed vpon the gredyren, ⁊ in the fryenge pan, ſhall be the preeſtes that offereth it. And euery meatofferyng that is myngled with oyle, and that is drye, ſhall perteyne vnto all the ſonnes of Aaron / and one ſhall haue as muche as another.

B This is the lawe of peaceofferyng, when it is offered vnto the Lorde. Yf he offre it to gyue thankꝭ, he ſhal brynge vnto his thankeofferynge, ſwete cakes myngled with oyle/ and ſwete wafers anoynted with Oyle, and cakes myngled with oyle of fyne flour fryed.

He ſhall brynge his offeryng vpon cakes of leuended breade for his peaceofferyngꝭ to gyue thankes: and of all the ſacrifyce he ſhal offre one for an heueofferyng vnto the lorde, and it ſhall be the preeſtes that ſprynkled the bloode of the peaceofferynges. And the fleſſhe of the thankeofferyng in his peaceofferyngꝭ ſhalbe eaten the ſame daye that it is offered. And let hym laye vp nothyng of it vntyll the morowe. But yf he offre his ſacrifyce by reaſon of a vowe, or of his owne frewyll, it ſhall be eaten the ſame day that he offereth his ſacrifyce. And yf ought remayne vntyl the morowe, it maye be eaten but aſmoche of the offered fleſſhe as remayneth vnto the thyrde daye, ſhall be burnt with fyre. And yf any of the fleſſhe of his peaceofferynges be eaten in the thyrde daye, then ſhall he that offereth it, ☞ obteyne no fauour ☞ neyther ſhal it be rekened vnto hym: but ſhal be an abhominacion. ☞ Therfore the ſoule that eateth of it / ☞ ſhall beare his ſynne.

C And the fleſſhe that toucheth any vnclene thyng ſhal not be eaten, but burnt with fyre: and all that be cleane, ſhall eate the fleſſhe. But yf any ſoule eate of the fleſh of the peaceofferynge that perteyneth vnto the lorde hauynge his vnclenneſſe vpon hym, the ſame ſoule ſhall peryſſhe from among his people. Moreouer / the ſoule that doeth touche any vncleane thynge, that is of the vnclennes of man, or of any vncleane beaſt, or any abhominacyon that is vncleane: and then eate of the fleſſhe of the peaceofferynge whiche perteyneth vnto the Lorde, that ſoule ſhall peryſſhe from his people. And the Lorde ſpake vnto Moſes / ſayenge: ſpeake vnto the Chyldren of Iſrael / and ſaye: * Ye ſhall eate no maner fat of oxen, of ſhepe and of gootes: neuerthelatter the fat of the beaſte that dyeth alone, ⁊ the fat of that which is torne with wylde beaſtes, ſhall be occupyed in any maner of vſe, but ye ſhal in no wyſe eate of it. For whoſoeuer eateth the fat of the beaſt of whiche men vſe to bryng an offryng vnto the Lorde, that ſoule that eateth it, ſhal periſh from his people. Moreouer, ye * ſhall eate no maner of bloode, whyther it be of fowle or of beaſte. What ſoeuer ſoule it be that eateth any maner of bloode, the ſame ſoule ſhall peryſſhe from his people.

D And the Lorde talked with Moſes, ſayenge, ſpeake vnto the chyldren of Iſrael and ſay: he that bryngeth his peaceofferynge vnto the Lorde / let hym brynge his gyfte vnto the lorde of his peaceofferyng: Let his owne handes brynge the offerynges of the Lorde: euen the fatte with the breſt ſhall he brynge: that the breſt maye be waued for a waueofferynge before the lorde. And the Preeſt ſhall burne the fat vpon the aulter, and the breſt ſhall be Aarons, and his Sonnes. And the ryght ſhoulder ſhall ye gyue vnto the preeſt, for an heueofferyng, of your peace offeryngꝭ. The ſame that offereth the blode of the peace offerynges, and the fat, amonge the ſonnes of Aaron, ſhal haue the ryght ſhoulder for his parte, for the * wauebreſt, and the heueſhoulder haue I taken of the chyldren of Iſrael, euen of theyr peaceofferynges and haue gyuen it vnto Aaron, ⁊ vnto his ſonnes: by a ſtatute for euer of the chyldrē of Iſrael. This is the anoyntynge of Aaron / and the anoyntynge of his ſonnes in the Sacrifyces of the lorde / in the daye when he offered them to be preeſtes vnto the lorde. And theſe are the ſacrifyces whiche the Lorde cōmaunded to be gyuen them (in the day of theyr anoyntynge) of the chyldren of Iſrael, by a ſtatute for euer in theyr generacyons. This is the law of the burntofferynge, and of the meateofferynge, and of the Sacrifyce for ſynne, and treſpace, for conſecracyon / and for the peaceofferyng / whiche the Lorde cōmaunded Moſes in the mounte of Sinay, when he cōmaunded the Chyldren of Iſrael to offre theyr Sacrifyces vnto the Lorde in the wyldernеſſe of Sinay.

¶ The anoyntynge of Aaron and his ſonnes.

CAPI. VIII.

A Exodi. 28. a AND the Lorde ſpake vnto Moſes ſayenge: take * Aaron and his ſonnꝫ with hym, and the veſtures / and the anoyntynge Oyle, and a yonge oxe for ſynne, and two rammes, and a baſket with ſwete bread: and gather thou al the congregacyon togyther vnto the dore of the Tabernacle of wytneſſe. And Moſes dyd as the Lorde cōmaunded hym, and the people were gathered togyther vnto the dore of the Tabernacle of wytneſſe. And Moſes ſayde vnto the congregacyon: this is the thynge whiche the Lorde cōmaunded to be done.

And Moſes brought Aaron, and his ſonnes, and waſſhed them with water, and put vpon hym the albe, and gyrded hym with a gyrdle and put vpon hym the tunycle, (✿ of yelovve ſylke,) ✿ and put the Ephod theron / whiche he gyrded with the brodered gyrdell that was in the Ephod, and bounde it vnto hym therwith. And he put the breſtlap theron and put in the breſtlap vrim, and thumim.

And he put the mytre vpon his head, and B put vpō the myter (euen vpō the forefront of his face) the golden plate or the holy crowne xxx. b as the lord cōmaūded Moſes. * And Moſes toke the anoyntyng oyle, ⁊ anoynted the Tabernacle / ⁊ all that was therin, ⁊ ſanctifyed them, and ſprynkled therof vpon the aulter ſeuen tymes, and anoynted the aulter, and al his veſſels, the lauer and his fote, to ſanctyfy ✿ them ✿ (vvith the oyle.) And he powred of the anoyntyng oyle vpon Aarons heade, and anoynted hym / to ſanctifye him. And Moſes brought Aarons Sonnes, ⁊ put albes vpon them / and gyrded them with gyrdels, ⁊ put bonettes vpon theyr heades: as the Lorde cō- C maunded Moſes.

odi. 29. a * And he brought the yonge oxe for ſynne And Aaron and his ſonnes put theyr handꝫ vpon the head of the yonge oxe that was for ſynne. And Moſes ſlewe hym / and toke of the bloode / whiche he put vpon the hornes of the aulter rounde aboute with his fynger, and ☞ puriſyed it, ☞ and powred the bloode vnto the botome of the aulter (and ſanctified it / and ☞ reconcyled it. ☞ And he toke all the fat that was vpon the inwardꝫ, ⁊ the aboundaunce of the lyuer, and the two kydneyes / and theyr fat, and Moſes burned it vpon the aulter. But the yonge oxe, and his hyde, his fleſhe ⁊ his dong, he burnt with fyre without the hooſt, as the Lorde cōmaunded Moſes.

And he brought the ram for the burntofferyng, D and Aaron, and his ſonnes put theyr handes vpon the head of the ram, which Moſes kylled, and ſprynkled the bloode vpon the aulter roūde aboute, and Moſes cut the ram in peces, and burnt the heade, the peces / and the fatte, and waſſhed the inwardes, and the legges in water, and Moſes burnte the ram euery whyt vpon the aulter / for a burntſacryfyce, that it myght be a ſwete ſauoure, and an offerynge vnto the Lorde, as the Lorde cōmaūded Moſes. * And he brought the other Exodi. 29. c ram, namely the ram of conſecracion ✿ (of ✿ the preeſtes) and Aaron, and his ſonnes put theyr handes vpō the head of the ram: which Moſes ſlewe / ⁊ toke of the bloode of it, and put it vpon the typpe of Aarons ryght eare, and vpon the thombe of his ryght hand, and vpon the greate too of his ryght foote. And Moſes brought Aarons ſonnes / and put of the bloode ✿ (of the ram) on the typpe of the ✿ ryght eare of them, and vpon the thombes of theyr ryght handes / ⁊ vpon the greate toes of theyr ryght feete, and Moſes ſprynkled the bloode vpon the aulter rounde aboute.

E Exodi. 29. d * And he toke the fat, and the rumpe, and all the fat that was vpon the inwardes / and the aboundaunce of the lyuer, and the two kydneyes with theyr fat / and the ryght ſhoulder. And out of the baſket of ſwete bread that was before the Lorde, he toke one ſwete cake of oyled bread, and one wafer, and put them on the fat, and vpon the ryght ſhoulder: and put all togyther vpon Aarons handes, and vpon his ſonnes handes, ⁊ waued it a waueofferyng before the Lorde.

F And Moſes toke them from of theyr handes, ⁊ burnt them vpon the aulter, euen vpō the burntofferyng aulter: for it was the Sacrifyce of conſecracyon, for a ſwete ſauour / ⁊ a Sacrifyce vnto the Lorde. * And Moſes Exodi. 29. e toke the breeſt / and waued it for a waueofferynge before the Lorde, for it was of the ram of the conſecracyō, and it was Moſes parte/ as the lorde cōmaūded Moſes. And Moſes toke of the anoyntynge Oyle, ⁊ of the bloode which was vpon the aulter, and ſprynkled it vpon Aaron, and vpō his veſtimentes, vpon his ſonnes, and on his ſonnes veſtimentes with hym, and ſanctifyed Aaron, his veſtures, and his ſonnes, and his ſonnes veſtures with hym. G And Moſes ſayde vnto Aaron, ⁊ his ſonnes: boyle the fleſſhe in the dore of the tabernacle of wytnes, and there * eate it with the breade, that is in the baſket of conſecracyon/ as I cōmaunded, ſayenge: Aaron, and his ſonnes ſhall eate it: and that whiche remayneth of the breade, ſhal ye burne wᵗ fyre. Exodi. 29. f.

C And ye ſhall not departe from the dore of the tabernacle of wytneſſe. vii. dayes, vntyll the dayes of your cōſecracion be at an ende. For ſeuen dayes ſhall he fyll your handes as he dyd this daye: euen ſo the lorde hath commaunded to do, to reconcyle you withall. ¶ Therfore ſhall ye abyde in the dore of the tabernacle of wytneſſe daye and nyght, ſeuen dayes long: and kepe the watch of the lorde/ and ye ſhall not dye: for ſo I am cōmaunded. And ſo Aaron, and his ſonnes dyd all thyngꝭ whiche the Lorde cōmaūded ☞ by the hande of Moſes.

¶ The fyrſt offerynges of Aaron. Aaron bleſſeth the people. The glory of the lorde is ſhewed.

CAPI. IX.

A AND it fortuned that in the eyght daye/ Moſes called Aaron, and his ſonnes, and the elders of Iſraell: and ſayd vnto Aaron: Take the calfe, a yonge one out of the droue, ☞ for ſyn, and a ram for a burntofferynge: bothe without blemyſh, and bryng them before the Lorde. And vnto the Chyldren of Iſraell thou ſhalte ſpeake, ſayenge: take ye an he goote for ſynne, and a calfe and a lambe bothe two of a yeare olde, without blemiſhe for a burntſacrifyce, and an oxe and a ram for peaceofferynges/ to offre before the lorde/ and a meatofferyng myngled wᵗ oyle/ for to daye the Lorde wyll appeare vnto you.

B And they brought that (whiche Moſes cōmaūded) before the tabernacle of wytnes, and all the congregacyon came and ſtode before the Lorde. And Moſes ſayde: this is the thynge, whiche the Lorde cōmaunded that ye ſhulde do: and the glorye of the Lorde ſhall appeare vnto you. And * Moſes ſayde vnto Aaron: go vnto the aulter and offre thy ſacrifyce for ſynne, and thy burntofferyng, and make an atonement for the, and for the people: and thou ſhalte offre the offerynge of the people, to reconcyle them, as the Lorde commaūded. Aarō therfore went vnto the aulter, and ſlewe the calfe which he had for ſyn. And the ☞ ſonnes of Aaron brought the bloode vnto hym, ⁊ he dypte his fynger in the blode, and put it vpon the hornes of the aulter, and powred the blood vnto the botom of the aulter. But the fat and the two kydnyes, ⁊ the aboundaūce of the lyuer of the ſynofferynge, he burnt vpon the aulter/ as the Lorde cōmaunded Moſes: The fleſſhe/ ⁊ the hyde, he burnt with fyre without the hooſt. And he ſlewe the burntofferyng * ☞ ⁊ Aarons ſonnꝭ brought vnto hym the bloode, whiche he ſprynkled rounde aboute vpon the aulter.

Hebre. v. a. and vii. d.

C And they brought the burntofferyng vnto him with the peces therof, ⁊ the heade: and he burnt it vpon the aulter/ ⁊ dyd waſſhe the inwardes/ ⁊ the legges, and burnt them vpō the burntofferyng in the aulter. And then he brought the peoples offerynge, takynge the goote that the people had for the ſacrifyce of ſyn, and ſlewe it, ⁊ offered it for ſyn, as he dyd the fyrſt. And brought the burntofferynge, ⁊ offered it as the maner was, * and brought the meatofferyng, ⁊ fylled his hande therof, ⁊ burnt it vpon the aulter, beſyde the burnt ſacrifyce of the mornynge. He ſlewe alſo the oxe and the ram for the peaceofferynge/ that the people had for them ſelues: and Aarons ſonnes brought vnto hym the bloode, whiche he ſprynkled vpon the aulter rounde aboute/ ⁊ toke the fatte of the oxe/ and of the ram, the rump, and the fat that couereth the inwardꝭ/ and the kydneyes, ⁊ the aboundaunce of the lyuer, ⁊ they put the fat vpon the breſtes, and he burnt the fat vpon the aulter: but the breſtes, ⁊ the ryght ſhoulders Aaron waued for a waueofferyng before the lorde, as the lorde cōmaunded Moſes. D And Aaron lyfte vp his hande ouer the people, ⁊ bleſſed them, ⁊ came downe from offeryng of the ſynneofferynge, burtofferyng, ⁊ peaceofferyngꝭ. And Moſes and Aaron went in to the tabernacle of wytneſſe, ⁊ came out, ⁊ bleſſed the people, and the glorye of the lorde appeared to al the people. * And there came a fyre out from before the Lorde, ⁊ conſumed vpon the aulter the burnt offeryng ⁊ the fat. which when al the people ſaw, they gaue thankes/ ⁊ fell on theyr faces.

¶ Nadab, and Abihu are ſlayne. Iſraell mourneth for them. The Preſtes are forbydden wyne.

CAPI. X.

A AND * Nadab, and Abihu the ſonnes of Aaron toke eyther of them his ſencer, ⁊ put fyre therin, and put ſence there vpon, and offered ſtraunge fyre before the lorde * which he cōmaūded them not, and there went a fyre

☞ out from the Lorde, ☞ and conſumed them, and they dyed before the lorde. Then Moſes ſayde vnto Aaron: this is it that the Lorde ſpake, ſayenge: I wyll be ſanctifyed in them, that come nye me, and before all the people I wyl be glorified. And Aaron helde his peace.

And Moſes called Miſaell, and Elſaphan the ſonnes of Oziell the vncle of Aaron, and ſayde vnto them: come on, carye your ☞ brethren from the holy place out of the hooſt. ☞ And they went to them, and caryed them in theyr albes out of the hooſte, as Moſes had ſayde.

B And Moſes ſayde vnto Aaron, and vnto Eleazar, and Ithamar his ſonnes * vncouer not your heades, neyther rent your clothes, leeſt ye dye, and leeſt wrath come vpon al the people: But let your brethren the hole houſe of Iſraell bewepe the burnynge, whiche the Lorde hath kyndled. And go not ye out from the dore of the Tabernacle of wytneſſe / leeſt ye dye: for the anoyntyng oyle of god is vpon you. And they dyd as Moſes ſayde. And the Lorde ſpake vnto Aaron, ſayenge: Thou ſhalt not drynke wyne, and ſtronge drynke / thou and thy ſonnes that are with the: when ye go into the tabernacle of wytneſſe, leeſt ye dye. Let it be a lawe for euer thorowout your

ente.14 a
ere.16.b

* generacyons, ⁊ that ye maye ✣ (haue knowledge to) put dyfference bytwene holye, and vnholye, bytwene cleane and vncleane, and that ye maye teache the Chyldren of Iſraell all the ſtatutes whiche the Lorde hathe ſpoken vnto them by the hande of Moſes.

C And Moſes ſayde vnto Aaron, and vnto Eleazar, and Ithamar his ſonnes that were lefte: take the meatofferynge that remayneth of the Sacrifyces of the Lorde / and eate it without leuen beſyde the aulter, for it is moſt holy: ye ſhall eate it in the holy place / bycauſe it is thy dutye, and thy Sonnes dutye of the Sacrifyces of the Lorde: for ſo I am commaunded. And the wauebreſt, and heueſhoulder ſhall ye eate in a cleane place: thou and thy ſonnes, and thy doughters with the: For they be thy dutye, and thy ſonnes dutye / gyuen out of the peaceofferynges of the Chyldren of Iſraell. The heueſhoulder and the wauebreſt ſhall they brynge in with the Sacrifyces of the fat, to waue it before the lorde, and it ſhall be thyne, and thy Sonnes with the: by a lawe for euer / as the lorde hath commaunded.

D And Moſes ſought the goote that was offered for ſynne, and ſe, it was burnt. And he was angrye with Eleazar: and Ithamar the ſonnꝭ of Aarõ, which were left alyue, ſayinge: Wherfore haue ye not eaten the ſynneofferynge in the holy place, ſeyng it is mooſt holye: and God hath gyuen it you, to beare the ſynne of the congregacyon, to make agrement for them before the Lorde? Beholde, the blood of it was not brought in within the holy place. Ye ſhulde haue eaten it in the holye place, as I cõmaunded. And Aaron ſayd, vnto Moſes: beholde, this day haue they offered theyr ſynneofferyng, ⁊ theyr burntofferynge before the Lorde, ☞ and it is chaūced me after this maner. And yf I had eaten the ſacryfyce to daye / ſhulde it haue bene accepted in the ſyght of the Lorde? And when Moſes herde that, he was content. ☞

¶ Of beaſtes, which be cleane, and which vncleane.

CAPI. XI.

A AND the Lorde ſpake vnto Moſes, and Aaron, and ſayd vnto them: ſpeake vnto the chyldren of Iſraell, ⁊ ſaye * theſe are the beaſtes whiche ye ſhall eate, amonge all the cattell that are on the earth: whatſoeuer parteth the hoofe, and deuideth it in to two clawes, ⁊ choweth cud amonge the beaſtes, that ſhall ye eate. Neuertheleſſe, theſe ſhall ye not eate, of them that chewe cud / and deuydeth the hoofes, as is the Camell, which choweth cud, but he deuydeth not the hoofe / therfore is he vncleane vnto you. Euẽ ſo the cunnye, which choweth the cud but deuydeth not the hoofe: He is vncleane to you. And the hare though he chowe the cud, yet bycauſe he deuydeth not the hoofe, he is therfore vncleane to you. And agayne, the ſwine, though he deuyde the hoofe in to two clowes, yet he choweth not the cud. He is vncleane to you. Of theyr fleſſhe ſhall ye not eate, ⁊ theyr carkaſſes ſhal ye not touche, but let them be vncleane to you.

Gene.7.a.
Deute.14 a
Actes.10.c

B Theſe ſhall ye eate of all that are in the waters: what ſoeuer hath fynnes, ⁊ ſkales in the waters, ſees / ⁊ ryuers, that ſhall ye eate. And all that haue not fynnes / ⁊ ſkales in the ſee, and ryuers / of all that moue ⁊ lyue in the waters, let them be abhominacyon vnto you: Ye ſhall not eate of theyr fleſſhe, but abhorre theyr carkaſſes. Let all that haue no fynnes nor ſkales in the waters, be abhominable vnto you. Theſe are they which ye ſhall abhorre amonge the fowles, and that ought not to be eaten, for they are an abhominacyon.

C The Egle, the goſhawke, ⁊ the cormoraūt the Vultur, ⁊ the kyte after his kynd, ⁊ al rauens after theyr kynde, the eſtrich, the nyght crowe, the cuckowe, and the Owle after his kynde: the falcon, the ſtorke, the great owle / the backe, the pellicane, the pye, the heron, the

laye after his kynde, the lapwynge / and the
ſwalowe. Let all fowles that creepe and go
vpon all foure, be an abhominaciõ vnto you
D Yet theſe may ye eate of euery creping thyng
that hath wynges / and go vpon foure fete:
euen thoſe that haue knees aboue vpõ theyr
fete / to leape withall vpon the earth / euen
☞ theſe of them ye maye eate ☞ * the Arbe af-
Bruchus. Ophiomachus Locusta. Attachus. ter his kynde: * Selaam after his kynde: the
* Hargol after his kynde / and the * Hagab
after his kynde. All other fowles that moue
and haue foure fete / ſhall be abhominacyon
vnto you. In ſuche ye be vncleane / and who
ſoeuer toucheth the carkas of them / ſhall be
vncleane vnto the euen: and who ſoeuer bea-
reth the carkas of them / ſhall waſhe his clo-
thes, and be vncleane vntyll euen.

And euery beaſt that hath hoofe / and de-
E uideth it not in to two clowes, nor chowweth
cud / ſuch are vncleane vnto you: euery one
that toucheth them / ſhall be vncleane. And
what ſoeuer goeth vpon his handes among
all maner beaſtes that go on all foure feete,
ſuche are vncleane vnto you: ⁊ who ſo doeth
Leuiti. v. a. Agge. ii. c touche theyr carkas * ſhalbe vncleane vntyl
the euen. And he that beareth the carkas of
them, ſhall waſſhe his clothes, ⁊ be vncleane
vntyll the euen, for ſuche are vncleane vnto
you. And let theſe alſo be vncleane to you, a-
monge the thynges that crepe vpõ the earth,
the weyſell, and the mowſe, and the toode, af-
ter theyr kynde, the hedgehog, the ſtellio / the
lycerte, the ſnayle, and the molle: theſe are vn-
cleane to you amonge all that crepe: who ſo-
euer dothe touche them when they be deade,
ſhalbe vncleane vntyl the euen. And what ſo
euer any of the dead carkaſſes of them doeth
fall vpon, ſhalbe vncleane: whyther it be veſ-
ſel of wood / or rayment, or ſkyn, or bagge, or
what ſoeuer veſſell it be, that anye worke is
wrought in. And it muſte be plunged in the
water, and it ſhalbe vncleane vntyl the euen
and ſo ſhall it be clenſed.

All maner of earthen veſſel wherin to any
F of them falleth, ſhalbe vncleane / with al that
therin is: and * it ſhal be broken. All maner
Leuiti. vi. d and. xv. b. meate alſo that is vſed to be eaten ☞ yf any
☞ ſuch water come vpon it, it ſhalbe vncleane.
And al maner drynk that is vſed to be dronk
in all maner ſuche veſſels / ſhalbe vncleane.
and euery thynge that theyr carkas falleth
vpon, ſhalbe vncleane: Whyther it be ouen
or kettel, let it be broken. For they are vn-
cleane, and ſhalbe vncleane vnto you: Neuer
thelatter, yet the fountaynes and welles, and
collection of waters ſhalbe cleane ſtyll. And
who ſo toucheth theyr carkas / ſhall be vn-
cleane. Yf the deade carkas of any ſuche fall
vpon any ſeede vſed be ſowen, it ſhall yet be
cleane ſtyll: but and yf any water be powred
vpon the ſeede, and a deade carkas fall ther-
on / it ſhalbe vncleane vnto you. If any beaſt
of whiche ye maye eate, dye ⁊ any man touch
the deade carkas therof, he ſhalbe vncleane
vntyl the euen. He that eateth of the dead car
kas of it, ſhal waſſhe his clothes / and be vn-
cleane vntyll the euen. And he alſo that bea-
reth the carkas of it, ſhal waſſhe his clothes /
and be vncleane vntyll euen.

Let euery crepynge thynge that crepeth G
vpon the earth be an abhominacion, and not
be eaten. What ſoeuer goeth vpon the breſt /
and what ſoeuer goeth vpon foure, or that
hath mo feete amonge all crepynge thynges
that crepe vpõ the earth, of that ſe ye eate not
for they are abhomynable. Ye ſhal not make
your ſoules abhominable with a thynge that
crepeth / neyther make your ſelues vncleane
with them: that ye ſhulde be defyled therby.
For I am the Lorde your god. Be ſanctifyed
therfore, and ye ſhalbe holy * for I am holye: Leuiti. i. Petri.
and ye ſhal not defyle your ſoules with any
maner of crepynge thyng / that crepeth vpon
the earth. For I am the Lorde, that brought
you out of the land of Egypt / to be your god
ye ſhalbe holye therfore, for I am holye

This is the lawe of beaſtes, and fowles,
and of euery lyuyng creature that moueth in
the waters, ⁊ of euery creature that crepeth
vpon the earth, that there be a dyfference by-
twene the vncleane, and cleane, and bytwene
the beaſt that maye be eaten, ⁊ the beaſt that
ought not to be eaten.

A lawe howe women ſhulde be pourged after
theyr deliueraunce.

CAPI. XII.

AND the Lorde ſpake vnto Moſes, ſay- A
enge: ſpeake vnto the Chyldren of Iſ-
rael, and ſay: yf a woman hath concey-
ued / and borne a manchylde, ſhe ſhall be vn-
cleane ſeuen dayes: euen in lyke maner, as
when ſhe is put a parte in tyme of her ☞ na- H Gene. and Luke.
tural dyſeaſe. And in the eyght day the fleſſhe
of the chyldes * foreſkynne ſhalbe cut away.
And ſhe ſhall then contynue in the bloode of
her purifyenge thre and thyrtye dayes.
She ſhall touche no halowed thynge, nor
come in to the ſanctuary, vntyll the tyme of
her purifyenge be out. If ſhe beare a mayde
chylde, ſhe ſhall be vncleane two wekes, as
when ſhe hath her naturall dyſeaſe. And ſhe
ſhall contynue in the bloode of her purify-
enge thre ſcore and ſixe dayes.
* And when the dayes of her purifieng are Luke.
out

B out: whyther it be for a ſonne or for a doughter, ſhe ſhall brynge a lambe of one yere olde for a burntofferyng, and a yonge pygeon or a Turtle doue for ſynne vnto the dore of the tabernacle of wytneſſe, and vnto the preeſt, whiche ſhall offre them before the Lorde, and make an attonement for her, and ſhe ſhall be pourged of the yſſue of her blood. * And this is the lawe for her that hath borne a male or female. But and yf ſhe be not able to brynge a lambe, ſhe ſhall brynge * two Turtles or two yonge pygeons: the one for a burntofferynge, and the other for ſynne. And the preeſt ſhall make an attonemente for her, and ſhe ſhall be cleane,

¶ The preeſtes muſt iudge who are Lepers.

CAPI. XIII.

A And the Lorde ſpake vnto Moſes and Aaron, ſayeng. When there appeareth a ryſynge in any mans fleſſhe, eyther a ſcab, or a glyſtrynge whyte: and the plage of leproſye be in the ſkyn of his fleſhe, he ſhalbe brought vnto Aaron the preeſt, or vnto one of his ſonnes the preeſtes: and the preeſt ſhal loke on the ſore in the ſkyn of his fleſſhe.

And when the heere in the ſore is turned vnto whyte, and the ſore alſo ſeme to be lower then the ſkyn of his fleſſhe, it wyll be a plage of leproſye, and the preeſt ſhall loke on hym/ and iudge hym vncleane.

If there be but a whyte ſpecke in the ſkyn of his fleſſhe, and ſeme not to be lower then the ſkynne, nor the heere therof is tourned vnto whyte, the preeſt ſhal ſhut hym vp .vii. dayes

And the preeſt ſhall loke vpon hym agayne the ſeuēth day. And yf the plage ſeme to hym to abyde ſtyll, and the plage growe not in the ſkyn, the Preeſt ſhall ſhut hym vp yet ſeuen dayes moo. And the preeſt ſhall loke on hym agayne the ſeuenth day. Then yf the plage be darker and not growen in the ſkynne, the Preeſt ſhall iudge hym cleane, for it is but a ſcurffe. And he ſhal waſhe his clothes, and be cleane. But and yf the ſcab grow in the ſkyn after that he is ſene of the preeſt, and iudged cleane, he ſhall be ſene of the preeſt agayne.

Yf the Preeſt ſe that the ſcabbe be growne abrode, in the ſkynne ☞ the preeſt ſhall make ☞ hym vncleane: for it is a leproſye.

B When the plage of leproſye is in a man/ he ſhall be brought vnto the Preeſt/ and the preeſt ſhall ſe hym/ & yf the ryſynge be whyte in the ſkyn, and haue made the heere whyte/ and there be rawe fleſſhe in the ſoore/ it wyll be an olde leproſye in the ſkyn of his fleſſhe. And the preeſt ſhall make hym vncleane, and ſhall not ſhut hym vp, ſeynge he is vnclene.

If a leproſye breake out abrode in the ſkyn and couer all the ſkyn from his heade to his foote, where ſoeuer the preeſt loketh, and the Preeſt loke vpon hym. And yf the leproſye haue couered all his fleſſhe, he ſhal iudge the plage to be cleane bycauſe it is all turned into whytneſſe, and he ſhall be cleane. But and yf there be rawe fleſſhe on hym whē he is ſene he ſhall be vncleane.

And the preeſt ſhall ſe the rawe fleſſhe, and declare hym to be vnclene. For the rawe fleſh is vncleane ſeynge it is a leproſye. Or yf the rawe fleſſhe depart agayne and chaunge vnto whyte, he ſhall come to the preeſt, and the preeſt ſhall ſe hym and beholde. If the ſore be chaunged vnto whyte ✿ (and couer the hole man) the preeſt ſhall iudge the plage cleane ✿ and he ſhall be cleane. The fleſſhe alſo in whoſe ſkynne there is a byle/ and is healed, and in the place of the byle there appeare a whyte ryſynge, eyther a ſhynyng whyte and ſomwhat reddyſhe, it ſhalbe ſene of the preeſt And yf when the preeſt ſeeth hym, it appeare lower then the ſkynne, and the heere therof be chaūged vnto whyte, the preeſt ſhal iudge hym vncleane, for it is a place of leproſye broken out of the byle.

C But yf the preeſt loke on it and there be no whyte heeres therin, and yf it be not lower then the ſkynne, but be darker, the preeſt ſhal ſhut hym vp ſeuen dayes. And yf it ſpreade abrode in the fleſſhe, ☞ the preeſt ſhall make ☞ hym vncleane, ſeyng it is the plage. But and yf the ſpot ſtande ſtyll, and growe not, it is the prynte of an hoote byle, and therfore the preeſt ſhall declare hym to be cleane.

If there be any fleſſhe, in whoſe ſkynne there is a hoote burnyng, and the fleſſhe that burneth haue a whyte ſpotte, ſomwhat reddyſſhe or whyte, the preeſt ſhal loke vpon it. And yf the heere in that bryght ſpot be chaūged to whyte, and it appeare lower then the ſkynne, it is a leproſye broken out of the burnynge. And therfore the Preeſt ſhall iudge hym vncleane, ſeynge it is the plage of leproſye. But yf the Preeſt loke on it/ and there be no whyte heere in the bryght ſpot, and be no lower then the other ſkynne, but be darker, the preeſt ſhal ſhut hym vp ſeuen dayes. And the preeſt ſhall loke on hym the ſeuenth daye. And yf it be growen abrode in the ſkyn the preeſt ſhall iudge hym vncleane, ſeyng it is the plage of leproſye. And yf the ſpot ſtand ſtyll in it, and growe not in the ſkynne, but is darke, it is a ryſynge of the burnynge, and the preeſt ſhall therfore declare hym cleane, ſeynge it is the prynte of the burnynge.

D If man or woman hath a ſore vpon the heade or the beerde, the preeſt ſhall ſe it. And yf it appeare lower then the ſkyn, and there be in it a yelowe heere: and thyn (✽ more then it vvas vvont to be,) the preeſt ſhal iudge hym vncleane, ſayenge that the ſame fretynge is a token of leproſy vpon the head or beerde. ✽

And yf the preeſt loke on the ſore of the prynt and it ſeme not lower then the ſkyn, and that the heere is not blacke, ☞ the Preeſt ſhall ſhut vp the fretyng ſore ſeuen dayes. And in the ſeuenth daye the preeſt ſhall loke on the ſore: and yf the ſore be not growen, and there be in it no yelowe heere, and the ſore ſeme not lower then the ſkyn, he ſhalbe ſhauē: but the place of the ſore ſhall he not ſhaue, and the preeſt ſhal ſhut vp the ſore ſeuen dayes moo. ☞

And in the ſeuenth day the preeſt ſhal loke on the ſore. And yf the ſore be not growen in the ſkyn, nor ſeme lower then the other ſkyn, the preeſt ſhall clenſe hym, and he ſhal waſſhe his clothes, & be clene. But yf the ſore growe in the fleſſhe after his clenſyng, the preeſt ſhal loke on him. And yf the ſore be growen in the ſkyn, the preeſt ſhal not ſeke for yelowe heere for he is vnclene, But yf he ſe the prynt ſtand ſtyll, and that there is blacke heere growne vp therin, the ſore is healed, and he ſhall be cleane, and the preeſt ſhall declare hym to be cleane. If there be whyte ſpottes in the ſkyn of the fleſſhe of mā or woman, the preeſt ſhal loke vpon it. And yf the ſpottes in the ſkyn of theyr fleſſhe be ſomwhat darke and whyte withal, ✽ (he may be ſure that it is no leproſye. it is a frekell growynge in the fleſſhe. Therfore is he cleane. ✽

E And the man (whoſe heade is deſtitute of heere, wherby he is made balde) is cleane. And he that hath his heere fallen from his foreheade, is foreheade balde and cleane. If there be in the balde heade or balde forehead a whyte reddyſſhe ſore ſcab, there is leproſye ſpronge vp in his balde heade or balde foreheade. And the preeſt ſhall loke vpon hym, & yf the ryſynge of the ſoore be whyte reddyſſhe in his balde heade or balde forehead after the maner of a leproſye which is in the ſkynne of the fleſſhe, then he is a leperous man, and vncleane. And the Preeſt ſhall make hym vncleane, for the plage therof is in his heed.

The leper in whome the plage is / ſhall haue his clothes rent / and his head bare, and ſhall put a couerynge vpon his lyppe, and ſhall be called vncleane, and defyled. And as longe as the dyſeaſe laſteth vpon hym, he ſhalbe defyled and vncleane: he ſhall dwel alone, euen ✽ without the hooſt ſhall his habytacyon be, Nume. v. a. 4. Re. 15. a.

F The clothe that the plage of leproſye is in, whyther it be lynnen, or wollen: whyther it be in the warpe, or woofe of lynnen, or of wollen: eyther in a ſkyn or any thynge made of ſkynne, yf the dyſeaſe be pale or ſomwhat reddyſſhe in the cloth or ſkyn: whyther it be in the warpe or woofe or any thynge that is made of ſkyn, then it is a plage of leproſye, & ſhall be ſhewed vnto the preeſt. The Preeſt therfore ſhall ſe the plage, and ſhut it vp. vii. dayes, and loke on the plage the ſeuenth day Whiche yf it be increaſed in the clothe (whyther it be in the warpe or in the woofe, or in a ſkyn, or in any thynge that is made of ſkyn) it is the leproſye of a fretynge ſore: it is vncleane: and that clothe ſhalbe burnte, eyther warpe or woofe whyther it be wollen or lynnen, or any thynge that is made of ſkynne, wherin the plage is, for it is a fretyng leproſye, it ſhall be burnt in the fyre.

G If the preeſt ſe that the plage is not growen in the cloth: eyther in the warpe or woofe, or in what ſoeuer thyng of ſkyn it be, the preeſt ſhall cōmaunde them to waſſhe the thynge / wherin the plage is, and he ſhall ſhut it vp ſeuen dayes moo. And the preeſt ſhal loke on the plage agayne, after that it is waſſhed.

And yf the plage haue not chaunged his coloure, and is ſpred no further abrode, it is vncleane. Thou ſhalte burne it in the fyre, for it is fret inwarde: in parte or in all togyther.

And yf the preeſt ſe that the plage is darker after that it is waſſhed, he ſhall rent it out of the clothe, or out of the ſkynne, or out of the warpe, or out of the woofe. And yf it appeare any more in the cloth (eyther in the warpe or in the woofe, or in any thynge made of ſkyn) it is a waxynge plage. Thou ſhalt burne the plage that is in it. Moreouer the clothe, eyther warpe or woofe, or what ſoeuer thynge of ſkyn it be whiche thou haſt waſſhed, yf the plage be departed therfro, it ſhal be waſſhed once agayne: and then ſhall it be cleane.

This is the lawe of the plage of leproſye in a cloth whyther it be wollen or lynnen: eyther in the warp or woofe, or in any thyng of ſkynnes, to make it cleane or vncleane.

❡ The clenſynge of the leper, and of the houſe that he is in.

CAPI. XIIII.

AND the Lorde ſpake vnto Moſes, ſayenge. * This is the lawe of Leper in the day of his clenſyng. He ſhalbe brought vnto the preeſt, & the preeſt ſhal go out without the hooſt, and loke vpon hym. And yf the plage of leproſye be healed in the leper, then ſhall the preeſt cōmaunde that he whiche is A to be clenſed, bryng two lyuynge byrdes and cleane, and Cedar woode, and purple clothe, ⁊ yſope. And the preeſt ſhall cōmaunde that one of the byrdes be kylled in an earthen veſſell and vpon runnynge water. And he ſhall take the lyuyng byrde, with the cedar wood, the purple and the yſope, and ſhal dyp them ⁊ the lyuyng byrde in the bloode of the ſlayne byrde, vpō the runnyng water, and ſprynkle vpō hym (that muſt be clenſed of his leproſy) ſeuen tymes, and clenſe hym, and ſhal let the lyuynge byrde go free into the fylde.

B And he that is clenſed, ſhall waſſhe his clothes, and ſhaue of al his heere, and waſſhe hym ſelfe in water, that he may be cleane. And after that ſhall he come into the hooſt, ⁊ ſhal tary without his tente ſeuen dayes: but in the ſeuenth daye he ſhall ſhaue of all his heere, namely, his heade, his beerde and his browes: euen all his heere ſhal be ſhauen of. And he ſhal waſſhe his clothes and his fleſſh in water, ⁊ he ſhalbe cleane. And in the. viii. day he ſhal take. ii. lambes without blemyſſh ⁊ an ewe lambe of a yere olde / without blemyſſhe, and thre tenthdeales of fyne floure for a * meatoffryng myngled with oyle and ☞ a log of oyle. And the preeſt that maketh hym cleane, ſhal bryng the man that is to be made cleane ⁊ thoſe thynges, before the lorde euen before the dore of the tabernacle of wytneſſe. And the preeſt ſhal take one lambe, and offre hym ☞ for treſpace, and the log of oyle, and waue them before the lorde. And he ſhal ſlee the lambe in the place where the ſynofferyng and the burntoffryng are ſlayne: euen in the holy place. For as the ſynofferynge is, euen ſo is the treſpaſſe offeryng the preeſtes: ſeynge it is mooſt hooly.

C And the preeſt ſhall take of the bloode of the treſpaceofferyng, and put it vpon the typ of the ryght eare of hym that is to be clenſed, and vpon the thombe of his ryghthande and vpon the greate too of his ryght foote. The preeſt ſhal take of the logge of oyle, and powre it in to the palme of his lefte hande, ⁊ dyppe his ryght fynger in the oyle that is in his lefte hande, and ſprynkle of the oyle with his fynger ſeuen tymes before the Lorde. And the reeſt of the oyle that is in his hande, ſhall the preeſt put vpon the typ of the ryght eare of him that is for to be clenſed, ⁊ vpō the thombe of his ryght hande, ⁊ vpon the great too of his ryght foote: euen vpon the bloode of the treſpaceofferynge. And the remenaunt of the oyle that is in the Preeſtes hande, he ſhal powre vpon the heade of hym that is for to be clenſed: and the preeſt ſhall make an atonement for hym before the lorde.

And the preeſt ſhall offre the ſynneofferyng, and make an attonement for hym that is to be clenſed, for his vncleanneſſe. And then ſhall he kyll the burntoffryng, and the preeſt ſhall offre the burntoffryng and the meatofferyng vpon the aulter: and the preeſt ſhall make an attonement for hym, and he ſhalbe cleane. * If he be poore, and can not get ſo moche, he ſhall take one lambe for a treſpace offerynge to waue it for his clenſynge, and a tenthdeale of fyne floure myngled with oyle for a meatofferynge, and a log of oyle, ⁊ two Turtle doues or two yong pigeons, ſuche as he is able to get, wherof the one ſhall be for ſynne, and the other for a burntoffryng. And he ſhal bryng them the. viii. day for his clenſyng vnto the preeſt before the dore of the tabernacle of wytneſſe before the lorde. Leuit. v. b.

D And the preeſt ſhal take the lambe that is for the treſpace, and the log of oyle, and waue them before the Lorde. And he ſhall kyll the lambe for the treſpace, ⁊ the preeſt ſhall take of the bloode of the treſpaceoffryng, and put it vpon the typ of his ryght eare that is to be clenſed, and vpon the thombe of his ryghte hande, and vpon the great too of his ryght foote. And the preeſt ſhall powre of the oyle in to his lefte hande, and the preeſt ſhal with his fynger ſprynkle of the oyle that is in his lefte hande, ſeuen tymes before the lorde.

And the preeſt ſhall put of the oyle that is in his hande vpon the typ of the ryght eare of hym that is to be clenſed, and vppon the thombe of his right hande, and vpon the too of his ryght fote: euen in the place where the bloode of the treſpaceoffrynge was put. And the reſt of the oyle that is in the preeſtes hande, he ſhall put vpon the heade of hym that is to be clenſed: that he may make an attonement for hym before the Lorde. And he ſhall offre one of the Turtle doues, or of the yonge pygeons, ſuche as he can get: the one for a ſynofferynge and the other for a burntofferynge with the meatofferynge. And the preeſt ſhal make an attonement for hym that is to be clenſed before the Lorde. This is the lawe of hym in whom is the plage of leproſy, ⁊ whoſe hande is not able to get that whiche perteyneth to his clenſyng.

E And the Lorde ſpake vnto Moſes and Aaron, ſayenge. When ye be come vnto the lande of Canaan whiche I gyue you in poſſeſſyon. And yf I put the plage of leproſye in a houſe of the lande of your poſſeſſyon he that oweth the houſe ſhall come, and tell the preeſt, ſayenge. Me thynke that there is as it were a leproſye in the houſe.

And the preeſt ſhal cōmaunde them to empty the houſe, before the preeſt go in to it, to ſe the plage: that all that is in the houſe / be not made vncleane, and then muſt the preeſt go in to ſe the houſe. If the Preeſt alſo ſe that the plage is in the walles of the houſe, & that there be holowe ſtrakes pale, or red, whiche ſeme to be lower thē the wal it ſelfe, the preeſt ſhall go out at the houſe dores, & ſhut vp the houſe ſeuen dayes. And the preeſt ſhall come
F agayne the ſeuenth day, and yf he ſe that the plage be increaſed in the walles of the houſe the preeſt ſhal cōmaunde them to take away the ſtones in which the plage is, and let them caſt them in to a foule place without the cytie and he ſhall cōmaunde the houſe to be ſcraped within round aboute, and powre out the duſt (that they ſcraped of) without the Citye into a foule place. And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and other morter, to plaſter the houſe withal. And yf the plage come agayn & breke out in the houſe, after that he hath taken away the ſtones and ſcraped the walles of the houſe, & after that he hath plaſtered the houſe anewe: the preeſt ſhall come and ſe it. And yf he perceyue that the plage hath growne further in the houſe, it is a freatynge leproſye in the houſe. It is therfore vncleane. And he ſhall breake downe the houſe: and the ſtones of it, and the tymbre therof, and al the morter of the houſe, ſhall he carye out of the Cytye, vnto a foule place. Moreouer he that goeth into the houſe all the whyle that it is ſhutte vp, ſhall be vncleane vntyll the euen. He that ſlepeth in the houſe, ſhal waſſhe his clothes: He lykewyſe that eateth in the houſe, ſhall waſſhe his clothes.

And yf the preeſt come & ſe, that the plage
G hath ſpred no further in the houſe: (after that it is newe plaſtred) the preeſt ſhal iudge that houſe cleane / bycauſe the plage is healed.

And let hym take to clenſe the houſe withall, two byrdes, Cedar wood, purple clothe, and yſope. And he ſhall kyll one of the byrdes in an earthen veſſell, and vpon runnyng water: and take the Cedar wood & the yſope and the purple with the lyuynge byrde and dyp them in the bloode of the ſlayne byrde / and in the runnynge water, and ſprynkle the houſe. vii. tymes, & clenſe the houſe with the bloode of the byrde, and with the runnynge water, with the lyuyng byrde, with the cedar woode, and the yſope, and the purple clothe. But he ſhall let the lyuynge byrde flee out of the towne in to the brode feldes, and ſo make an attonemente for the houſe, and it ſhall be cleane.

This is the lawe for all maner plage of leproſye and breakyng out, and of the leproſye of clothe and houſe: for a ſwellyng, for a ſcab and for a whyte blyſtre. To teache when it muſt be made vncleane and cleane. This is the lawe of leproſye.

The maner of pourgynge the vncleneſſe, bothe of men and women

CAPI. XV.

AND the Lorde ſpake vnto Moſes and A
Aaron, ſayeng. Speake vnto the chyldren of Iſrael, and ſay vnto them. Who ſoeuer hath a runnyng yſſue out of his fleſſhe, is vncleane by reaſon of that yſſue. And this ſhalbe the token of his vnclenneſſe in his yſſue, when he is vnclene. If his fleſhe run, or yf his fleſſhe congele by the reaſon of his yſſue, then is it vnclennes. Euery couche wheron he lyeth that hathe the yſſue, is vncleane. And euery thynge wheron he ſytteth, is vncleane. Who ſoeuer toucheth his couch ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen.

And he that ſytteth on any thynge wheron he ſat that hath the yſſue, ſhal waſſhe his clothes, and bathe hym ſelfe in water / and be vncleane vntyl the euenynge. He that toucheth the fleſſhe of hym that hath the yſſue, ſhall waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen. If he alſo that hath the yſſue, ſpyt vpon hym that is cleane, he ſhall waſſhe his clothes, and bathe hym ſelfe in water, & be vncleane vnto euen.

And what horſe harneſſe ſoeuer he rydeth B
vpon that hath the yſſue, ſhall be vncleane.

And who ſoeuer toucheth any thynge that was vnder hym, ſhall be vncleane vnto the euen. And he that beareth any ſuche thynges ſhal waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen.

And who ſoeuer he toucheth that hath the yſſue (and haue not fyrſt waſſhed his handes in water) ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen. * The veſſel of earth that he toucheth, whiche hath the yſſue, ſhal be broken: and all veſſels of wood ſhalbe rynſed in water.

When he alſo that hath an yſſue, is clenſed of his yſſue, he ſhall nombre ſeuen dayes for his clenſyng, and waſſhe his clothes, and bathe his fleſſhe in runnynge water, and ſo ſhall he be cleane. And the. viii. daye he ſhall take to hym two Turtle doues, or two yonge pygeons, and come before the lorde vnto the dore of the tabernacle of wytneſſe, and gyue them vnto the preeſt.

And the preeſt ſhall offre them: the one for a ſynofferyng, and the other for a burntofferyng. And the preeſt ſhall make an attonement for him before the lord, as concernyng his yſſue.

If a mans ſeede departe from hym in his ſlepe, he ſhal waſſhe his fleſſhe in water, and be vncleane vntyll euen. And all the clothes & al the furres wherin is ſuche ſeede of ſlepe, ſhalbe waſſhed with water, and be vncleane, vnto the euen. And yf he that hath ſuche an yſſue of ſeede, do lye with a woman, they ſhal bothe waſſhe them ſelues with water, and be vncleane vntyll euen.

C If any womans natural courſe of blood do runne, ſhe ſhalbe put aparte. vii. dayes. Who ſoeuer toucheth her, ſhall be vncleane vnto the euen. And all that ſhe lyeth vpon, in the tyme of her natural dyſeaſe, ſhalbe vncleane lyke as euery thyng alſo that ſhe ſytteth vpō is vncleane. Who ſoeuer toucheth her bed, ſhal waſſhe his clothes, and bathe hym ſelfe with water, and be vncleane vnto the euen. And whoſoeuer toucheth any thyng that ſhe ſat vpon, ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen: ſo that whyther he touche her couche / or any veſſel wheron ſhe hath ſytten, he ſhall be vnclene vnto the euen. * And yf a man lye with her, and her vnclennes come vpon hym he ſhall be vncleane. vii. dayes, and all the couche wheron he lyeth ſhalbe vncleane. Leuit. 18.a

* When a womans bloode runneth longe tyme: out of the tyme of her natural courſe: or yf it runne beyonde her natural courſe, let al the dayes of the yſſue be iudged vncleane, euen as the dayes of her natural diſeaſe, & ſhe ſhall be vncleane. Al her couches wheron ſhe lyeth (as longe as her yſſue laſteth) ſhalbe as her couche whē ſhe hath her naturall dyſeaſe. And whatſoeuer ſhe ſytteth vpon, ſhalbe vncleane, as is her vnclenneſſe when ſhe is put apart. And who ſoeuer toucheth any of theſe ſhalbe vncleane, and ſhal waſſhe his clothes & bath hym ſelfe in water & be vncleane vnto euen. And after that ſhe is cleſed of her yſſue, ſhe ſhal counte her. vii. dayes, and after that ſhe ſhalbe cleane. In the. viii. daye ſhe ſhall take vnto her two turtels or two yong pygeons, and brynge them vnto the preeſt before the dore of the Tabernacle of wytneſſe. And the preeſt ſhal offre the one for a ſynofferyng / and the other for a burntofferyng: and make an attonement for her before the lorde, as cōcernyng the yſſue of her vnclēnes. Therfore ſhall ye ſeperate the chyldren of Iſrael from theyr vnclenneſſe, that they dye not in theyr vnclennes: yf they defyle my habytacyō that is amonge them. This is the lawe of hym that hath a runnyng yſſue, and of him whoſe ſeede runneth from hym in his ſleps, and is defyled therin, and of her, that (for her naturall diſeaſe) is put a parte: and of whoſoeuer hath a runnynge yſſue, whyther it be man, or womā, and of hym that lyeth with her which is vncleane. Math. 9.c. D

¶ What Aaron muſt do. The clenſynge of the ſanctuarye. Of the feaſt of clenſynge. Aaron confeſſeth the ſynnes of the chyldren of Iſraell.

CAPI. XVI.

A AND the Lorde ſpake vnto Moſes * after the death of the. ii. ſonnes of Aaron, when they offered before the Lorde, and dyed. And he ſayd vnto Moſes. Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle before the mercyſeate, whiche is vpon the arke, that he dye not. For I wyll appeare in the * clowde vpon the mercyſeate. Leuit. 10.a 3. Reg. 8.b.

But with this thyng ſhall Aaron come in to the holy place: euen with a bullocke ☞ for ſynne, and with a ram for a burntofferynge. He ſhall put the holy lynnen albe vpon hym, & ſhall haue a lynnen breche vpon his fleſſhe and ſhalbe gyrded with a lynnen gyrdle, and put the lynnen mytre vpon his heade. Theſe are holy garmentes: therfore ſhal he waſſhe his fleſhe with water, when he doth put them on. And he ſhall take of the multitude of the chyldren of Iſrael, two he gootes for ſynne, and a ram for a burntofferynge. ☞

B And Aaron ſhall offre his bullocke for ſynne, * ☞ and make an attonement for hym and for his houſe. And he ſhall take the two gootes, and preſent them before the Lorde at the dore of the Tabernacle of wytneſſe. And Aaron ſhall caſt lottes ouer the two gootes: one lot ſhalbe for the Lorde, and an other for the ſcapegoote. And Aaron ſhall brynge the goote vpon whiche the lordes Lotte fell, and offre hym for ſynne. But the goote on which the lot fell to ſcape, ſhall be ſet alyue before the lorde, to reconcyle with, and to let hym go (as a ſcape goote) fre, in to the wylderneſſe. And Aaron ſhal offre his bullocke for ſynne, and reconcyle for hym ſelfe, an for his houſe, and ſhall kyll the bullocke for ſynne. Hebr. 10.b ☞

C And he ſhall take a cenſer ful of burnyng coles out of the aulter before the Lorde, and ſhall fyll his handfull of ſwete ſence, beaten ſmal, & bryng them ꝇin the vayle, & put the ſence vpon the fyre before the Lorde: that the cloude of the ſence may couer the mercyſeate that is vpon the wytneſſe, & that he dye not. Hebre. 9.b. and 5.a.

* And he ſhal take of the bloode of the bullocke

as it were a leproſye in the houſe.

And the prieſt ſhal cōmaunde them to empty the houſe, before the prieſt go in to it, to ſe the plage: that all that is in the houſe / be not made vncleane, and then muſt the prieſt go in to ſe the houſe. If the Prieſt alſo ſe that the plage is in the walles of the houſe, ⁊ that there be holowe ſtrakes pale, or red, whiche ſeme to be lower thē the wal it ſelfe, the prieſt ſhall go out at the houſe dores, ⁊ ſhut vp the houſe ſeuen dayes. And the prieſt ſhall come
F agayne the ſeuenth day, and yf he ſe that the plage be increaſed in the walles of the houſe the prieſt ſhal cōmaunde them to take away the ſtones in which the plage is, and let them caſt them in to a foule place without the cytie and he ſhall cōmaunde the houſe to be ſcraped within round aboute, and powre out the duſt (that they ſcraped of) without the Citye into a foule place. And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and other morter, to plaſter the houſe withal. And yf the plage come agayn ⁊ breke out in the houſe, after that he hath taken away the ſtones and ſcraped the walles of the houſe, ⁊ after that he hath plaſtered the houſe anewe: the prieſt ſhall come and ſe it. And yf he perceyue that the plage hath growne further in the houſe, it is a freatynge leproſye in the houſe. It is therfore vncleane. And he ſhall breake downe the houſe: and the ſtones of it, and the tymbre therof, and al the morter of the houſe, ſhall he carye out of the Cytye, vnto a foule place. Moreouer he that goeth into the houſe all the whyle that it is ſhutte vp, ſhall be vncleane vntyll the euen. He that ſlepeth in the houſe, ſhal waſſhe his clothes: he lykewyſe that eateth in the houſe, ſhall waſſhe his clothes.

And yf the prieſt come ⁊ ſe, that the plage
G hath ſpred no further in the houſe (after that it is newe plaſtred) the prieſt ſhal iudge that houſe cleane / bycauſe the plage is healed.

And let hym take to clenſe the houſe withall, two byrdes, Cedar wood, purple clothe, and yſope. And he ſhall kyll one of the byrdes in an earthen veſſell, and vpon runnyng water: and take the Cedar wood ⁊ the yſope and the purple with the lyuynge byrde and dyp them in the bloode of the ſlayne byrde / and in the runnynge water, and ſprynkle the houſe. vii. tymes, ⁊ clenſe the houſe with the bloode of the byrde, and with the runnynge water, with the lyuyng byrde, with the cedar woode, and the yſope, and the purple clothe. But he ſhall let the lyuynge byrde flee out of the towne in to the brode feldes, and ſo make an attonemente for the houſe, and it ſhall be cleane.

This is the lawe for all maner plage of leproſye and breakyng out, and of the leproſye of clothe and houſe: for a ſwellyng, for a ſcab and for a whyte blyſtre. To teache when it muſt be made vncleane and cleane. This is the lawe of leproſye.

¶ The maner of pourgynge the vnclenneſſe, bothe of men and women

CAPI. XV.

A And the Lorde ſpake vnto Moſes and Aaron, ſayeng. Speake vnto the chyldren of Iſrael, and ſay vnto them. who ſoeuer hath a runnyng yſſue out of his fleſſhe, is vncleane by reaſon of that yſſue. And this ſhalbe the token of his vnclenneſſe in his yſſue, when he is vnclene. If his fleſhe run, or yf his fleſſhe congele by the reaſon of his yſſue, then is it vnclennes. Euery couche wheron he lyeth that hathe the yſſue, is vncleane. And euery thynge wheron he ſytteth, is vncleane. Who ſoeuer toucheth his couch ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen.

And he that ſytteth on any thynge wheron he ſat that hath the yſſue, ſhal waſſhe his clothes, and bathe hym ſelfe in water / and be vncleane vntyl the euenynge. He that toucheth the fleſſhe of hym that hath the yſſue, ſhall waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen. If he alſo that hath the yſſue, ſpyt vpon hym that is cleane, he ſhall waſſhe his clothes, and bathe hym ſelfe in water, ⁊ be vncleane vnto euen.

B And what horſe harneſſe ſoeuer he rydeth vpon that hath the yſſue, ſhall be vncleane.

And who ſoeuer toucheth any thynge that was vnder hym, ſhall be vncleane vnto the euen. And he that beareth any ſuche thynges ſhal waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen.

And who ſoeuer he toucheth that hath the yſſue (and haue not fyrſt waſſhed his handes in water) ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen. * The veſſel of earth that he toucheth, whiche hath the yſſue, ſhal be broken: and all veſſels of wood ſhalbe rynſed in water.

When he alſo that hath an yſſue, is clenſed of his yſſue, he ſhall nombre ſeuen dayes for his clenſyng, and waſſhe his clothes, and bathe his fleſſhe in runnynge water, and ſo ſhall he be cleane. And the, viii. daye he ſhall take to hym two Turtle doues, or two yonge pygeons, and come before the lorde vnto the dore of the tabernacle of wytneſſe, and gyue them vnto the prieſt.

And the preeſt ſhall offre them: the one for a ſynofferyng, and the other for a burntofferyng And the preeſt ſhall make an attonement for hym before the lord, as concernyng his yſſue.

If a mans ſeede departe from hym in his ſlepe, he ſhal waſſhe his fleſſhe in water, and be vncleane vntyll euen. And all the clothes & al the furres wherin is ſuche ſeede of ſlepe, ſhalbe waſſhed with water, and be vncleane, vnto the euen. And yf he that hath ſuche an yſſue of ſeede, do lye with a woman, they ſhal bothe waſſhe them ſelues with water, and be vncleane vntyll euen.

C

If any womans natural courſe of blood do runne, ſhe ſhalbe put aparte. vii. dayes. Who ſoeuer toucheth her, ſhall be vncleane vnto the euen. And all that ſhe lyeth vpon, in the tyme of her natural dyſeaſe, ſhalbe vncleane lyke as euery thyng alſo that ſhe ſytteth vpõ is vncleane. Who ſoeuer toucheth her bed, ſhal waſſhe his clothes, and bathe hym ſelfe with water, and be vncleane vnto the euen. And whoſoeuer toucheth any thyng that ſhe ſat vpon, ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen: ſo that whyther he touche her couche / or any veſſel wheron ſhe hath ſytten, he ſhall be vnclene vnto the euen. Leui. 18. a * And yf a man lye with her, and her vnclennes come vpon hym he ſhall be vncleane. vii. dayes, and all the couche wheron he lyeth ſhalbe vncleane.

Math. 9. c.
D

* When a womans bloode runneth longe tyme: out of the tyme of her natural courſe: or yf it runne beyonde her natural courſe, let al the dayes of the yſſue be iudged vncleane, euen as the dayes of her natural diſeaſe, & ſhe ſhall be vncleane. Al her couches wheron ſhe lyeth (as longe as her yſſue laſteth) ſhalbe as her couche whẽ ſhe hath her naturall dyſeaſe. And whatſoeuer ſhe ſytteth vpon, ſhalbe vncleane, as is her vnclenneſſe when ſhe is put apart. And who ſoeuer toucheth any of theſe ſhalbe vncleane, and ſhal waſſhe his clothes & bath hym ſelfe in water & be vncleane vnto euen. And after that ſhe is clẽſed of her yſſue, ſhe ſhal counte her. vii. dayes, and after that ſhe ſhalbe cleane. In the. viii. daye ſhe ſhall take vnto her two turtels or two yong pygeons, and brynge them vnto the preeſt before the dore of the Tabernacle of wytneſſe. And the preeſt ſhal offre the one for a ſynofferyng / and the other for a burntofferyng: and make an attonement for her before the lorde, as cõcernyng the yſſue of her vnclẽnes. Therfore ſhall ye ſeperate the chyldren of Iſrael from theyr vnclenneſſe, that they dye not in theyr vnclennes: yf they defyle my habytacyõ that is amonge them. This is the lawe of hym that hath a runnyng yſſue, and of him whoſe ſeede runneth from hym in his ſlepe, and is defyled therin, and of her, that (for her naturall diſeaſe) is put a parte: and of whoſoeuer hath a runnynge yſſue, whyther it be man, or womã, and of hym that lyeth with her which is vncleane.

¶ What Aaron muſt do. The clenſynge of the ſanctuarye. Of the feaſt of clenſynge. Aaron confeſſeth the ſynnes of the chyldren of Iſrael.

CAPI. XVI.

A
Leuit. 10. a

And the Lorde ſpake vnto Moſes * after the death of the. ii. ſonnes of Aaron, when they offered before the Lorde, and dyed. And he ſayd vnto Moſes. Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle before the mercyſeate, whiche is vpon the arke, that he dye not. For I wyll appeare in the * clowde vpon the mercyſeate. 3. Reg. 8. b.

☞

But with this thyng ſhall Aaron come into the holy place: euen with a bullocke ☞ for ſynne, and with a ram for a burntofferynge. He ſhall put the holy lynnen albe vpon hym, & ſhall haue a lynnen breche vpon his fleſſhe and ſhalbe gyrded with a lynnen gyrdle, and put the lynnen myter vpon his heade. Theſe are holy garmentes: therfore ſhal he waſſhe his fleſſhe with water, when he doth put them on. And he ſhall take of the multitude of the chyldren of Iſrael, two he gootes for ſynne, and a ram for a burntofferynge.

B
Hebr. 10. b
☞

And Aaron ſhall offre his bullocke for ſynne, * ☞ and make an attonement for hym and for his houſe. And he ſhall take the two gootes, and preſent them before the Lorde at the dore of the Tabernacle of wytneſſe. And Aaron ſhall caſt lottes ouer the two gootes: one lot ſhalbe for the Lorde, and an other for the ſcapegoote. And Aaron ſhall brynge the goote vpon whiche the lordes Lotte fell, and offre hym for ſynne. But the goote on which the lot fell to ſcape, ſhall be ſet alyue before the lorde, to reconcyle with, and to let hym go (as a ſcape goote) fre, in to the wyldernes ſe. And Aaron ſhal offre his bullocke for ſynne, and reconcyle for hym ſelfe, an for his houſe, and ſhall kyll the bullocke for ſynne.

C

And he ſhall take a cenſer ful of burnyng coles out of the aulter before the Lorde, and ſhall fyll his handfull of ſwete ſence, beaten ſmal, & bryng them wᵗin the vayle, & put the ſence vpon the fyre before the Lorde: that the cloude of the ſence may couer the mercyſeate that is vpon the wytneſſe, & that he dye not. Exodi. 25. b. and 3. a. * And he ſhal take of the bloode of the bullocke

locke, and ſprynkle it with his fynger vpon the mercyſeate eaſtwarde, and before the mercyſeate ſhall he ſprynkle of the bloode with his fynger ſeuen tymes. Then ſhall he kyll the goote that is the peoples ſynneofferyng, and bryng his bloode within the vayle, and do with that blood, as he dyd with the blood of the bullocke, ſprynklyng it vpon the mercyſeate, & before the mercyſeate. And he ſhall reconcyle the holy place from the vnclenneſſes of the chyldren of Iſrael, and from theyr treſpaces in all theyr ſynnes. And ſo ſhall he D do for the tabernacle of wytneſſe that is ſet among them, euen among theyr vnclenneſſes.

Luke.i.a. * And let there be no body in the tabernacle of wytneſſe, when he goeth in to make an attonement in the holy place, vntyll he come out. And let hym make an attonemente for hym ſelfe, and for his houſholde, and for all the multitude of Iſrael. And he ſhall go out vnto the aulter that is before the Lorde, and reconcyle vpon it, and ſhall take of the blood of the bullocke, and of the blood of the goote & put it vpon the hornes of the aulter round aboute, and ſprynkle of the blood vpon it w his fynger ſeuen tymes, and clenſe it, and halowe it from the vnclenneſſes of the chyldren of Iſrael

E And when he hath made an ende of reconcylynge the holy place, and the tabernacle of wytneſſe, and the aulter, he ſhall brynge the lyue goote: and Aaron ſhall put bothe his handes vpon the head of the lyue goote, and confeſſe ouer hym all the myſſededes of the chyldren of Iſrael, and all theyr treſpaces, in all theyr ſynnꝭ: puttyng them vpon the head of the goote, & ſende hym away (by the hande of a conuenyent man) in to the wyldernesse. And the goote ſhal beare vpon hym all theyr myſdedes vnto the wyldernesse, and he ſhall let the goote go free in to the wyldernesse.

And Aaron ſhal come in to the tabernacle of wytnes, & put of the lynnen clothes whiche he put on (whē he went in into the holy place) and leaue them there, & let hym waſſhe his fleſſhe with water in the holy place, and put on his owne rayment, and then come out, & offre his burntofferyng, and the burntoffring of the people, and make an attonemente for hym ſelfe, and for the people, and the fat of the ſynofferyng ſhal he burne vpon the aulter ☞ And he that caryed forth the goote to ☞ Azazel, ſhal waſſhe his clothes, & bathe his fleſſhe in water, and then come in to the hooſt.

F And the bullocke whiche is for his ſynne, & the goote that is for ſynne (whoſe blood was brought in, to clenſe the holy place) ſhall one cary out without the hooſt to be burnt in the fyre, with theyr ſkynnes, theyr fleſſhe & theyr dong. And he that burneth them, ſhal waſſhe his clothes, and bathe his fleſſhe in water, & then come in to the hooſt. And this ſhalbe an ordinaūce for euer vnto you: that in the tenth daye of the ſeuenth moneth, ye ☞ humble ☞ your ſoules, and do no worke at all: whyther it be one of youre ſelues, or a ſtraunger that ſoiourneth amonge you, for that daye ſhall the Preeſt make an attonemente for you to clenſe you, and that ye may be cleane from al your ſynnes before the lorde. G Let it be a Sabboth of reſt vnto you, & ye ſhall humble your ſoules by an ordinaunce for euer.

And the preeſt that is anoynted, & whoſe hande was conſecrated (to mynyſtre in his fathers ſteade) ſhall make an attonement, and ſhall put on his lynnen clothes, & holy veſtimentes, and reconcile the holy ſanctuary and the Tabernacle of wytneſſe, and ſhall clenſe the aulter, and make an attonement then, for the preeſtes and for the people of the congregacyon. And this ſhalbe an *euerlaſtyng ordinaunce vnto you, that he make an attonement for the chyldren of Iſrael, for all theyr ſynnes once a yere: and he dyd as the Lorde cōmaunded Moſes.

¶ All ſacrifyce muſt be brought to the dore of the Tabernacle. To deuyls may they not offer.

CAPI. XVII.

A AND the Lorde ſpake vnto Moſes, ſayenge. Speake vnto Aaron, and vnto his ſonnes and vnto all the chyldren of Iſrael, and ſay vnto them. This is the thing which the lorde hath charged, ſaynge. What man ſoeuer of the houſe of Iſrael kylleth an oxe, or lambe, or goote in the hooſte, or that kylleth it oute of the hooſte, and brȳgeth it not vnto the dore of the Tabernacle of wytneſſe, to offre an offrynge vnto the Lorde before the dwellyng place of the Lorde, A bloode ſhall be imputed vnto that man, as though he had ſhed bloode, and that man ſhal be roted out from amonge his people.]

B Wherfore when the chyldren of Iſrael bryng theyr offrynges, that they offre in the wyde felde, they ſhulde bryng them vnto the lorde: euen vnto the dore of the tabernacle of wytneſſe to the preeſt, to offre them for peace offrynges vnto the lord. And the preeſt muſt ſprynkle the bloode vppon the aulter of the Lorde, whiche is before the dore of the tabernacle of wytneſſe, & burne the fat for a ſwete ſauoure vnto the Lorde.

And let them no more offre theyr offrynges vnto deuyls, after whom they haue gone a hooryng.

horynge. This ſhall be an ordinaunce for euer vnto them in theyr generacyons.

And thou ſhalte ſaye vnto them: what ſoeuer man it be of the houſe of Iſraell or of the ſtraungers which ſoiourne among you/ that offereth a burtofferyng or ſacrifice, and bryngeth it not vnto the dore of the Tabernacle of wytneſſe to offre it vnto the Lorde, that man ſhal peryſhe frō among his people.

C And what ſoeuer man it be of the houſe of Iſrael, or of the ſtraungers that ſoiourne among you, that eateth any maner of bloode, I wyl ſet my face agaynſt that ſoule that eateth blood, & wyll deſtroy hym from amonge his people: for the lyfe of the fleſſhe is in the bloode, and I haue gyuen it vnto you vpon the aulter, to make an attonement for your ſoules, for bloode ſhall make an attonement for the ſoule. And therfore I ſayde vnto the chyldren of Iſraell: let no Soule of you eate blood. Neyther let any ſtraūger that ſoiourneth amonge you, eate bloode.

D And what ſouer man it be of the chyldren of Iſrael or of the ſtraungers that ſoiurne among you, whiche hunteth and catcheth any beaſt or foule that may be eatē, let him powre out the blood therof, and couer it with earth, for the lyfe of all fleſſhe is in the bloode of it, therfore I ſayde vnto the chyldren of Iſrael * ye ſhal eate the blood of no maner of fleſhe for the lyfe of all fleſſhe is the blood therof: whoſoeuer eateth it, ſhal peryſſhe. A And euery ſoule that eateth it whiche dyed alone, or that whiche was torne with wylde beaſtes: whyther it be one of youre ſelues or a ſtraunger, he ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen and then ſhal he be cleane. If he waſſhe them not, nor baths his fleſſhe, he ſhal bere his ſyn.

¶ What degrees of kynred may marrye togyther.

CAPI. XVIII.

A And the Lorde ſpake vnto Moſes ſayenge. Speake vnto the chyldren of Iſrael, and ſay vnto them. I am the lorde your God. After the doynges of the lande of Egypte wherin ye dwelte, ſhal ye not do: and after the doynges of the lande of Canaan, whyther I wyll brynge you, ſhall ye not do, neyther walke in theyr ordynaunces, but do after my iudgementes, and kepe my ceremonyes, to walke therin. I am the Lorde youre god. Ye ſhall kepe therfore myne ordynaunces, and my iudgementes * whiche yf a man do, he ſhall lyue in them. I am the Lorde.

B Se that none go to his nyghest kynred, for to vncouer theyr ſecretes. I am the lorde. * The ſecretes of thy father, and the ſecretes of thy mother ſhalt thou not vncouer: for ſhe is thy mother, therfore ſhalt thou not dyſcouer her ſecretes. * The ſecretes of thy fathers wyfe ſhalt thou not dyſcouer, for it is thy fathers ſecretes. (Deute.22.d and.xxvii.c I.Corin.v.a) * Thou ſhalt not dyſcouer the preuyte of thy ſyſter, the doughter of thy father, or of thy mother: whyther ſhe be borne at home or without. (Deut.27.d 2.Reg.13.c) Thou ſhalt not vncouer the ſecretes of thy Sonnes doughter / or thy doughters doughter, for that is thyne owne preuite. Thou ſhalt not vncouer the ſecretes of thy fathers wyues doughter, whiche was begotten of thy father, and is thy ſyſter: thou ſhalt not dyſcouer her ſecretes. * Thou ſhalt not vncouer the ſecretes of thy fathers ſyſter for ſhe is thy fathers nexte kynſwoman. (Leui.20.c)

C Thou ſhalt not dyſcouer the ſecretes of thy mothers ſyſter, for ſhe is thy mothers nexte kynſwoman. Thou ſhalte not vncouer the ſecretes of thy fathers brother: that is, thou ſhalte not go in to his wyfe, which is thyne awnte. Thou ſhalte not diſcouer the ſecretes of thy doughter in lawe: For ſhe is thy ſonnes wyfe therfore ſhalt thou not vncouer her ſecretes. * Thou not vncouer the ſecretes of the brothers wyfe, for that is thy brothers preuytye. (Leui.20.c Math.14.a) Thou ſhalt not diſcouer the preuytes of the wyfe & her doughter, neyther ſhalt thou take her ſonnes doughter, or her doughters doughter, to vncouer theyr ſecretes: For they are her nexte kyn, & it were wyckedneſſe.

* Thou ſhalt not take a wyfe and her ſyſter alſo, to vere hir, that thou woldeſt vncouer her ſecretes, as longe as ſhe lyueth. (Gene.29.a)

* Thou ſhalte alſo not go vnto a woman to vncouer her preuitie, as long as ſhe is put a parte for her vnclenneſſe. (Leui.xv.a Ezech.22.c) * Moreouer thou ſhalte not lye with thy neyghbours wyfe, to defyle her with ſeede. (Leuit.20.b ii.Reg.11.a) Thou ſhalte not alſo gyue of ☞ thy ſeed, to offre it vnto * Meloch, neyther ſhalte thou defyle the name of thy God. I am the Lorde. (Leui.20.a) * Thou ſhalte not lye with mankynde as with womankynde, for it is abhominacyon. (Roma.1.b Leui.20.b) D * Thou ſhalte lye with no maner of beaſt to defyle thy ſelfe therwith neyther ſhal any womā ſtande before a beaſt to lye downe therto, for it is abhominacyon. (Deute.27.c)

Ye ſhall not defyle youre ſelues in any of theſe thynges, wherin al the nacyons are defyled, which I caſt out before you: wherthorowe the lande is defyled, and I wyll viſyte the wyckedneſſe therof vpon it, yea and the lande it ſelfe hath caſt out her inheriters.

Ye ſhall kepe therfore myne ordinaunces, and my iudgementes, and cōmyt noone of theſe abhominacyons: neyther any of you nor any ſtraūger that ſoiourneth among you (Leuit.19.b) for all theſe abhominacyons haue the men of the lande done, whiche were there before you, and the lande is defyled.) Shall not the lande ſpew you out alſo (yf ye defyle it) as it ſpewed out the people that were before you? For who ſoeuer ſhall cōmyt any of theſe abhominacyons, the ſame ſoules that commyt them, ſhal peryſhe from among theyr people. Therfore ſhal ye kepe my watche, that ye cōmyt not one of theſe abhominable cuſtomes, whiche were commytted before you: & that ye defyle not your ſelues therin. I am the lorde your God.

¶ A repeticyon of the lawes perteynynge to the x. cōmaundementes. A conſyderacyon for the poore. Wytchcraft is forbydden.

CAPI. XIX.

A AND * the Lorde ſpake vnto Moſes, ſayinge. Speake vnto al the multitude of the chyldren of Iſrael, and ſay vnto them: * Ye ſhalbe holy, for I the Lorde your God am holy. Ye ſhall feare euery man his father and his mother, & kepe my Sabboths I am the Lorde your God. Ye ſhal not turne vnto ydols nor make you Goddes of metall: I am the lorde your god. If ye offre a peaceofferynge vnto the Lorde, ye ſhal offre it, that ye maye be accepted. * It ſhall be eaten the ſame day ye offre it, and on the morowe. And yf ought remayne vntyll the thyrde daye, it ſhall be brent in the fyre.

Leuit. xi. g. i. Peter i. c. Leui. vii. b.

B And yf it be eaten the thyrde day, it is vncleane, & not accepted. He that eateth it, ſhall beare his ſynne, bycauſe he hath defyled the halowed thynge of the Lorde, and that ſoule ſhall peryſhe from amonge his people.

Leuit. 23. b. Deute. 24. b.

* When ye reape downe the rype corne of your lande, ye ſhal not repe downe the vttermoſt border of your felde, neyther ſhalt thou gather that which is lefte behynde in thy harueſt. Thou ſhalte not plucke in all thy vyneyarde cleane, neyther gather in the grapes that are ouerſcaped. But thou ſhalte leaue them for the poore and ſtraunger. I am the Lorde your God. ❧

C Ephe. 4. c. Zacha. viii. c. Math. v. f. Exodi. 22. b. Deute. v. a. Deute. 24. c. Tobi. iiii. c. Deute. 27. c. Deute. i. and xvi. b. Iacob. ii. a.

+ * Ye ſhall not ſteale, neyther lye: neyther deale falſely one with an other. * Ye ſhal not ſweare by my name in vayne, neyther ſhalte thou defyle the name of thy God. I am the Lorde. Thou ſhalte not do thy neyghboure wronge, neyther rob hym violently, * neyther ſhall the workmannes laboure abyde with the vntyll the mornynge. Thou ſhalte not curſe the deafe, * neyther put a ſtomblyng blocke before the blynde, but ſhalte feare thy God, I am the lorde. Ye ſhall do no vnryghteouſnes in iudgement. * Thou ſhalt not fauour the poore nor honour the myghty, but in ryghteouſneſſe ſhalte thou iudge thy neyghbour.

D Thou ſhalte not go vp and downe as a preuy accuſer among thy peple, neyther ſhalt thou ſtande agaynſt the blood of thy neyghbour. I am the Lorde. * Thou ſhalt not hate thy brother in thyne herte, but ſhalte in any wyſe * rebuke thy neyghbour, that thou bere not ſyn for his ſake. * Thou ſhalt not auenge thy ſelfe, nor be myndfull of wronge agaynſt the chyldren of thy people / * but ſhalte loue thy neyghboure euen as thy ſelfe. I am the lorde. ❧ Ye ſhall kepe myne ordinaunces.

Thou ſhalte not let cattell gendre with a contrarye kynde, neyther ſowe thy felde with myngled ſeede, neyther ſhalt thou put on any garment of lynnen and wollen.

E Who ſoeuer lyeth and medleth with a woman that is a bonde mayde, neuertheles appoynted to a huſbande, but not redemed, nor fredome gyuen her, ſhe ſhalbe ſcourged with a lethren whyp, & they ſhall not dye, bycauſe ſhe was not free. And he ſhall brynge for his treſpace vnto the lorde, before the dore of the Tabernacle of wytneſſe, a ram for a treſpace offryng. And the preeſt ſhal make an attonement for hym with the ram, which is for the treſpace before the Lorde, concernynge his ſynne which he hath done: & the ſynne which he hath done ſhall be forgyuen hym.

When ye come to the lande, and haue planted all maner of trees conuenient to be eaten of ☞ ye ſhall put away the foreſkyn of euery one with the frute thereof: euen thre yere ſhal they be vncircumciſed vnto you, & ſhal not be eaten of. But in the fourth yere al the frute of them ſhall be holy and cōmendable to the Lorde. In the fyfth yere ſhall ye eate of the frute of them, and ye may gather in the increace of them. I am the Lorde your God.

F ☞ * Ye ſhal not eate vpon blood, neyther ſhal ye vſe wytchcraft, ☞ nor obſerue tymes Ye * ſhal not rounde the lockes of your heades, neyther ſhalte thou marre the tuftes of thy berde. Ye ſhall not rente your fleſſhe ☞ for any ſoules ſake, nor prynte any markes vpon you: I am the Lorde. Thou ſhalte not make thy doughter common, that thou woldeſt cauſe her to be an hoore: leſt the land alſo fal to hooredome, and be full of wyckedneſſe. Ye ſhall kepe my Sabboths, and feare my ſanctuary: I am the Lorde. Ye ſhall not regarde them that worke with ſpirites, * neyther ſeke after ſothe ſayers to be defyled by them. I am the Lorde your God.

G * Thou ſhalte ryſe vp before the hoorehead and reuerence the face of the olde man, and

dreade

orde thy god. I am the Lorde. If a ſtraunger ſoiourne with the in your lande, ye ſhall not vexe hym. * But the ſtraunger that dwelleth with you, ſhall be as one of your ſelues, and thou ſhalte loue hym as thy ſelfe, for ye were ſtrāgers in the lande of Egypt, I am the Lorde your God. Ye ſhall do no vnryghtouſneſſe in Iudgemente, in meteyearde, in weyght or in meaſure. True balaunces, true weyghtes. ☞ A true Epha, and a true Hin ſhal ye haue. I am the Lorde your god which brought you out of the land of Egypt. Therfore ſhall ye obſerue al my ordinaunces, and al my iudgementes, and do them: I am the Lorde.

¶ They that gyue of theyr ſeede to Moloch, ſhall dye therfore. Other goodly lawes.

CAPI. XX.

A

AND the Lorde ſpake vnto Moſes ſayenge. This ſhalt thou ſay vnto the chyldren of Iſraell: who ſoeuer he be of the chyldren of Iſraell or of the ſtraungers that dwell in Iſrael, that gyueth of his ſeed vnto * Moloch/let hym be ſlayne: the peple of the lande ſhall ſtone hym. And I wyl ſet my face agaynſt that man, & wyll deſtroye hym from amonge his people: bycauſe he hath gyuē of his ſeede vnto Moloch, for to defyle my ſanctuary, and to polute my holye name. And though that the people of the land hyde theyr eyes from the man that gyueth of his ſeede vnto Moloch, and kyll hym not: ☞ I wyll put my face agaynſt that man, and agaynſt his kynred, and wyll deſtroy hym, and al that go a hoorynge after hym to cōmyt hoordom with Moloch, from amonge theyr people.

Yf a ſoule turne hym ſelfe after ſuche as worke with ſpirytes, and after ſoothſayers/ to go a hoorynge after them, I wyll put my face agaynſt that Soule, and wyll deſtroye hym from amonge his people. Sanctifye your ſelues therfore * and be holye, for I am the Lorde your God, kepe ye myne ordinaunces, and do them. I am the Lorde which doth ſanctifye you.

B

* Who ſoeuer he be, that curſeth his Father or is mother/let hym dye: for he hath curſed his father, and mother, his blood be vpō hym. * And the man that breaketh wedlocke with another mans wyfe: euen he that breaketh wedlocke with his neyghbours wyfe let hym be ſlayne, bothe the aduouterer, and the aduouterеſſe. And the man that lyeth * with his Fathers wyfe, & vncouereth his Fathers ſecrettes, let them bothe dye, theyr bloode be vpon them. * If a man lye with his doughter in lawe, let them dye bothe of them: they haue wrought abhominacion, theyr blood be vpon them. * Yf a man alſo lye wᵗ mankynde after the maner as with woman kynde, they haue bothe cōmytted an abhominacyon: let them dye. Theyr bloode be vpon them. And yf a man take a wyfe, and her mother alſo, it is wyckedneſſe. They ſhalbe burnt with fyre bothe he and ſhe, that there be no wyckednes among you. And * yf a man lye with a beaſt, let hym dye, and ye ſhall ſlee the beaſt alſo.

Leuit. 19.c.
Roma. 1.d.
Leuit. 18.c

C

Yf a woman go vnto any beaſt/& lye downe therto: thou ſhalt kyll the woman, & the beaſt alſo/let them dye, theyr blood be vpon them. If a man take his ſyſter, his fathers doughter or his mothers doughter, and ſe her ſecretes, & ſhe his ſecretes, it is a ſhameful thyng. They ſhal peryſſhe in the ſyght of theyr people, he hath vncouered his ſyſters ſecretes, he ſhal beare his ſyn. * If a man lye with a woman hauynge her naturall dyſeaſe, and vncouer her ſecretes, and open her fountayne/& ſhe alſo open the fouͣtayne of her bloode they ſhall both peryſſhe from amonge theyr people. * Thou ſhalt not vncouer the ſecretes of thy mothers ſyſter * nor of thy fathers ſyſter, for he that doth ſo, hath vncouered his nexte kyn: they ſhal beare theyr wyſdoom. If a man lye with his vncles wyfe, & vncouer his vncles ſecretes: they ſhal beare theyr ſynne, and ſhall dye chyldleſſe.

Leuit. 18.c
Leuit. 18.c
Math. 14.a
Leuit. 18.b

D

Yf a man take his brothers wyfe, it is an vncleane thynge, he hath vncouered his brothers ſecretes, they ſhalbe chyldles. * Ye ſhal kepe therfore all myne ordynaunces, and all my iudgementes, and do them: that the lande whyther I brynge you to dwell therin / ſpew you not out. Ye ſhal not walke in the maners of this nacyon whiche I caſt out before you: For they cōmytted all theſe thynges, * & therfore I abhorred them. But I haue ſayde vnto you: ye ſhal enioye theyr lande/and I wyll gyue it vnto you to poſſeſſe it: euen a lande that floweth with mylke, and hony. I am the Lorde your God/whiche haue ſeperated you from other nacyons / * and therfore ſhall ye put dyfference bytwene cleane beaſtes, & vncleane, bytwene vncleane fowles, & cleane. Ye ſhall not defyle your ſoules in beaſtes/& fowles, & in al maner creppynge thynge that the grounde bryngeth forth, whiche I haue ſeperated from you as vncleane. Therfore ſhall ye be holy vnto me, for I the Lorde am holy, & haue ſeuered you from other nacions: that ye ſhulde be myne. * Yf there be a man or womā that worketh wᵗ a ſpiryte, or that is a ſoothſayer, let them dye. Men ſhall ſtone them with ſtones, theyr blood be vpon them.

Leuit. 18.d
Deut. 18.a
Leuit. 11.a
Deut. 14.a
Deut. 18.b
1. Reg. 28.a

¶ A lawe for the Preeſtes.

CAPI. XXI.

A AND the lord ſpake vnto Moſes: ſpeake vnto the preeſtes the ſonnes of Aaron, and ſaye vnto them. ☞ ☞ Let none be defyled vpon a ſoule amonge his people, but vpon his kynſman, that is nye vnto hym: vpon his father, and his mother, vpon ſonne and doughter, and his brother, and on his ſyſter a mayde that is nye vnto hym, whome no man hath knowen: vpon her ſhal he be defyled. But he ſhall not be defyled vpon hym that hath auctorite among his people, to polute hym ſelfe for hym. Let them not make Leuiti. xix. f * baldneſſe vpon theyr heade / nor ſhaue of the lockes of theyr beerd, nor make any markes in theyr fleſſhe. They ſhalbe holye vnto theyr god, and not polute the name of theyr god, for the Sacrifyces of the Lorde whiche are as the breade of theyr God they do offre: therfore they ſhall be holy. B

i. Tim. iii. b * Let them not take a ☞ wyfe that is an aduoutreſſe, or poluted, or put from her huſbande: for ſuche one is holy vnto his god. ☞

☞ ☞ Thou ſhalte ſanctifye hym therfore / for he offereth vp the breade of thy God: he ſhall therfore be holye vnto the, for I the Lorde whiche ſanctifye you am holye. Yf a preeſtes doughter fall to playe the hoore, ſhe poluteth her Father: therfore muſt ſhe be burnte with fyre. He that is the hye Preeſt amonge his brethren, vpon whoſe heade the anoyntynge oyle was powred, ✻ ✻ and that conſecrated his hande to put on the veſtymentes, ſhall not vncouer his head, nor rent his clothes Luke. iii. g * neyther go to any deade body, nor make hym ſelfe vncleane on his Father or his mother, neyther ſhal go out of the ſanctuary, nor polute the holye place of his god, for the crowne of the anoyntynge oyle of his God, is vpon hym. I am the Lorde.

Eze. 44. f. C * He ſhall take a mayde vnto his wyfe: but a wydowe, a deuorſed woman, or an harlot, ſhal he not marry: But ſhal take a mayde of his owne people to wyfe. Neyther ſhall he defyle his ſeede among his people: for I am the Lorde whiche ſanctyfye hym. And the Lorde ſpake vnto Moſes, ſayeng: ſpeake vnto Aaron, and ſaye: Who ſoeuer of thy ſeede in theyr generacions hath any deformyte / let hym not preace for to offre breade vnto his god ii. Reg. v. b * for who ſoeuer hath any blemyſſhe ſhal not come nere: as yf he be blynde, or lame, or that hath a bruſed noſe, or that hath any myſſhapen membre, or is broken foted, or broken handed, or ✻ haue no heere on his eye browes or haue a web / or other blemyſſhe in his eye, or be maunge, or ſkalde, or hath his ſtoones broken. D No man that hath blemyſſhe, and is of the ſeed of Aaron the preeſt, ſhall come nye to offre the Sacrifyces of the Lorde.

When he hathe a deformyte, let hym not preace to offre the breade of his god. Let hym eate the breade of his God: euen of the mooſt holy / and of the holye: Onely let hym not go in vnto the vayle, nor come nye the aulter, when he is deformed / that he polute not my ſanctuary, for I am the Lorde, that ſanctifie them. And Moſes tolde it vnto Aaron, and to his ſonnes, and vnto all the chyldren of Iſraell.

¶ Who ought to abſteyne from eatynge the thynges that were offered. Howe, what, & when they ſhulde be offered.

CAPI. XXII.

A AND the Lorde ſpake vnto Moſes, ſayenge: ſpeake vnto Aaron, and his ſonnes, that they be ſeperated from ☞ ☞ the holye thynges of the chyldren of Iſraell, and that they polute not my holye name in thoſe thynges whiche they halowe vnto me: I am the Lorde. Saye vnto them: who ſoeuer he be of all your ſeede amonge your generacyons after you, that goeth vnto the holy thynges whiche the Chyldren of Iſraell halowe vnto the Lorde, hauynge his vnclennes vpō hym: that ſoule ſhall peryſſhe from out of my ſyght. I am the Lorde. * What man ſoeuer of the ſeede of Aaron is a leper or hath a runnynge yſſue, he ſhall not eate of the holy thynges vntyll he be cleane. And who ſo toucheth any man that is vncleane ouer the ſoule of the dead, or a man whoſe ſeede runneth from hym in his ſlepe, or who ſoeuer toucheth any worme, wherby he maye be made vncleane or a man, of whome he maye take vnclenneſſe, (what ſoeuer vnclenneſſe he hath) the ſame ſoule that hath touched any ſuch, ſhalbe vncleane vntyll euen, and ſhall not eate of the holy thynges, vntyl he haue waſſhed his fleſſh with water. B

And when the ſonne is downe / he ſhalbe cleane, and ſhal afterwarde eate of the holye thynges: for aſmoche as it is his foode. * Of a beaſt that dyeth alone, or is rent with wyld beaſtes (wherby he maye be defyled) he ſhall not eate: I am the Lorde. Let them kepe therfore myne ordinaunce, leeſt they for the ſame lade ſynne vpon them, and dye for it, yf they defyle it. I the Lorde ſanctifye them. There ſhall no ſtraunger eate of the holye thynge / neyther a geſt of the preeſtes / neyther ſhal an hyred ſeruaunt eate of the holye thynge. But yf the preeſt bye anye Soule with money, he ſhal eate of it, lyke as he that is borne in his house ſhal they eate of his bread. If the preeſtes doughter alſo be maryed vnto a ſtraunger, ſhe maye not eate of the halowed heueofferyngꝭ. Notwithſtandyng yf the Preeſtes doughter be a wydowe or deuorſed, and haue no chylde, but is returned vnto her Fathers house agayne, ſhe ſhall eate of her Fathers breade, as well as ſhe dyd in her youth. But there ſhall no ſtraūger eate therof. If a man eate of the holy thynge vnwyttyngly, he ſhal put the fyfth part there vnto, and gyue it vnto the ☞ Preeſt ☜ with the halowed thynge. And the preeſtꝭ ſhall not defyle the holy thynges of the Chyldren of Iſraell (whiche they offre vnto the lorde) to lade them ſelues with myſdoynge, ⁊ treſpace whyle they eate theyr holy thyngꝭ/ for I the lorde do halow them.

C And the lorde ſpake vnto Moſes, ſayenge: ſpeake vnto Aaron/ and his ſonnꝭ, and vnto all the chyldren of Iſraell, ⁊ ſaye vnto them: what ſoeuer he be of the house of Iſrael, or ſtraunger in Iſrael/ that wyll offre his Sacrifyce for all his vowes, and for all his frewylofferynges/ whiche they wyll offre vnto the Lorde for a burntofferynge, ye ſhall offre (to reconſyle youre ſelues) a male without blemyſſhe of the oxen, of the ſhepe, or of the gootes. But what ſoeuer hath a blemyſſhe, that ſhall ye not offre, for ye ſhall get no fauoure therwith. And who ſoeuer bryngeth a peaceofferynge vnto the Lorde (accordynge as he is appoynted) or a vowe, or a frewyl offerynge, in oxe or ſhepe, that is without deformyte, he ſhall be accepted. There ſhall be alſo no blemyſſhe therin: blynde, or broken/ or wounded/ or haue a wenne, or be maungie/ or ſcabbed. Ye ſhal not offre ſuch vnto the lorde/ nor put an offeryng of any ſuch vpon the aulter vnto the Lorde.

D An oxe/ or a ſhepe, that hath any membre out of proporcyon, mayſt thou offre for a frewylofferyng: but for a vowe it ſhal not be accepted. Ye ſhall not offre vnto the Lorde that whiche is brouſed, or broken/ or plucked out/ or cut away, neyther ſhall ye make any ſuche in your lande, neyther of a ſtraungers hande ſhal ye offre breade vnto youre God of any ſuche. Bycauſe theyr corrupcyon is in them/ and they haue deformyte in them ſelues, and therfore ſhall they not be accepted for you. And the Lorde ſpake vnto Moſes/ ſayenge: Whē an oxe/ or a ſhepe, or a goote is brought forth/ it ſhalbe ſeuen dayes vnder the dam. And from the eyght daye forth, it ſhall be accepted for a Sacrifyce vnto the Lorde. And whyther it be oxe or ſhepe, ye ſhall not kyll it/ and her yonge bothe in one daye. When ye wyll offre a thankeofferyng vnto the Lorde, offre it that ye maye be accepted. And the ſame day it muſt be eaten vp, ſo that ye leaue none of it vntyll the morowe. I am the lorde. Therfore ſhall ye kepe my cōmaūdementes, and do them/ I am the Lorde. Neyther ſhall ye polute my holy name/ but I wyll be halowed amonge the chyldren of Iſrael. I am the Lorde whiche halowe you, and that brought you out of the lande of Egypte, to be youre god: I am the Lorde.

¶ Of the holy dayes that they ſhulde kepe.

CAPI. XXIII.

A AND the Lorde ſpake vnto Moſes, ſayenge: ſpeake vnto the chyldrē of Iſrael, and ſay vnto them: Theſe are my feaſtes, euen the feaſtes of the Lorde, whiche ye ſhall call holy conuocacyons. * Syxe dayes ye ſhall worke, but the Seuenth daye is the Sabboth of reſt, an holy cōuocacyon, ſo that ye do no worke therin, it is the Sabboth of the Lorde: in all your dwellynges. Exodi.23.b Theſe are the feaſtes of the Lorde, euen holye conuocacyons, whiche ye ſhal proclayme in theyr ceaſons. In the .xiiii. daye of the fyrſte moneth at euen is the lordes * Paſſeouer. Exod.xii.c Nume.28.c And in the fyftene daye of the ſame moneth is the feaſt of ſwete breade vnto the Lorde: ſeuen dayes ye muſt eate vnleuended bread. * In the fyrſt daye ye ſhall haue an holye conuocacyon: Exodi.xii.b ye ſhall do no laborous worke therin. But ye ſhal offre ſacrifyces vnto the Lorde thorowe out thoſe ſeuen dayes/ ⁊ in the ſeuenth daye is an holy conuocacyon/ ye ſhall do no laborous worke therin.

B ✠ And the Lorde ſpake vnto Moſes, ſayenge: ſpeake vnto the Chyldren of Iſraell/ ⁊ ſaye vnto them * when ye be come in to the lande Num.xv.a (whiche I gyue vnto you) and reape downe the harueſt therof, ye ſhall brynge a ſheafe of the fyrſte fruytes of youre harueſt vnto the preeſt, which ſhall waue the ſheafe before the the lorde to be accepted for you, and euen the morowe after the Sabboth the Preeſt ſhall waue it. And ye ſhall offre that daye when ye waue the ſheafe, an he lambe wͭout blemyſſhe of a yeare olde, for a burntofferynge vnto the Lorde: and the meatofferynge therof, ſhalbe made of two tenthdeales of fyne floure mengled with oyle, to be a ſacrifyce vnto the lord for a ſwete ſauour: and the drynkeofferynge therof ſhalbe of wyne, euen the fourth deale of an hyn.

C And ye ſhall eate neyther breade, nor parched corne, nor furmentye, nor new corne, vntyll the ſelfe ſame daye that ye haue brought an offeryng vnto your god. Let this be a law for euer in your generacyons and in all your dwellynges. ✝ And ye ſhall counte from the morowe after the Sabboth: euen from the daye that ye brought the ſheafe of the waueofferynge. vii. ☞ Sabbothes complete: euen vnto the morow after the ſeuenth Sabboth ſhall ye nombre fyftye dayes. And ye ſhall brynge a newe meatofferyng vnto the lorde. And ye ſhall brynge out of your habitacyons two waue loues made of two tenth deales of fyne floure, and that are made with leuen/ for fyrſt fruytes vnto the Lorde. And ye ſhall brynge with the breade *, vii. lambes without deformytie of one yeare of age / and one yonge oxe/ & two rammes, which ſhal ſerue for a burntofferynge vnto the lorde, with meate offerynges and theyr drynkofferynges, to be a ſacrifyce for a ſwete ſauour vnto the Lorde Then ye ſhall offre an he goote for a ſynofferynge: and two lambes of one yeare olde for a peace offerynge. And the Preeſt ſhall waue them with the breade of the fyrſt fruytes before the lorde, and with the two lambes. And theſe holye thynges of the Lorde, ſhall be the preeſtes. And ye ſhal proclayme the ſame day, that it may be an holy cōuocacyon vnto you: ye ſhall do no laborous worke therin, let it be a lawe for euer in all youre dwellynges, and in all your generacions.

☞ Num. 28.b. D

* And whē ye reape downe your harueſt/ thou ſhalt not make cleane ryddaunce of thy felde, neyther ſhalte thou make any aftergatheryng of thy harueſt: but ſhalte leaue it vnto the poore, & the ſtraunger. I am the Lorde your god. And the lorde ſpake vnto Moſes, ſayenge: ſpeake vnto the chyldren of Iſraell, and ſaye: In the ſeuenth moneth, in the fyrſt daye of the moneth ſhall ye haue reſt, * euen the remembraunce of blowynge, an holy conuocacion: ye ſhal do no laborous worke therin, but offre ſacrifyce vnto the Lorde.

Leuit. xix.b
Deut. 24.b
Num. 29.a.

✝ And the Lorde ſpake vnto Moſes/ ſayenge: the * tenth day alſo of the ſelfe ſeuenth moneth/ is a day of recōcilynge, therfore ſhal it be an holy conuocacyon vnto you, ☞ and ye ſhall humble your ſoules/ & offre ſacrifyce vnto the lorde. Ye ſhall do no worke the ſame day/ for it is a day of recōcilynge, to make an attonement for you before the lord your god. For what ſoeuer ſoule it be that hūbleth not hym ſelfe that day, he ſhall be deſtroyed from amonge his people. And what ſoeuer ſoule do any maner worke that day, the ſame ſoule wyl I deſtroye from amonge his people. Ye ſhall do no maner worke therfore: Let it be a lawe for euer in your generacyons and in all your dwellynges. Let it be vnto you a Sabboth of reſt, and ye ſhall humble your ſoules in the nynth daye of the moneth at euen: frō euen to euen ſhal ye reſt in your Sabboth. ✝

E
Leuit. xvi.f
☞

And the lorde ſpake vnto Moſes, ſaynge: ſpeake vnto the chyldren of Iſraell, and ſay: * the. xv. daye of the ſame ſeuenth moneth is the feaſt of Tabernacles, vii. dayes vnto the lorde. The fyrſt daye is an holye cōuocacyon: ye ſhall do no laborous worke. Seuen dayes ye ſhall offre ſacrifyce vnto the lorde, & in the eyght daye ſhall be an holy cōuocacyon vnto you, & ye ſhal offre ſacrifyces to the lorde. It is the ☞ collection/ & ye ſhall do no laborous worke therin. Theſe are the feaſtes of the lord, whiche ye ſhall call holye cōuocacions, for to offre ſacrifyce vnto the lorde, burntofferyng, meatofferynge, peaceofferynge, & drynkofferynges, ☞ euery daye his due ſacrifyce beſyde the Sabbothes of the lorde, and beſyde your gyftes, beſyde al your vowes, & al your frewyl offerynges: whiche ye gyue vnto the Lorde. ✝ Moreouer in the. xv. daye of the ſeuenth moneth when ye haue gathered in the fruyte of the lande, ye ſhall kepe holye daye vnto the lorde. vii. dayes.

F
Num. 29
I. Eſdr. 3
ii. Mach.
☞
☞

The fyrſt daye ſhall be as a Sabboth: lykewyſe in the eyght daye ſhall be the reſt of the Sabboth. And ye ſhall take you in the fyrſt day, the fruytes of goodly trees, braunches of Palme trees / & the bowes of thycke trees, & wyllowes of the brooke, and ſhall reioyſe before the lorde your god ſeuen dayes. And ye ſhall kepe this feaſt vnto the Lorde ſeuen dayes in the yere. It ſhall be a lawe for euer in youre generacyons, that ye kepe it in the ſeuenth moneth. Ye ſhal dwel in bouthes vii. dayes: euen all that are Iſraelites borne, ſhall dwel in bouthes, that your chyldren after you maye knowe / howe that I made the chyldren of Iſraell to dwell in bouthes, whē I brought them out of the lande of Egypte: I am the lord your god. ✝ And Moſes ſpake vnto the chyldren of Iſraell concernynge the feaſtes of the Lorde.

G

¶ The oyle for the Lampes. He that curſeth muſt be ſtoned. He that kylleth ſhall be kylled. &c.

CAPI. XXIIII.

And the Lorde ſpake vnto Moſes, ſayenge: * Cōmaunde the chyldren of Iſraell that they brynge vnto the, pure Oyle olyue, beaten for lyghtes, to cauſe the lampes to burne alway: without the vayle of wytneſſe, in the Tabernacle of wytneſſe ſhal Aaron dreſſe them bothe euen and mornyng before the lorde alwayes. Let it be a lawe for euer in your generacyons. He ſhall dreſſe the lampes vpon the pure cādelſtycke before the lorde

A

Lorde perpetually. And thou ſhalt take fyne floure, and bake twelue waſſels therof, two tenthdeales ſhall be in one waſſell. And thou ſhalte ſet them in two rowes, ſyxe on a rowe ☞ vpon the ☞ pure table before the lorde / and put pure frankenſence vpon the rowes, that they may be breade of remembraunce, and an offerynge to the Lorde.

B Euerye Sabboth he ſhall put them in rowes before the lorde euermore: of the chyldren of Iſrael ſhal they be offered for an euer laſtynge couenaunte. *And they ſhall be Aarons, and his ſonnes, whiche ſhall eate them in the holy place. For they are mooſt holy vnto him of the offeryngꝭ of the Lorde by a perpetual ſtatute. And the ſon of an Iſraelytyſh wyfe, whoſe father was an Egyptian, went out amonge the chyldren of Iſrael. And this ſon of the Iſraelytyſh wyfe and a man of Iſraell, ſtroue togyther in the hooſte. And the Iſraelytyſh womans ſonne *blaſphemed the name of the Lorde, & ꝛ curſed, & they brought hym vnto Moſes. His mothers name was Salomyth, whiche was the doughter of Dibry / of the trybe of Dan: and they * put hym in warde, that the mynde of the Lorde myght ☞ be ſhewed them. ☞ And the lorde ſpake vnto Moſes, ſayenge: brynge the curſed ſpeaker without the hooſte, and let all that herde hym, put theyr handes vpon his heade, & let all the multitude ſtoone hym. And thou ſhalt ſpeake vnto the chyldren of Iſraell, ſayenge: Who ſoeuer curſeth his god / ſhall beare his ſynne. And he that blaſphemeth the name of the lorde, let hym be ſlayne, and al the multytude ſhall ſtoone hym to death.

C Whyther he be borne in the lande, or a ſtraunger, when he blaſphemeth the name of the lorde, let hym be ſlayne. And *he that kylleth any man, let hym dye the death. And he that kylleth a beaſt, let hym make hym good, ☞ ☞ ſoule for ſoule. And yf a man mayme his neyghbour, as he hath done, ſo ſhal it be done to hym: broke for broke * eye for eye, and toth for toth: euen as he hath maymed a man / ſo ſhall he be maymed agayne. And he that kylleth a beaſt, let hym paye for it: and he that kylleth a man, let hym dye. Ye ſhall haue one maner of lawe: euen for the ſtraunger as wel as for one of your ſelues: for I am the Lorde your God. And Moſes tolde the chyldren of Iſraell, and they brought hym (that had curſed) out of the hooſte, and ſtooned hym with ſtones. And the chyldren of Iſrael dyd as the Lorde cōmaunded Moſes.

¶ The Sabboth of the ſeuen yeares, and of the yeare of Jubelye, other wyſe called the fyftene yeare.

CAPI. XXV.

A AND the Lorde ſpake vnto Moſes in mount Sinay, ſaynge: ſpeake vnto the chyldren of Iſraell, and ſay vnto them: When ye be come in to the lande whiche I gyue you, the lande ſhall reſt, and kepe Sabboth vnto the Lorde. *Sixe yeres thou ſhalt ſowe thy felde / and ſixe yeare thou ſhalt cutte thy vyneyarde, and gather in the frupte therof. But the * ſeuenth yeare ſhall be a Sabboth of reſt vnto the lande. The Lordꝭ Sabboth it ſhall be: thou ſhalte neyther ſowe thy felde, nor cut thy vyneyard. That which groweth of the owne accorde ꝥ ſhalte not reape, neyther gather the grapes that thou haſt left behynde, for it is a yere of reſt vnto the lande And the reſt of the land ſhalbe meate for you: euen for the, for thy ſeruaunt, & for thy mayde for thy hyred ſeruaunt, and for the ſtraunger that ſoiourneth with the: and for thy cattell, and for the beaſtes that are in thy lande / ſhal all the encreaſe therof be meate.

B ☞ And thou ſhalte nombre. vii. ☞ Sabbothes of yeares vnto the, euen. vii. tymes vii. yeare: & the ſpace of the. vii. Sabbothes of yeares wyll be vnto the. xlix. yeares. And then thou ſhalt make a trompe blowe: in the tenth daye of the ſeuenth moneth, euen in the daye yf attonement ſhall ye make the trompe blowe / thorowout all your lande. And thou ſhalte halowe that yeare: euen the. l. yeare / and proclayme libertye thorowout the lande vnto all the inhabyters therof, for it ſhall be ☞ a yeare of ☞ Jubelie vnto you, and ye ſhall returne: euery man vnto his poſſeſſyon, and euery man vnto his kynred agayne. A yeare of Jubelye ſhall that fyftieth yeare be vnto you. Ye ſhall not ſowe neyther reape that which groweth of it ſelfe, nor gather the grapes that are lefte. For that yeare of Jubelye ſhalbe holy vnto you: but ye ſhall eate of the encreaſe therof out of the felde. In the yeare of this Jubelye ye ſhall returne euery man vnto his poſſeſſyon agayne. Yf thou ſelleſt ought vnto thy neyghbour, or byeſt of thy neyghboures hand, ye ſhal not dyſceaue one another / but accordyng to the nōbre of yeres C after the Jubelye yere thou ſhalte bye of thy neyghboure, and accordynge vnto the nombre of eyares and of the fruytes, he ſhall ſell vnto the. Accordynge vnto the multytude of yeares, he ſhall encreaſe the pryce therof, and accordynge to the fewneſſe of yeares, he ſhall mynyſhe the pryce of it: for the nōbre of fruytꝭ doth he ſell vnto the. * Diſceyue not ye therfore euery man his neyghboure, but ꝥ ſhalte feare thy God. For I am the lorde your god.

Exodi.21.b

Exodi.23.b

Deut.xv.a

1.Theſ.4.a

Wherfore ye ſhall do after myne ordinaunces,
and kepe my lawes, and do them, and ye
ſhall dwell in the lande in ſafetye. And the
lande ſhall gyue her frute, and ye ſhall eate
youre fyll, and dwel therin in ſafetye. And yf
ye ſhall ſaye: what ſhall we eate the ſeuenth
yeare, for we ſhall not ſowe, nor gather in our
encreaſe? I wyll ſende my bleſſyng vpon you
in the ſyxte yeare / and it ſhall brynge forth
frute for thre yeares: and ye ſhall ſowe the
eyght yeare, and eate yet of olde corne vntyll
the.ix. yeare: euen vntyll her frutes come, ye
D ſhall eate of olde ſtore. The lande ſhall not
Pſal.24.a. be ſolde to be waſt: for * the lande is myne, &
ye put ſtraungers and ſoiourners with me.
☞ In all the lande of your poſſeſſiō, ☞ ye ſhal
Ruth.iiii.a graunt a redempcion for the lande. * Yf thy
Iere.32.b brother be waxed poore, and hath ſolde away
of his poſſeſſion: and yf any of his kyn come
to redeme it, let hym bye out that whiche his
☞ ☞ brother ſolde. And yf he haue no man to
redeme it, let his hande get aſmuche as maye
be ſufficient to bye it out agayne, and let him
counte howe longe it hath be ſolde, and delyuer
the reſt vnto the man to whome he ſolde
it, that he maye returne to his poſſeſſyon agayne.
But and yf his hande can not get ſufficient
to reſtore to the other agayne, thē that
whiche is ſolde ſhal remayne in the hande of
hym that hath bought it, vntyll the yeare of
Iubelye: & in the Iubelye it ſhall come out, &
he ſhall returne vnto his poſſeſſion agayne.
And yf a man ſel a houſe or a dwellyng with
in the walles of a cytye, he maye bye it out agayne
wͭin a hoole yere after it is ſolde: euen
any day of the yere ſhal he redeme it agayne.

But and yf he bye it not out agayne with
E in the ſpace of a full yere, then the houſe that
is in the walled cytye, ſhal be ſtablyſſhed, and
be his owne that bought it, & his ſucceſſours
after hym, & ſhall not go out in the Iubelye.
But the houſes of vyllages whiche haue no
walles rounde aboute them, are counted as
the felde of the countre, & therfore they maye
be bought out agayne, and ſhall returne in
the Iubelye. Notwithſtandyng the cytyes of
the Leuites, and the houſes of the cytyes of
theyr poſſeſſyon, may the Leuites redeme at
all ceaſons. And yf a man purchaſe ought of
the Leuites / the houſe that was ſolde / & the
cytye of theyr poſſeſſiō ſhall go out in the yere
of Iubelye, for the houſes of the cytyes of the
Leuites, are theyr poſſeſſion amonge the chyldren
of Iſraell. But the felde of the ſuburbe
that is beſyde theyr cytyes, maye not be ſolde:
but is theyr perpetuall poſſeſſion.

Yf thy brother be waxed poore, and fallen
in decay with the, thou ſhalt releue hym, both
the ſtraunger, & ſoiourner / that he maye lyue
Exod. with the. * And thou ſhalte take none vſurye
Deut. of hym, or vantage. But thou ſhalt feare thy
Ezech. god, that thy brother maye lyue with the.

F Thou ſhalt not gyue hym thy money vpon
vſurye, ☞ nor lende hym thy corne for increace.
☞ I am the Lorde your GOD / whiche
brought you out of the lande of Egypte, to
gyue you the lande of Canaan, & to be youre
Exod. god. * ✠ Yf thy brother that dwelleth by the,
Deut. be waxed poore, and be ſolde vnto the, thou
ſhalte not compell hym to the bondage of ſeruauntes:
but as an hyred ſeruaunt, and as a
ſoiourner he ſhall be with the / and ſhal ſerue
the vnto the yeare of Iubelye, and then ſhall
he departe from the: both he and his chyldren
with hym, and ſhall returne vnto his owne
kynred agayne / and vnto the poſſeſſiō of his
Fathers: for they are my ſeruauntes, whiche
I brought out of the lande of Egypte, and
ſhal not therfore be ſolde as bondmen. Thou
ſhalt not reygne ouer hym cruelly, but ſhalte
feare thy God. Thy bondſeruaunt, and thy
bondemayde whiche thou ſhalt haue, ſhalbe
of the heathen that are round aboute you: of
them ye ſhall purchace ſeruauntes, & mayds,
and of the chyldren of the ſtrāgers that are
ſoiourners amonge you, and of theyr generacyons
that are with you, whiche they begatte
in your lande. These ſhal be your poſſeſſion,
and ye ſhall take them as enherytaunce for
your chyldrē after you, to poſſeſſe them, they
ſhall be youre bondmen for euer. But ouer
your brethren the chyldren of Iſraell, ye ſhal
not reygne one ouer another cruelly.

Yf a ſoiourner or a ſtraunger ware ryche G
by the, and thy brother that dwelleth by hym
ware poore, and ſell hym ſelfe vnto the ſtrāger
or ſoiourner by the, or to any of the ſtrāgers
kyn: after that he is ſolde, he may be redemed
agayne: one of his brethren (✠ that ✠
vvyll) eyther his vncle or his vncles ſon may
by hym out: or any that is nye of kyn vnto
hym of his kynred, maye redeme hym: eyther
yf his hande can get ſo moche, he may be loſed.
And he ſhal reken with hym that bought
hym, from the yeare that he was ſolde in, vnto
the yeare of Iubelye, and the pryce of his
byenge ſhall be valued accordynge vnto the
nombre of yeares. As a hyred ſeruaunt ſhall
he be with hym. If there be yet many yeares
behynde, accordyng vnto them let hym gyue
agayne for his delyueraunce, of the money
that he was bought for. Yf there remayne
but fewe yeres vnto the yeare of Iubelye, let
hym counte with hym agayne / & accordynge

vnto his yeres gyue hym agayne for his redempcion, and he ſhall be with hym yeare by yeare as an hyred ſeruaunt, & the other ſhall not reygne cruelly ouer hym in thy ſyght. If he be not redemed thus, he ſhall go out in the yere of Iubelye, both he and his chyldren with hym: for the chyldren of Iſraell are my ſeruauntes, which I brought out of the land of Egypte. I am the lorde your God.

¶ They are bleſſed that kepe thoſe thynges that god byddeth.

CAPI. XXVI.

A Deute. v. b

YE ſhall * make you no ydols/ nor grauen ymage/ neyther reare you vp any ſtone, neyther ſhal ye ſet vp any ymage of ſtoone in your lande/ to worſhyp it: for I am the lorde your god: ye ſhal kepe my Sabbothes, and feare my ſanctuary: for I am the lorde. ✚ Yf ye walke in myne ordinaunces, & kepe my cōmaundementes, and do them, I wyll ſende you rayne in the ryght ſeaſon/ & the lande ſhall yelde her encreaſe, & the trees of the felde ſhall gyue theyr fruyte. And the threſſhynge ſhall reache vnto wyne harueſt/ and the wyneharueſt ſhall reache vnto ſowynge tyme, and ye ſhall eate youre breade in plenteouſnes, and dwell in your lande peaſeably. And I wyl ſende peace in the lande, and ye ſhall ſlepe without any man to make you a frayde. And I wyl ryd euyll beaſtes out of the lande, and there ſhall no ſwerde go thorowout your lande. And ye ſhall chace youre enemyes, and they ſhall fall before you vpon the ſwerde. Iosue. 23. c * And fyue of you ſhall chace an hundred, and an hundred of you ſhal put ten thouſande to flyght, and your enemyes ſhall fall before you vpon the ſwerde.

B

For I wyll haue reſpecte vnto you, and make you encreaſe, and multiplye you, and ſet vp my couenaunt with you. And ye ſhall eate olde ſtore, and cary out olde for the new. 2. Corin. 6. b * And I wyll make my dwellynge place amonge you, and my ſoule ſhal not lothe you. I wyll walke amonge you, and wyll be your god, and ye ſhall be my people. ✚ I am the Lorde your god, whiche brought you out of the lande of Egipt, that ye ſhuld not be theyr bondmen, and I haue broken the cheynes of your yoke, and made you go vp ryght. Deut. 28. b Mala. ii. a * But and yf ye wyll not herken vnto me, nor wyll do all theſe my cōmaundementes. And yf ye ſhall deſpyſe myne ordynaunces, eyther yf your ſoule abhorre my lawes, ſo that ye wyll not do all my cōmaundementes, but breake myne appoyntment, I alſo wyll do this vnto you. For I wyll brynge vpon you fearfulneſſe, ſwellynge of body, and the burnynge ague, to conſume your eyes, & gendre ſorowe of herte. And ye ſhall ſowe youre ſeede in vayne, for your enemyes ſhall eate it.

C

And I wyll ſet my face agaynſt you, and ye ſhall fall before youre enemyes, and they that hate you, ſhall reygne ouer you * and ye ſhal flee, when no man foloweth you. Prouer. 28. a And yf ye wyll not yet for all this herken vnto me, then wyll I punyſſhe you ſeuen tymes more for your ſynnes, and wyll breake the pryde of your ſtubburneſſe. And I wyll make youre heuen as yron, and your earth as braſſe. And your labour ſhalbe ſpent in vayne. For your land ſhal not gyue her encreaſe, neyther ſhal the trees of the lande gyue theyr fruytes. And yf ye walke contrary vnto me, and wyll not herken vnto me, I wyll brynge ſeuen tymes mo plages vpon you, accordyng to your ſynnes. I wyll alſo ſende in wylde beaſtes vpon you, whiche ſhall depryue you of your chyldren, and deſtroye youre cattell, & make you fewe in nombre, & cauſe your hye wayes to growe vnto a wyldernesse.

D

And yf ye maye not be refourmed by theſe thynges, but ſhall walke contrarye vnto me/ then wyll I alſo walke contrarye vnto you/ and wyll punyſſhe you yet ſeuen tymes for your ſynnes. And I wyll ſende a ſwerde vpō you, that ſhall auenge my Teſtament. And when ye are gathered togyther within youre Cityes/ I wyll ſende the peſtylence amonge you, and ye ſhall be delyuered in to the hande of the enemye. And when I haue ☞ broken ☞ the ſtaffe of your bread: ten wyues ſhal bake your breade in one ouen/ and then ſhall delyuer you your breade agayne by weyght: * ye ſhall eate, and not be ſatiſfyed. Osee. iiii. c. Miche. 9. d And yf ye wyl not yet for all this herken vnto me, but wyll walke agaynſt me, I wyll walke contrarye vnto you alſo in indygnacion, and wyll chaſtice you ſeuen tymes for your ſynnes. * And ye ſhall eate the fleſſhe of your ſonnes, and the fleſhe of your doughters ſhal ye deuour. 4. Reg. vi. g I wyll deſtroye your ☞ hye places, ☞ and rote out your ☞ ymages, ☞ and caſt your carkaſſes vpon the bodyes of your ydols, and my ſoule ſhall abhorre you.

E

And I wyll make your cityes deſolate, & bryng your ſanctuary vnto nought, and wyl not ſmell the ſweteneſſe of your odoures. I wyll brynge the lande vnto a wyldernesse, and your enemyes whiche dwell therin/ ſhall wondre at it. And I wyll ſtrawe you amonge the Hethen, and wyll draw out a ſwerde after you, and your lande ſhall be waſt, and youre cityes deſolate. Then ſhall the lande enioye her Sabbothes, as longe as it lyeth voyde,

and ye ſhall be in youre enemyes lande: euen
then ſhall the lande reſt, and reioyſe in her
Sabbothes. As longe as it lyeth voyde it
ſhal reſt, bycauſe it dyd not reſt in youre Sab
bothes, when ye dwelte vpon it. And vpon
them that are lefte alyue of you, I wyll ſende
a fayntneſſe in to theyꝛ hertes in the lande of
theyꝛ enemyes: and the ſounde of a ſhakyng
leafe ſhal chace them, and when they flee the
ſwerde, they ſhal fall: no man folowyng vpõ
F them. They ſhall fall one vpon another, as
it were befoꝛe a ſwerde, euen no man folo-
wynge vpon them, and ye ſhall haue no po-
wer to ſtande befoꝛe youre enemyes: And ye
ſhall peryſſhe amonge the Hethen, and the
lande of youre enemyes ſhall eate you vp.
And they that are lefte of you, ſhall pyne a-
waye in theyꝛ vnryghtouſnes/ euen in theyꝛ
enemyes lande, and in the myſdedes of theyꝛ
fathers ſhall they conſume. And they ſhall
cõfeſſe theyꝛ myſded/ ⁊ the miſdedes of theyꝛ
fathers foꝛ theyꝛ treſpace, whiche they haue
treſpaced agaynſt me, and foꝛ that alſo that
they haue walked contrary vnto me. Ther-
foꝛe I alſo wyll walke contrarye vnto them,
and wyll bꝛyng them in to the lande of theyꝛ
enemyes. And then at the leaſt way theyꝛ vn
cyꝛcumcyſed hertes ſhall be tamed, and they
ſhall make an attonement foꝛ theyꝛ myſde-
Deut.iiii.c des. And * I wyll remembꝛe my couenaunt/
with Jacob, and my bonde with Iſaac, and
myne appoyntmente with Abꝛaham wyll I
remembꝛe, and wyll thynke on the lande.
G The lande ſhall be lefte of them, and ſhal en-
ioye her Sabbothes, whyle ſhe lyeth waſte
without them. And they ſhal make an attone
ment foꝛ theyꝛ myſdedes, bycauſe they deſpy
ſed my lawes, and bycauſe theyꝛ ſoule refu-
ſed myne oꝛdinaunces. And yet foꝛ all that
when they be in the lande of theyꝛ enemyes,
Deut.iiii.c * I wyll not caſt them awaye, neyther wyll
abhoꝛre them, to deſtroye them vtterly, and
to bꝛeake myne appoyntment with them: foꝛ
I am the Loꝛde theyꝛ God. I wyll foꝛ theyꝛ
ſakes remembꝛe the couenaunt made vnto
theyꝛ fathers, whome I bꝛought out of the
lande of Egypte, in the ſyght of the Hethen,
that I myght be theyꝛ God: I am the Loꝛde
Theſe are the oꝛdynaunces, and iudgemen-
tes, and lawes, whiche the Loꝛde made by-
twene hym, ⁊ the chyldꝛe of Iſrael in mount
Synay, by the hande of Moſes.

¶ Of dyuers vowes, and of tythes. &c.

CAPI. XXVII.

A And the Loꝛde ſpake vnto Moſes, ſay-
enge: ſpeake vnto the Chyldꝛen of Iſ-
raell, and ſaye vnto them: Yf any man wyll
gyue a ſynguler vowe vnto the Loꝛde accoꝛ
dyng to the value of the ſoules, the value of
the male from twentye yere olde vnto ſixtye
ſhall be fyftye * ſycles of ſyluer, after the Num.3
weyght of the ſanctuari. And yf it be a wo-
man/ the value ſhall be thyꝛtye ſycles. And
from fyue yeres to twentye, the male ſhall be
ſet at twenty ſycles, and the female at ten ſy-
cles. And from a moneth vnto fyue yere, the
male ſhall be ſet at fyue ſycles of ſyluer, and
the female at thꝛe. And he that is ſixtye yeare
olde, and aboue, ſhall be valued at fiftye ſy-
cles, and the woman at ten.
But yf he be to pooꝛe ſo to be ſet, he ſhall B
pꝛeſent him ſelfe befoꝛe the pꝛeeſt: ⁊ the pꝛeeſt
ſhall value hym, accoꝛdynge as the hande of
hym that vowed is able to get, euen ſo ſhall
the pꝛeſt value hym. Yf it be a beaſt of which
men bꝛynge an offerynge vnto the Loꝛde: all
that any man gyueth of ſuch vnto the loꝛde/
☞ ſhalbe counted holye. He ſhall not alter ☞
it noꝛ chaunge it: a good foꝛ a bad, oꝛ a bad
foꝛ a good. And yf he chaũge beaſt foꝛ beaſt,
then bothe the ſame beaſt, and it alſo wher-
with it was chaunged ſhall be holye. If it be
any maner of vncleane beaſt, of whiche men
do not offer a ſacrifyce vnto the loꝛde, he ſhal
ſet the beaſt befoꝛe the Pꝛeeſt, and the Pꝛeeſt
ſhal value it, whyther it be good oꝛ bad. And
as the pꝛeeſt ſetteth it, ſo ſhal it be. But yf he
wyl bye it agayne, he ſhal gyue the fyft parte
moꝛe aboue that it was ſet at.
Yf any man dedicate his houſe, to be holy C
vnto the Loꝛde, the pꝛeeſt ſhal ſet it/ whyther
it be good oꝛ bad: and as the Pꝛeeſt hath ſet
it, ſo ſhall the value be. And when he ☞ that ☞
ſanctifyed it wyll redeme his houſe, let hym
gyue the fyfte parte of the money that it was
iudged at therto, and it ſhalbe his. If a man
☞ halowe a pece of his enheryted lande vn- ☞
to the Loꝛde, it ſhall be ſet accoꝛdynge to the
ſeede therof. If it beare ☞ an homer of bar- ☞
lye, it ſhall be ſet at fyftie ſycles of ſyluer. If
he halow his felde immediatly from the yere
of Jubelye, it ſhalbe woꝛth accoꝛdynge as it
is eſtemed. But and yf he halowe his felde
after the Jubely, the pꝛeeſt ſhal reken the mo
ney accoꝛdynge to the nombꝛe of the yeares,
that remayne vnto the yere of Jubelye folo-
wynge/ and thereafter it ſhall be lower ſet.
If he that conſecrated the felde, wyll redeme
it agayne, let hym put the fyfte parte of the
pꝛyce that it was ſet at there vnto, and it ſhal
be his. And yf he wyll not redeme the felde/
but ſelleth the feld to another mã, he ☞ (that ☞
vovved) maye redeme it no moꝛe. But when
the felde goeth out in the yeare of Jubely, it
ſhall

ſhall be made holy vnto the Lorde: euen as a felde that is vtterly put away, and it ſhall be the Preeſtes poſſeſſyon.

D If a man ſanctify vnto the lorde a felde, whiche he hath bought, and is not of his enherytaunce, the Preeſt ſhall reken vnto hym what it is worthe vnto the yeare of Jubelye, and he ſhal gyue the pryce that it is ſet at, the ſame daye, as a thynge conſecrated vnto the Lorde. And in the yere of Jubilie, the felde ſhall returne vnto hym of whom he bought it, euen to hym, whoſe enherytaunce of lande it is.

And all ſettyng ſhall be accordyng to the ſycle of the ſanctuary. One ſycle conteyneth twentye halfepence. * But the ☞ fyrſt borne of the beaſtes that was appoynted vnto the Lorde, may no man ſanctifie: whyther it be oxe or ſhepe, for it is the Lordes alredy. If it be an vncleane beaſt he ſhall redeme it, as it is ſet at, and gyue the fyfth parte more therto: Or, yf it be not redemed, it ſhall be ſolde, accordyng to the value.

Exodi.30.b ☞ Numer.18.d

E ☞ Notwithſtandyng, no ☞ dampned thyng that a mã putteth from hym and dedicateth vnto the Lorde, of al his good (whyther it be man or beaſt or lande of his enherytaunce) may be ſolde or redemed: for euery thynge ſo put away, is moſt holy vnto the lorde. Let no dampned thyng that a man ſeperateth, be redemed but dye the death.

Euery tythe of the lande whiche is of the ſede of the lande, or of the frute of the trees is the lordes, and is ſanctified vnto the lorde And yf a man wyll redeme ought of his tythes, let hym adde the fyfth parte therto. And euery tythe of oxe and of ſhepe and of euery beaſt that goeth vnder the rod ☞ euen euery tenth ſhal be holy vnto the lorde. He ſhall not loke yf it be good or bad, nor chaunge it. Els yf he chaunge it, bothe it, & that it was chaunged withall, ſhall be halowed vnto the Lorde and may not be redemed.

These are the cõmaundementes, whiche the Lorde cõmaunded by Moſes vnto the chyldren of Iſrael in mount Sinay.

⁂

¶ The ende of the thyrde boke of Moſes: called in the Hebrue Uaicrah: and in the Latyn Leuiticus.

¶ The fourth boke of Moſes called in the Hebrue Uaiedabbar: and in the Latyn Numeri.

All that are apte for battayle are nombred. The trybe of Leui muſt miniſtre in the Tabernacle.

CAPI. Primo.

A And the Lorde ſpake vnto Moſes in the wyldernes of Sinay, in the Tabernacle of wytneſſe, the fyrſt day of the ſeconde moneth in the ſeconde yeare after they were come out of the lande of Egypte, ſayenge. * Take ye the ſomme of all the multitude of the chyldren of Iſrael, after theyr kynreds & houſholde of theyr fathers, with the nombre of theyr names, all that are males, heade by heade, from .xx. yere and aboue: euen all that go forth to the warre in Iſraell, thou & Aaron ſhall nombre them thorowout theyr armyes, and with you ſhall be men of euery trybe, wherof euery one is heade man of the houſe of his fathers.

Exodi.30.b Num.26.b 2.Reg.24.a

And theſe are the names of the men that ſhall ſtande with you: of ✠ (the trybe of) Ruben, Elizur the ſon of Sedeur: of Simeon, Selumiel the ſon of Suri Sadai: of Juda, Naheſſon the ſon of Aminadab: of Iſachar, Nathanael the ſonne of Zuar: of Zabulon, Eliab the ſon of Helon. Among the chyldren of Joſeph: of Ephraim: Eliſama the ſonne of Amihud: of Manaſſe, Gamaliel the ſonne of Peda Zur: of BenJamin, Abidan the ſon of Gedeoni: of Dan, Ahiezer the ſon of Ammi Sadai: of Aſer, Pagiel the ſonne of Ocran: of Gad, Eliſaph the ſon of Deguel: of Nephthali, Ahira the ſonne of Enan.

B These were of great fame in the congregacyon, lordes of the trybes of theyr fathers and heades ouer thouſandes in Iſrael. And Moſes and Aaron toke theſe men (which are expreſſed by theyr names) and gathered all the congregacyon togyther, the fyrſt daye of the ſeconde Moneth, and they were rekened thorowout theyr kynreds and houſes of theyr fathers by name, from .xx. yeare and aboue, heade by heade. As the lorde commaunded Moſes, euen ſo he nombred them in the wyldernesse of Sinay.

C And the chyldren of Ruben Iſraels eldeſt ſonne thorowout theyr generacyons, & theyr kynreds and houſes of theyr Fathers, in the nombre of names head by head (al males fro .xx. yere and aboue) as many as dyd go forth to the warre, the nombꝛe of them that were of the trybe of Ruben, was.xlvi.thouſande and fyue hundꝛed.

C Of the chyldꝛen of Symeon thoꝛowout theyꝛ generacyons and theyꝛ kynreds ⁊ houſes of theyꝛ fathers, the ſomme of them in the nombꝛe of names, heade by heade, al the males from.xx.yeres ⁊ aboue, who ſoeuer might go foꝛth to the war: the ſomme of them that were of the trybe of Symeon.lix. thouſande and thꝛe hundꝛed.

Of the chyldꝛen of Gad thoꝛowout theyꝛ generacyons, and theyꝛ kynreds and houſeholdes of theyꝛ fathers, the nombꝛe of the names from. xx. yere and aboue, all that wente foꝛth to the warre: The nombꝛe of them that were of the tribe of Gad, was.xlv.thouſande ſyxe hundꝛed and fyftye.

Of the chyldꝛen of Juda thoꝛowout theyꝛ generacyons, and theyꝛ kynreds, and houſes of theyꝛ fathers, the nombꝛe of names from xx. yeare and aboue: all that were able to go foꝛth to the warre. The nombꝛe of them that were of the trybe of Juda, was: lxxiiii. thouſande, and ſyxe hundꝛed.

D Of the chyldꝛen of Jſachar thoꝛowout theyꝛ generacyons, and theyꝛ kynreds, and houſes of theyꝛ fathers, the nombꝛe of names from twentye yeare and aboue, whiche went all foꝛth to warre: The nombꝛe of them that were of the trybe of Jſachar, was.liiii.thouſande, and foure hundꝛed.

Of the chyldꝛen of Zabulon, thoꝛowout theyꝛ generacyons, and theyꝛ kynreddes and houſes of theyꝛ fathers the nombꝛe of names from.xx. yere and aboue, which were all able to go foꝛth in the hooſt: The nombꝛe of them that were of the trybe of Zabulon, was.lvii. thouſand, and foure hundꝛed.

Of the chyldꝛen of Joſeph: namely of the chyldꝛen of Ephꝛaim thoꝛowout theyꝛ generacyons ⁊ theyꝛ kynreds, and houſes of theyꝛ fathers, the nombꝛe of names from.xx. yeare and aboue, all that went out to the warre: the nombꝛe of them that were of the trybe of Ephꝛaim, was xl.thouſand, and fyue hundꝛed.

E Of the chyldꝛen of Manaſſe thoꝛowout theyꝛ generacyons, ⁊ theyꝛ kynreds ⁊ houſes of theyꝛ fathers: the nombꝛe of the names frō xx. yeares olde and aboue, all that wente out to the warre: The nombꝛe of them that were of the trybe of Manaſſe, was xxxii.thouſand and two hundꝛed.

Of the chyldꝛen of Ben Jamin thoꝛowout theyꝛ generacyons, and theyꝛ kynreddes and houſes of theyꝛ Fathers / the nombꝛe of names frō xx. yeare and aboue, all that went foꝛth to the warre: The nombꝛe of them that were of the trybe of Ben Jamin, was.xxxv. thouſande, and foure hundꝛed.

Of the chyldꝛen of Dan thoꝛowout theyꝛ generacyons ⁊ theyꝛ kynreds, and houſes of theyꝛ fathers: the nombꝛe of names from.xx. yere olde and aboue, all that went foꝛth to the warre: The nombꝛe of them that were of the trybe of Dan, was lxii.M. and vii.hundꝛed.

F Of the chyldꝛen of Aſer thoꝛowout theyꝛ generacions and theyꝛ kynreds and houſes of theyꝛ fathers: The nombꝛe of the names from.xx. yeres ⁊ aboue, all that went out to warre. The nombꝛe of them that were of the trybe of Aſer was.lxi.M.and.v.hundꝛed.

Of the chyldꝛen of Nephthali: thoꝛowout theyꝛ generacions ⁊ theyꝛ kynreds ⁊ houſes of theyꝛ fathers. The nombꝛe of names from xx.yeres and aboue, all that myght go foꝛthe to the warre. The nombꝛe of them that were of the trybe of Nephthali was.liii.thouſand and.iiii.hundꝛed.

These are the ſommes whiche Moſes ⁊ Aaron nombꝛed, and the pꝛynces of Jſrael: thoſe.xii.men, whiche were ouer the houſe of theyꝛ fathers. And al the nombꝛes of the chyldꝛe of Jſrael, thoꝛowout the houſes of theyꝛ fathers, from.xx.yeres ⁊ aboue, all that went foꝛth to the warre in Jſraell, dꝛewe all vnto the ſomme of * ſyxe hundꝛed thouſande and thꝛe thouſande, fyue hundꝛed and fyftie. But the Leuites after the trybes of theyꝛ fathers were not nombꝛed among them.

G And the loꝛde ſpake vnto Moſes, ſayinge. Thou ſhalte not nombꝛe the trybe of Leui, neyther take the ſomme of them frō amonge the chyldꝛen of Jſrael. But thou ſhalte appoynte the Leuites ouer the habitacyon of wytneſſe, and ouer all the veſſels therof, and ouer all thynges that are in it. Yea they ſhall beare the tabernacle and all the veſſels therof, and they ſhall miniſtre in it, ⁊ ſhall dwell rounde aboute the Tabernacle. And when the tabernacle goeth foꝛth, the Leuites ſhall take it downe: ⁊ when the tabernacle is to be pytched, they ſhall ſet it vp: ⁊ yf any ſtraunger come nye, he ſhall dye. And the chyldꝛen of Jſrael ſhall pytch theyꝛ tentes, euery man in his owne company, and euery man vnder his owne ſtanderd thoꝛowout theyꝛ hooſtes. But the Leuites ſhall pytche rounde aboute the Tabernacle of wytneſſe, that there be no wꝛath vpon the congregacyon of the chyldꝛe of Jſrael, ⁊ the Leuites ſhall kepe the watch of the tabernacle of wytnes. And the chyldꝛe of Jſrael dyd accoꝛdyng to all that the loꝛde cōmaunded Moſes, euen ſo dyd they.

The ordre of the tentes. The heades of the kynreds of Iſrael.

CAPI. II.

A AND the Lorde ſpake vnto Moſes and Aaron, ſayinge. Euery man of the chyldren of Iſraell ſhall pytche vnder his owne ſtanderde, & vnder the armes of theyr fathers houſes: on the other ſyde, & rounde aboute the tabernacle of wytneſſe ſhall they pytche. On the eaſtſyde towarde the ryſyng of the ſonne, ſhall they of the ſtanderde of the hooſt of Iuda pytche thorowout theyr armyes. And Naheſſon the ſon of Aminadab was captayne of the ſonnes of Iuda. And his hooſt and the nombre of them.lxxiiii.M. and ſyxe hundred. Nexte vnto hym ☞ ſhall ☞ they that be of the trybe of Iſachar pytche: & Nathaneel the ſonne of Zuer was captayne of the chylden of Iſachar: his hooſt and the ſomme of the nombre therof.liiii.thouſande and foure hundred. And then the tribe of Zabulon: and Eliab the ſon of Helon, captayne ouer the chyldren of Zebulon, and his hooſt, and the nombre of them.lvii. thouſande and iiii.hundred: ſo that the hole nombre of the hole hooſt of Iuda are an hundred thouſand lxxxvi.thouſande and.iiii.hũdred thorowout theyr armyes: and theſe ſhall go before.

B On the ſouth ſyde ſhall, the ſtanderde of the hooſt of Ruben kepe thorowe theyr companyes: and the captayne ouer the ſonnes of Ruben, was Elizur the ſon of Sedeur. And his hooſt and the nombre of them.xlvi.thouſande, and.v.hundred. And faſt by hym ſhall the trybe of Symeon pytche, & the captayne ouer the ſonnes of Symeon, was Salumiel the ſonne of Zuri Sadai, and his hooſt, and the nombre of them.lix. thouſande, and thre hundred. And the trybe of Gad alſo and the captayne ouer the ſonnes of Gad was Eliaſaph the ſonne of Duguel. And his hooſt & the nombre of them.xlv. thouſande.vi. hundred and.l. All that were nombred with the tribe of Ruben: an hundred thouſand.li.M. iiii.hundred and.l.thorowout theyr armyes, and they ſhall go in the ſeconde place.

C And the Tabernacle of wytneſſe ſhall go with the hooſt of the Leuites, in the myddes of the hooſtes: And as they lye in theyr tentes, euen ſo ſhall they procede in the iourney, euery man in his degree, & vnder theyr owne ſtanderdes. The weſt ſyde ſhall the ſtanderd of the hooſt of Ephraim kepe with theyr armyes, and the captayne ouer the ſonnes of Ephraim, was Eliſama the ſon of Amihud: His hooſt and the nowbre of them.xl.thouſande, and fyue hundred.

And faſt by hym, ſhall be the thybe of Manaſſe, and the Captayne ouer the ſonnes of Manaſſe, was Gamaleel the ſonne of Pedazur: His hooſt and the nombre of them.xxxii. thouſande, and two hundred. And the thybe of Ben Iamin alſo: and the Captayne ouer the ſonnes of Ben Iamin, was Abidan, the ſonne of Gedeoni: His hooſt and the nombre of them.xxxv.thouſande, and.iiii.hundred.

All that were appoynſed with the hooſt of Ephraim, were an hundred thouſande, eyght thouſande, and an hundred, thorowout theyr armyes, & they ſhall go into the thyrde place. D The ſtanderd of the hooſt of Dan ſhall kepe the north ſyde with theyr armyes: and the captayne ouer the chyldren of Dan, was Ahiezer the ſonne of Ammi Sadai: His hooſte, and the nombre of them.lxii.thouſande, and.vii. hundred. And faſt by hym ſhall the trybe of Aſer pitche: and the captayn ouer the ſonnes of Aſer was Pagiel the ſon of Ocran. His hooſt & the nombre of them.xli.M. and fyue hundred. And the trybe of Nephtali alſo, and the captayne ouer the chyldren of Nephtali: was Ahira the ſon of Enan: His hooſt & the nombre of them.liii.thouſand & iiii.hundred. All they that were appoynted with the hooſt of Dan, was an hundred thouſande.lvii. thouſande, and.vi. hundred. And they ſhall go hyndermoſt with theyr ſtandardes.

Theſe are the ſommes of the chyldren of Iſrael thorowout the houſes of theyr fathers euen al the nombres that pytched thorowout theyr hooſt.vi.hundred thouſande.iii. thouſande.v.hundred and fyftie. But the Leuites were not nombred among the chyldren of Iſrael, as the Lorde cõmaunded Moſes. And the chyldren of Iſrael dyd accordynge to all that the lorde cõmaunded Moſes, for ſo they pytched with theyr ſtanderdes, and ſo they iourneyed thorowout theyr kynreddes, and thorowout the houſholdes of theyr fathers.

¶ The Leuites go not out to batayle, but mynyſter in the ſanctuary. They pytche theyr tent nexte to the habitacyon.

CAPI. III.

A THeſe are the generacyons of Aaron and Moſes, in the day that the Lorde ſpake with Moſes in mounte Sinay, & theſe are the names of the ſonnes of Aaron: Nadab the eldeſt ſon, Abihu, Eleazar and Ithamar. * Theſe are the names of the ſonnes of Aaron whiche were * preeſtes anoynted, and whoſe hande was conſecrated to miniſtre.

* And Nadab and Abihu dyed before the Lorde when they offered ſtraunge fyre before the Lorde in the wyldernesſe of Sinay, and had no chyldren. And Eleazar and Ithamar miniſtred in the ſyght of Aaron theyr father,

Num.26.g
Leui.viii.a
Leuiti.x.a

And

B And the lorde ſpake vnto Moſes, ſaynge: brynge the trybe of Leuy, and ſet them before Aaron the preeſt ✳ that they may ſerue hym, and wayte vpon hym and vpon all the multitude, before the Tabernacle of wytneſſe, to do the ſeruyce of the habitacyon. They ſhall kepe all the apparel of the tabernacle of wytneſſe, and wayte vpon the chyldren of Iſrael, to do the ſeruyce of the habitacion. And thou ſhalte gyue the Leuites vnto Aaron, and his ſonnes, for they are gyuen and delyuered vnto hym of the chyldren of Iſrael. And thou ſhalte appoynt Aaron ⁊ his ſonnes to wayte on theyr preeſtes offyce: ⁊ the ſtraunger that cometh nye, ſhall be ſlayne.

Nume. 17. b and. xviii. a

And the Lorde ſpake vnto Moſes, ſaynge. Beholde, I haue taken the Leuites from amonge the chyldren of Iſraell, ✳ for all the fyrſt borne that openeth the matryce among the chyldren of Iſrael, and the Leuites ſhall be myne: bycauſe al the fyrſt borne are myne: for the ſame daye that I ſmote all the fyrſte borne in the lande of Egypt, I halowed vnto me all the fyrſt borne in Iſrael, bothe man ⁊ beaſt, ⁊ myne they ſhall be: I am the Lorde.

Exod. xiii. a
Nume. 8. c.

C And the Lorde ſpake vnto Moſes in the wyldernes of Sinay, ſaynge. Nombre the chyldren of Leui after the houſes of theyr fathers in theyr kynreds. All that are males, from a moneth olde and aboue, ſhalte thou nombre. And Moſes nombred them, accordynge to the cōmaundement of the Lorde, ⁊ as he had cōmaunded. ✳ And theſe were the chyldren of Leui, in theyr names: Gerſon, ⁊ Cahath ⁊ Merari. And theſe are the names of the chyldren of Gerſon in theyr kynreds: Libni and Semei. The ſonnes of Cahath in theyr kynreds: Amram, Jezehar, Hebron, ⁊ Oziel. And theſe are the ſonnes of Merari in theyr kynreds Maheli and Muſi. Theſe are the kynreds of the Leuites, accordyng to the houſes of theyr fathers.

Exodi. vi. c.

D Of Gerſon came the kynred of the Libnites/ and the kynred of the Semeites. Theſe are the kynreddes of the Gerſonytes. And the ſomme of them (after the nombre of al the males from a moneth olde, and aboue) was ſeuen thouſand, and fyue hundred. And the kynreddes of the Gerſonites ſhall pytche behynde the habitacyō weſtward. The captayn and mooſt auncyent of the houſe of the Gerſonites, was Elyaſaph the ſon of Lael. And vnder the kepynge of the chyldren of Gerſon ☞ in the tabernacle of wytneſſe was ☞ the habitacyon, and the tente, the coueryng therof, ⁊ the hangynge of the dore of the tabernacle of wytneſſe, ⁊ the hangynges of the courte/ and the curtayne of the doore of the Courte, whiche is rounde aboute the tabernacle, and the aulter, and the cordes of it, for all the ſeruyce therof.

And of Cahath came the kynred of the Amramites, ⁊ the kynred of the Jezeharites: the kynred of the Hebronites, ⁊ the kynred of the Ozielites. Theſe are the kynreds of the Cahathites. And the nombre of all the males from a moneth olde ⁊ aboue, was. viii. M. ⁊ vi. C. and theſe ſhal kepe the thyngꝭ that are to be kepte in the holy place. And the kynred of the chyldren of Cahath ſhall pytch on the ſouth ſyde of the tabernacle. The captayne ⁊ moſt auncyent of the houſe of the kynred of the Cahathites, was Eliſaphan the ſonne of Oziel, and vnder theyr kepyng was the arke the table, the candelſtycke, the aulters, and al the veſſels of the ſāctuary that they miniſtre in, and the vayle, and what ſoeuer belonged to the miniſtracyon therof. And Eleazar the ſonne of Aaron the preeſt, was captayne ouer all the captaynes of the Leuites: and had the ouerſyght of them that wayted vpon the ſanctuary.

And of Merari came the kynred of the Maheleites, and the kynred of the Muſites, Theſe are the kynreds of Merari. And the ſomme of them accordyng to the nombre of all the males, from a moneth olde ⁊ aboue was. vi. M. ⁊. ii. hundred. The captayn ⁊ the moſt auncient of theyr houſe that were of the kynred of Merari, was Zuriel the ſonne of Abihael: ⁊ theſe ſhall pitche on the north ſyde of the tabernacle. And vnder the cuſtodye of the ſonnes of Merari ſhall be the bordes of the dwellyng, ⁊ the barres, pyllers ⁊ ſocketꝭ therof, all the veſſell therof, ⁊ all that ſerueth therto: and the pyllers of the courte rounde aboute with theyr ſocketꝭ, theyr pynnes and theyr cordes, But on the forefront of the habitacion before the tabernacle of wytnes eaſtwarde, ſhall Moſes ⁊ Aaron and his ſonnes pitche, ⁊ wayte to kepe the ſanctuary, and to kepe the chyldren of Iſrael. And the ſtraunger that cometh nye, ſhall be ſlayne. And the hole ſomme of the Leuites whiche Moſes ⁊ Aaron nombred, at the commaundement of the Lorde throwout theyr kynreds (euen all the males from a moneth olde ⁊ aboue was ✳☞ xxii. thouſande.

F And the Lorde ſayde vnto Moſes. Nombre all the fyrſt borne that are males among the chyldren of Iſraell (from a moneth olde and aboue) and take the nombre of theyr names. And thou ſhalte appoynte the Leuitꝭ to me (for I am the lorde,) for all the fyrſt borne of the of the chyldren of Iſraell, and the cattell of the Leuites, for all the fyrſte gendred of the cattell of the chyldren of Iſrael. And Moſes nombred as the Lorde cõmaunded hym, all the fyrſt borne of the chyldren of Iſrael. And al the fyrſt borne males reherſed by theyr names, (from a moneth olde and aboue, accordyng to theyr nombre) were .xxii. thouſande two hundred and .lxxiii.

G And the Lorde ſpake vnto Moſes, ſayenge. Take the Leuites for al the fyrſt borne of the chyldren of Iſraell, and the cattell of the leuites for theyr cattell: and the Leuites ſhall be myne. I am the Lorde. And for the redemyng of the two hundred and .lxxiii. (whiche are mo then the Leuites in the fyrſt borne of the chyldren of Iſraell,) take fyue ☞ ſycles of euery ☞ heade, after the weyght of the ſanctuary * the ſycle conteynyng twenty halfepence. And gyue the money wherwith the odde nombre of them is redemed, vnto Aaron and his ſonnes. And Moſes toke the redempcyõ money, of the ouerplus that were moo thẽ the Leuites: of the fyrſtborne of the chyldren of Iſrael toke he this money: euen a M. CCC. and .lxv. Sycles, after the ſycle of the ſanctuarye. And Moſes gaue the money of them that were redemed, vnto Aaron & his ſonnes, accordynge to the worde of the lorde, euen as the lorde cõmaunded Moſes.

¶ The offyces of the Leuites.

CAPI. IIII.

A And the Lorde ſpake vnto Moſes and Aaron, ſaynge. Take the ſomme of the chyldren of Cahath from amonge the ſõnes of Leui, after theyr kynreds and houſes of theyr fathers, (from .xxx. yere & aboue vntyll fyftye) all that are able to go forthe to the warre, for to do the worke in the tabernacle of wytneſſe. The offyce of the chyldren of ☞ Cahath in the tabernacle of wytneſſe, ☞ is mooſt holy. And when the hooſt remoueth, Aaron and his ſonnes ſhall come and take downe the vayle, that hangeth bytwene, and wrap the arke of wytneſſe in it: and ſhall put theron a coueryng of taxus ſkynnes, & ſhall ſpreade vpon it a cloth that is al togyther of yelowe ſylke, and put in the barres therof.

B And vpon the ſhew table they ſhall ſpreade abrode a cloth of yelow ſylke, and put theron the dyſſhes, ſpones, flat peces, and pottes to powre with/ and there ſhall be breade theron contynually: & they ſhall ſpreade vpon them a coueryng of purple, & couer the ſame with a coueryng of taxus ſkynnes, and put in the barres therof. And they ſhall take a clothe of yelow ſylke, & couer the candelſtycke of lyght with his lampes, tonges, and ſnoffers, and all the oyle veſſels which they occupy aboute it, and they ſhal put both it, and al the veſſell therof within a coueryng of taxus ſkynnes, and put it vpõ a barre. And vpon the golden aulter they ſhal ſpeade a cloth of yelow ſylke, & couer it with a coueryng of taxus ſkynnes and put in the barres therof. And they ſhall take all the thynges (whiche they occuppye to miniſtre within the holy place) & put a cloth of yelow ſylke vpon them/ & couer them with a coueryng of taxus ſkynnes/ and put them on a barre. C And they ſhall take awaye the aſſhes from the aulter/ and ſpreade a purple clothe theron: and put vpon it all the veſſels therof/ that they miniſtre withall: euen the cole pannes, the fleſhe hokes, the ſhouels, the baſens, and the other veſſels of the aulter, & they ſhal ſprede vpon it a coueryng of taxus ſkynnes, and put in the barres of it. And whẽ Aarõ and his ſonnes haue made an ende of coueryng the holy thyngꝭ, and all the veſſels of the ſanctuarye (agaynſt that the hooſt remoue) then the ſonnes of Cahath ſhall come in for to beare, but they ſhall not touche any holy thynge, leeſt they dye. And this is the charge of the ſonnes of Cahath in the tabernacle of wytneſſe. And to the offyce of Eleazar the ſonne of Aaron the preeſt perteyneth the oyle for the lyght, the ſwete ſence, the dayly meatofferyng, and the anoyntyng oyle, & the ouerſyght of all the Tabernacle, and of all that therin is, bothe in ſanctuarye, and in all the veſſels therof.

D ☞ And the Lorde ſpake vnto Moſes & Aarõ ſaynge: ☞ Ye ſhall not deſtroy the trybe of the kynred of the Cahathites, from amonge the Leuytes. But thus do vnto them, that they may lyue and not dye, when they go vnto the moſt holy thynges. Let Aaron and his ſonnes go in, and take them downe, to euery one after his ſeruyce, and after his charge.

But let them not go in, to ſe when the holy thynges are folden vp, leſt they dye.

And the Lorde ſpake vnto Moſes, ſaynge: Take alſo the ſomme of the chyldren of Gerſon, thorowout the houſes of theyr fathers, and thorowout theyr kynreds: from .xxx. yere and aboue vntyll fyftye ſhalte thou nombre them, all that are able to go forth to the war, for to doo ſeruyce in the Tabernacle of wytneſſe. And this is the ſeruyce of the kynred of the Gerſonites, to ſerue and to beare.

They ſhall beare the curtaynes of the dwellynge, and the roofe of the Tabernacle of wytneſſe, his coueryng, and the coueryng of taxus ſkynnes, that is on hye aboue vpon it, and the hangynge of the dore which is in the tabernacle of wytneſſe: and the hangynges of the courte, and the hangynge that is in the entrynge in of the gate of the courte rounde aboute the dwellyng and the aulter, with the cordes, & al the inſtrumentes that ſerue vnto them, and all that is made for to ſerue them. At the mouth of Aaron and his ſonnes, ſhall all the ſeruyce of the chyldren of the Gerſonites be done, in all theyr charges & in all theyr ☞ ſeruyce, and ye ☞ ſhall nombre vnto them al theyr burdens to kepe. D And this is the ſeruyce of the kynred of the chyldren of Gerſon in the tabernacle of wytneſſe, & theyr watche ſhall be vnder the hande of Ithamar the ſon of Aaron the preeſt.

E And thou ſhalte nombre the ſonnes of Merari after theyr kynreds/ and after the houſes of theyr fathers, from.xxx.yeres & aboue vnto.l. ſhalte thou nombre them, euery one that is able to go forthe to the warre, to do the ſeruyce of the tabernacle of wytneſſe. And this is the charge that they muſt wayte vpon, accordyng to all theyr ſeruyce in the tabernacle of wytneſſe. The bordes of the dwellyng, with the barres, pyllers, and ſockettes therof, & the pyllers that are rounde aboute the court, with theyr ſockettes, pynnes & cordes, and with al the inſtrumentes of it, for al theyr ſeruyce. And by name ye ſhal reken the thynges that they muſt wayte vpõ to beare.

This is the ſeruyce of the kynreds of the ſonnes of Merari accordyng to all theyr offyce in the Tabernacle of wytneſſe vnder the hande of Ithamar the Sonne of Aaron the Preeſt. And Moſes and Aaron and the prynces of the multitude nombred the ſonnes of the Cahathites, after theyr kynreds/ & houſes of theyr fathers, from.xxx. yere and aboue vnto fyftye, all that were able to go forth to the warre, to do ſeruyce in the tabernacle of wytnes. And the nombres of them throwout theyr kynreddes were two thouſande, ſeuen hundred/ and.l. This is the nombre of the kynreds of Cahath: namely, all that myght do ſeruyce in the tabernacle of witnes, which Moſes and Aaron dyd nombre, accordynge to the commaundement of the Lorde by the hande of Moſes.

F These are the nombres of the ſonnes of Gerſon throwout theyr kynreds /and houſes of theyr fathers, from .xxx. yere vp vnto fyfty, al that were able to go forth to the warre, for to do ſeruyce in the tabernacle of wytnes.

And the nombers of them throwout theyr kynreds/& houſes of theyr fathers, were two thouſande: vi. hundred, and xxx. This is the nombre of the kynreds of the ſonnes of Gerſon of all that dyd ſeruyce in the Tabernacle of wytnes, which Moſes & Aarõ dyd nombre accordyng to the cõmaũdement of the lorde.

And theſe are the nombres of the kynreddes of the ſonnes of Merari throwout theyr kynreds/ and houſes of theyr fathers, from xxx. yere vp vnto.l. all that wente forth to the warre, and ſerued the tabernacle of wytneſſe. And the nombres of them after theyr kynreddes were thre thouſande and two hundred.

This is the ſomme of the kynreds of the ſonnes of Merari, whiche Moſes & Aaron nombred accordyng to the worde of the lorde by the hande of Moſes. And ſo all the nombres of the Leuites whiche Moſes, Aaron, & the lordes of Iſrael nombred, after theyr kynreds/ and houſholdes of theyr fathers, from xxx. yere vp vnto.l. euery one that came to do his offyce & ſeruyce, and to beare his burden in the tabernacle of wytnes: were (when they were nombred) viii. thouſande, fyue hundred and.lxxx. ✠ Accordynge to the worde of the lorde dyd (Aaron) nombre them by the hande of Moſes, euery one accordynge to theyr ſeruyce and charge, & accordyng to theyr offices as the Lorde cõmaunded Moſes. ✠

¶ The knowledge of ſynne. The clenſynge of ſynne. The lawe of the fyrſt frutes, and of ielouſye.

CAPI. V.

AND the Lorde ſpake vnto Moſes, ſayenge, Cõmaunde the chyldren of Iſrael that they * put ☞ out of the hooſt, euery leper & euery one that hath an yſſue, & whoſoeuer is ☞ defyled vpõ a ſoule. Both male and female ſhall ye put out: euen out of the hooſt ſhall ye put them, that they defyle not the tentes amonge whiche I dwell. And the chyldren of Iſrael dyd ſo, and put them out of the hooſt, euen as the Lorde ſpake vnto Moſes, ſo dyd the chyldren of Iſrael. A

And the lorde ſpake vnto Moſes, ſayinge, ſpeake vnto the chyldren of Iſrael: whyther it be * man or woman. If they haue commytted any ſynne that a man doth, and haue treſpaced agaynſt the lord, that ſoule hath done amyſſe. Therfore they ſhal knowledge theyr ſynne which they haue done, and let hym reſtore agayne the hurte that he hath done in the hole, & put the fyfte parte of it more therto, and gyue it vnto hym whom he hath treſpaced agaynſt. But & yf there be not a man to reſtore the hurte vnto, nor a kynſman of his, B let the treſpace be made good vnto the Lorde, and it ſhall be the preeſtes, beſyde the ram ☞ of the attonement wherby an attonement ſhall be made for hym.

And euery heueofferyng that is made of the holy thynges of the chyldren of Iſrael which they bryng vnto the preeſt, ſhall be his: and euery mans halowed thynges ſhall be his: & what ſoeuer any mã gyueth the preeſt, it ſhal be his. And the Lorde ſpake vnto Moſes, ſaynge. Speake vnto the chyldren of Iſrael and ſay vnto them. If any mans wyfe go a ſyde, & treſpace agaynſt hym, ſo that an other man lye with her fleſſhely, and it be hyd from the eyes of her huſbande, and is not come to lyght that ſhe is defyled, and there is no wytneſſe agaynſt her, neyther ſhe taken with the maner, & the ſpyryte of ielouſye cometh vpon him, ſo that he is ielouſe ouer his wyfe which is defyled: or yf the ſpirite of ielouſye come vpon hym, ſo that he is ielouſe ouer his wyfe whiche is yet vndefyled: then lette the man brynge his wyfe vnto the Preeſt, and brynge with her an offeryng for her: the tenth parte of an Epha of Barlye meale, but lette hym powre none oyle vpon it, nor put frãkenſence theron: for it is an offerynge of ielouſye, an offerynge for a remembraunce, cauſynge the ſynne to be thought vpon.

C And the preeſt ſhall bryng her and ſet her before the Lorde, and let hym * ☞ take holy water in an erthen veſſel, and of the duſt that is in the floore of the habitacyon, and put it in to the water. And let the Preeſt ſet the woman before the Lorde, and vncouer the womans heade, and put the memoryal of the offerynge in her handes whiche is the ielouſye offeryng, and the preeſt ſhal haue bytter and curſed water in his hande, and the preeſt ſhal charge her, and ſaye vnto the woman. If no no mã haue lyen with the, neyther haſt gone aſyde to vnclenneſſe without thy huſbande, then haue thou no harme of this bytter, and curſed waters.

But and yf thou haſt gone aſyde behynd thyne huſbande, and arte defyled, and ſome other man hath lyen with the beſyde thyne huſbande: (and the preeſt ſhal charge the woman with an horryble curſe, & the preeſt ſhal ſay vnto the woman) the Lorde make the to be an abhomynacyon and a curſe among thy people: when the lorde dothe make thy thygh roote, & thy bely ſwell. These curſed waters go into the bowels of the that they may make thy bely ſwel, and thy thygh roote, and let the woman ☞ ſay. Amen Amen.

D And let the preeſt wryte theſe curſes. And when they be clenſed / let hym caſt them in to bytter waters, and gyue the womã thoſe bytter & curſed waters to drynke, that thoſe curſed and bytter waters may enter in to her.

And then the preeſt ſhall take the ielouſye offerynge out of the womans hande / & waue it before the lorde, & brynge it vnto the aulter and the preeſt ſhal take an handful of the offerynge for a memoryall, & burne it vpon the aulter, and then make the woman drynke the water: & whẽ he hath made the womã drynke the waters (yf ſhe be defiled & haue treſpaſſed agaynſt her huſbande) then ſhall the curſed / and bytter waters go into her, & her bely ſhal ſwell, and her thygh ſhall rot, & that woman ſhalbe a curſe amonge her people. And yf the woman be not defyled, but is cleane, ſhe ſhall haue no harme, but ſhal conceyue and beare. This is the law of ielouſye, whẽ a wyfe goth a ſyde behynde her huſband, & is defyled / or when the ſpiryte of Ielouſye cõmeth vpon a man, & he beynge ielouſe ouer his wyfe / doth bryng her before the lorde, & the preeſt ſhal do accordyng vnto all this lawe: & the man ſhal be gyltleſſe, & the woman ſhall beare her ſyn.

¶ The lawe of abſtinence. The bleſſynge of the people

CAPI. VI.

AND the Lorde ſpake vnto Moſes, ſayenge. Speake vnto the chyldren of Iſrael / and ſaye vnto them: when eyther man, or woman doth ſeperate them ſelues to vowe a vowe of ☞ an abſteyner, & appoynte them ſelues vnto the Lorde, he ſhal ſeperate hym ſelfe from * wyne and ſtronge drynke, and ſhall drynke no vynegre of wyne nor of ſtrong drynke, nor ſhall drynke what ſoeuer is preſſed out of grapes: & ſhall eate no freſhe grapes, neyther yet dryed. As long as his abſtynence endureth, ſhall he eate nothyng that is made of the vyne tree, or of the kyrnels, or of the huſke of the grape. As longe as he voweth, & is ſeperated, there ſhall no raſure come vpon his heade. But vntyll his dayes be out, in the whiche he ſeperateth hym ſelfe vnto the Lorde, he ſhall be holy, and ſhall let the lockes of his heere growe. As long as he conſecrateth hym ſelfe vnto the lorde: he ſhal come at no deade body: he ſhal not make him ſelfe vncleane at the death of his father, mother, brother or ſyſter, bycauſe that the vowe of the abſtynence of his god is vpõ his head. A ☞ Judi. xiii.a Amos.ii.b

All the dayes of his abſtynence he is hooly vnto the Lorde.

And yf it fortune that any man by chaunce dye ſodeynly before hym, the heade of his abſtynence ſhall be defyled, and he ſhal * ſhaue his heade the day of his clenſynge: euen the ſeuenth day he ſhall ſhaue it. And the eyght day he ſhal brynge two Turtles or two yong pygeons to the Preeſt, before the dore of the Tabernacle of wytneſſe. B Actes.18.d

And the preeſt ſhall offre the one for ſynne and the other for a burntofferyng, and make an attonement for hym, as concernyng that he ſynned vpon a ſoule, and ſhall halowe his heade the ſame daye, and he ſhall conſecrate hym ſelfe vnto the Lorde (the tyme of his abſtynencye) and ſhal brynge a lambe of a yere olde ☞ for treſpace: but the dayes that were before are loſt, bycauſe his abſtynencye was defyled. This is the lawe of the abſteyner, when the tyme of his abſtynence is out, he ſhall be brought vnto the dore of the tabernacle of wytneſſe, and he ſhall brynge his offerynge vnto the Lorde, an he lambe, of a yere olde without blemyſſhe for a burntofferynge, & a ſhe lambe of a yere olde, without blemyſh for ſynne, a ram without blemyſſhe alſo for a peaceofferynge, and a baſket of ſwete breade euen cakes of fyne floure myngled with oyle, and wafers of ſwete breade / anoynted with oyle with theyr meate offerynges and drynke offerynges.

C And the preeſt ſhall brynge hym before the Lorde, and offre his ſynofferynge and burnt offerynge, and ſhall offre the ram for a peace offerynge vnto the Lorde, with the baſket of ſwete breade, & the preeſte ſhall offre alſo his meatofferynge & his drynkeofferyng. And he ſhall ſhaue the heade of the abſteyner in the dore of the Tabernacle of wytneſſe: euen the heade of his abſtynence, & ſhal take the heere of his ſober heade, & put it in the fyre, whiche is vnder the peaceofferynge. And the preeſt ſhall take the ſodden ſhoulder of the ramme, and one ſwete cake out of the baſket, and one ſwete wafer alſo, and put them vpon the handes of the abſteyner (after he hath ſhauen his abſtynence of) & the preeſt ſhall ☞ (take them of hym, and) waue them before the Lorde.

D And theſe holy thynges ſhalbe the preeſtes, with the waue breſt: and heueſholder: & then the abſteyner may drynke wyne. This is the lawe of the abſteyner / whiche hath vowed his offerynge vnto the lorde for his conſecracyō. Beſydes ☞ thoſe thynges that his hand can get, accordynge to the vow which he vowed, euen ſo he muſte do after the lawe of his abſtynence. And the Lorde ſpake vnto Moſes, ſayenge. Speake vnto Aaron and his ſonnes ſayenge: of this wyſe ye ſhall bleſſe the chyldren of Iſrael, and ſay vnto them.

The Lorde bleſſe the and kepe the.

The Lorde ☞ make his face ſhyne vpon the, and be mercyfull vnto the. The Lorde ☞ lyfte vp his countenaunce vpon the, & gyue the peace. And they ſhall put my name vpon the chyldren of Iſrael, & I wyll bleſſe them.

C The offerynge of the Lordes, and heades of Iſrael.

CAPI. VII.

A AND it fortuned in the daye, when Moſes had full ſet vp the habitacyon and anoynted it and ſanctified it, and al the apparel therof, the aulter alſo & al the veſſels therof: and had anoynted them & ſanctified them, then the prynces of Iſrael, heades ouer the houſes of theyr fathers whiche were the lordes of the tribes, ſtandyng in theyr offices offered and brought theyr ſacrifyces before the lorde. vi. couered charettes, and. xii. oxen, one charet for two lordes, and for one, an oxe & they brought them before the habitacyon.

And the Lorde ſpake vnto Moſes, ſayenge. Take it of them, that they may be to do the ſeruyce of the tabernacle of wytneſſe, and thou ſhalte gyue them vnto the Leuites, to euery man accordyng to his offyce. And Moſes toke the charettes and the oxen, and gaue them vnto the Leuites two charettes & foure oxen he gaue vnto the ſonnes of Gerſon accordyng vnto theyr offyce. And foure charettes and eyght oxen he gaue vnto the ſonnes of Merari (accordyng vnto theyr offyces) vnder the hande of Ithamar the ſonne of Aarō the preeſt. *But vnto the ſonnes of Cahath he gaue none, bycauſe they had vpon them the offyce of holy thynges, whiche they dyd beare vpon ſhoulders.

B And the prynces offered for the dedicatynge of the aulter (in the daye that it was anoynted) & brought theyr ſacrifices before the aulter. And the Lorde ſayd vnto Moſes. The prynces ſhall brynge theyr offerynges, euery day one prynce, for the dedicatynge of the aulter. And ſo on the fyrſt daye dyd Naheſſon the ſonne of Aminadab, of the tribe of Iuda offre his ſacrifice: and his offryng was a ſyluer charger, of an hundred & .xxx. ſycles: a ſyluer boule of. lxx. ſycles after the weyght of the ſanctuary: and they were bothe full of fyne wheaten floure, myngled with oyle for a meatofferyng: a ſpone of ten ſycles of golde, full of ſence: a bullocke, a ram, a lambe of a yere olde for a burntofferyng: an he goote for a ſynofferyng: and (for a peaceofferyng) two oxen, fyue rammes, fyue he gootes, and fyue lambes of a yere olde. This was the gyfte of Naheſſon the ſonne of Aminadab.

D The ſeconde day Nathanael, the ſonne of Zuar, capitayne ouer Iſachar dyd offre. And he offred for his gyfte, a ſyluer charger of an hundred and thyrtye ſycles: a ſyluer boule of ſeuentye ſycles after the ſycle of the ſanctuarye: bothe full of fyne floure myngled with oyle for a meatofferynge: a golden ſpone of ten ſycles, full of ſence: a bullocke, a Ram, a lambe of a yeare olde for a burntofferyng: and an he goote for ſynne: and for a (peace offeryng) two oxen, fyue rammes, fyue gootes fyue lambes of one yere olde. This was the offerynge of Nathanael the ſonne of Zuar.

The thyrde day, Eliab the ſonne of Helon captayne of the chyldre of Zabulō dyd offre. And his gyfte was: a ſyluer Charger, of an hundred, and thyrtye ſycles: a ſyluer bolle of ſeuētye ſycles after the ſycle of the ſanctuary and bothe were full of fyne floure, myngled with oyle for a meatofferyng: a golden ſpone of ten ſycles full of ſence: a bullocke, a Ram, a lambe of a yere olde for a burntofferynge: an he goote for ſyn: and for a peaceofferynge two oxen, fyue rammes, fyue he gootes, fyue lambes, of one yere olde. This was the offerynge of Eliab the ſonne of Helon.

C

The fourth day, Elizur the ſonne of Sedeur captayne of the chyldren of Ruben, dyd offre. And his gyfte was: a ſyluer charger of an hundred and thyrty ſycles: a ſyluer bolle of ſeuentye ſicles, after the Sicle of the ſanctuary, and they were both ful of fyne floure myngled with oyle for a meatofferyng: a golden ſpoone of ten ſycles, full of ſence: a bullocke, a Ram, a lambe of a yeare olde for a burntofferynge, an he goote for ſynne: and for a peaceofferyng two oxen, fyue rammes/ fyue he gootes, and fyue lambes, of one yere olde. This was the offerynge of Elizur the ſonne of Sedeur.

The fyfte daye, Selumiell the ſonne of Zuri Sadai, captayne of the chyldren of Simeon, offered. His gyfte was: a ſyluer charger of an hundred, and thyrtye ſicles, a ſyluer bolle of ſeuentye ſicles: after the ſicle of the ſanctuary, and they were bothe full of fyne floure myngled ẘ oyle for a meatofferynge: a golden ſpoone of ten ſicles full of ſence: a bullocke, a ram, a lambe of a yere olde for a burntofferynge: an he goote for ſyn: and for a peaceofferynge two oxen, fyue rammes, v. he gotes, v. lambes of a yere olde. This was the offerynge of Selumiell the ſonne of Zuri Sadai.

D The ſixte daye, Eliaſaph the ſon of Deguell captayne of the chyldren of Gad, offered: His gyfte was: a ſyluer charger of an hundred and thyrtye ſicles, a ſyluer bolle of ſeuētye ſicles, after the ſicle of the ſanctuary, bothe full of fyne floure myngled with oyle, for meatofferyng: a golden ſpone of ten ſicles full of ſence: a bullocke, a Ram, a lambe of a yere olde for a burntofferynge, an he goote for ſyn. And for a peace offerynge two oxen, fyue rammes, fyue he gootes, fyue lambes of one yere olde. This was the offeryng of Eliaſaph the ſonne of Deguell.

* The offeryng of Eliſama.

The ſeuenth daye, Eliſama the ſonne of Amiud captayne of the chyldre of Ephraim, offered. And his ſacrifyce was: a ſyluer charger of an hũdred, and thyrtye ſicles: a ſyluer bolle of ſeuentye ſycles: after the ſycle of the ſanctuary, both ful of fyne floure myngled ẘ oyle, for a meatofferynge, a golden ſpoone of ten ſicles, full of ſence: a bullocke, a Ram, a lambe of a yere olde for a burntofferynge: an he goote for ſynne: and for a peaceofferynge two oxen, v. rammes. v. he gootes. v. lambes of a yere olde. This was the offerynge of Eliſama the ſonne of Amiud.

* The offeryng of Gamaliel.

E The eyght day, offered Gamaliel the ſon of Pedazur, the captayne of the Chyldren of Manaſſe. And his offerynge was: a Syluer charger of an hundred, and thyrtye ſicles: a ſyluer bolle of ſeuentye ſycles after the ſycle of the ſanctuary, both ful of fyne floure myngled with oyle for a meatofferynge: a golden ſpoone of ten ſicles, full of ſence: a bullocke/ a ram, a lambe of a yeare olde for a burtofferynge: an he goote for ſynne: and for a peace offerynge two oxen, v. rammes, v. he gootes, v. lambes of a yeare olde. This was the offerynge of Gamaliell the ſon of Pedazur.

* The offeryng of Abidan.

The nynth daye, Abidan the ſon of Gedeoni captayne of the Chyldren of Ben Jamin offered. And his gyfte was a ſyluer charger of an hundred and .xxx. ſycles, a ſyluer bolle of .lxx. ſycles after the ſycle of the ſanctuary, bothe ful of fyne floure myngled with oyle for a meatofferynge: a golden ſpoone of ten ſycles, full of ſence: a bullocke, a ram, a lambe of one yere olde for a burntofferynge, an he goote for ſyn: and for a peaceofferynge two oxen, fyue rammes, fyue he gootes, fyue lambes of one yeare olde. This was the offerynge of Abidan the ſonne of Gedeoni.

* The offeryng of Abiezer.

F The tenth day. Abiezer the ſonne of Ammi Sadai, captayne of the chyldren of Dan offered. And his offerynge was: a ſyluer charger of an hundred and thyrtye ſycles: a ſyluer bolle of ſeuentye ſycles after the ſycle of the ſanctuary, bothe full of fyne floure myngled with oyle for a meatofferynge, a golden ſpoone of ten ſycles full of ſence: a bullocke, a Ram, a lambe of a yere olde for a burtofferynge: an he goote for ſynne: and for a peaceofferynge two oxen, v. rammes. v. he gootes v. lambes of a yeare olde. This was the offerynge of Abiezer the ſon of Ammi Sadai.

* The offeryng of Pagiel, or Phegiel.

The eleuenth daye, Pagiel the ſonne of Ocran captayne of the chyldren of Aser, offered. And his offerynge was: a ſyluer charger of an hundred & thyrtye ſicles: a ſyluer bolle of ſeuentye ſicles after the ſicle of the ſanctuary, bothe full of fyne floure myngled with oyle for a meatofferynge: a golden ſpoone of ten ſicles, full of ſence, a bullocke, a Ram, a lambe of one yere olde for a burntofferynge: an he goote for ſyn: and for a peaceofferynge two oxen. v. rammes, v. he gootes, v. lambes of one yere olde. This was the offerynge of Pagiell the ſonne of Ocran.

a. The offeryng of Ahira.

The twelfth daye, Ahira the ſonne of Enan, captayne of the Chyldren of Nephthali offered. And his offeryng was: a ſyluer charger of an hundred, and .xxx. ſicles: a ſyluer bolle of ten ſicles after the ſicle of the ſanctuary, bothe full of fyne floure myngled with oyle for a meatofferynge, a golden ſpoone of ten ſicles, full of ſence: a bullocke/ a Ram, a lambe of one yere olde for a burntofferynge: an he goote for ſynne: & for a peaceofferyng, two oxen, v. rammes, v. he gootes. v. lambes of one yere olde. This was the offerynge of Ahira, the ſonne of Enan.

G This was the dedicacyon of the aulter in the daye when it was anoynted: vnto the whiche was brought of the Prynces of Iſraell .xii. chargers of ſyluer .xii. ſyluer bolles .xii. ſpoones of Golde: euery charger conteynynge an hundred and .xxx. ſycles of ſyluer, euery bolle .lxx. And all the ſyluer veſſell conteyned two thouſande, & .iiii. hundred ſycles after the ſycle of the ſanctuary. And the golden ſpones were twelue full of ſence, conteynynge ten ſycles a peace after the ſycle of the ſanctuary: ſo that all the golde of the ſpones was an hundred and .xx. ſycles.

All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meatofferyng: and the he gootes for ſynne, twelue. And all the oxen for the peaceofferynge were .xxiiii. the rammes ſixtye, the he gootes .lx. the lambes of a yere olde ſixtye. This was the Dedicacyō of the aulter, after that it was anoynted. And when Moſes was gone into the tabernacle of wytneſſe, to ſpeake with hym, he herde the voyce of one ſpeakynge vnto hym from the merciſeate, that was vpon the arke of wytnes bytwene the two Cherubyns, and he talked with hym.

¶ The ordre of the lampes. The forme of the candelſtycke. The clenſynge and offerynge of the Leuites

CAPI. VIII.

Exodi.25.d

A AND the Lorde ſpake vnto Moſes, ſayenge: ſpeake vnto Aaron/ and ſaye vnto hym: * when thou putteſt on the lampes, the ſame ſeuen Lampes ſhall gyue lyght towarde the forefront of the Candelſtycke.

And Aaron dyd euen ſo, and lyghted the lampes toward the forefront of the Candelſtycke, as the Lorde commaunded Moſes, and the worke of the Candelſtycke ☞ was of ſtyffe golde, bothe the ſhafte and the floures therof, accordyng vnto the viſion which the Lorde had ſhewed Moſes/ euen ſo he made the Candelſtycke. And the lorde ſpake vnto Moſes, ſayinge: take the Leuites from amonge the Chyldren of Iſraell, and clenſe them. But thus ſhalte thou do vnto them, when thou clenſeſt them: ſprynkle water of purifyenge vpon them, and let them make a raſure to runne alonge vpon all the fleſſhe of them, and let them waſſhe theyr clothes/ and ſo make them ſelues cleane.

B Then let them take a bullocke with his meatofferynge: euen fyne floure/ myngled with oyle: and another bullocke ſhalte thou take for ſynne. And when thou doeſt brynge the Leuites before the tabernacle of wytnes thou ſhalt gather the hoole multytude of the Chyldren of Iſraell togyther, and bryng the Leuites before the lorde, and the chyldren of Iſraell ſhall put theyr handes vpon the Leuites. And Aaron ☞ ſhall waue the Leuites before the Lorde, for a waueofferynge of the Chyldren of Iſraell, that they maye execute the mynyſtracion of the ſeruyce of the Lorde.

And the Leuytes ſhall put theyr handes vpon the heades of the bullockes, and thou ſhalte offre the one for ſynne, and the other for a burntofferynge vnto the Lorde/ that thou mayſt make an attonement for the Leuites. And thou ſhalte ſet the Leuites before Aaron and his ſonnes/ and waue them for a waueofferynge before the Lorde. And thus thou ſhalt ſeperate the Leuites from among the Chyldren of Iſrael, and the Leuites ſhal be myn: after that, ſhall the Leuites go in, to do the ſeruyce of the tabernacle of wytneſſe.

C And thou ſhalt clenſe them and waue them, for they are gyuen, and delyuered vnto me from amonge the Chyldren of Iſraell, for ſuch as open euery wombe: euen for the fyrſt borne of all the Chyldren of Iſraell haue I taken them vnto me.

* For all the fyrſte borne of the Chyldren of Iſraell are myne/ bothe man and beaſt: ſynce the daye that I ſmote euery fyrſt borne in the lande of Egypt, I ſanctifyed them for my ſelfe: and I haue taken the Leuytes for all the fyrſt borne of the Chyldren of Iſraell, and haue gyuen the Leuytes as a gyfte vnto Aaron, and his ſonnes from amonge the

Chyldren of Iſraell, to do the ſeruyce of the chyldren of Iſraell in the Tabernacle of wytnes, to make an attonement for the chyldren of Iſraell, that there be no plage among the chyldren of Iſraell, yf the chyldren of Iſrael come nye vnto the holy thynges. And Moſes, and Aaron, and all the congregacyon of the chyldren of Iſrael dyd with the Leuites, accordynge vnto all that the Lorde cōmaunded Moſes concernynge the Leuytes: euen ſo dyd the chyldren of Iſrael vnto them. And the Leuites were purifyed, and waſhed theyr clothes.

D And Aaron waued them before the lorde, and made an attonement for them, and clenſed them. After that went the Leuytes in to do theyr ſeruice in the Tabernacle of wytneſſe, before Aaron, and his Sonnes: as the lorde had commaunded Moſes concernyng the Leuites, euen ſo they dyd vnto them.

B And the Lorde ſpake vnto Moſes, ſayenge: this is it that belongeth vnto the Leuytes: m.iiii.c * from.xxv.yere vpwarde they ſhall go in to wayte vpon the ſeruyce of the tabernacle of wytneſſe, and from the age of .l. yeare, they ſhall ceaſe waytynge vpon the ſeruyce therof, and ſhall ſerue no more: ☞ ☞ but ſhall mynyſtre vnto theyr brethren in the Tabernacle of wytneſſe, to wayte, but ſhall do no more ſeruyce. Thus therfore ſhalte thou do vnto the Leuytes in theyr watche.

¶ The Paſſeouer. Of the Cloude.

CAPI. IX

A AND the Lorde ſpake vnto Moſes in the wyldernеſſe of Sinay, in the fyrſte moneth of the ſeconde yere after they d.12.a. uit.23.a me.28.c ut.16.a. * were come out of the lande of Egypt, ſayenge: let the chyldren of Iſraell offre Paſſeouer in his ceaſon: euen the .xiiii. daye of this moneth at euen let them kepe it in his ceaſō, accordynge to all the ceremonyes of it, and accordyng to al the maners therof. And Moſes ſpake vnto the Chyldren of Iſraell, that they ſhulde offre Paſſeouer, and they offered Paſſeouer the .xiiii. daye of the fyrſte moneth at euen in the wyldernеſſe of Sinay: accordynge to all that the Lorde cōmaunded Moſes, euen ſo dyd the chyldren of Iſraell.

C ☞ B And certayne men were defyled ☞ vpon the ſoule of a man, that they myght not offre Paſſeouer the ſame daye. And they came before Moſes and Aaron the ſame daye. And the men ſayd vnto hym: We are defyled vpō the ſoule of a mā: wherfore are we kept backe that we maye not offre an offeryng vnto the Lorde in the due ceaſon, amonge the Chyldren of Iſraell/ And Moſes ſayd vnto them: Stande ſtyl, and I wyl heare what the lorde wyll cōmaunde, concernynge you. And the Lorde ſpake vnto Moſes, ſaynge: ſpeake vnto the Chyldren of Iſraell, and ſaye: Yf any man amonge you or your chyldren after you be vncleane, by the reaſon of a coorſe, or is in the waye far from you, and wyll offre Paſſeouer vnto the Lorde: the .xiiii. daye of the ſeconde moneth, at euen let them offre it, and eate it with ſwete breade, and ſowre herbes: let them leaue none of it vnto the mornynge, * nor breake any bone of it: But accordynge to al the ordinaūce of the Paſſeouer let them offre it. Exod.12.g Joh.19.f

C But the man that is cleane, and is not in a iourney, ⁊ yet was neglygent to offre Paſſeouer: the ſame ſoule ſhall peryſhe from his people bycauſe he brought not the offerynge of the lorde in his due ceaſon, that man ſhall beare his ſynne. And yf a ſtraunger dwell amonge you, and wyll offre Paſſeouer vnto the Lorde, accordynge to the ordynaunce of Paſſeouer and maner therof, he ſhall offre it thus: Ye ſhall haue one lawe bothe for the ſtraunger, and for hym that was borne at home in the lande. And the ſame daye that the Tabernacle was reared vp, a * cloude couered the habitacyon, which was as a tabernacle of the wytneſſe: and at euen there was vpon the habitacyon, as it were the ſimplytude of fyre vntyll the mornynge. So it was alwaye, the cloude couered it by day, and the ſimplytude of fyre by nyght. And when the cloude was taken vp from of the Tabernacle, then the Chyldren of Iſraell iourneyed: and where the cloude abode, there the Chyldren of Iſraell pytched theyr tentes. At the ☞ worde of the Lorde/ the chyldren of Iſrael iourneyed, and at the worde of the lorde they pytched. And as longe as the cloude abode vpon the habitacion they laye ſtyll: and when the cloude taryed ſtyll vpon the habitacyon longe tyme, the Chyldren of Iſraell kept the watch of the lorde, ⁊ iourneyed not. Exod.xl.f. 3.Regū.8.b ☞

D And it chaūced that when the cloude abode a fewe dayes vpon the habitacyō, they abode in theyr tentes, accordyng to the commaundement of the Lorde: and they iourneyed alſo at the cōmaundement of the lorde And it happened that whē the cloude abode vpon the habitaciō from euen vnto the mornynge, and was taken vp in that mornynge, then they iourneyed. Whyther it was by day or by nyght that the cloude was taken vp/ they iourneyed. Or yf the cloude taryed two dayes or a moneth, or a longe ceaſon vpon the habitacyon, and remayned theron, the

Chyldren of Iſraell abode ſtyll, & iourneyed not. And as ſoone as the cloude was taken vp, they iourneyed. At the worde of the lorde they reſted in the tentes, & at the cõmaundement of the Lorde they iourneyed, kepynge the watche of the Lorde, at the commaundement of the Lorde, by the hande of Moſes.

¶ The Trompettes of ſyluer. The Iſraelytes departe fro Sinay. The captaynes of the hooſt are nombred. Hobab refuſeth to go with Moſes.

CAPI. X.

A AND the Lorde ſpake vnto Moſes, ſayenge: Make the two trompettes of ſyluer: of an hoole pece ſhalte thou make them, that thou mayſt vſe them to cal the cõgregacion togyther, and when the hooſt ſhal iourney. Therfore ſhall they blowe wt them, that all the multitude may reſorte to the, before the dore of the tabernacle of wytneſſe. And yf they blowe but one trompet, then the Prynces whiche are heades ouer the thouſandes of Iſraell, ſhall come vnto the. But yf ye trompe, the hooſtes that lye on the eaſt partes ſhall go forwarde. And yf ye trompe the ſeconde tyme, the hooſte that lyeth on the ſouth ſyde ſhall take theyr iourney: for they ſhall trompe whẽ they take theyr iourneyes. But when the congregacyon is to be gathered togyther, they ſhall blowe onely, and not trompe. And the ſonnes of Aaron the preeſtꝭ ſhall blowe with the trompettes, and ye ſhall haue them as a lawe for euer in youre generacyons. And yf ye go to war in youre lande agaynſt your enemyes that vexe you, ye ſhal blowe with the Trompettes: and ye ſhall be remembred before the Lorde your god, to be ſaued from your enemyes.

B Alſo in the daye of your gladneſſe, and in your feaſt dayes, and in the begynnynge of your monethes, ye ſhall blowe the trompets ouer your burntſacrifyces, & peaceofferyngꝭ, that they maye be a remembraunce for you before your god. I am the Lorde your God. And it came to paſſe the .xx. day of the ſecond moneth in the ſeconde yeare, that the cloude was taken vp from of the habitacyon of wytneſſe. And the Chyldren of Iſraell toke theyr iourney out of the deſerte of Sinay, and the cloude reſted in the wyldерneſſe of Pharan. And the firſt toke theyr iourney at the worde of the Lorde, by the hande of Moſes: In the fyrſt place went the ſtanderde of the hooſt of Iuda accordyng to theyr armyes, whoſe captayne was Nahaſſon the Sonne of Aminadab. And ouer the hooſte of the Trybe of the chyldren of Iſachar, was Nathanael the ſon of Zuar. And ouer the hooſt of the Trybe of the chyldren of Zabulon, was Eliab the ſon of Helon. And the habytacyon was taken downe: and the ſonnes of Gerſon, and Merari went forth bearynge the habitacyon.

C And the hooſt of Ruben went forth with theyr ſtanderd, and armyes, whoſe captayne was Elizur the ſonne of Sedeur. And ouer the hooſte of the tribe of the chyldren of Simeon, was Salamiell the ſon of Suri Saddai. And ouer the hooſt of the tribe of the children of Gad was Eliaſaph the ſonne of Deguell. The Cahathites alſo went forwarde, & bare the ſanctuary, ☞ and the other dyd ſet vp the habytacyon agaynſt they came.

And the ſtanderd of the hooſt of the Chyldren of Ephraym went forth accordynge to theyr armyes, whoſe captayne was Eliſama the ſon of Amiud. And ouer the hooſte of the trybe of the ſonnes of Manaſſe, was Gamaliell the ſon of Pedazur. And ouer the hooſte of the tribe of the ſonnes of Ben Iamin was Abidan the ſonne of Gedeoni. And the ſtanderde of the hooſte of the Chyldren of Dan, came forth, (hauynge all the hooſtes togyther) thorowout theyr armyes: whoſe captayne was Ahiezer the ſonne of Ammi Saddai. And ouer the hooſte of the Tribe of the chyldren of Aſar, was Pagyell the Sonne of Ocran. And ouer the hooſt of the trybe of the Chyldren of Nephthali, was Ahira the ſonne of Enan. Theſe are the iourneyes of the Chyldren of Iſraell thorowout theyr armyes, and thus the hooſtes remoued.

D And Moſes ſayd vnto ☞ Hobab the ſon of Raguel the Madianyte, which was Moſes Father in lawe, we go vnto the place, of whiche the Lorde ſayde: I wyll gyue it you. Come thou therfore with vs, and we wyll do the good: for the Lorde hath promyſed good vnto Iſraell. And he anſwered hym: I wyll not go, but wyll departe to myne owne lande and to my kynred. He ſayde: oh nay, leaue vs not, for thou knoweſt oure manſyons in the wyldernes: & thou haſt ben to vs in ſteade of ☞ eyes. And yf thou go with vs, loke what goodneſſe the Lorde ſheweth vnto vs / the ſame wyl we ſhewe vnto the. And they departed from the mounte of the Lorde thre dayes iourney, and the arke of the teſtament of the Lorde went before them in the thre dayes iourney, to ſerche out a reſtyng place for the. And the lorde made a ſhadowe for them thorowe the cloude by daye, when they went out of the tentes. And it fortuned, that when the arke went forth, Moſes ſayd: Ryſe vp lorde, and let thyne enemyes be ſcattered: and let them that hate the, flee before the. And when the arke reſted, he ſayde: Returne O Lorde vnto the many thouſandes of Iſraell.

¶ The people murmureth. They deſyre fleſhe. They lothe Manna. The wauerynge fayth of Moſes. The Lorde deuideth the burden of Moſes to ſeuentie of the auncyentes, and they Prophesy. It rayneth quayls. The fleſhe fauerers are punyſhed.

CAPI. XI.

✣ A Exod.16.a ANd it fortuned, that whē * ✣ the people dyd wyckedlye, it was a dyſpleaſure in the eares of the Lorde. And when the ☞ Lorde herde it ☞ his countenaūce was prouoked to wrath, & the fyre of the lorde burnte amonge them, and cōſumed them that were vttermoſt of the hooſt. And the people cryed vnto Moſes. And when Moſes made interceſſyon vnto the lorde, the fyre quēched. And ☞ the name of the place was called ☞ Thabarah, bicauſe the fyre of the lord burnt among them. And the raſcall peple that was among them, fel a luſtynge, and turned them ſelues and wepte, (euen as dyd alſo the chyldren of Iſrael) and ſayde: who ſhall gyue vs fleſhe to eate? we remembre the fyſhe which we dyd eate in Egypte for nought, and the Cucumbers, and melons, lekes, onyons, & garleke. But nowe our ſoule is dryed awaye, for we can ſe nothynge els, ſaue Manna.

B Exod.16.g The Manna was as * coriander ſede, and (to ſe to) lyke Bedellion. And the people went aboute and gathered it, and grounde it in mylles, or bette it in morters, and baked it in pannes, and made cakes of it. And the taſt of it, was lyke vnto the taſt of an oyle cake. And when the dewe fell downe vpō the hooſt in the nyght, the Manna fell vpon it. And when Moſes herde the people wepe thorowout theyr houſholdes, euery man in the dore ☞ of his tent, ☞ the face of the Lorde was prouoked vnto wrath exceedyngly: and it greued Moſes alſo. And Moſes ſayd vnto the lord: wherfore haſt thou delte cruelly with thy ſeruaunt? And wherfore haue I not founde fauoure in thy ſyght, ſeynge that thou putteſt the weyght of all this people vpon me? haue I conceyued al this people? or haue I begotten them, that thou ſhuldeſt ſaye vnto me? C carye them in thy boſome (as a nurſe beareth the ſuckynge chylde) vnto the lande, whiche thou ſwareſt vnto theyr fathers? wher ſhuld I haue fleſhe, to gyue vnto all this people? which wepe before me, ſaynge: gyue vs fleſh that we maye eate? I am not able to beare all this people alone, ſeynge it is to heuy for me. Yf thou deale thus with me, kyll me, I praye the, yf I haue founde fauoure in thy ſyght, that I ſe not my wretchedneſſe.

h. 2. b. And the Lorde ſayd vnto Moſes * gather vnto me .lxx. men of the Elders of Iſraell, which thou knoweſt, that they are the elders of the people, and offycers ouer them, & thou ſhalte brynge them vnto the Tabernacle of wytneſſe, that they maye ſtande there with the. And ☞ I wyll come downe, and talke with the there, & ☞ take of the ſpiryte which is vpon the, and put vpon them, & they ſhall beare the burden of the people with the, leſt thou be conſtrayned to beare it alone. ☞ ☞

D Exod.16.a And ſaye vnto the * people: be halowed agaynſt to morowe, and ye ſhall eate fleſhe/ for your weppynge is in the eares of the lorde, ſeynge ye ſayd: who ſhall gyue vs fleſhe to eate? we were happye in Egypte, therfore the Lorde wyll gyue you fleſhe, and ye ſhal eate: Ye ſhall not eate one daye, or two, nor fyue dayes, neyther ten, nor twenty dayes: but euē a moneth longe, vntyl it come out at the noſethryls of you, and make you to parbrake, bycauſe that ye haue caſt the lorde aſyde whiche is amonge you, and haue wepte before hym/ ſayenge: why came we thus out of Egypte?

E Exod.12.f. And Moſes ſayde: * ſyxe hundred thouſand fotemen are there of the people, among whiche I am. And thou haſte ſayde: I wyll gyue them fleſhe, that they maye eate a moneth longe. Shall the ſhepe and the oxen be ſlayne for them, to fynde them? eyther ſhal al the fyſhe of the ſee be gathered togyther for them to ſerue them? And the Lorde ſayd vnto Moſes: Shall * the lordes hande be wared ſhorte? Thou ſhalte ſe nowe whyther my worde ſhall come to paſſe vnto the, or not. Eſaie.l.a and.lix.a

And Moſes went out/ & tolde the people the ſayenge of the Lorde, and gathered the .lxx. Elders of the people, and ſet them round aboute the Tabernacle.

F And the lorde came downe in a cloude, and ſpake vnto hym, and toke of the ſpiryte that was vpon hym, and gaue it vnto the .lxx. Elders. And it fortuned that when the ſpiryte reſted vpon them, they propheſyed, and dyd not ceaſe. But there remayned two of the mē in the hooſt: the name of the one was Eldad, and the name of the other Medad. And the ſpiryte reſted vpon them, and they were of them that were wrytten, and went not out vnto the Tabernacle: but propheſyed in the hooſt. And there ran a yonge man, and tolde Moſes, and ſayd: Eldad and Medad do propheſye in the hooſte. And Joſua the ſonne of Nun the ſeruaunt of Moſes, ✣ one of his yong men anſwered, and ſayd: mayſter, Moſes * forbyd them. And Moſes ſayde vnto hym: enuyeſt thou for my ſake? * wolde god that all the lordes people coulde propheſye, ✣ Luke.9.g Johel.ii.g 1.Cor.14.a

and that the lorde wolde put his ſpiryte vpō
G them. And Moſes gat him into the hooſt, he,
⁊ the elders of Iſraell. And there went forth
Exodi. 16. d a wynde from the Lorde, ⁊ * brought quayles
from the ſee, and let them fall aboute the
hooſt, euen a dayes iourney rounde aboute
on euery ſyde of the hooſt, and (☩ They dyd
☩ flye in the ayre) as it were two cubytes hye
ouer the earth. And the people ſtode vp, and
all that daye, and all that nyght, and on the
morowe they gathered quayles.

And he that gathered a lytle, gathered
ten homers full. And they ſpred them abrode
Psal. 78. d rounde aboute the hooſte. * And whyle the
fleſſhe was yet bytwene theyr teeth, and or it
was chewed vp, beholde, the coūtenaunce of
the Lorde was moued agaynſt the people, ⁊
Psal. 78. d the Lorde * ſlewe the people wͭ an exceadyng
great plage. And the name of the plage was
called: (The graues of luſte) bycauſe they
buryed the people that luſted, there. And the
Nume. 33. c people toke theyr * iourney from the graues
of luſt vnto Hazeroth, and bode at Hazeroth

¶ Aaron ⁊ Mir Jam grudge agaynſt Moſes. Mir Jam is ſtryken with Leprosye, and healed at the prayer of Moſes.

CAPI. XII

A
Deute. 24. b ANd * Mir Jam, and Aaron ſpake agaynſt
Moſes, bycauſe of the woman
of Inde which he had taken: for he had
taken to wyfe one of Inde. And they ſayde:
Hath the Lorde in dede ſpoken only thorow
Moſes? Hath he not ſpoken alſo by vs? And
the Lorde herde it. But Moſes was a very
Eccle. 45. a * meke man, aboue all the men of the earth.
And the Lorde ſpake atonce vnto Moſes/
vnto Aaron, and to Mir Jam: come out ye
Exodi. 29. g thre vnto * the tabernacle of wytneſſe, ⁊ they
B came out all thre.
Psal. xcix. b And the lorde came downe in the * pyller
Exodi. 29. g of the cloude, and ſtode in the dore of the tabernacle,
and called Aaron, and Mir Jam.
And they went out bothe of them. And he
ſayde: heare my wordes. Yf there be a Prophet
of the Lordes amonge you, I wyll be
knowen of hym in a viſion, and wyll ſpeake
vnto hym in ſlepe. My ſeruaunt Moſes is
not ſo, whiche is faythfull in all myne houſe.
Exodi. 33. b Vnto hym wyll I ſpeake * mouth to mouth
C in a viſion, but in ryddels and ſimilitudes
doth not he ſe the lorde. Wherfore then were
ye not afrayde to ſpeake agaynſte my ſeruaunt
Moſes? And the lorde was moued vnto
wrath agaynſt them, and he went his way
and the cloude departed from of the tabernacle.
And beholde, Mir Jam was become
4. Re. 15. d * leperous, as it were ſnow. And Aarō loked
vpon Mir Jam, ⁊ behold, ſhe was leperous,
and Aaron ſayde vnto Moſes: I beſeche the
my lorde, put not the ſyn vpon vs, which we
haue fooliſhly cōmytted, ⁊ ſynned. Oh, let
her not be as one that cōmeth out of his mothers
wombe, and whoſe halfe fleſh is eaten
awaye. And Moſes cryed vnto the lorde, ſayenge:
Heale her, O God, I beſeche the.

And the Lorde ſayde vnto Moſes: Yf her D
father had ☞ ſpyt in her face, ſhulde ſhe not ☞
be aſhamed. vii. dayes? Let her be ſhutte out
of the hooſt. vii. dayes, and after that let her
be receyued in agayne. And Mir Jam was
ſhut out of the hooſte. vii. dayes, ⁊ the people
remoued not, tyl ſhe was brought in agayne
* And afterward the people remoued frō Hazeroth, Num
⁊ pitched in the wyldernes of Pharā.

¶ Certayne men are ſent to ſearche the land of Canaan.

CAPI. XIII.

ANd the Lorde ſpake vnto Moſes, ſayenge: A
* Send men out to ſerch the land Deu
of Canaā, which I gyue vnto the children
of Iſrael: of euery trybe of theyr fathers
ſhall ye ſende a man, and let them all be ſuch
as are rulers amonge them. And Moſes at
the commaundement of the Lorde ſent forth
out of the wyldernes of Pharan ſuche men
as were al heades of the chyldren of Iſraell.
Theyr names are theſe. Of the trybe of Ruben,
Sāmua the ſon of Zacur. Of the trybe
of Symeon, Saphat the ſon of Hori: Of the
trybe of Iuda, Caleb the ſonne of Iephune:
Of the trybe of Iſachar, Igeall the ſonne of
Ioſeph: Of the trybe of Ephraim, ☞ Hoſea ☞
the ſon of Nun: Of the trybe of Ben Jamin/
Palthi the ſonne of Raphu: Of the trybe of
Zabulon, Gadiell the ſonne of Sodi: Of the
trybe of Joſeph: Namely, of the tribe of Manaſſe,
Gaddi the ſon of Suſi: Of the trybe of
Dan, Amiell the ſon of Gemali: Of the tribe
of Aſer, Sethur the ſon of Michaell: Of the
trybe of Nephthali, Nahebi the ſonne of
Vaphſi: Of the trybe of Gad, Guell the ſon
of Machi. Theſe are the names of the men/
which Moſes ſent to ſpye out the land. And
Moſes called the name of Hoſea the ſon of
Nun, Joſua.

And Moſes ſent them forth to ſpye out B
the lande of Canaan, and ſayde vnto them:
Get you vp this waye ſouthwarde, that ye
maye go vp into the hye countrey, and ſe the
lande what maner thynge it is, ⁊ the people
that dwelleth therin: whyther they be ſtrong
or weyke, eyther fewe or many, and what the
land is that they dwel in, whyther it be good
or bad, ⁊ what maner of Cityes they be that
they dwell in: whyther they dwel in tentes or
walled townes, ⁊ what maner of lande it is:

whyther it be fat or leane, and whyther there
be trees therin or not. Be of a good courage,
and brynge of the fruyte of the lande. And it
was aboute the tyme that Grapes are fyrſte
C rype. And ſo they went vp, and ſearched out
the lande from the wyldernesſe of Zin vnto
Rehob, as men come to Hemath, & they aſcended
vnto the ſouth, and came vnto Hebron,
where Ahumā was and Seſai, & Thalmani/
the ſonnes of Enack. Hebron was bylt ſeuen
☞ yeare before ☞ Zoan in Egypte. And they
came vnto the ryuer of Eſcol, and cut downe
there a braunche with one clouſter of grapes
and twayne bare it vpon a ſtaffe, and they
brought alſo of the pomgarnates, and of the
fygges. And the place was called: the ryuer
Eſcol, bycauſe of the clouſter of grapꝫ which
the chyldren of Iſraell cut downe thence.

And they turned backe agayne frō ſearchynge
D of the lande after .xl. dayes. And they
went, and came to Moſes and Aaron, and
vnto all the multitude of the chyldren of Iſraell,
in the wyldernesſe of Pharan: which is
Cades, and brought them word, and alſo vnto
al the congregacion, and ſhewed them the
fruyte of the lande. And they tolde hym, and
ſayde: we came in to the lande whyther thou
ſendeſt vs, and ſurely it floweth with mylke,
and hony, and here is of the fruyte of it. Neuerthelesſe
the people be ſtronge that dwell
in the lande, and the cities are walled and exceadynge
greate: and moreouer, we ſawe the
chyldren of Enacke there. The Amalechites
dwell in the ſouth countre, and the Hethites,
Iebuſites, and the Amorytes, dwell in the
moūtaynes, and the Cananites dwell by the
ſee, and by the coost of Iordan.

E And Caleb ſtylled the (* murmure that
* vvas rayſed vp,) of the people before Moſes,
ſayenge: We wyll go vp and conquere it, for
we be able to ouercome it. But the men that
went vp with hym, ſayde: We be not able to
go vp agaynſt the people, for they are ſtronger
then we. And they brought vp an euyll
reporte of the lande whiche they had ſerched:
F ſayenge vnto the Chyldren of Iſraell: The
lande which we haue gone thorowe to ſearch
it out, is a lande that ☞ eateth vp the inhabiters
☞ therof: and the people that we ſawe in
it, are men of a greate ſtature. And there we
ſawe alſo gyauntes, the Chyldren of Enacke
whiche come of the gyauntes. And we ſemed
in oure ſyght as it were greſhoppers, and ſo
we were in theyr ſyght.

¶ The people murmure agaynſt God, and wolde haue ſtoned Caleb, and Ioſua. The ſearchers of the lande dye. Amalech kylleth the Iſraelytes.

CAPI. XIIII.

A And al the multitude of the people cried
out, and wepte thorowout that nyght/
and all the chyldren of Iſrael murmured
agaynſt Moſes, and Aarō. And the hole
congregacyon ſayde vnto them: wolde God
that we hadde dyed in the lande of Egypte/
eyther that we had dyed in this wyldernesſe.
Wherfore hath the Lorde brought vs vnto
this lande to fall vpon the ſwerde, & that our
wyues, and our Chyldren ſhulde be a praye?
Were it not better that we returne vnto Egypt
agayne? And they ſayd one to another:
We wyl make a captayne, and returne vnto
Egypte agayne.

B But Moſes and Aaron fell on theyr faces
before all the congregacyon, and multytude
of the Chyldren of Iſraell. And Ioſua
the ſonne of Nun, and Caleb the Son of Iephune
(which were of them that ſearched the
lande) rent theyr clothes, and ſpake vnto all
the company of the Chyldren of Iſraell, ſayenge.
The lande whiche we walked thorowe
to ſerche it, is a very good lande. Yf the lorde
haue luſt to vs, he wyll brynge vs in to that
lande and gyue it vs, whiche is ſuch a lande
as floweth with mylke, & hony. But in anywyſe
rebell not ye agaynſt the Lorde. * Neyther Deute.1.a
nede ye to feare the people of the lande/
for they are but ☞ breade for vs. ☞ Theyr ☞ ☞
* ſhadowe is departed from them, and the *
lorde is with vs: feare them not therfore.
But all they whiche were in that multytude,
bad ſtone them with ſtoones. And the glorye
of the Lorde appeared in the Tabernacle of
wytnesſe, before all the chyldren of Iſraell.

C And the Lorde ſayde vnto Moſes: Howe
longe do this people prouoke me, and howe
longe wyll it be or they byleue me, for all the
ſygnes which I haue ſhewed amonge them?
I wyll ſmyte them with the Peſtylence, and
deſtroye them, and wyll make of the a greater
nacyon, and a myghtyer then they. And
Moſes ſayde vnto the Lorde: then the Egyptians
ſhall heare it, for thou broughteſt this
people in thy myght from amonge them.
And it wyl be tolde to the inhabyters of this
lande alſo, for they haue herde lykewyſe, that
thou lorde arte amonge this people, and that
thou lorde arte ſene face to face, and that thy
cloude ſtandeth ouer them, and that * thou Exod.13.d.
goeſt before them by daye tyme in a pyller of
a cloude, and in a pyller of fyre by nyght. Yf
thou ſhalte kyll all this people as they were
but one man, then the nacyons whiche haue
herde the fame of the, wyll ſaye: The Lorde
is not able to brynge in this people in to the

lande whiche he ſware vnto them, but hath
ſlayne them in the wyldernesſe. And nowe I
beſeche the, let the power of my lord be great,
accordynge as thou haſte ſpoken, ſayenge:
The lorde is longe or he be angrye, and full
of mercye, & ſuffereth iniquyte, and ſyn, and
✿ ☞ ✿ ☞ leaueth no man innocent, & viſiteth the
D vnryghteouſneſſe of the fathers vpon the
chyldren, in the thyrde, & fourth generacyon:
be mercyfull I beſeche the vnto the ſynne of
this people, accordynge vnto thy great mer-
cye, as thou haſt forgyuen this people from
Egypt euen vntyll now. And the lorde ſayd:
☞ I haue forgyuen ☞ it, accordynge to thy re-
☞ queſt. But ☞ as truly as I lyue, al the earth
☞ ſhalbe ☞ fylled with the glorye of the lorde.

But all thoſe men whiche haue ſene my
glorye, and my myracles whiche I dyd in E-
gypt & in the wyldernesſe, and haue tempted
me nowe this .x. tymes, & wyl not herken vn-
to my voyce, ſhall not ſe the lande whiche I
ſware vnto theyr fathers, neyther ſhall any
of them that prouoked me, ſe it. But my ſer-
Joſua.13.b uaunt *Caleb: ☞ whome there was another
maner of ſpreyte, & bycauſe he hath folowed
me vnto the vttermooſt: hym I wyll brynge
into the lande which he hath walked in, & his
ſeed ſhal enherite it, & alſo the Amalechites, &
Cananites which dwel in the playne coūtre.

E To morowe turne you, and get you in to
the wyldernes: euen by the way of the red ſee
And the Lorde ſpake vnto Moſes, & Aaron,
ſayinge: how longe doth this euyl multytude
murmur agaynſt me? I haue herde the mur-
murynges of the chyldren of Iſrael with the
which they murmure agaynſt me. Tell them
therfore: As truly as I lyue (ſayeth the lorde)
I wyl do vnto you euen as ye haue ſpoken in
my eares. Your carkaſſes ſhal lye in that wyl-
derneſſe. And all you that were tolde thorow
out your nombres, from .xx. yere, and aboue,
(whiche haue murmured agaynſt me) ſhall
☞ not come into the lande, ouer whiche * ☞ I
lyfted vp myne hand, to make you dwel ther-
in, ſaue Caleb the Sonne of Jephune, & Joſua
the ſon of Nun. But your chyldren which ye
ſayd ſhulde be a praye, them I wyl bryng in,
& they ſhall knowe the lande whiche ye haue
refuſed, and your carkaſſes ſhall lye in this
F wyldernesſe. And your chyldren ſhal wandre
in this wyldernesſe .xl. yeres, & ſuffre for your
☞ ☞ horedome, vntyll your carkaſſes be wa-
ſted in the wyldernesſe, after the nombre of
the dayes in whiche ye ſerched out the lande:
Ezech.4.b. euen .xl. dayes, * euery daye for a yere ſhal ye
beare your vnryghteouſneſſe, euen .xl. yeare
✿ ✿ and ye ſhall knowe my dyſpleaſure: I the
Lorde haue ſayde that I wyll do it vnto all
this euyll congregacyon, that are gathered
togyther agaynſt me: For in this wyldernes
they ſhalbe cōſumed, and here they ſhal dye.

And the men which Moſes ſent to ſerche
the lande, & whiche (when they came agayne)
made all the people to murmure ☞ before ☞
hym, and brought vp a ſclaunder vpon the
land, euen thoſe men that dyd bryng vp that
ſclaunder vpon it, as though it had ben euyl
dyed in a great * plage before the lorde. But 1.Cor
Joſua the ſon of Nun, and Caleb the ſon of
Jephune whiche were of the men that went
to ſearche the lande, lyued ſtyll. And Moſes
tolde theſe ſayenges vnto all the chyldren of
Iſraell, and the people toke great ſorowe.
And they roſe vp early in the mornynge and G
gat them vp in to the top of the mountayne,
ſayenge: * lo, we be here, and wyll go vp vn- Deu.
to the place, of whiche the Lorde ſayde vnto
vs, for we haue ſynned. And Moſes ſayde:
Wherfore wyll ye go on this maner beyonde
the worde of the Lorde? it wyll not come well
to paſſe, go not vp therfore: (for the Lorde is
not amonge you) that ye be not ſlayne before
your enemyes. For the Amalechites, and the
Cananites are there before you, and ye wyll
fal vpon the ſwerde, ✿ bycauſe ye are turned ✿
awaye from the Lorde, and the Lorde wyll
not be with you. But they ✿ preſumed obſti- ✿
natly to go vp into the hyl top: Neuerthelat-
ter, the arke of the teſtament of the Lorde, &
Moſes departed not out of the hooſte. Then
the Amalechites, and the Cananites whiche
dwelt in that hyll, came downe, & ſmote them
and hewed them: euen vnto Horma. C

¶ The drynke offerynges of them that enter in to the
lande. The punyſhement of hym that ſynneth of
arrogancye or pryde.

CAPI. XV.

AND the Lorde ſpake vnto Moſes, ſay- A
enge: ſpeake vnto the Chyldren of Iſ-
raell, and ſaye vnto them: * when ye be Leui.
come in to the lande of youre habytacyons,
whiche I gyue vnto you, and wyll offre an
offerynge vnto the Lorde, Namely, a burnt-
offerynge or a ſpecyall Sacrifice, eyther of a
vowe or of a wyllyng mynde, and ☞ in your ☞
pryncypal feaſtes, to make a ſwete ſauour vn-
to the Lorde, of the oxen or of the flocke.

Then * let hym that offereth his offerynge
vnto the Lorde, brynge alſo a meatofferyng
of a tenth deale of floure, myngled with the
fourth parte of an Hin of oyle / & the fourth
parte of an Hin of wyne for a drynkofferyng
and offre with the burntofferynge / or any
other offerynge: when it is a Lambe.

Or yf it be a ram, thou ſhalt offre for a meate offryng, two tenth deales of floure, myngled with the thyrde parte of an Hin of oyle, and for a drynkoffryng, thou ſhalt offre the thyrd parte of an Hin of wyne, for a ſwete ſauoure vnto the Lorde.

B And when thou offereſt a bullocke for a burntofferyng or for a ſpecyal vowe or peace offeryng vnto the Lorde, let hym bryng with a bullocke, a meatofferynge of .iii. tenth deales of floure myngled wt halfe an Hin of oyle And thou ſhalte bryng for a drynkeofferyng: euen halfe an Hin of wyne, for an offryng of a ſwete ſauour vnto the lorde. After this maner ſhall it be done for an oxe, or for a ram, or for a lambe or a kyd. Loke what nombre thou makeſt in theſe, ſuche a nombre ſhalte thou make in them alſo. And accordyng to the nõbre of ſuche offerynges, thou ſhalte encreaſe the meatofferynges and the drynkofferyngꝭ.

All that are of youre ſelues ſhall do theſe thyngꝭ after this maner, to offre an offeryng of ſwete ſauoure vnto the lorde.

And yf a ſtraunger ſoiourne with you, or who ſoeuer be amonge you in youre generacyons, and wyll offre an offerynge of a ſwete ſauoure vnto the Lorde: euen as ye do, ſo he ſhall do. One ordynaunce ſhall be bothe for you of the cõgregacion, & alſo for the ſtraunger. It ſhalbe an ordinaunce for euer in youre generacyons, both vnto you & to the ſtraunger before the Lorde. One lawe, and one maner ſhal ſerue, bothe for you, & for the ſtraunger that ſoiourneth with you.

C And the lorde ſpake vnto Moſes, ſaynge: ſpeake vnto the chyldren of Iſrael, and ſaye vnto them: * when ye be come into the lande to the whiche I bryng you, then when ye wyl eate of the breade of the lande, ye ſhall take vp an heueofferynge vnto the Lorde. Ye ſhal take vp a cake of the fyrſt of youre dow for an heueofferynge * as ye do the heueofferynge of the barne, euen ſo ye ſhall heue it. Of the fyrſt of youre dow ye ſhal gyue vnto the lorde an heueofferyng, in youre generacions.

And yf ye ouerſe youre ſelues, and obſerue not all theſe commaundementes whiche the Lorde hathe ſpoken vnto Moſes, euen all that the Lorde hath cõmaunded you by the hande of Moſes, from the fyrſt daye that the Lorde cõmaunded Moſes, & hence forwarde among youre generacions. If it happen that ought is cõmytted ygnorantly of the congregacyon, all the multitude ſhal offre a bullocke for a burntofferyng, to be a ſwete ſauour vnto the Lorde, with the meatofferynge and the drynkofferyng therto, accordyng to the maner: and an he goote for ſynne. And the preeſt ſhall make an attonement for all the multitude of the chyldren of Iſraell, and it ſhall be forgyuen them, for it is ygnorãce. And they ſhal bryng theyr offeryng for a ſacrifice vnto the lorde, & theyr ſynofferyng before the lorde for theyr ygnoraunce: and it ſhalbe forgyuen vnto all the multitude of the chyldren of Iſrael, and vnto the ſtraunger that dwelleth among you: ſeynge al the people were in ignoraunce. * Yf any one ſoule ſyn thorowe ignoraunce, he ſhall brynge a ſhe goote of a yeare olde for ſyn. And the preeſt ſhall make an atonement for the ſoule that ſynned ygnorãtly, with the ſynofferynge before the Lorde, to recõſyle hym, & that it may be forgyuen hym. Leuit. iiii. f

D And bothe thou that arte borne one of the chyldren of Iſrael & the ſtraunger that dwelleth amonge you, ſhall haue bothe one lawe, who ſo doth ſynne thorowe ygnoraunce. But the ſoule that dothe ought preſumptuouſly, whyther he be an Iſraelite, or a ſtraũger, the ſame blaſphemeth the lord. And that ſoule ſhalbe roted out from amonge his people, bycauſe he hath deſpyſed the worde of the Lorde, and hath broken his cõmaundement, that ſoule therfore ſhall peryſſhe, & his ſynne ſhall be vpon hym.

And whyle the chyldren of Iſrael were in the wyldernes, they founde a mã that ☞ gathered ſtyckes vpon the * Sabboth daye. ☞ Exod. xx. c. And they that founde hym gatheryng ſtyckꝭ, brought hym vnto Moſes and Aaron, and vnto all the congregacion: * & they put hym in warde, ſeynge it was not declared what ſhulde be done vnto hym. Leuit. 24. b And the lorde ſayd vnto Moſes: Let the man dye: and let all the multitude ſtone him with ſtones without the hooſt. And al the multitude brought hym wtout the hooſt, & ſtoned hym with ſtones, and he dyed, as the Lorde cõmaunded Moſes.

And the lorde ſpake vnto Moſes, ſaynge: ſpeake vnto the chyldren of Iſraell, and byd them, that they * make them gardes in the quarters of theyr garmentꝭ thorowout theyr generacyons, and put vpon the garde of the quarters a ryband of yelowe ſylke. Deut. 22. b And the garde ſhall be vnto you to loke vpon it, that ye may remembre al the cõmaundementes of the lorde and do them: and ✿ that ye ſeke not after youre owne herte or youre owne eyes, after the which ye vſe to go a hooryng: but ye ſhall remembre rather, and do al my cõmaundementes, and be holy vnto youre god: I am the Lorde your God, which brought you out of the lande of Egypte, for to be your God. I am the lorde your God.

¶ The rebellyon of Corah, Dathan, and Abiram.

CAPI. XVI.

A Eccle.45.c ANd * Corah the ſonne of Jezehar the ſonne of Cahath the ſonne of Leui, and Dathan and Abiram the ſon of Eliab, and On the ſon of Peleth, the ſonne of Ruben, roſe vp before Moſes with other men of the chyldren of Iſrael, two hundred & fyftie, which were captayns of the multitude, great and famous men in the congregacyon: and they gathered themſelues togyther agaynſt Moſes and Aaron, and ſayde vnto them: ye make moche to do, ſeynge all the multitude are holy euery one of them, and the Lorde is amonge them. why heue ye your ſelues vp aboue the congregacyon of the Lorde?

And when Moſes herde it, he fell vpon his face and ſpake vnto Corah and vnto all his companye, ſayinge: to morowe the Lorde wyll ſhewe who are his, who is holy, & who ought to approche nygh vnto hym, & whom he hath choſen to come to hym. This do therfore: take you fyre pannes, both Corah and al his company, and put fyre therin, & put ſence in them before the lorde to morowe. And the man whome the Lorde dothe choſe, the ſame ſhalbe holy. Ye make moch to do ye chyldren of Leui.

B Num.3.b. And Moſes ſayd vnto Corah: * here ye chyldre of Leui. Is it but a ſmal thyng vnto you, that the God of Iſraell hath ſeperated you from the multitude of Iſrael, & brought you to hym ſelf, to do the ſeruyce of the dwellyng place of the Lorde, and to ſtande before the multitude, and to miniſtre vnto hym? he hathe taken the to hym and all thy brethren the ſonnes of Leuy with the, and ſeke ye the offyce of the preeſt alſo? For which cauſe both thou and all thy companye are gathered togyther agaynſt the Lorde: what is Aaron, that ye murmure agaynſt hym?

And Moſes ſent and called Dathan, and Abiram the ſonnes of Eliab, whiche ſayde: we wyll not come vp. Is it a ſmall thynge/ that thou haſt brought vs out of a lande that floweth with mylke and hony, to kyll vs in the wyldernesse, and to reygne ouer vs alſo? Haſt thou brought vs vnto a lande that floweth with mylke and hony, and gyuen vs enheritaunce of feldes and vyneyardes? Wylte thou pull out the eyes of theſe men? we wyll not come vp.

C And Moſes wared very angry, and ſayd vnto the Lorde. Turne not thou vnto theyr offerynge. I haue not taken ſo moche as an Aſſe from them, neyther haue I hurte any of them. And Moſes ſayd vnto Corah. Be thou and all thy companye before the Lorde: bothe thou, they, and Aaron, to morowe. And take euery mā his ſencer and put ſence in them, that ye maye offre before the lorde: euery man of the two hundred & fyftie take his ſencer, thou alſo Aaron, that euery one may haue his ſencer. And they toke euerye man his ſencer, and put fyre in them, and layd ſence theron, and ſtode in the dore of the tabernacle of wytnesse with Moſes and Aaron. And Corah gathered all the congregacyon agaynſt them vnto the dore of the Tabernacle of wytnesse.

And the glory of the Lorde appeared vnto al the congregacyon. And the Lorde ſpake vnto Moſes and Aaron, ſayenge: Seperate your ſelues from among this congregacion, that I may conſume them atonce. And they fell vpon theyr faces, and ſayde. * O mooſt myghtye God of the ſpirites of all fleſhe, yf one man hath ſynned, wylte thou be wrothe with all the multitude? And the Lorde ſpake vnto Moſes, ſaynge: ſpeake vnto the congregacyon, and ſay: Get you away from aboute the dwellynge of Corah, Dathan & Abiram. Num.27

D And Moſes roſe vp, and wente vnto Dathan, and Abiram, and the elders of Iſraell folowed hym.

And he ſpake vnto the congregacyon, ſayinge: departe from the tentes of theſe wycked men, and touche no thynge of theyrs: leſt ye peryſſhe in all theyr ſynnes. And ſo they gat them from the dwellynge of Corah, Dathan and Abiram on euery ſyde. And Dathā and Abiram came out and ſtode in the dore of theyr tentes with theyr wyues, theyr ſonnes, and theyr lytell chyldren.

And Moſes ſayd. Hereby ye ſhall knowe that the lorde hath ſent me to do al theſe workes, and that I haue not done them of myne owne mynde. If theſe men dye the common deathe of all men, or they be ☞ viſited after the viſitacyon of al men, then the Lorde hath not ſent me. But & yf the Lorde make a newe thyng, & the earth open her mouth & ſwalow them vp withall that they haue, and they go downe quycke in to hell: then ye ſhall vnderſtand that theſe mē haue prouoked the lorde. ☞

E And it fortuned that as ſoone as he had made an ende of ſpeakynge all theſe wordes * the grounde claue a ſonder that was vnder them, & the earth opened her mouth, & ſwalowed them vp, & theyr houſes, & all the men that were with Corah and all theyr goodes. And they and all that they had, wente downe alyue vnto hel, & the erth cloſed vpon them, & they peryſſhed from among the cōgregacion.

And all Iſrael that were aboute them, fled at the crye of them. And they ſayde: leeſt the earthe ſwalowe vs vp alſo. And there came out a fyre from the Lorde, and conſumed the two hundred ⁊ fyftie men that offered ſence.

And the Lorde ſpake vnto Moſes, ſaynge. Speake vnto Eleazar the ſonne of Aaron the preeſt, that he take vp the ſencers out of the burnyng, and ſkatter the fyre here and there, E for the ☞ ſencers of theſe ſynners are halowed in theyr deathes: and let them make of them thyn beaten plates for a coueringe of the aulter. For they offered them before the lorde, and therfore they are halowed and they ſhall be a ſygne vnto the chyldren of Iſrael.

F And Eleazar the Preeſt toke the brazen ſencers which they that were burnt had offered, and bet them thyn for a coueryng of the aulter, to be a remembraunce vnto the chyldren of Iſraell, that no ſtraunger whiche is not of the ſeede of Aaron, come nere to offre ſence before the Lorde, that it happen not vnto hym lyke as vnto Corah and his companye: as the Lorde ſayde of hym by the hande of Moſes.

But on the morowe all the multitude of the chyldren of Iſraell murmured agaynſte Moſes ⁊ Aaron, ſayeng: Ye haue kylled the people of the lorde. And it fortuned, that whẽ the multitude was gathered agaynſt Moſes and Aaron, they loked towarde the tabernacle of wytneſſe. ✠ And beholde, ✠ (vvhen they vvere entred in to it;) the cloude couered it, ⁊ the glorye of the lorde appeared. And Moſes ⁊ Aaron came before the Tabernacle of wytneſſe. And the Lorde ſpake vnto Moſes, ſayenge. Get you from amonge this congregacyon, that I maye conſume them quyckely. And they fell vpon theyr faces.

G And Moſes ſayd vnto Aaron: take a ſencer and put fyre therin out of the aulter, and powre on ſence, and go quyckely vnto the cõgregacyon, that thou mayſt optayne forgyueneſſe for them. For there is wrath gone out from the Lorde/ and there is a plage begon. And Aaron toke as Moſes cõmaunded him and ran in to the myddes of the cõgregacion: and beholde, the plage was begonne among the people, and he put on ſence, and made an atonement for the people. And when he ſtode bitwene the deade, and them that were alyue the plage ceaſed. They that dyed in the plage were, xiiii. thouſande, and ſeuen hundred, beſyde them that dyed aboute the buſyneſſe of Corah. And Aaron went agayne vnto Moſes before the dore of the Tabernacle of wytneſſe, and the plage ceaſed.

¶ Aarons rod buddeth, and beareth bloſſoms.

CAPI. XVII.

A AND the Lorde ſpake vnto Moſes, ſayenge: Speake vnto the chyldren of Iſrael, and take of euery prynce of them a rod, after the houſes of theyr fathers: Euen xii. roddes, and wryte euery mans name vpõ his rod. And wryte Aarons name vpon the rod of Leui: for euery rod is for a houſe of theyr fathers: and put them in the tabernacle of wytneſſe, euen in the place where I mete you. And the mans rod whom I choſe, ſhall bloſſome. And I wyl make ceaſe from me the grudgyngꝭ of the chyldren of Iſrael, wherby they grudge agaynſt you.

B And Moſes ſpake vnto the chyldren of Iſraell, and all the princes gaue hym, euery prince accordynge to theyr fathers houſes, a rod: euen, xii. roddes, ⁊ the rod of Aaron was among the roddꝭ. And Moſes put the roddꝭ before the lorde in the tabernacle of wytnes. And on the morow, Moſes went in to the tabernacle of wytneſſe: and beholde * the rod of Aaron for the houſe of Leui was budded, and bare bloſſoms ⁊ almondes. And Moſes brought out all the roddes from before the Lorde, vnto al the chyldren of Iſrael, ⁊ they loked vpon them, ⁊ toke euery man his rod. Hebru.ix.a

D And the Lorde ſayde vnto Moſes: brynge Aarons rod agayne before the wytneſſe/ to be kept for a token of the chyldrens rebellyõ, and that theyr murmurynge maye ceaſe fro me, and that they dye not. And Moſes dyd as the Lorde cõmaunded hym, euen ſo dyd he. And the chyldren of Iſrael ſpake vnto Moſes, ſayenge: beholde, we are waſted awaye and conſumed: we al come to nought: who ſoeuer cometh nygh the dwellyng of the lord, dyeth. Shall we vtterly conſume awaye?

¶ The offyce of the leuytes. The tythes, and fyrſt fruytes muſt be gyuen them. Aarons herytage.

CAPI. XVIII.

AND the Lorde ſayd vnto Aaron: Thou and thy ſonnes and thy fathers houſe, with the ☞ ſhal beare the faute of that C whiche is done amyſſe in the holy place. And thou ⁊ thy ſonnes with the, ſhall beare the faute of that whiche is done amyſſe in your Preeſthode. * And thy brethren of the tribe of Leui, and of thy fathers houſholde/ ſhalte thou take vnto the, that they maye be ioyned vnto the, and miniſtre vnto the: euen vnto the, and thy ſonnes with the, before the tabernacle of wytneſſe. Num.iii.b

They ſhal wayte vpon the, and vpon al the Tabernacle: only let them not come nygh the veſſels of the ſanctuary and the aulter, that

they, and ye alſo dye not. And they ſhalbe by
the & wayte vpon the tabernacle of wytneſſe,
for al the ſeruyce of the tabernacle, and let no
ſtraunger come nygh vnto you.

Therfore ſhall ye kepe the holy place and
the aulter, that there fal no more wrath vpon
the chyldren of Iſrael: beholde, I haue taken
your brethren the Leuites from amonge the
chyldren of Iſrael, which as a gyft of yours
are gyuen vnto the lorde, to do the ſeruyce of
the Tabernacle of wytneſſe. Therfore ſhalte
thou / and thy Sonnes with the / take hede
vnto your preeſtes offyce, for all thyngs that
perteyne vnto the aulter, and for all that are
within the vayle. And ſe that ye ſerue, for I
haue gyuen your preeſtes offyce vnto you as
a gyfte: & therfore the ſtraunger that cometh
nye, muſt be ſlayne.

B And the lorde ſpake vnto Aaron: beholde,
☞ I haue gyuen the, the kepyng ☞ of my heue
offerynges of all the halowed thynges of the
chyldren of Iſrael. Euen vnto the I haue gy
uen them for anoyntyng, & to thy ſonnes: for
a dutye for euer. This ſhall be thyne of moſt
holy from the fyre of the aulter. All theyr ſa-
crifices for all theyr meatofferynges, ſynoffe
rynges, or treſpaceofferynges, whiche they
bryng vnto me, are mooſt holy. It is thyne &
thy ſonnes. In the moſt holy place ſhalt thou
eate it: and all that are males ſhall eate of it:
let it be holy vnto the.

Leui. vii.d And this alſo is thyne * the heueofferynges
of theyr gyftes, thorowout all the waueoffe-
rynges of the chyldren of Iſrael: I haue gy-
uen them vnto the, and thy ſonnes, and thy
doughters with the, to be a dutye for euer, &
al that are cleane in thy houſe, ſhal eate of it:
all the fat of the oyle, & all the fat of the wyne
and of the corne, whiche they ſhall offre vnto
the Lorde for fyrſt fruytes, the ſame haue I
gyuen vnto the. And what ſoeuer is fyrſte
rype in theyr lande whiche they brynge vnto
the Lorde, ſhall be thyne: & all that are cleane
in thyne houſe, ſhall eate of it.

C All dedicate thyngs in Iſrael ſhalbe thyn.
All that openeth the matrice in al fleſſhe that
men brynge vnto the Lorde, whyther it be of
men, or beaſtes, ſhalbe thyne. Neuerthelatter
the fyrſt borne of man ſhalt thou redeme, and
the fyrſt borne of vncleane beaſtes ſhalt thou
redeme lykewyſe. Thoſe that are to be rede-
med, ſhalt thou redeme from the age of a mo-
neth, for the value of the money, namelye for
fyue ſycles, after the ſycle of the ſanctuary.
A ſycle maketh twentye halfepence. But the
fyrſt borne of oxen, ſhepe and gootes, ſhalte
thou not redeme. For they are holy, therfore
thou ſhalt ſprynkle theyr blood vpon the aul
ter, and ſhalt burne theyr fat vpon the ſacri-
fice for a ſwete ſauoure vnto the lorde.

And the fleſſhe of them is thyn * as the waue Leui.
breſt and the ryght ſhoulder: theſe are thyn.
All the holy heueofferynges whiche the chyl-
dren of Iſrael offre vnto the Lorde, haue I
gyuen the, and thy ſonnes, & thy doughters
with the, to be a dutye for euer: let it be ☞ a ☞
ſalted couenaunt for euer, before the Lorde,
bothe vnto the, and to thy ſeede with the.

And the Lorde ſpake vnto Aaron * thou Deu.
ſhalt haue none enheritaunce in theyr lande, Eccle.
neyther ſhalte thou haue any parte amonge
them. I am thy parte & thyne enherytaunce
amonge the chyldren of Iſrael. Beholde, I
haue gyuen the chyldren of Leui al the tenth
in Iſrael to enheryte for the ſeruyce, whiche
they ſerue in the tabernacle of wytneſſe. Ney
ther muſt the chyldren of Iſrael henceforthe
come nygh the Tabernacle of wytneſſe, leſt
they beare ſynne & dye. But the Leuites ſhal
do the ſeruyce in the tabernacle of wytneſſe &
☞ beare theyr ſynne: It ſhalbe a law for euer ☞
in your generacions, that among the chyldre
of Iſrael they poſſeſſe none enheritaunce. D

But the tythes of the chyldren of Iſraell
whiche they pay at an heueofferyng vnto the
Lorde, I haue gyuen the Leuites to enherite.
And therfore I haue ſayd vnto them: among
the chyldren of Iſrael ye ſhall poſſeſſe none
enheritaunce.

And the lorde ſpake vnto Moſes, ſaynge:
ſpeake vnto the Leuites and ſay vnto them:
when ye take of the chyldren of Iſrael the ti-
thes whiche I haue gyuen you of them for
your enheritaunce, ye ſhall take an heueoffe-
ryng of the ſame for the lorde: euen the tenth
parte of that tithe. And this your heueoffe-
ryng ſhalbe rekened vnto you, euē as though
it were of the corne of the barne, or out of the
fulneſſe of the wyne preſſe.

Of this maner ye ſhall therfore ſeperate
an heueoffryng vnto the lorde, of all your ty-
thes whiche ye receyue of the chyldren of Iſ-
rael, & ye ſhall gyue therof vnto the lorde an
heueofferyng, which ſhall belonge to Aaron
the preeſt. Of al your gyftes, ye ſhal take out
all the lordes heueoffrynges: ☞ euen the fat ☞
of theyr halowed thynges. Therfore yͧ ſhalte
ſay vnto them: When ye haue taken awaye
the fat of it from it, it ſhall be counted vnto
the Leuites, as yf it were the encreaſe of the
corne floore, or the encreaſe of the wyne preſſe.
And ye ſhall eate it in all places, both ye and
your houſholdes, for it is youre rewarde for
your ſeruyce in the tabernacle of wytneſſe.

And ye ſhall beare no ſynne by the reaſon
of it, when ye haue taken from it the fat of it:
neyther ſhall ye vnhalowe the holy thynges
of the chyldren of Iſrael, leſt ye dye.

¶ Of the red kowe. The lawe of hym that dyeth in the Tabernacle: and of hym that toucheth any vncleane thynge.

CAPI. XIX.

A AND the Lorde ſpake vnto Moſes and
Aaron, ſayinge: this is the ordynaunce
of the lawe which the Lorde hath commaunded,
ſayinge. Speake vnto the chyldrẽ
of Iſrael, that they brynge the a red kowe without
ſpot, and wherin is no blemyſſhe, & vpon
which neuer came yoke. And ye ſhal gyue her
vnto Eleazar the preeſt, that he maye brynge
Hebre.13.c. * her without the hooſt, and cauſe her to be
ſlayne before his face.

And let Eleazar the preeſt take of her blood
with his fynger, and ſprynkle it before the tabernacle
of wytneſſe ſeuen tymes. And cauſe
Leuit.iiii.c the kowe to be burnt in his ſyght with/ * her
ſkyn, fleſſhe and blood. And the dunge of her
ſhalbe burnt alſo. And let the preeſt take Cedar
wood, & Iſope and purple cloth, and caſt
it vpon the kowe as ſhe burneth. The let the
preeſt waſſhe his clothes, and he ſhall bathe
his fleſh in water, & then come into the hooſt,
& the preeſt ſhall be vncleane vnto the euen.

B And he that burneth her, ſhall waſſhe his
clothes in water, & bathe his fleſſhe in water,
and be vncleane vntyl euen. And a man that
is cleane, ſhal take vp the aſſhes of the kow/
and put them without the hooſt in a cleane
place. And it ſhall be kepte for the multitude
3.b. of the chyldren of Iſrael * for a ſprynklynge
water, and for an attonement of ſynne. Therfore
he that gathereth the aſſhes of the kowe
ſhal waſſhe his clothes, & remayne vncleane
vntyll euen. And this ſhall be vnto the chyldren
of Iſraell/ and vnto the ſtraunger that
dwelleth amonge them, a ſtatute for euer.

* He that toucheth the deade body of any
man, ſhall be vncleane ſeuen dayes. And he
ſhall puryfye hym ſelfe with this water the
thyrde daye, and the ſeuenth day, and he ſhal
be cleane.

C But yf he purifie not hym ſelfe the thyrde
day & the ſeuenth day, he ſhall not be cleane.
Who ſoeuer toucheth the coorſe of any man
that is deade, and ſprynkleth not hym ſelfe/
defyleth the dwellynge of the lorde: and that
ſoule ſhalbe roted out of Iſraell, bycauſe the
ſprynklynge water was not ſprynkled vpon
hym: He ſhall be therfore vncleane, and his
vnclenneſſe ſhall remayne vpon hym.

This is the lawe of the man that dyeth in a
tent: all that come in to the tent, and all that
is in the tent, ſhall be vncleane ſeuen dayes.
And all the veſſels that be open which haue
no lyd, nor couerynge vpon them, ſhalbe vncleane.
And who ſoeuer toucheth one that is
ſlayne with a ſwerde in the feldes, or a deade
perſone, or a bone of a deade man, or a graue:
ſhall be vncleane ſeuen dayes.

D Therfore for an vncleane perſon they ſhal
take of the burnt aſſhes of the ſynofferynge,
& runnyng water ſhal be put therto in a veſſell.
And let a cleane perſone * take Iſope & Psal.li.b
dyp it in the water, and ſprynkle it vpon the
tente, and vpon al the veſſels, & on the ſoules
that were therin, and vpon him that touched
a bone, or a ſlayne perſon, or a deade body, or
a graue. And the cleane perſone ſhall ſprynkle
vpon the vncleane the thyrde day and the
ſeuenth day. And the ſeuenth day he ſhal purifie
hym ſelfe, & waſſhe his clothes, & bathe
hym ſelfe in water, & ſhall be cleane at euen.

But the man that is vncleane, and ſprynkleth
not hym ſelfe, the ſame ſoule ſhalbe deſtroyed
from amonge the congregacyon: bycauſe
he hath defyled the hooly place of the
lorde, & the ſprynklynge water hath not bene
ſprynkled vpõ hym, therfore ſhall he remayne
vncleane. And this ſhal be a perpetuall lawe
vnto them. And he that ſprynkleth the ſprynklyng
water, ſhall waſſhe his clothes.

And he that toucheth the ſprynklyng water,
ſhall be vncleane vntyll euen. And what
ſoeuer the vncleane perſone toucheth, ſhalbe
vncleane. And the ſoule that toucheth it, ſhal
be vncleane vntyll the euen.

¶ Mir Iam dyeth. The people murmure. They haue water euen out of the rocke. Edom denyeth the Iſraelites paſſage thorowe his realme. The death of Aaron, in whoſe rowme Eleazar ſucceedeth.

CAPI. XX.

AND the chyldren of Iſrael came with A
the hole multitude in to the deſerte * of Numer.33.b
Sin in the firſt moneth, and the people
abode at Cades. And there dyed Mir Iam,
and was buryed there. But there was no water
for the multitude: * and they gathered
them ſelues togyther agaynſte Moſes and
Aaron. And the people chode with Moſes, &
ſpake, ſayinge: wolde god that we had periſſhed
whẽ our brethren dyed before the lorde.
Why haue ye brought the congregacyon of
the Lorde vnto this wyldernesse, that bothe
we and our cattell ſhulde dye in it? * Wherfore Exod.17.a
haue ye made vs to go out of Egypte, to
brynge vs into this vngracyous place, which
is no place of ſeed, nor of fygges, nor vynes,
nor of pomegarnates, neyther is there any
water to drynke.

B And Moſes and Aaron wente from the
congregacyon vnto the dore of the Tabernacle
of wytneſſe, and fell vpon theyr faces.

✿ ✿ (And they cryed vnto the Lorde, and ſayde.
O LORDE GOD, heare the crye of this
people, and open them thy treaſure, euen a fountayne
of lyuynge vvater, that they may be ſatiſfyed,
& that theyr murmurynge may ceaſe.

And the glorye of the Lorde appeared vnto
them. And the Lorde ſpake vnto Moſes
ſayenge: take the rod, and gather thou ⁊ thy
brother Aaron the congregacyon togyther/
and ſpeake vnto the rocke before theyr eyes,
and it ſhall gyue forthe his water. And thou
ſhalte brynge them water out of the rocke, to
gyue the company drynke, and theyr beaſtes
Exodi.17.c alſo. * And Moſes toke the rod from before
the Lorde, as he cōmaunded hym. And Moſes
and Aaron gathered the cōgregacyon togyther
before the rocke, and Moſes ſayd vnto
them: Here ye rebellyons, muſt we fetche
you water out of this rocke? And Moſes lyft
Psal.74.b vp his hande, and with his * rod he ſmote the
rocke two tymes, and the water came out aboundauntly,
and the multitude dranke and
theyr beaſtes alſo.

And the Lorde ſpake vnto Moſes ⁊ Aaron:
C bycauſe ye byleued me not, to ſanctifie
me in the eyes of the chyldren of Iſrael, therfore
ye ſhall not brynge this congregacyon
in to the lande whiche I haue gyuen them.
This is the water of ſtryfe bycauſe the chyldren
of Iſrael ſtroue with the lorde, ⁊ ☞ he
☞ was ſanctified in them ⊢

Judges.xi.c And Moſes * ſent meſſengers from Cades
vnto the kynge of Edom. Thus ſayth
thy brother Iſrael. Thou knoweſt all the trauayle
that hath happened vs. Our fathers
wente downe in to Egypte, ⁊ we haue dwelte
in Egypte a longe tyme, and the Egypcians
vexed vs ⁊ our fathers. And when we cryed
vnto the Lorde, he herde oure voyce, ⁊ ſente
an angell, and hath ſet vs out of Egypte.
And beholde we are in Cades, euen in the vttermooſt
citie of thy bordre. We wyll go now
Nume.21.c thorowe thy countrey: but * we wyll not go
thorowe the feldes, or vyneyeardes, neyther
wyl we drynke of the water of the fountayns,
we wyll go by the kynges hye way, and neyther
turne vnto the ryght hande, nor to the
left, vntyl we be paſt thy cōtrey. And Edom
anſwered hym, Thou ſhalt not go by me, leſt
I come out agaynſt the with the ſwerde.

The chyldren of Iſrael ſayde vnto hym: we
D wyl go by the beaten waye: and yf I and my
catell drynke of thy water, I wyll pay for it.
✿ ✿ I wyll but onely (without any harme) go
thorow on my feete. He anſwered: thou ſhalt
not go thorow. And Edom came out agaynſt
hym with moche people, and with a myghty
power. And thus Edom denyed to gyue Iſrael
paſſage thorowe his countrey: wherfore
Iſrael turned away from hym.

And the chyldren of Iſrael departed from
Cades, and came vnto mounte Hor with all
the congregacyon. And the Lorde ſpake vnto
Moſes and Aaron in mounte Hor, harde
by the cooſt of the lande of Edom, ſayenge:
Aaron ſhall be ☞ gathered vnto his people, ☞
for he ſhall not come in to the lande whiche
I haue gyuen vnto the chyldren of Iſraell:
bycauſe ye diſobeyed my mouth at the water
of ſtryfe. Take Aaron and Eleazar his ſonne
and brynge them vp in to mount Hor, ⁊ thou
ſhalte ſtryppe Aaron out of his veſtimentes,
and put them vpon Eleazar his ſonne, and
Aaron ſhal be gathered vnto his people, and
ſhall dye there.

And Moſes dyd as the lorde cōmaunded:
⁊ they went vp in to mount Hor in the ſyght
of all the multitude. And Moſes toke of Aarons
clothes, and put them vpon Eleazar his
ſonne * and Aaron dyed there in the top of Deut.x.b and.xxxii.
the mounte. And Moſes and Eleazar came
downe out of the mount. When all the multitude
ſawe that Aaron was dead, they mourned
for Aaron thyrtie dayes, thorowout all
the houſholdes of Iſrael.

¶ Iſraell vanquiſheth kynge Arad. The fyrye ſerpentes
ſtynge them. The kynges, Sehon and Og are ouercome
in battayle.

CAPI. XXI.

And when kynge * Arad the Cananite A
which dwelte towarde the ſouth, herde Num.33.
tell that Iſrael came by the waye that
the ſpyes had founde out, he fought agaynſt
Iſrael, and toke ſome of them pryſoners.
And Iſrael vowed a vowe vnto the Lorde, ⁊
ſayd: If thou wylte delyuer this people in to
my hande, I wyl vtterly deſtroy theyr Cyties.
And the Lorde herde the voyce of Iſrael, and
delyuered them the Cananytes. And they deſtroyed
them and theyr cyties, and called the
name of the * place Horma.

* And they departed from mount Hor by
the way of the red ſee, to compaſſe the lande
of Edom. And the ſoule of the people faynted
by the waye. And the people ſpake agaynſt
God ⁊ agaynſt Moſes * wherfore haſt thou
brought vs out of Egypte, for to dye in the
wyldernes? for here is neyther breade nor water,
and our ſoule lotheth this lyght breade.

* Wherfore the Lorde ſente fyrye ſerpentes
amonge the people, whiche ſtonge them:
and

and moche people of Iſrael dyed. Therfore the people came to Moſes and ſayd: we haue ſynned, for we haue ſpoken agaynſt the lorde & agaynſt the, *make interceſſyõ to the lorde, that he take away the ſerpentes from vs.

Iohã. iii. b / 4. Reg. 18 a — C

And Moſes made interceſſion for the people And the lorde ſayd vnto Moſes: ☞ ✤ make the a fyrie ſerpent, & ſet it vp for a ſygne, that as many as are bytten, maye loke vpon it, & lyue. * And Moſes made a ſerpent of braſſe, and ſet it vp for a ſygne. And when the ſerpentes had bytten any mã, he behelde the ſerpent of braſſe, and was healed.

Nume. 33. a

*And the chyldre of Iſrael departed thence and pytched in Oboth. And they departed from Oboth, and pitched at the heapes of Abarim: euen in the wylderneſſe whiche is by the playne of Moab, on the Eaſt ſyde. And they remoued thence, and pytched vpon the ryuer of Zarad. And they departed thence, & pytched on the other ſyde of Arnon, which is in the wyldernes, & cometh out of the cooſtes of the Amorites: for Arnon is the border of Moab, bytwene Moab and the Amorites.

D ☞

Wherfore it is ſpoken in ☞ the boke of the warre of the Lorde, what thynge he dyd in the red See, and in the ryuers of Arnon.

And the heade of the ryuers, that gothe downe to the dwellyng of Ar, & ſtretcheth vnto the border of Moab: From thence it turneth vnto Beer. The ſame is Beer, or well wherof the lorde ſpake vnto Moſes. Gather the people togyther, and I wyll gyue them water. Then Iſrael ſange this ſonge: Aryſe vp wel, ſyng ye vnto hym: The prynces dygged this wel, the captaynes of the people digged it, with the teacher, & with theyr ſtaues.

And from the wylderneſſe they wente to Matana, and from Matana to Nabaliel, & from Nabaliel to Bamoth, & from Bamoth to the valey that is in the felde of Moab vnto the toppe of the hyll that appeareth before Ieſimon. And Iſraell ſent meſſengers vnto Sehon, kynge of the Amorytes, ſaynge.

E

* I wyll go thorow thy lande: we wyll not turne in to the feldes, or vyneyardes, neyther drynke of the waters of the well: but we wyll go alonge by the kynges hye way, vntyll we be paſt thy countrey. * But Sehon wolde gyue Iſraell no lycence to paſſe thorowe his cõtrey, but gathered al his peple togyther, & went out agaynſt Iſrael into the wyldernes. And he came to Iahesa, and fought agaynſt Iſrael. * And Iſraell ſmote hym in the edge of the ſwerde, and conquered his lande, from Arnon, vnto Iabock, and vnto the chyldren of Ammon. For the border of the chyldren of Ammon was * ſtronge. And Iſraell toke all theſe cyties and dwelte in all the cyties of the Amorites: in Heſbon & in all the townes that long therto. For Heſbon was the cytie of Sehon the kyng of the Amorites, which fought before agaynſt the kyng of the Moabites, & toke all his lande out of his hande, euen vnto Arnon. Wherfore they ſay in the prouerbe: Come to Heſbon, and let the cytie of Sehon be buylte & repayred: for there is a fyre gone out of Heſbon, and a flame from the cytie of Sehon, and hath conſumed Ar in Moab, & the enheritours of the hye places in Arnon.

Deute. ii. d — F

☞ G

Wo be to the Moab: o people of ☞ Chamos, ye are vndone, he hath put his ſonnes to flyght, and his doughters to captiuite vnto Sehon kyng of the Amorites. Theyr empyre is loſt from Heſbon vnto Dibon, & we made a wyldernes euen vnto Nopha, which reacheth to Mediba. And thus Iſrael dwelt in the land of the Amorites. And Moſes ſent to ſerche out Iazer, and they toke the townes belongyng therto, and roted out the Amorites that were therin.

Deut: iii a / and. xxix. b.

* And they turned and wente vp towarde Baſan. And Og the kyng of Baſan came out agaynſt them, he and all his people, to fyght at Adrei. And the Lorde ſayde vnto Moſes: feare hym not, for I haue delyuered hym in thy hande, and all his people, and his lande. And thou ſhalt do to hym as yͧ dyddeſt vnto Sehon the kyng of the Amorites which dwelt at Heſbon. They ſmote him therfore, and his ſonnes, & all his people, vntyll there was nothyng left hym. And they cõquered his land.

¶ Kynge Balac ſendeth for Balaam (whoſe name in the Hebrue is wrytten Bileam. Balaams Aſſe ſpeaketh.

CAPI. XXII.

A

AND the chyldren of Iſrael departed and pytched in the feldes of Moab, on the other ſyde of Iordane, ouer agaynſte Iericho. And * Balac the ſon of Ziphor ſaw all that Iſrael had done to the Amorites: & the Moabites were ſore afrayde of the people, bycauſe they were many, and ✤ ſtode in feare of the chyldren of Iſrael. And Moab ſayd vnto the elders of Madian: nowe ſhall this company lycke vp all that are rounde aboute vs, as an oxe lycketh vp the graſſe of the felde. And Balac the ſon of Ziphor was kynge of the Moabites at that tyme.

Ioſue. 24 b

✤

Deute. 23. a / ii. Petre. ii. c — B

He ſent meſſengers therfore vnto * Balaam the ſonne of Beor in Pethor (whiche is by the ryuer in the land of the chyldren of his folke) to call hym, ſayeng: beholde, there is a people come out of Egypte, & beholde, they couer the face of the earthe, and dwell ouer agaynſt.

agaynſt me. Come nowe therfore & curſe this people for my ſake. For they are to myghtye for me, yf ſo peraduenture I myght be able to ſmyte them, and to dryue them out of the lande. For I wote that he whom thou bleſſeſt is bleſſed, and whom thou curſeſt, is curſed.

And the elders of Moab and the elders of Madian departed, hauyng the rewarde of the ſothſayinge in theyr hand. And they came vnto Balaam, and tolde hym the wordes of Balac. He anſwered them: Tary here this nyght, and I wyll bryng you worde, euen as the Lorde ſhall ſay vnto me. And the lordes of Moab abode with Balaam.

C And god came vnto Balaam, & ſayd. what men are theſe with the? And Balaam ſayde vnto God. Balac the ſonne of Ziphor kynge of Moab hath ſent vnto me, ſayeng: beholde there is a people come out of Egypte and couereth the face of the earth: come nowe therfore, and curſe them for my ſake, yf ſo peraduenture I may be able to ouercome them in battayle, & to dryue them out. And god ſayde vnto Balaam: Go not thou with them, neyther curſe the people, for they are bleſſed.

And Balaam roſe vp in the mornynge & ſayd vnto the Lordes of Balac: get you vnto your lande: for the Lorde wyll not ſuffre me to go with you. And the lordes of Moab roſe vp, and went vnto Balac and ſayd: Balaam wolde not come with vs. And Balac ſent agayne a greater company of Lordes & more honourable then they, which came to Balaã & tolde hym. Thus ſayth Balac the ſonne of Ziphor: oh, let nothynge let the, but come vnto me, for I wyll greatly promote the vnto great honour, and wyll do what ſoeuer thou ſayeſt vnto me, come I praye the, curſe this people for my ſake.

D Num. 24.c And Balaam anſwered and ſayd vnto the ſeruauntes of Balac: * If Balac wolde gyue me his houſe full of ſyluer and golde, I can not go beyond the worde of the lorde my god, to do leſſe or more. Now therfore tary ye here this nyght: that I may wete, what the Lorde wyll ſay vnto me more. And God came vnto Balaam by nyght, & ſayde vnto hym: If the men come to call the, ryſe vp, and go with them: But loke what I ſaye vnto the, that ſhalt thou do.

And Balaam roſe vp earlye, and ſadled his Aſſe and went with the lordes of Moab. And the coũtenaunce of god was ☞ angrye ☞ bycauſe he went. And the angell of the lorde ſtode in the way agaynſt him, as he rode vpõ his Aſſe, & his two ſeruauntꝭ were with hym. And when the Aſſe ſaw the angel of the lorde ſtande in the way, & hauyng a ſwerd drawen in his hande, the Aſſe turned a ſyde out of the way, and went out into the felde. And Balaã ſmote the aſſe, to turne her into the way.

E But the angell of the Lorde ſtoode in a path bytwene the vyneyardes, and there was a wall on the one ſyde, and an other on the other. And when the aſſe ſawe the angel of the lorde, ſhe wrenched vnto the wall, and thruſt Balaams fote vnto the wall, and he ſmote her agayne. And the angell of the lorde went forther & ſtode in a narowe place, where was no way to turne, eyther to the right hande or to the lefte. And when the aſſe ſawe the angel of the Lorde, ſhe fell downe vnder Balaam: and Balaam was wrothe, and ſmote the aſſe with a ſtaffe. And the lord opened the mouth of the aſſe, and ſhe ſayd vnto Balaam. what haue I done vnto the, that thou haſt ſmyten me nowe thre tymes? And Balaam ſayd vnto the aſſe: bycauſe thou haſt mocked me: I wolde alſo there were a ſwerde in my hande, for euen nowe wolde I kyll the. And the Aſſe ſayde vnto Balaam: Am not I thyne Aſſe, which thou haſt rydde vpon ſynce thou waſt borne vnto this day? Was I euer wonte to do ſo vnto the? he ſayd; nay.

F And the Lorde opened the eyes of Balaam, and he ſaw the angell of the Lorde ſtandyng in the way, hauynge a ſwerde drawen in his hande. He bowed hym ſelfe therfore, and fell flat on his face. And the angell of the Lorde ſayd vnto hym. Wherfore haſt thou ſmyten thyne aſſe thre tymes? Beholde, I came out as an aduerſary, bycauſe thou makeſt thy way contrary vnto me, and the Aſſe ſawe me and wente backe fro me thre tymes, or els yf ſhe had not turned fro me ✿ (gyuynge place to me that ſtode in the vvaye,) ✿ I had ſurely ſlayne the, & ſaued her alyue. Balaam ſayde vnto the angell of the Lorde: I haue ſynned: for I wyſt not that thou ſtodeſt in the waye agaynſt me. Nowe therfore yf it pleaſe the, I wyll turne home agayne. The angell ſayde vnto Balaam: Go with the men: but, what I ſay vnto the, that ſhalte thou ſpeake. And ſo Balaam went with the lordes of Balac.

G And when Balac herde that Balaam was come, he went out to mete hym vnto a Citye of Moab, whiche is in the border of Arnon, euen in the vttermoſt coaſt. And Balac ſayd vnto Balaam: dyd I not ſende for the, to call the? And wherfore cameſt thou not vnto me? bycauſe I am not able to promote the vnto honoure? And Balaam made anſwere vnto Balac: Lo, I am come vnto the. And can I nowe ſay any thynge at all? The worde that

God

um.22.d God * putteth in my mouthe, that ſhall I ſpeake. And Balaam went with Balac, and they came ✿ vnto a citye of ſtretes. And Balac offered oxen, & ſhepe, & ſent (✿ revvardes) for Balaam & for the Lordes that were with hym. And on the morow Balac toke Balaã, and brought hym vp in to the hygh place of Baall, that thence he myght ſe the vttermoſt parte of the people.

¶ Balaam bleſſeth the people.

CAPI. XXIII.

A And Balaam ſayd vnto Balac: buylde me here ſeuen aulters, and prepare me here ſeuen oxen, and ſeuen Rammes. And Balac dyd as Balaam ſayde. And Balac and Balaam offered on euery aulter an oxe, and a ram. And Balaam ſayd vnto Balac: ſtande by the ſacrifyce, and I wyll go, yf haplye the Lorde wyll mete me, and whatſoeuer he ſheweth me, I wyll tell the, & he went forth alone. But god met Balaam, and Balaam ſayd vnto hym: I haue prepared ſeuen aulters, and haue offered vpon euery aulter, an oxe, and a ram. And the Lorde put a ſayenge in Balaams mouth, & ſayd: go agayne to Balac and ſay on this wyſe. And when he went agayne vnto hym: loo, he ſtoode by his ſacrifyce, he and al the lordes of Moab. And um.22.a he toke vp his parable, and ſayde: * Balac the kynge of Moab hath fet me from Meſopotamia out of the mountaynes of the eaſte/ (ſayenge:) come, curſe Iacob for my ſake: come, and defye Iſraell.

B Howe ſhal I curſe hym, whome god hath not curſed? or how ſhall I defyle hym, whom God hath not defyled? From the top of the rockes I ſe hym, and from the hylles I beholde hym: lo, the people ſhall dwell by them ſelfe, and ſhall not be rekened among the nacions. Who can tell the duſte of Iacob, and the nombre of the fourth parte of Iſraell? I praye God that my ſoule may dye the death of the ryghtous, and that my laſte ende may be lyke his. And Balac ſayde vnto Balaam: what haſt thou done vnto me? I fette the to curſe myne enemyes: and beholde, thou haſt bleſſed them. He anſwered, and ſayde: muſte I not kepe that and ſpeake it, which the lord hath put in my mouthe? And Balac ſayde vnto hym: Come I praye the with me vnto another place, whence thou mayſt ſe them, and thou ſhalt ſe but the vttermoſt parte of them and ſhalt not ſe them all: curſe them out of that place for my ſake.

C And he brought hym in to a felde (where men myght ſe farof) euen to the toppe of an hyll, and buylte ſeuen aulters, and offered an oxe, and a ram on euery aulter. And he ſayde vnto Balac: ſtande here by thy ſacrifyce, whyle I go yonder. And the lord met Balaã, and * put a worde in his mouth, and ſayde: Num. 22.g go agayne vnto Balac, and ſaye thus. And when he came to hym: beholde, he ſtoode by his ſacrifyce, and the Lordes of Moab with hym. And Balac ſayde vnto hym: what hath the Lorde ſayde? And he toke vp his parable, and anſwered: ryſe vp Balac & here, and herken vnto me thou ſon of Zipbor. * God 1.Corin.1.d and,5.c is not a man that he ſhulde lye, neyther the ſonne of a man that he ſhulde repent: ſhulde he ſay, and not do? or ſhulde he ſpeake, & not make it good? beholde, I haue taken vpõ me to bleſſe, for he hath bleſſed, and it is not in my power to alter it.

✿ He behelde no vanyte in Iacob, nor ſawe trauayle, in Iſraell: D The Lorde his god is with hym, and ✿ the preſence of the kynge is amonge them. * God brought them out Num.24.b of Egypte, he hath ſtrength as an vnycorne. There is no ſorcery in Iacob, nor ſouthſayenge in Iſrael. ✿ It is nowe tolde vnto Iacob and Iſraell, what god hath wrought. Behold, the peple ſhall ryſe vp as a lyoneſſe, and heue vp hym ſelfe as a lyon: He ſhal not lye downe, vntyll he eate of the praye, and drynke the bloode of them that are ſlayne.

And Balac ſayde vnto Balaam: neyther curſe them nor bleſſe them. But Balaam anſwered and ſayd vnto Balac: tolde not I the ſayenge: all that the Lorde ſpeaketh, that I muſt do? And Balac ſayd vnto Balaã: come I praye the, and I wyll brynge the yet vnto another place: yf peraduenture it ſhal pleaſe God, that thou mayſt thence curſe them for my ſake. And Balac brought Balaam vnto the top of Peor, that boweth toward the wyldernesse of Ieſymmon. And Balaam ſayde vnto Balac: make me here ſeuẽ aulters, and prepare me here ſeuen oxen, and ſeuen Rammes. And Balac dyd as Balaam had ſayde, and offered an oxe & a Ram on euery aulter.

¶ Balaam prophecyeth of the kyngdome of Iſraell, and of the comyng of Chriſt. Balac is angry with Balaam. The deſtruccyon of the Amalechites, and of the Kenites.

CAPI. XXIIII.

A And when Balaam ſawe that it pleaſed the Lorde that he ſhulde bleſſe Iſraell/ he wente not as he dyd twyſe before to ſette ſothſayenge, but ſet his face towarde the wyldernesse. And Balaam lyfte vp his eyes, and loked vpon Iſrael as he lay accordynge to his trybes, and the ſpiryte of God came vpon hym. * And he toke vp his parable, and ſayde: Balaam the ſon of Beor hath Num.24.b

sayde: and the man whose eye is open hathe
sayde: he hath sayd, which heareth the wordes
of god & seeth the visions of the almyghtye/
and falleth downe w^t open eyes. How goodly
are the tentes O Jacob, & thyne habitacions
O Israell? Eue as the valeys are they layde
abrode, & as gardens by the ryuers syde: as
the tentes whiche the lorde hath pytched, and
✿ as cipers trees besyde the waters. ✿ The water
dropeth out of his booket, and his seede
1.Reg.15.b shalbe many waters * and his kynge shalbe
hygher then Agag, & his kyngdome shall be
Nume.23.d exalted. * God brought him out of Egypt: as
the strength of an vnycorne is he vnto hym.

B He shall eate the nacyons his enemyes, &
gnawe theyr bones, and pearce them thorow
Gene.xlix.b with his arowes. * He couched hym selfe, &
☞ ☞ laye downe as a lyon, and as a lyonesse,
who shall styrre hym vp? blessed is he that
blesseth the, and cursed is he that curseth the.
And Balac was wrothe with Balaam, and
smote his handes togyther/ and Balac sayd
vnto Balaam: I sent for the to curse myne
enemyes, and behold, thou hast blessed them
this iii. tymes. Therfore now get the quykly
vnto thy place. I thought that I wolde
promote the vnto honoure, but lo, the Lorde
hath kepte the backe from worshyp. Balaã
answered vnto Balac: tolde I not thy messengers
whiche thou sendest vnto me, sayenge:
Nume.22.d * Yf Balac wolde gyue me his house
full of syluer and golde, I can not passe the
worde of the Lorde, to do eyther good or bad
of myne owne mynde? But what the Lorde
sayeth that am I compelled to speake.

C And nowe beholde, I go vnto my people:
come therfore, & I wyll aduertyse the, what
this people shall do to thy folke in the latter
dayes. And he toke vp his parable and sayd:
Balaam the Sonne of Beor hath sayde, the
man whose eye his open, hath sayd. He hath
sayde that heareth the worde of God, & hath
the knowledge of the most hygh, and beholdeth
the vysyon of the almyghtye, and that
falleth with open eyes: I shall se hym, but
not now, I shall beholde hym, but not nygh.
Math.ii.a. * There shall come a sterre of Jacob, & ryse
ii.Reg.8.a. a scepter of Israell, & shal * smyte the coostes
of Moab and shall destroye all the Chyldren
ii.Reg.8.b. of Seth. * And Edom shalbe possessed, and
Seir shall fall to the possessyon of theyr enemyes,
and Israell shal do manfully. Out of
Jacob shal come he that shal haue dominiõ,
and shall destroy the remenaunt of the cytye.

D And when he loked on Amalech, he toke
Exod.17.d vp his parable, & sayde: Amalech is the fyrst
1.Reg.15.a of the nacions * but his latter ende shall perysshe
vtterly. And he loked on the Kenytes,
and toke vp his parable, and sayde: stronge
is thy dwellynge place, and thou puttest thy
nest in a rocke. Neuerthelesse the kenyte shal
be roted out, vntyll Assur take the presoner.
And he toke vp his parable and sayd: Alas,
who shall lyue when God doeth this? The
shyppes also shal come out of the coost of Italy,
and subdue Assur, & subdue Eber, and
he hym selfe shall perysh at the last. And Balaam
rose vp, and went and returned to his
place, and Balac also went his waye.

¶ The people commytteth fornicacyon with the doughters of Moab. Phinehes kylleth Zambri, and Cozbi. God commaundeth to kyll the Madianites.

CAPI. XXV.

AND Israell dwelte in Sittim, and the A
people began to commyt hoordome
with the doughters of Moab, whiche
called the people vnto the Sacrifice of theyr
goddes. * And the people dyd eate, and wor- Exo.34.
shypped theyr Goddes, and Israell coupled
hym selfe vnto ☞ Baall Peor. And the in- ☞
dygnacion of the LORDE was prouoked
agaynst Israell, and the Lorde sayde vnto
Moses: take all the prynces of the people, &
hange them vp before the Lorde ☞ agaynst ☞
the son, that the wrath of the Lordes countenaunce
maye be turned awaye from Israel.
And Moses sayd vnto the iudges of Israell
* ✿ Euery one sleye his men that were ioy- Exod.3
ned vnto Baall Peor. ✿

And behold, one of the chyldren of Israell B
came and brought vnto his brethren, a Madianytyshe
woman euen in the syght of Moses,
and in the syght of all the multytude of
the chyldren of Israell, that wepte before the
dore of the tabernacle of wytnes. * And whẽ 1.Mach.
Phinehes the sonne of Eleazar, the sonne of
Aaron the preest sawe it, he rose vp out of the
myddes of the company, and toke a weapon
in his hande, and went after the man of Israell
☞ in to the tent, and thrust them thorowe: ☞
bothe the man of Israell, and also the
woman, euen thorowe the belly of her. And
the plage ceased from the chyldren of Israel
* And there dyed in the plage. xxiiii. thousãd 1.Cor.
And the Lorde spake vnto Moses, sayenge:
* Phinehes the sonne of Eleazar the Sonne Eccl.
of Aaron the preest, hath turned myne anger 1.Mach.
awaye from the chyldren of Israel, whyle he
was ielouse for my sake amonge them, that
I had not consumed the chyldren of Israell
in my ielousye.

Wherfore saye: beholde, * I gyue vnto C
hym my couenaunt of peace, & he shall haue
it, and his seed after hym, euẽ the couenaũt
of

of the preeſtes offyce for euer bycauſe he was Ielouſe for his goddes ſake, and made an atonement for the Chyldren of Iſraell. The name of the Iſraelite which was ſleyne with the Madianytyſſhe woman, was Zamri the ſon of Salu, a Lorde of an houſe / and kynred of Simeon. And the name of the Madianityſhe woman that was ſleyne, was Cozbi the doughter of Zur, a heade ouer the people of an houſe and kynred of Madian. And the Lorde ſpake vnto Moſes, ſayenge: Num. 31.a * vexe the Madianites, and ſmyte them, for they trouble you with theyr wyles, whiche haue begyled you by diſceate in the cauſe of Peor, ⁊ in the cauſe of theyr ſyſter Cozbi the doughter of a Lorde of the Madianytes, whiche was ſleyne in the daye of the plage for Peor ſake.

¶ The chyldren of Iſraell are nombred.

CAPI. XXVI.

A AND it fortuned, that after the plage, the Lorde ſpake vnto Moſes and vnto Eleazar the ſon of Aaron the preeſt ſayenge: Num. 1.a. * take the nombre of all the multitude of the chyldren of Iſraell from .xx. yere, and aboue thorowout theyr Fathers houſes, all that are able to go to warre in Iſraell. And Moſes and Eleazar the Preeſt ſpake vnto them in the feldes of Moab, by Iordayne, ouer agaynſt Ierico, from .xx. yere, ⁊ aboue / as the Lorde commaunded Moſes, and the chyldren of Iſraell, whẽ they were come out of Egypt. Gen. 46.b Exo. 6.a * Ruben the Eldeſt ſon of Iſraell. The chyldren of Ruben: Hanoch, of whome commeth the kynred of the Hanochites: and Palu of whome commeth the kynred of the Paluites. Of Heſron, commeth the kynred of the Heſronites: of Carmi, cõmeth the kynred of the Carmites.

B Theſe are the kynredes of the Rubenites, and they were in nombre .xliii. thouſand, ſeuen hundred, and thyrtye. And the ſonnes of Palu: Eliab. And the ſonnes of Eliab, Nemuell, Dathan, and Abiram. This is that Dathan and Abiram, whiche were famous in the congregacion, ⁊ Num. 16.a * ſtroue agaynſt Moſes, and Aaron, in the companye of Corah / when they ſtroue agaynſt the Lorde, Num. 16.c * And the earth opened her mouth, and ſwalowed them vp. Corah alſo was in the death of that multitude, what tyme the fyre conſumed two hundred and fiftye men, and they became a ſygne: Notwithſtandynge, the Chyldren of Corah dyed not. And the Chyldren of Simeon after theyr kynreds were: Nemuell, of whome cõmeth the kynred of the Nemuelites: Iamin, of whome commeth the kynred of the Iaminytes: Iachin, of whome cõmeth the kynred of the Iachinites: of Zarch, commeth the kynred of the Zarchites. And of Saull, commeth the kynred of the Saulites These are the kynredſ of Simeon: euen .xxii. thouſande, and two hundred. The Chyldren of Gad after theyr kynreds were: Zephon, of whome cõmeth the kynred of the Zephonites: Haggi, of whome cõmeth the kynred of the Haggites: Suni, of whome cõmeth the kynred of the Sunites: Of Aſeni, commeth the kynred of the Aſenites: and of Eri, commeth the kynred of the Erites: Of Arod, cõmeth the kynred of the Arodites. Of Ariell / commeth the kynred of the Arielites. Theſe are the kynreds of the Chyldren of Gad acordynge to theyr nombres .xl. thouſande, and fyue hundred.

C Gene. 38.a. The Chyldren of Iuda: Er, and Onan: * and Er and Onan dyed in the land of Canaan. But the Chyldren of Iuda after theyr kynreds, were: Sela, of whome cõmeth the kynred of the Selanites: Phares, of whome commeth the kynred of the Phareſites: Zareh, of whome cõmeth the kynred of the Zarehites. And the Chyldren of Phares were: Heſron, of whome cõmeth the kynred of the Heſronites: Hamull, of whome commeth the kynred of the Hamulites. Theſe are the kynreds of Iuda, after theyr nõbres .lxxvi. thouſande, and fyue hundred. The chyldren of Iſachar after theyr kynreds, were: Thola, of whome cõmeth the kynred of the Tholaites: Phuua, of whome cõmeth the kynred of the Phuuaites: of Iaſub, cõmeth the kynred of the Iaſubites, of Symron, cõmeth the kynred of the Simronites. Theſe are the kynreds of Iſachar after theyr nombres .lxiiii. thouſande, and thre hundred. The Chyldren of Zabalon after theyr kynreds were: Sered of whome cõmeth the kynred of the Seredites: Elon, of whome commeth the kynred of the Elonites: Iahelel, of whome cõmeth the kynred of the Iahelelites.

D Theſe are the kynreds of the Zabulonites after theyr nombres: threſcore thouſand / and fyue hundred. The chyldren of Ioſeph thorowout theyr kynreds were: Manaſſe, ⁊ Ephraim. The chyldren of Manaſſe: Joſua. 17.a * Machir, of whome commeth the kynred of the Machirites. And Machir begat Gilead, ⁊ of Gilead cõmeth the kynred of the Gileadites. And theſe are the chyldren of Gilead: Hieſer, of whome cõmeth the kynred of the Hieſerites: Helech, of whome cõmeth the kynred of the Helechites: and Aſriell, of whome commeth the kynred of the Aſrielites: ⁊ Sichem of whome cōmeth the kynred of the Sichemites: Simida, of whome cōmeth the kynred of the Simidites: and Hepher, of whom cōmeth the kynredde of the Hepherites. And *Zelaphead the Sonne of Hepher, had no sonn' but doughters. And the names of the doughters of Zelaphead were: Mahela, Noa, Hagla, Milcha, and Thirza: Theſe are the kynreds of Manaſſe, and the nombre of them .lii. thouſande, & ſeuen hundred. Theſe are the Chyldren of Ephraim after theyr kynreds: Suthelah, of whome cōmeth the kinred of Suthelahites: Becher, of whom cōmeth the kynred of the Becherites: Thahen, of whom cōmeth the kynred of the Thahenites. Joſua 17.a

E And theſe are the chyldren of Suthelah: Eran, of whome commeth the kynred of the Eranites. Theſe are the kynreds of the chyldren of Ephraim after theyr nombres .xxxii. thouſande, and fyue hundred. And theſe are the chyldren of Joſeph after theyr kynreds. Theſe are the chyldren of Ben Jamin after theyr kynreddes: Bela, of whom cōmeth the kynred of the Belaites: Aſbell, of whome cōmeth the kynred of the Aſbelites: Ahiram, of whome cōmeth the kynred of the Ahiramites: Supham, of whome cōmeth the kynred of the Suphamites: Hupham, of whome cōmeth the kinred of the Huphamites. And the chyldren of Bela were: Ard, and Naaman, from whence cōmeth the kynred of the Ardites, and of Naaman the kynred of the Naamites. Theſe are the chyldren of Ben Jamin after theyr kynreds, and after theyr nombres .xlv. thouſande and ſixe hundred. Theſe are the chyldrē of Dan, after theyr kynreds: Suham, of whom cōmeth the kynred of the Suhamites. Theſe are the houſeholdes of Dan after theyr kynreds. All the kynreds of the Suhamites were after theyr nombres .lxiiii. thouſande and foure hundred.

F The chyldrē of Aſer after theyr kynreds were: Jemna, of whome cōmeth the kynred of the Jemnites: Jeſui, of whom cōmeth the kynred of the Jeſuites: Bria, of whome cōmeth the kynred of the Brites. The chyldren of Bria were: Heber, of whome cōmeth the kynred of the Heberites: Malchiel, of whom came the kynred of the Malchielites. And the doughter of Aſer was called Sarah. Theſe are the kynreds of Aſer after theyr nōbres .liii. thouſande, and foure hundred. The chyldren of Nephthali, after theyr kynreds were: Jahezell, of whome came the kynred of the Jahezielites: Guni, of whome came the kynred of the Gunites: Jezer, of whome came the kynred of the Jezerites: Selem, of whome came the kynred of the Selemites. Theſe are the kynreds of Nephthali accordynge to theyr houſholdes, whoſe nombre is .xlv. thouſande, and foure hundred. Theſe are the nombres of the Chyldren of Jſraell: ſyxe hundred thouſande, and a thouſande, ſeuen hundred, and thyrtye. And the Lorde ſpake vnto Moſes, ſayenge: vnto theſe the lande ſhalbe deuyded to enheryte, accordyng to the nombre of names. *To many thou ſhalte gyue the more enheritaunce, and to fewe the leſſe: to euery trybe ſhall the enheritaunce be gyuen accordynge to the nombre therof. Notwithſtandynge, the lande ſhall be deuyded by lot, and accordyng to the names of the tribes of theyr fathers, they ſhal enheryte: accordyng to the lot ſhall the poſſeſſyon therof be deuyded, bytwene many and fewe.

G *Theſe are the nombres of the Leuytes after theyr kynreds: Gerſon, of whome came the kynred of the Gerſonites: Cahath, of whome came the kynred of the Cahathites: Merari, of whome came the kynred of the Meraraites. Theſe are the kynreds of the Leuytes: the kynred of the Libnites, the kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Muſytes, the kynred of the Karahites. Kahath begat Amrā, and Amrams wyfe was called *Jochebed a doughter of Leui, which was borne vnto Leui in Egypt. And ſhe bare vnto Amram, Aaron, Moſes, and Mir Jam theyr ſyſter. And vnto Aaron were borne, Nadab, and Abihu, Eleazar and Jthamar.

*And Nadab & Abihu dyed, when they offered ſtraunge fyre before the Lorde. And after theyr nōbres they were .xxiii. thouſande all males from a moneth olde & aboue. For they were nombred amonge the Chyldren of Jſraell, bycauſe there was no enheritaunce gyuen them amonge the chyldren of Jſrael. Theſe are the nombres, when Moſes and Eleazar the Preeſt nombred the chyldren of Jſraell in the playne of Moab, faſt by Jordane ouer agaynſt Jericho. And amonge theſe there was not a man of them, whome Moſes, and Aaron nombred, when they told the chyldren of Jſraell in the wyldernеſſe of Sinay. For the Lorde ſayde of them: they ſhall dye in the wyldernеſſe, and there was not lefte a man of them: ſaue Caleb the ſonne of Jephune, and Joſua the ſon of Nun.

¶ The lawe of the herytage of the doughters of Zelaphead. The land of promeſſe is ſhewed vnto Moſes, in whoſe ſteade is appoynted Joſua.

And

CAPI. XXVII.

A Num. 26. b and xxxvi. a Iosua. 17. a AND the doughters of * Zelaphead the ſonne of Heber, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſe, of the kynred of Manaſſe the ſonne of Ioſeph (whoſe names were Mahela, Noha, Hagla, Melcha and Thirza) came and ſtode before Moſes, and Eleazar the Preeſt, & before the Lordes & all the multitude by the dore of the tabernacle of wytneſſe, ſayenge: oure Father dyed in the wylderneſſe, and * was not in the Num. 16. c company of them that gathered them ſelues togyther agaynſt the Lorde in the cõgregacyon of Carah: But ☞ dyed in his owne ſyn, ☞ & had no ſonnꝭ. Wherfore then is the name of our fathers taken away from amonge his Num. 36. a kynred, bycauſe he hath no ſon? * Gyue vnto vs therfore a poſſeſſyon amonge the brethren of our father.

B And Moſes brought theyr cauſe before the Lorde. And the Lorde ſpake vnto Moſes, ſayenge: The doughters of Zelaphead ſpeake ryght: thou ſhalte gyue them a poſſeſſion to enheryt among theyr fathers brethrẽ/ and ſhalt turne the enheritaunce of theyr father vnto them. And thou ſhalte ſpeake vnto the chyldren of Iſraell, ſaynge: Yf a man dye and haue no Son, ye ſhall turne his enherytaunce vnto his doughter. If he haue no doughter, ye ſhal gyue his enheritaunce vnto his brethren. Yf he haue alſo no brethren, ye ſhall gyue his enheritaunce vnto his Fathers brethren. And yf his father haue no brethren, ye ſhal gyue his enheritaũce vnto him that is nexte to hym of his kynred, & he ſhall poſſeſſe it. And this ſhalbe vnto the chyldren ☞ of Iſrael, ☞ a law of iudgement, as the lord hath cõmaunded Moſes.

C Deut. iii. d and 34. a And the Lorde ſayde vnto Moſes * get the vp into the mounte Abarim, and beholde the lande, which I haue gyuen vnto the chyldren of Iſraell. And when thou haſt ſene it, ☞ ☞ thou ſhalte be gathered vnto thy people alſo, as Aaron thy brother was gathered. For ye were diſobedyent vnto my mouthe in the deſerte of Sin in the ſtryfe of the congregacyon. Neyther dyd ye ſanctifye me in the Exodi. 17. a waters before theyr eyes. * That is the water of ſtryfe in Cades in the wylderneſſe of Zin. And Moſes ſpake vnto the Lorde, ſayenge: Let the Lorde god of the ſpirytes of all fleſh, ſet a man ouer the cõgregacyon, which may ☞ ☞ go out & in before them, and leade them out and in: that the cõgregacyon of the lorde be not as ſhepe which haue not a ſhepheerde. And the Lorde ſayde vnto Moſes: take Ioſua the ſon of Nun, in whome is the ſpiryte, ☞ and put thyne handes vpon hym, and ſet ☞ D hym before Eleazar the preeſt, and before all the congregacyon, and gyue hym a charge in theyr ſyght. And put of thy prayſe vpon hym, that all the companye of the Chyldren of Iſraell maye be obedient. And he ſhal ſtande before Eleazar the preeſt, whiche ſhall aſke counſell for hym * ☞ after ☞ Exodi. 28. f the iudgement of Urim before the lorde: And accordynge vnto his worde ſhall they go out and in, bothe he and all the Chyldren of Iſraell with hym, and all the congregacyon.

And Moſes dyd as the Lorde cõmaunded hym, and he toke Ioſua, and ſet hym before Eleazar the preeſt, and before all the congregacyon, * and put his handꝭ vpon hym, and Actes. vi. b gaue hym a charge, as the Lorde commaunded thorowe the hande of Moſes.

¶ What muſt be offered on euery feaſt day.

CAPI. XXVIII.

A AND the Lorde ſpake vnto Moſes, ſayenge: Cõmaũde the chyldren of Iſrael, and ſaye vnto them: My offeryng and my bread for my ſacrifyces, which are made for a ſwete ſauour, ſhall ye obſerue in theyr due ceaſon. And thou ſhalte ſaye vnto them: Exodi. 29. f * This is the offerynge whiche ye ſhall offer vnto the Lorde, two lambes of a yeare olde, without ſpot daye by daye, for a continuall burntofferynge. One lambe ſhalt thou offer in the mornyng, and the other at euen. * And Num. 15. b therto the tenth parte of an Epha of floure for a meatoffering mingled with beaten oyle conteynynge the fourth parte of an Hin: It is a dayly burntofferynge, ſuche as was ordeyned in the mounte Sinay for a ſwete ſauour, a ſacrifyce vnto the lorde. And let the drynkofferynge of the ſame/ be the fourth parte of an Hin for one lambe, & in the hooly place ſhalte thou cõmaunde the wyne to be powred vnto the Lorde.

B And the other lambe thou ſhalte offer at euen, after the maner of the meatofferynge, & the drynkofferynge of the mornynge: a ſacrifyce ſhalte thou offre for a ſwete ſauour vnto the Lorde. And on the Sabboth day two lambes of a yeare olde a pece & without ſpot, and two tenthdeales of floure for a meatofferynge myngled with oyle, and the drynkofferynge therto. The burntofferynge of the Sabboth, muſt be doone in the ſelfe Sabboth, beſydes the dayly burntofferynge, and his drynkofferyng. And in the begynnyngꝭ of your monethes, ye ſhall offer a burntofferyng vnto the lorde: two yonge bullockꝭ, & a ram, and vii. lambes of a yeare olde without ſpot, & thre tenthdeales of floure for a meatoffryng myngled with oyle for one bullocke, and two tenthdeales of floure, for a meatofferyng myngled with oyle for one Ram. And a tenthdeale of floure myngled with oyle, for a meatofferynge vnto one lambe, for a burnt offerynge and a ſwete ſauour, and a ſacrifice vnto the Lorde. And theyr drynkeofferynges ſhall be halfe an Hin of wyne, vnto one bullocke: and the thyrde parte of an Hin of wine vnto a ram, and the fourth parte of an Hin vnto a lambe. This is the burntofferynge ☞ of the moneth ☞ in his moneth thorowout the monethes of the yeare: and one he goote for a ſynofferynge vnto the Lorde ſhalbe offered, after the dayly burntofferyng and his drynkeofferynge.

C Exodi. xii.c Leuiti. 23.a Deute.16.a

* And the.xiiii. daye of the fyrſt moneth is the Paſſeouer of the lorde. And in the.xv. daye of the ſame moneth is the feaſt, and.vii dayes longe ſhall vnleuened bread be eaten. Leuit. 23.b In the * fyrſt daye ſhal be an ☞ holy conuocacion, ☞ ye ſhall do no maner of ſeruyle worke therin. But ye ſhall offer a Sacrifyce for a burntofferynge vnto the Lorde, two yonge bullockes, one Ram, and ſeuen lambes of a yere olde, which are to you without ſpot, and let theyr meatofferyng be of floure myngled with oyle, thre tenthdeales alſo ſhal ye offer for a bullocke, & two tenthdeales for a Ram/ one tenthdeale ſhalte thou offre for euerye lambe of the.vii.lambes: and an he goote for ſynne to make attonement for you. Ye ſhall offer theſe, beſyde the burntofferynge in the mornynge, whiche is a contynuall burntſacrifice. After this maner ye ſhal offer thorowout the.vii dayes, the fode of the ſacrifice for a ſwete ſauour vnto the Lorde.

D And it ſhall be doone beſyde the dayly burntofferynge, and his drynkeofferynge.

And in the ſeuenth daye ye ſhall haue an holy cōuocacyon, & ye ſhal do no ſeruyle worke. Therfore in the daye of youre fyrſt fruytes/ when ye brynge a newe meatofferynge vnto the Lorde (accordyng to your wekes) ye ſhal haue an hooly conuocacyon, & ye ſhall do no ſeruyle worke in it, but offer a burntofferyng for a ſwete ſauour vnto the lorde, two yonge bullockes, a ram, * & ſeuen lambes of a yeare olde a pece, Leuit. 23.c. with theyr meatofferyngꝭ of floure myngled with oyle, thre tenthdeales vnto a bullocke, two tenthdeales to a Ram, and one tenthdeale vnto a lambe thorowout the. vii. lambes, and an he goote to make an attonement ☞ for you. This ye ſhall do ☞ beſydes the continuall burntofferyng, and his meatofferynge, and they ſhall be vnto you without ſpot, with theyr drynkeofferynges.

❡ What muſt be offered the.viii. fyrſt dayes of the ſeuenth moneth.

CAPI. XXIX.

A Leuit.

AND in the fyrſt daye of the.vii.moneth ye ſhall haue an holy conuocacion: * ye ſhall do then no ſeruile worke. For it is a daye of ☞ trompet blowynge vnto you. ☞ But ye ſhal offer a burntofferyng for a ſwete ſauour vnto the Lorde: one yonge bullocke, one Ram, and.vii. lambes of a yeare olde a pece, that are pure. And theyr meatofferynge ſhal be made of floure myngled with oyle.iii. tenthdeales vnto the bullocke, and two vnto the ram, and one tenthdeale vnto one lambe thorowout the.vii.lambes. And an he goote for ſynne to make an attonement for you, beſyde the burntofferynge of the moneth & his meatofferyng, & beſyde the dayly burntofferynge & his meatofferyng, and the drynkofferynges of the ſame, which muſt be done accordyng vnto the maner of them for a ſauour of ſwetneſſe of the ſacrifyce of the Lorde.

Leuit. B

* And ye ſhal haue the tenth daye of that ſame ſeuenth moneth an holy conuocacyon: ☞ and ye ſhall ☞ humble your ſoules, and ſhal do no maner worke therin. But ye ſhall offer a burntofferynge vnto the Lorde, for a ſwete ſauour: one bullocke, a Ram, and.vii. lambes of a yere olde a pece, whiche ſhall be vnto you, without faute. Theyr meatofferynge ſhall be of floure myngled with oyle, thre tenthdeales to a bullocke, and two to a ram, & a tenthdeale vnto a lambe, thorowout the vii.lambes. An he goot for ſyn, beſyde the ſynofferyng of atonement & the dayly burntofferynge, and the meate & drynkofferynges that longe to the ſame. * And in the.xv. daye Leuit. of the.vii.moneth ☞ ye ſhall haue an hooly ☞ conuocacion, & do then no ſeruile worke, and ye ſhall kepe a feaſt vnto the lorde.vii.dayes longe. And ye ſhall offer a burntofferyng for a ſacrifyce of a ſwete ſauour vnto the Lorde: xiii.bullockes two rammes &.xiiii. lambꝭ of a yeare olde, which ſhalbe without blemyſh. And theyr meatofferynge ſhall be of floure, myngled ẇ oyle thre tenthdeales vnto euery one of the.xiii.bullockes, two tenthdeales to eyther of the rammes, & one tenthdeale vnto eche of the.xiiii. Lambes. And one he goote for ſyn, beſyde the dayly burntofferyng with his meat and drynkeofferynge.

C And the ſeconde daye (ye ſhall offer).xii. yong bullockes, two rammes.xiiii.yerelyng lambes without ſpot: and let theyr meatofferynge and drynkeofferynges vnto the bullockes, rammes, & lambes be accordynge to the nombre of them ꝥ after the maner. And an he goote for ſyn, beſyde the dayly burntofferynge and his meat & drynkeofferynges. And the thyrde daye (ye ſhall offer). xi. bullockes, two Rammes and. xiiii. yearelynge lambes without ſpot, and let theyr meate, & drynkeofferynges vnto the bullockes, rammes, & lambes be after the nombre of them, and accordynge to the maner. And there ſhal be offered an he goote for ſynne, beſyde the dayly burntofferyng & his meat and drynke offerynge. In the fourth day, ye (ſhall offre) x. bullockes two rammes and. xiiii. lambes yerelyngꝭ & pure: let theyr meat & drynkofferynges vnto the bullockes, rammꝭ, and lambes, be accordynge to the nõbre of them, and after the maner. And an he goote for ſyn, beſyde the dayly burntofferynge, & his meate & drynkeofferyng. In the fyfth day (ye ſhal offer). ix. bullockes, two rammꝭ, &. xiiii. lambꝭ of one yeare olde a pece without ſpot. And let theyr meate & drynkeofferyngꝭ vnto the bullockes, Rammes, & lambes, be accordynge to the nombre of them, and after the maner.

D And an he goote for ſyn, beſyde the dayly burntofferyng & his meat, & drynkofferyng. And in the ſyxte daye (ye ſhall offre). viii. bullockes, two rammes &. xiiii. yerelyng lambes without ſpot. And let theyr meat, & drynkofferynges vnto the bullockes, rammꝭ, & lambes, be accordyng to the nõbre of them, & after the maner. And an he goote for ſynne, beſyde the dayly burntofferyng, and his meate and drynkeofferyngꝭ. In the ſeuenth day (ye ſhal offre (. vii. bullockꝭ two rammꝭ and. xiiii. lambes that are yerelynges & pure. And let theyr meat, & drynkeofferyngꝭ vnto the bullockes, Rammes, and lambes, be accordynge to theyr nombre, & after the maner. And an he goote for ſynne, beſyde the dayly burntofferyng, and his meate and drynkeofferynge

In the eyght daye ye ſhall haue a ☞ collection of the feaſt vnto you, and ye ſhall do no ſeruyle worke therin. But ye ſhall offre a burntofferyng, a ſacrifyce for a ſwete ſauour vnto the Lorde: one ballocke, one Ram and vii. yerelynge lambes wᵗout ſpot. Let theyr meate & drynkeofferynges vnto the bullocke Ram, and lambes, be accordyng to theyr nõbre and accordynge the maner. ☞

And an he goote for ſyn, beſide the dayly burntofferynge, & his meat and drynkeofferyng. These thyngꝭ ye ſhal do vnto the lorde in your feaſtes: beſyde your vowes & frewyl-offeryngꝭ in your burntofferyngꝭ, meatofferynges, drynkeofferyngꝭ, & peaceofferynges. And Moſes tolde the Chyldren of Iſraell, all that the Lorde commaunded hym.

☞ Of vowes when they ſhall be kepte, & when not.

CAPI. XXX.

AND Moſes ſpake vnto the heades of the trybes of the chyldren of Iſrael ſayenge: this the thynge: whiche the lorde hath cõmaunded. A * Yf a man vowe a vowe vnto the lorde, or ſweare an othe to bynde his ſoule, he ſhall not go backe with his worde: but ſhall fulfyll all that is proceded out of his mouth. Deute. 23 b Yf a woman alſo vowe a vowe vnto the Lorde, & bynde her ſelfe beynge in her Fathers houſe in the tyme of her youth, and her father heare her vowe, & bond which ſhe hath made vpon her ſoule, and holde his peace therto: then all her vowes, and bondes whiche ſhe hath made vpon her ſoule ſhall ſtande in effecte.

But and yf her father forbyd her the ſame daye that he heareth it, noone of her vowes, nor bondes whiche ſhe hath made vpon her ſoule ſhalbe of value, and the Lorde ſhal forgyue her, bycauſe her father forbad her. B Yf ſhe had an huſbande when ſhe vowed or pronounced ought out of her lyppes, wherwith ſhe bonde her ſoule, & her huſbande herde it, and helde his peace there at the ſame daye he herde it. Then her vowes, & her bondꝭ wherwith ſhe bounde her ſoule, ſhall ſtande in effecte. And yf her huſbande forbad her the ſame daye that he herde it, & made her vowe whiche ſhe had vpon her of none effecte, and releaſed the openynge of her lyppes, wherwith ſhe bounde her ſoule, the lorde ſhall forgyue her.

But euery vowe of a wedowe/ and of her C that is deuorſed, (that they haue ☞ bounde ☞ theyr ſoule withall) ſhall ſtande in effecte wᵗ them. Yf ſhe vowed in her huſbandes houſe, or bounde her ſoule with an othe, & her huſbande herde it and helde his peace, and forbad her not: then all her vowes, and bondes wherwith ſhe bounde her ſoule, ſhall ſtande. But yf her huſbande dyſanulled them the ſame daye that he herde them, then nothyng that proceded out of her lyppes in vowes, & bondes (wherwith ſhe bounde her ſoule) ſhal ſtande in effecte: for her huſbande hath looſed them. And the Lorde ſhal forgyue her.

All vowes and othes that bynde to humble D the ſoule, maye her huſbande ſtablyſhe or breake. But yf her huſbande holde his peace from one day vnto another, then he ſtablyſheth all her vowes, and bondes which ſhe had vpõ her, bycauſe he helde his peace the ſame daye that he herde them. But yf he brake them, ☞ after that he hath herde them, he ☞ ſhall beare her ſynne hym ſelfe

These are the ordynaunces whiche the lorde cōmaunded Moſes, bytwene a man and his wyfe, and bytwene the father and his doughter, beynge yet a damſel in her fathers houſe.

¶ The Madianites, and Balaam are ſlayne. The praye is equally deuyded. A preſent geuen of Iſraell.

CAPI. XXXI.

A Num. 25. b AND the Lorde ſpake vnto Moſes, ſayenge: Auenge the chyldren of Iſrael of the Madianites, and afterwarde ſhalt thou be gathered vnto thy people. And Moſes ſpake vnto the folke, ſayenge: Harneſſe ſome of you vnto war, and let them go vpon the Madianites, and auenge the lorde of the Madianites. Let there be choſen a thouſand out of euery trybe of Iſraell, that out of all the trybes ye maye ſende ſome to the warre. ☞ And there were takē ☞ out of the thouſandſ of Iſraell .xii. thouſande prepared vnto war, of euery trybe a thouſande. And Moſes ſent them to the warre, euen a thouſande of euery trybe, and with them Phineas the ſonne of ☞ Eleazar the preeſt, & ☞ the holy veſſels, and Num. 2. a. the * trompettes to blowe were in his hande. And they warred agaynſt the Madianites, as the Lorde cōmaunded Moſes, and ſlewe all the males. And they ſlewe the kynges of Madian amonge other that were ſleyne: Namely, Eui/ and Rekem, Zur, and hur, and Reba: fyue kynges of Madian, with Balaā the ſonne of Beor, whome they ſlew with the ſwerde.

B And the Chyldren of Iſraell toke all the women of of Madian pryſoners, and theyr chyldren, and ſpoyled all theyr cattel, and all theyr flockes, and all theyr goodes. And they burnt all theyr cityes wherin they dwelt, and all theyr caſtels with fyre. And they toke all the ſpoyle & all that they coulde catche, bothe of men & beaſtes. And they brought the captyues and that which they had taken and the ſpoyle, vnto Moſes, and Eleazar the preeſt/ and vnto the companye of the Chyldren of Iſraell, euen vnto the hooſt/ that were in the feldes of Moab by Jordan ouer agaynſt Jerico. And Moſes and Eleazar the preeſt, and all the Lordes of the congregacion went out of the hooſt agaynſt them. And Moſes was angrie with the officers of the hooſt, with the captaynes ouer thouſandes, and ouer hundredes, which came from the warre, and battayle, and Moſes ſayde vnto them: Haue ye ſaued all the women alyue? Num. 25. a Beholde, * theſe ☞ cauſed the chyldren of Iſraell thorow ☞ the ii. Pet. ii. d counſell of * Balaam, to commyt treſpace agaynſt the Lorde, in the buſyneſſe of Peor/ and there folowed a plage amonge the congregacion of the lorde. Now therfore * ſley Iud. 21. all the men chyldren, & the women that haue lyen with men fleſhlye.

C But all the women Chyldren that haue not lyen w men, kepe a lyue for your ſelues. And ye ſhall remayne without the hooſt .vii. dayes, all that haue kylled any perſon *, and Num. 19. all that haue touched any deade bodye, and purify both your ſelues and your pryſoners, the thyrde day, & the ſeuenth. And ſprynkle all youre raymentes, and all that is made of ſkynnes, and all worke of Gootes heere, and althynges made of woode. And Eleazar the preeſt ſayd vnto the men of war whiche came frome the Battayle: this is the ordynaunce of the lawe, whiche the Lorde commaunded Moſes: Golde, Syluer, braſſe, and yron, tyn and leade, & all that ☞ maye abyde the fyre, ☞ ye ſhall make it go thorowe the fyre, & it ſhall be cleane. Neuertheleſſe, it ſhall be ſprynkled with ſprynklynge water.

D And al that ſuffereth not the fyre, ye ſhal make go thorowe the water. And waſhe your clothes the ſeuenth daye, & ye ſhall be cleane. And afterwarde come in to the hooſte. And the Lorde ſpake vnto Moſes, ſayenge, take the ſomme of the praye that was taken, both of the women, and of cattell, thou and Eleazar the preeſt, and the auncient fathers of the congregacyon. And deuyde it into two partes, bytwene them that toke the warre vpon them, and went out to battayle: & all the congregacyon. And take a porciō vnto the lorde of the men of warre, whiche went out to battayle: ☞ one ſoule of fyue hundred, bothe of ☞ the women, and of the oxen, and of the aſſes, and of the ſhepe: and ye ſhall take it of theyr halfe, and gyue it vnto Eleazar the preeſt, as an heueofferyng of the lord. And of the halfe of the chyldrē of Iſraell, thou ſhalt take one porcyon of fiftye, of the women/ of the oxen, of the aſſes/ and of the ſhepe, and of all maner of beaſtes, and gyue them vnto the Leuites, which wayte vpon the habitacyon of the Lorde.

E And Moſes and Eleazar the Preeſt dyd as the Lorde commaunded Moſes. And the bootye and the pray, which the men of warre had caught, was .vi. hundred thouſand, and .lxxv. thouſande ſhepe: and .lxxii. thouſande oxen .lxi. thouſande Aſſes: & .xxxii. thouſande ſoules of women, that had lyen by no man.

And the halfe whiche was the parte of them that went out to warre, was thre hundred thouſande, and .xxxvii. thouſonde, and fyue hundred ſhepe: And the Lordes parte of the ſhepe was ſixe hundred, and .lxxv.

And the oxen were .xxxvi. thouſande and fyue hundred, of which the lordes parte was lxxii. And the aſſes were .xxx. thouſande and fyue hundred, of which the lordes parte was thre ſcore and one.

F And the ſoules of women were .xvi. thouſande, of whiche the Lordes parte was .xxxii. ſoules. And Moſes gaue that ſomme which was the Lordes heueofferyng, vnto Eleazar the Preeſt: as the Lorde cōmaunded Moſes. And the other halfe of the chyldren of Iſrael whiche Moſes ſeperated frome the men of war (that is to wete, the halfe that perteyned ☞ vnto the congregacyon) was .iii. hundred thouſande and .xxxvii. thouſande & fyue hundred ſhepe: and .xxxvi. thouſande oxen: and .xxx. thouſande aſſes and fyue hundred & .xvi. thouſande ſoules of womē. And Moſes toke of this halfe that perteyned vnto the chyldrē of Iſrael: one porcyon of fyftie, bothe of the women and of the cattel, and gaue them vnto the Leuytes whiche wayted vpon the habitacyon of the Lorde, as the lorde cōmaunded Moſes. And the offycers of thouſandes of the hooſt, the captaynes ouer the thouſandes, and the captaynes ouer the hundredes came forth, and ſayde vnto Moſes.

G Thy ſeruauntes haue taken the ſomme of the men of warre, whiche are vnder oure auctoryte, & there lacketh not one man of vs. We haue therfore brought a preſent vnto the Lorde what ſoeuer man founde of Iewels of golde, cheynes, bracelettes, rynges, earynges and ſpangles, to make an atonement for our ſoules before the Lorde. And Moſes & Eleazar the preeſt toke the golde of them: Iewels of all maner facions. And all the golde of the heueofferyng that they heued vp to the lorde (of the captaynes ouer thouſandes and hundredes) was .xvi. thouſande .vii. hundred & .l. ſycles, for the men of war had ſpoyled, euery man for hym ſelfe. And Moſes and Eleazar the preeſt toke the golde of the captaynꝭ ouer the thouſandes, and of the captaynes ouer the hundredes, and brought it in to the Tabernacle of wytneſſe: for a memoryall of the chyldren of Iſrael, before the Lorde.

¶ To Ruben and Gad, and to the halfe trybe of Manaſſe, is promiſed the poſſeſſyon beyonde Iordayne, Eaſtwarde.

CAPI. XXXII.

A THe chyldren of Ruben and the chyldren of Gad, had an exceadynge great multitude of cattell. And when they ſawe the lande of Iazer and the lande of Gilead that it was an apte place for cattel, the chyldren of Ruben and the chyldrē of Gad came & ſpake vnto Moſes and Eleazar the preeſt and vnto the lordes of the congregacyon, ſayenge. The lande of Ataroth and Dibon Iazer, & Nemrah Heſbon and Elealeh Sabam and Nebo and Beon, whiche countrey the Lorde ſmote before the congregacyon of Iſrael: is a lande mete for cattell, and we thy ſeruauntes haue cattell: Wherfore (ſayde they) yf we haue founde grace in thy ſyght, let this lande be gyuen vnto thy ſeruauntes to poſſeſſe, & brynge vs not ouer Iordan.

B And Moſes ſayde vnto the chyldren of Gad and of Ruben: ſhall youre brethren go to warre, and ye ſhall ſyt here? Wherfore dyſcourage ye the hertes of the chyldren of Iſrael that they ſhulde not go ouer in to the lande, whiche the Lorde hath gyuen them? *Thus dyd youre fathers, whē I ſent them from Cades barne to ſe the lande. For when they went vp euen vnto the ryuer of Eſcoll, and ſawe the lande, they diſcouraged the hertes of the chyldren of Iſrael, that they ſhulde not go in to the lande which the lorde hath gyuē them.

Nume.13.d

And the Lorde was wroth the ſame tyme and ſware, ſayenge: *None of the men that came out of Egypte from twentye yere olde and aboue, ſhall ſe the lande whiche I ſware vnto Abraham, Iſaac, and Iacob, bycauſe they haue not hollye folowed me: ſaue Caleb the ſonne of Iephune the Keneſite, & Ioſua the ſonne of Nun, for they haue folowed the lorde. And the lorde was angrie with Iſrael, and made them wandre in the wyldernesſe fourtye yere, vntyll all the generacyon that hadde done euyll in the ſyghte of the Lorde, were conſumed.

Nume.14.f C

And beholde, ye are ryſen vp in youre fathers ſteade, as an encreaſe of ſynfull men, to augmente the fearſe wrath of the Lorde towarde Iſrael. For yf ye turne away frō hym, he wyll yet agayne leaue the people in the wyldernesſe, and ye ſhal deſtroy al this folke.

And they wente neare hym and ſayde: We wyl buylde ſhepe foldes here for our ſhepe, & for our cattell, and ✠ (vvalled) Cities for our chyldren. But we oure ſelues wyll go redye armed before the chyldren of Iſraell, vntyll we haue brought them vnto theyr place. ✠

And our chyldren ✠ (and vvhat ſoeuer vve may haue,) ſhall dwell in the fenced Cities, bycauſe of the inhabiters of the Lande. ✠ D

We wyll not returne vnto oure houſes, vntyll the chyldren of Iſrael haue enherited euery man his enheritaunce. Neyther wyll we enheryte with them on yonder ſyde Iordan forwarde, bycauſe oure enheritaunce is fallen to vs on this ſyde Iordan eaſtwarde.

And Moſes ſayde vnto them: If ye wyll do this thynge, and go harneſſed before the Lorde to warre, and wyl go all of you in harneſſe ouer Iordane before the Lorde, vntyll he haue caſt out his enemyes before hym, and vntyll the lande be ſubdued before the lorde, then ye ſhall returne, and be without ſynne before the Lorde, & before Iſraell, and this land ſhal be your poſſeſſyon before the lorde.

But and yf ye wyll not do ſo, beholde, ye E haue ſynned agaynſt the Lorde: and be ſure your ſynne wyll fynde you out. Nowe therfore buylde cities for your chyldren, and foldes for your ſhepe, and do that ye haue ſpoken. The chyldren of Gad, and the chyldren of Ruben ſpake vnto Moſes, ſayenge: Thy ſeruauntes wyll do as my Lorde commaundeth. Oure chyldren, oure wyues, oure ſhepe and all oure cattell ſhall remayne heare in the Cyties of Gylead. But * thy ſeruauntes Ioſua.4.c wyll go all harneſſed for the warre, and vnto battayle before the Lorde, as my lorde ſayth. And for theyr ſakes Moſes cōmaunded Eleazar the Preeſt, and Ioſua the ſonne of Nun, and the auncient fathers of the trybes of the Chyldren of Iſraell: and Moſes ſayd vnto them. If the chyldren of Gad, and F the chyldren of Ruben wyl go with you ouer Iordan, al prepared to fyght before the lorde then when the lande is ſubdued before you, ye ſhall gyue them the lande of Gylead, to poſſeſſe: But & yf they wyll not go ouer with you in harneſſe, they ſhall haue theyr poſſeſſyons among you in the lande of Canaan. And the chyldren of Gad and the chyldren of Ruben anſwered, ſayinge. As the Lorde hath ſayde vnto thy ſeruauntes, ſo wyll we do.

* We wyll go harneſſed before the Lorde Ioſua.22.a in to the lande of Canaan, that the poſſeſſyons of oure enherytaunce maye be on this ſyde Iordan.

And Moſes gaue vnto the Chyldren of G Gad and to the chyldren of Ruben, and vnto halfe the trybe of Manaſſe the Sonne of Ioſeph, the kyngdome of Sehon kynge of the Amorites, and the kyngdom of Og kyng of Baſan, the lande with the Cityes therof, in the Coaſtes and Cityes of the countrey rounde aboute. And the chyldren of Gad built Dibon, and Ataroth, and Aroer, and Atroth, Sophan, Iaſer, and Iegabea, Bethnimra and Betharan, fenced cities, and they buylte foldes for the ſhepe. And the chyldren of Ruben buylt Heſbon, Eleale, Kiriathaim, Nebo Baal Meon, and ☞ turned theyr names, & ☞ Sibama alſo: and gaue other names vnto the Cities whiche they buylded. And the chyldren of Machir the ſonne of Manaſſe wente to Gilead, and toke it, and put out the Amorites that dwelte therin. And Moſes gaue Gilead vnto Machir the ſonne of Manaſſe, Deut.3. and he dwelte therin. And * Iair the ſonne of Manaſſe wente and toke the ſmal townes therof, and called them Hauoth Iair. And Nobah went and toke Kenath, and the townes longyng therto, and called it Nobah after his owne name.

¶ The iourneys of Iſraell are nombred. They are commaunded to kyll the Canaanites

CAPI. XXXIII.

A These are the iourneys of the chyldren of Iſraell, whiche went out of the lande of Egypte with theyr armyes / vnder the hande of Moſes and Aaron. And Moſes wrote theyr goynge out by theyr iourneys, accordynge to the cōmaundement of the lorde: euen theſe are the iourneys of theyr goynge out: They * departed from Rahemſes, the Exod.12. xv. day of the fyrſt moneth, on the morowe after * Paſſeouer, Exod.12. and the chyldren of Iſrael wente out with an hygh hand in the ſyght of all the Egyptians. For the Egyptians buryed all theyr fyrſtborne which the lorde had ſmytten among them. And vpon theyr gods alſo the Lorde dyd execucyon. And the chyldren of Iſrael remoued from Rahemſes, and pytched in Socoth. And they departed from * Socoth, & pytched theyr tentes in Ethan, Exod.1[illegible] whiche is in the edge of the wyldernesſe.

B And they remoued from Ethan, and turned agayne vnto * Pi Hiroth whiche is before Baal Zephon, and pytched before Migdoll. And they departed from the playne of Hiroth, and * went thorowe the myddes of the ſee in to the wyldernesſe, and wente thre dayes iourney in the wyldernesſe of Ethan, and pytched in Marah. And they remoued from Marah, and came vnto * Elim where were .xii. fountaynes of water, and .lxx. palme trees, and they pytched there. And they remoued from Elim, and laye faſt by the red ſee. And they remoued from the red ſee, and laye in the wildernes of Sin. And they toke theyr iourney out of the * wyldernesſe of Sin, and ſet vp they tentes in Daphka.

C And they departed frome Daphka, and laye in Alus. And they remoued frome Alus. and lay at * Raphedim, where was no water for the people to drynke. And they departed from Raphedim, and pytched in the * wyldernesſe of Sinay. And they remoued frome the deſerte of Sinay, and pytched at the * graues of luſt. And they departed frome the ſepulchres of luſt and lay at * Hazeroth.

And they departed from Hazeroth, ⁊ pytched in Rithma. And departed from Rithma and pytched at Rimon Parez. And they departed from Rimon Parez, and pytched in Lybna. And they remoued frome Lybna, and pitched at Riſſa. And they iourneyed from Riſſa, and pytched in Rehelatha. And they wente from Rehelatha, and pytched in mounte Sapher. And they remoued from mounte Sapher, and laye in Harada. And they remoued from Harada, and pytched in Makeheloth. And they remoued from Makeheloth, and lay at Tahath: and they departed from Tahath, and pytched at Tharath.

D And they remoued from Tharath, and pytched in Mithca. And they went from Mithca, and pytched in Haſmona. And they departed from Haſmona, and lay at Moſeroth.

And they departed from Moſeroth, and pytched in Bane Iakan. And they remoued frō Bane Iakan, and laye at Horgadgad. And they went from Horgadgad, and pytched in Iathbatha. And they remoued from Iathbatha, and lay at Abrona. And they departed from Abrona, and laye at Ezeon gaber. And they remoued from Ezeon gaber, ⁊ pytched in the * wyldernes of Sin, which is Cades. Num.xx.a And they remoued from Cades, and pytched in mounte Hor, whiche is in the edge of the lande of Edom.

Num.xx.b ute.32.g * And Aaron the Preeſt wente vp in to E mounte Hor, at the commaundement of the lorde, ⁊ dyed there, euen in the fourtyeth yere after the chyldren of Iſrael were come out of the lande of Egypte, and in the fyrſt daye of the fyfte moneth. And Aaron was an hūdred and .xxiii. yeare olde when he dyed in mount Hor. And kyng Erad the Canaanite whiche dwelte in the ſouth of the lande of Canaan, herde of the comyng of the chyldrē of Iſrael.

Num.xxi.b And they departed from * mount Hor, ⁊ pitched in zalmona. And they departed from Zalmona, and pytched in Phunon. And they departed from Phunon, ⁊ pitched in Oboth And they departed from Oboth, and pyched in Iohabarim, ⁊ toward the border of Moab. Num.21.c And they departed frome * Iehabarim, F and pytched in Dibon Gad.

And they remoued from Dibon Gad, ⁊ laye in Almon Diblathaim. And they remoued from Almon Diblathaim, and pitched in the mountaynes of Abarim before Nabo. And they departed from the mountaynes of Abarim, and pytched in the feldes of Moab, faſt by Iordan ouer agaynſt Iericho. And they pytched by Iordane, from Beth Haieſmoth, * vnto the playne of Sittim in the feldes of Moab. And the lorde ſpake vnto Moſes in the feldes of Moab by Iordan ouer agaynſt Iericho, ſaynge: ſpeake vnto the chyldren of Iſrael ⁊ ſay vnto them * when ye are come Deute.7.a ouer Iordan to entre in to the lande of Canaan, ye ſhall dryue out all the inhabyters of the lande before you, and deſtroy all ❧ theyr ❧ pyctures, ⁊ breake aſondre all theyr Images of metal, and plucke downe al theyr aulters: And poſſeſſe the lande, and dwell therin, for I haue gyuen you the lande to enioye it. G And ye ſhall deuyde the enherytaunce of the lande by lot amonge your kynreddes, * and Num.26.k gyue to the moo the more enherytaunce, and to the fewer the leſſe enheritaunce. And your enherytaunce ſhalbe in the tribes of your fathers, euery mans enherytaunce in the place where his lot falleth. * But and yf ye wyll Iudi.2.c. not dryue out the inhabyters of the lande before you, then thoſe whiche ye let remayne of ☞ them, ſhall be ☞ pryckes in your eyes, and dartes in your ſydes, ⁊ ſhall vexe you in the lande wherein ye dwell. Moreouer it wyll come to paſſe, that I ſhall do vnto you, as I thought to do vnto them.

¶ The cooſtes and borders of the lande of promeſſe. Certayne men are aſſygned to deuyde the lande.

CAPI. XXXIIII.

AND the Lorde ſpake vnto Moſes, ſay- A enge: cōmaunde the chyldren of Iſrael and ſaye vnto them: when ye come in to the land of Canaā (this is the lande that ſhal fal vnto your enherytaunce, the lande of Canaā with her cooſtes. And * youre ſouth quarter Iosua.xv.a ſhalbe frō the wylderneſſe of Sin, alonge by the cooſt of Edō, ſo that your ſouth quarter reache from the ſyde of the ſalt ſee eaſtward, and ſet a compaſſe from the ſouth vp to Acrabim, and reache to Zinna. And go out from the ſouth to Cades barne, and go out alſo to Hazar Adar, and go along to Azmon: and ſet a compaſſe agayne from Azmon vnto the ryuer of Egypte, and ſhall go out at the ſee.

And let your weſt quarter be the great ſee B let the ſame ſee be your weſt cooſt. And this ſhall be your north quarter: ye ſhal compaſſe your border from the great ſee vnto mounte Hor. And from mounte Hor, ye ſhall deſcribe your border, tyll it come vnto Hemath, and the ende of the cooſt ſhalbe at Zedada, ⁊ the cooſt ſhal reache out to Ziphron, ⁊ go out at Hazar Enan. This ſhal be your north quarter. And ye ſhall compaſſe your eaſt quarter from Hazar enan to Sepham. And the cooſt ſhall go downe from Sepham to Ribla on the eaſt ſyde of Ain.

And the ſame border ſhal deſcende ⁊ go out at the ſyde of the ſee of Cenereth eaſtwarde. And then go downe alonge by Iordane, and leaue at the ſalte ſee. And this ſhall be youre lande with the cooſtes therof round aboute. And Moſes cōmaunded the chyldren of Iſrael, ſayinge. This is the lande which ye ſhal enheryte by lot, & whiche the Lorde cōmaunded to gyue vnto nyne trybes and an halfe: Num.32.f * for the trybe of the chyldren of Ruben, accordyng to the houſholdes of theyr fathers: and the trybe of the chyldren of Gad / accordynge to theyr fathers houſholdes, and halfe the trybe of Manaſſe, haue receyued theyr enherytaunce. Two tribes and an halfe haue receyued theyr enheritaūce on the other ſyde of Iordan, ouer agaynſt Ierico eaſtwarde.

And the Lorde ſpake to Moſes, ſayenge. D These are the names of the men, whiche ſhal deuyde the land vnto you. Eleazar the preeſt and * Ioſua the ſonne of Nun. Deute.3.d. Ioſua.14.a And ye ſhall take alſo a Lorde of euery trybe, when ye deuyde the lande. The names of the men are theſe. Of the trybe of Iuda, Caleb the ſonne of Iephune. Of the trybe of the chyldren of Simeon, Semuel the ſonne of Amiud. Of the trybe of Ben Iamin, Elidad the ſonne of Ciſlon. Of the trybe of the chyldren of Dan, the lorde Bucki, the ſonne of Iagli. From among the chyldren of Ioſeph for the trybe of the chyldr of Manaſſe, the lorde Haniel, the ſon of Ephod. Of the tribe of the chyldren of Ephraim, the lorde Camuel the ſon of Siphtan. Of the trybe of the ſonnes of Zabulon, the lorde Elizaphan the ſonne of Pharnach. Of the trybe of the chyldren of Iſachar, the lorde Palthyel the ſon of Aſan. Of the trybe of the ſonnes of Aſer, the lorde Ahihud the ſonne of Salomi. Of the trybe of the chyldr of Nephthali, the lorde Peda El the ſonne of Ammihud. These are they whom the lorde cōmaunded to deuyde the enheritaunce vnto the chyldr of Iſrael in the lande of Canaan.

¶ Cityes and ſuburbes geuen to the Leuites. Cityes of refuge. The lawe of manſlayinge. For one mans wytneſſe ſhall no man be condempned.

CAPI. XXXV.

A AND the Lorde ſpake vnto Moſes in the feldes of Moab, by Iordane, ouer agaynſt Ierico, ſayenge: cōmaunde the Chyldren of Iſrall, that they gyue vnto the Leuytes of the enherytaunce of theyr poſſeſſyon, Ioſua.21.a * cities to dwell in. And ye ſhall gyue alſo vnto the cities of the Leuytes, ſuburbes harde by theyr cities rounde aboute them. The cities ſhal they haue to dwell in, and the ſuburbes for theyr cattell, and for theyr poſſeſſyon and all maner of beaſtes of theyrs.

And the ſuburbes of the cities which ye ſhal gyue vnto the Leuytes, ſhal reache from the wall of the citie outwarde, a thouſande cubites rounde aboute. And ye ſhal meaſure without the citie, of the Eaſt ſyde: two thouſande cubites. And of the ſouth ſyde: two thouſand cubites. And of the weſt ſyde: two thouſande cubites. And of the north ſyde: two thouſand cubites alſo: & the citie ſhalbe in the myddes. And theſe ſhalbe the ſuburbes of theyr cities.

And from among the cities whiche ye ſhall gyue vnto the Leuytes, * there ſhall be ſyxe Ioſua.21 cities for refuge, whiche ye ſhall appoynte to that intente, that he whiche kylleth, maye flee thyther. And to them ye ſhall adde .xlii. cities mo: ſo that all the cities whiche ye ſhall gyue the Leuytes, may be .xlviii. wt theyr ſuburbs.

B And the cityes which ye ſhal gyue, ſhalbe out of the poſſeſſyō of the chyldren of Iſrael. They that haue many, ſhall gyue many: but of them that haue fewe, ye ſhall take fewe. Euery one ſhall gyue of his cityes vnto the Leuites, accordyng to the enheritaūce which he enheryteth.

And the Lorde ſpake vnto Moſes, ſayinge. Speake vnto the chyldren of Iſrael and ſay vnto them: * when ye be come ouer Iordan into the lande of Canaan, ye ſhall appoynte you cities to be cities of refuge for you: that he which ſleeth ☞ a ſoule vnwares, may flee thyther. And the cities ſhall be to flee from the auenger of blood, that he whiche kylleth dye not, vntyl he ſtande before the congregacyō in iudgement. And of theſe ſyx free cities whiche ye ſhall gyue, ye ſhall gyue thre on this ſyde Iordan, and thre in the lande of Canaan. And theſe ſyxe free cities ſhall be a refuge bothe for the chyldren of Iſrael, and for the ſtraunger, and for hym that dwelleth amonge you, that all they whiche kyl any perſone vnwares, may flee thyther.

C * And yf any man ſmyte an other with an inſtrument of yron, that he dye, then is he a murtherer, and ſhall dye for it. If he ſmyte hym with a throwyng ſtone that a man may dye with, and yf he dye, he that ſmote hym is a murtherer, let the ſame murtherer be ſleyn therfore. Or yf he ſmyte hym with a hande weapon of wood that a man maye dye with, then yf he dye: he is a murtherer: let the murtherer be ſleyne therfore. The Iuſtyce of blood ſhall ſlee the murtherer: whē he meteth hym, he may ſley hym. But yf he thruſte at hym * of hate, or hurle at hym with layenge of wayte, that he dye, or ſmyte hym with his hande of Enuye, that he dye, he that ſmote hym ſhall dye, for he is a murtherer.

The iuſtyce of blood ſhall ſley the murtherer, as ſoone as he fyndeth hym. But and yf he puſſhed hym by chaunce, and not of hate, or caſt at hym with any maner of thyng and not of layinge of wayte: or caſt any maner of ſtone at hym (that a man may dye with) and ſawe hym not. And he caſt it vpon hym and he dye, & was not his enemy, neyther ſought hym any harme. Then the cōgregacyon ſhal iudge bytwene the ſleer, and the executer of blood in ſuche caſes. And the congregacyon ſhal delyuer the ſleer out of the hande of the auenger of blood, and the congregacion ſhal reſtore hym agayne vnto the cytie of his refuge, whyther he was fled. And he ſhall byde there * vnto the death of the hye preeſt, which was anoynted with holy oyle.

Joſue.xx.b

D But and yf the ſleer come without the borders of his preuyleged cytie whyther he was fled, yf the auenger of blood fynde hym without the borders of his fre towne, and ſley the murtherer, he ſhall be gyltleſſe, bycauſe he ſhulde haue bydden in his free towne vntyll the death of the hye preeſt, & after the deathe of the hye preeſt to returne agayne vnto the lande of his poſſeſſyon. Theſe cōmaundementes ſhall be a lawe vnto you, for youre generacyons in all your dwellynges.

☞ Who ſoeuer kylleth ☞ a ſoule, the ſame manſleer muſt be ſleyne hym ſelfe * thorowe wytneſſes. Neyther ſhal one wytnes anſwere to put a mā to death. Moreouer ye ſhall take none amendes for the lyfe of the murtherer, whiche is worthy to dye. But he ſhall be put to death. Alſo ye ſhall take no money of hym that is fled to a free cytye, that he ſhulde come agayne, & dwell in the lande, before the death of the hyghe preeſt. And ſe that ye polute not the lande whiche ye ſhall dwell in, for blood ☞ ☞ defileth the lande. C And the lande can none otherwyſe be clenſed of the blood that is ſhed therin, but by the bloode of hym that ſhedde blood. Defyle not therfore the lande whiche ye ſhall enhabyte, for I am the myddes therof: euen I the Lorde dwell amonge the chyldren of Iſraell.

Deute.17.a
xix.b.

¶ An order for the maryage of the doughters of Zelaphead. One of the trybes may not marrye with another.

CAPI. XXXVI.

A AND the auncyent fathers of the chyldren of Gilead the ſon of Machir the ſonne of Manaſſe of the kynred of the chyldren of Ioſeph, came forth and ſpake before Moſes, and the prynces, and auncyent fathers of the chyldren of Iſraell, and ſayde. * The Lorde cōmaunded my Lorde, to gyue the land to enheryte by lot to the chyldren of Iſraell. And my lorde cōmaunded in Gods behalfe, to gyue the enherytaunce of * Zelaphead our brother vnto his doughters.

26.f
Nume.27.a

B Whom yf any of the ſonnes of the other tribes of Iſrael take to wyues, thē ſhal theyr enherytaunce be taken from the enheritaūce of our fathers, and ſhall be put vnto the enherytaunce of the trybe which they are receyued vnto, and ſhall be taken from the lot of our enherytaunce. And when the yere of Iubilye of the chyldren of Iſraell cōmeth, then ſhall theyr enherytaunce be put vnto the enherytaunce of the Trybe where into they are receyued: and ſo ſhall theyr enherytaunce be taken away frō the enherytaunce of the tribe of oure fathers. And Moſes cōmaunded the chyldren of Iſraell, accordynge to the worde of the Lorde, ſayenge: The chyldren of the trybe of Ioſeph haue ſayde well.

C This therfore doth the lorde cōmaund the doughters of Zelaphead, ſaynge: * let them be wyues to whome they them ſelues thynke beſt, only to the kynred and trybe of theyr father ſhall they marrye, ſo ſhall not the enherytaunce of the Chyldren of Iſraell remoue from trybe to trybe, when the chyldren of Iſrael abyde euery man in the enheritaunce of the trybe of his fathers. And euery doughter that poſſeſſeth any enheritaunce in any tribe of the chyldren of Iſrael, ſhall be wyfe vnto one which is of the kynred of the trybe of her father, that the chyldren of Iſrael may enioy euery man the enherytaunce of his fathers. Neyther ought the enheryaunce to go from one trybe to an other: but euery one of the tribes of the chyldren of Iſraell, muſt abyde in his owne enherytaunce.

Tobi.i.b
and.vii.c

D And as the Lorde commaunded Moſes, euē ſo dyd the doughters of Zelaphead. And Mahela, Thirza, Hagla, Milcha and Noa were maryed vnto theyr Fathers brothers ſonnes, which were of the kynred of the chyldren of Manaſſes the ſonne of Ioſeph: and ſo theyr enherytaunce remayned in the trybe of the kynred of theyr father.

Theſe are the cōmaundementes & lawes which the Lorde cōmaunded by the hande of Moſes, vnto the chyldrē of Iſrael in the feldes of Moab by Iordan, ouer agaynſt Ierico.

The ende of the
fourth boke of Moſes, called in
the Hebrue Vaiedabber: and
in the Latyn Numeri.

¶ The fyfth boke of Moſes: called in the Hebrue Elle haddebarim: and in the Latyn Deuteronomium.

¶ A breife rehersall of thynges done before

CAPI. Primo.

A These be the wordes which Moſes ſpake vnto all Iſraell, on the other ſyde Iordan in the wyldernesse, in the playne ouer agaynſt the red ſee, bytwene Pharan ⁊ Tophil, Laban, Hezeroth, and Diſahab: eleuen dayes iourney from Horeb vnto Cades barne by mount Seir. And it fortuned the fyrſt day of the eleuenth moneth in the fourtyeth yere, that Moſes ſpake vnto the chyldrē of Iſrael accordyng vnto all that the lorde had gyuen hym in cōmaundement vnto them, after that he had ſmytten * Sehon the kyng of the Amorites whiche dwelte in Heſbon: and Og kynge of Baſan whiche dwelte at Aſtaroth in Edrai. On the other ſyde Iordane in the lande of Moab, began Moſes to declare this lawe, ſayenge: the lorde our God ſpake vnto vs in Horeb, ſayenge. Ye haue dwelte longe ynough in this Mounte: departe therfore / and take your iourney, and go vnto the hyll of the Amorites, and vnto al the places nygh thervnto: bothe vnto the playne, and hylles and vales: to the ſouth, to the ſees ſyde, to the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates.

Num.xxi.e

B Beholde, I haue ſet the lande before you: go in and * poſſeſſe the lande which the lorde ſware vnto your fathers Abraham, Iſaac, ⁊ Iacob, to gyue vnto them ⁊ theyr ſeede after them. And I ſpake vnto you the ſame ceaſon ſayenge. I am not able to beare you my ſelfe alone. For the Lorde your God hath multiplyed you: and beholde, ye are this day as the ſterres of heuen in nombre (the lorde God of your fathers make you a thouſande tymes ſo many mo as ye are, and bleſſe you, as he hath promyſed you,) howe can * I my ſelfe alone, beare the combraunce, charge, ⁊ ſtryfe that is amonge you? brynge (from amonge you) men of wyſdome and of vnderſtandyng and experte, accordynge to your trybes, and I wyll make them rulers ouer you. And ye anſwered me and ſayde: that which thou haſt ſpoken is good for vs to do. And ſoo out of your trybes I toke the captaynes, (men of wyſdome and that were experte) and made them rulers ouer you: captaynes ouer thouſandes, and ouer hundredes, ouer fyftye, and ouer ten, and offycers amonge your trybes.

Gene.xv.b. and.xvii.b.

Exodi.18.c

C And I charged your Iudges that ſame tyme, ſaynge: heare the cauſe of your brethrē and * iudge ryghteouſly bytwene euery man and his brother, and the ſtraunger that is wt hym. Se that ye knowe no ☞ faces in Iudgement: * but heare the ſmall as well as the great, and be afrayde of no man, for the iudgemente is Goddes. And the cauſe that is to * harde for you, brynge vnto me, and I wyll heare it. And I cōmaunded you the ſame ceaſon, all the thynges whiche ye ſhulde do. And whē we departed from Horeb, we went thorowe all that great and terrible wyldernesse, as ye haue ſene alonge by the waye of the hyll of the Amorites, as the lorde our god cōmaunded vs, and came to Cades Barne. And I ſayde vnto you: Ye are come vnto the hyll of the Amorytes, whiche the Lorde oure God wyll gyue vnto vs.

D Beholde the Lorde thy God hath ſet the lande before the: go vp, and conquere it, as the lorde god of thy fathers hath ſayde vnto the, * feare not, neyther be diſcouraged. But ye came vnto me euery one and ſayde: * We wyll ſende men before vs, to ſearche vs oute the lande, and to brynge vs worde agayne, what way we muſt go vp by, and vnto what cityes we ſhall come. And the ſaynge pleaſed me well, and I toke .xii. men of you, of euery trybe one, whiche departed, and went vp into the hye countrey, ⁊ came vnto the ryuer Eſcoll, and ſerched it out, ⁊ toke of the frupte of the lande ⁊ (to declare the plenteouſneſſe therof) in theyr handes, and brought it vnto vs, and brought vs worde agayn ⁊ ſayd: it is a good lande, which the lorde our god doth gyue vs.

Notwithſtange ye wolde not conſente to go vp, but were dyſobedient vnto the mouth of the Lorde your God, ⁊ murmured in your tentes, and ſayd: bycauſe the lorde hateth vs therfore hath he brought vs out of the lande of Egypte, to delyuer vs in to the hande of the Amorites, and to deſtroy vs. Howe ſhall we go vp? E Our brethren haue dyſcouraged our herte, ſayeng: * the people is greater and taller then we, and haue cyties great ⁊ walled euen vp to heuen, and more ouer we haue ſene the ſonnes of the Enakims there. And I ſayde vnto you: drede not, nor be afrayde of them: the lorde your god which goeth before you, he ſhall fyght for you, accordynge to all that he dyd vnto you in Egypte before youre eyes. In the wyldernes alſo ẏ haſt ſene how, that the lorde thy god bare the, euen as a mā doth beare his ſon, in all the waye whiche ye haue gone by vntyll ye came vnto this place. And yet in this thynge ye dyd not byleue the Lorde your God. He went in the waye before you, to ſeeke you out a place to pytche youre tentes in, * in fyre by nyght, that ye myght ſe what way to go, and in a cloude by daye.

F And the Lorde herde the voyce of youre wordes, and was wroth, and ſware, ſayenge. * There ſhall not one of theſe men and of this frowarde generacion ſe that good lande whiche I ſware to gyue vnto your fathers, ſaue Caleb the ſonne of Jephune, he ſhall ſe it * and to hym wyl I gyue the lande that he hath troden vpon, & to his chyldren, bycauſe he hath folowed the Lorde, ✠ (VVonderfull vvas that indignacion agaynſt the people, ſeyng that) * the Lorde was angrye with me lykewyſe for your ſakes, ſayenge: thou alſo ſhalt not go in thyther. But Joſua the ſon of Nun whiche ſtandeth before the, he ſhal go in thyther. Bolden hym therfore, for he ſhall cauſe Iſrael to enheryte the lande. * Moreouer your chyldre, whiche ye ſayd ſhulde be a pray and your ſonnes whiche in that daye had no knowledge bytwene good & euyll, they ſhall go in thyther, and vnto them wyll I gyue it, and they ſhall enioy it. But as for you, turne your faces, and take youre iourney in to the wyldernеſſe: euen by the way of the red ſee. Then ye anſwered and ſayd vnto me.

* We haue ſynned agaynſt the Lorde: we G wyll go vp and fyght, accordynge to all that the Lorde our god cōmaunded vs. And whē ye had gyrde on euery man his weapons of warre: beholde, ye were redy to go vp in to the hyll. And the Lorde ſayde vnto me: ſaye vnto them, that they go not vp, and that they fyght not, for I am not among you: leeſt ye fall before your enemyes. I tolde you therfore, and ye wolde not heare, but dyſobeyed the mouth of the Lorde, and went preſumptuouſly vp in to the hyll.

And the Amorites which dwelt in that hyl came out agaynſt you, & chaſed you (as bees vſe to do) and ſmote you in Seir, euen vnto Horma. And ye came agayne, & wepte before the lorde: but the lorde wolde not heare your voyce, nor gyue you audience. * And ſo ye abode ✠ in Cades a long ſeaſon, accordynge to the tyme that ye remayned in other places.

That which was done frō the tyme they departed frō Cades barne, vnto the battayle agaynſt the kynges Sehon, and Og.

CAPI. II.

A Then we * turned our face, and toke our iourney in to the wyldernеſſe, euen by the way of the red ſee, as the lorde ſpake vnto me. And we compaſſed mounte Seir a longe tyme. And the Lorde ſpake vnto me, ſayenge.

Ye haue compaſſed this mountayne longe ynough, turne you northwarde. And warne thou the people, ſayenge: Ye ſhall go thorow the cooſt of your brethren the chyldren of Eſau, whiche dwell in Seir, and they ſhall be afrayde of you: take ye good hede vnto your ſelues therfore. Ye ſhall not prouoke them, for I wyl not gyue you of theyr lande, no not ſo moche as a fote bredth, * bycauſe I haue gyuen mounte Seir vnto Eſau, to poſſeſſe. Gene.36.b Joſu.24.a Ye ſhal bye meate of them for money to eate/ and ye ſhall procure water of them for money to drynke. For the lorde thy God hath bleſſed the, in all the workes of thy hande.

B He knewe thy entrynge in to this great wyldernеſſe this .xl. yeres, and the Lorde thy god hath bene with the, ſo that thou haſt lacked nothynge. And when we were departed from our brethren the chyldre of Eſau which dwelte in Seir, the playne way from Elath & from Ezion Gaber, we turned and went by the way of the wyldernеſſe of Moab. And the lorde ſayd vnto me: * Thou ſhalte not fyght Judi.xi.b agaynſt the Moabites, neyther prouoke them to battayle, for I wyll not gyue the of theyr lande to poſſeſſe: bycauſe I haue gyuen Ar, vnto the chyldren of Loth to poſſeſſe. The terrible people the * Emims dwelte therin in Gene.14.a tymes paſt, a people great, many, and tall, as the Enakims: whiche alſo were taken for gyauntes as the Enakims: whom the Moabites call Emyms. The Horims dwelt in Seir C before tyme, whoſe poſſeſſyon the chyldren of Eſau occupied, & deſtroyed them before them and dwelte in theyr ſteade: as Iſrael dyd vnto the lande of his poſſeſſyon, which the lorde gaue them. Now: ryſe vp (ſayde I) and get you ouer the ryuer Zared: and we went ouer the ryuer zared. The ſpace in which we came from Cades barne vntyl we were come ouer the ryuer Zared, was .xxxviii. yeres: vntyll al the generacyon of the men of warre were waſted out from among the hooſt, as the Lorde ſware vnto them. * For in dede the hande of Nume.14.b and 26.b. the Lorde was agaynſt them, to deſtroy them frō among the hooſt, tyll they were cōſumed.

And ſo it came to paſſe, that all the men of D warre were conſumed and dead from among the people. And the lorde ſpake vnto me, ſayenge. Thou ſhalte go thorowe Ar the cooſt of Moab this day: and when thou comeſt nygh vnto the chyldren of Ammon, thou ſhalte not lay ſyege vnto them, nor moue war agaynſt them. For I wyl not gyue the of the lande of the chyldre of Ammon a poſſeſſiō, but I haue gyuen it vnto the chyldre of Loth to poſſeſſe.

That alſo is taken for a lande of gyauntes, and gyauntes dwelte therin in olde tyme, whom the Ammonites call Zanzumims. * A people that was great, many, and tall, as the Enakims. But the Lorde deſtroyed them before them, and they ſucceded them in the enherytaunce, & dwelt in theyr ſteade: as he dyd for the Chyldren of * Eſau, whiche dwell in Seir: when he deſtroyed the Horyms before them, they conquered theyr poſſeſſyon, and dwelte in theyr ſteade vnto this day. And the Auims which dwelte in Hazarim euen vnto Aza, the Caphthorims whiche came out of Caphthor deſtroyed them, and dwelte in theyr ſteade.

Num. 21.f

Gene. 36.b.

E

Num. 21.f

Ryſe ye vp therfore, & take youre iourney ouer the ryuer Arnon. Beholde, * I haue gyuen in to thy hande Sehon the Amorite, kyng of Heſbon, and his lande. Go to therfore and conquere, and prouoke hym to battayle. This daye wyll I begyn to ſende the, feare and drede of the, vpon all nacyons that are vnder all the heuen: ſo that they whiche heare ſpeake of the, ſhall tremble and quake before the. And ſo he ſent meſſengers out of the wyldernesse of Kedemoth, vnto Sehon kyng of Heſbon with wordꝭ of peace, ſayinge: * I wyll go thorowe thy lande. I wyll go along by the hye waye. I wyll neyther turne vnto the ryght hande, nor to the lefte. Thou ſhalte ſell me meate for money for to eate, & gyue me water for money for to drynke: Onely graunt me, that I may go thorowe on my fote (as the chyldren of Eſau whiche dwel in Seir, and the Moabites whiche dwell in Ar, dyd vnto me) vntyll I be come ouer Iordan, in to the lande whiche the Lorde our god gyueth vs. But Sehon the kynge of Heſbon/ wolde not let vs paſſe by hym, for the Lorde thy god hardened his ſpirite, & made his hert tough, bycauſe he wold delyuer hym into thy hande, as it is come to paſſe this day.

Num. 21.a
Deute. 23.c

F

And the lorde ſayd vnto me, beholde, I haue begon to ſet Sehon and his land before the: go to, and conquere, and poſſeſſe his lande.

G

Num. 21.c
Deute. 29.b

* Then bothe Sehon, and all his people came out agaynſt vs to fyght at Iaza. And the lorde ſet him before vs, and we ſmote him and his ſonnes, and all his people. And we toke all his cytyes the ſame ceaſon, and ſlewe the men, wemen, & chyldren of all the cytyes, and lefte nothynge remaynyng, ſaue the cattell onely we caught to our ſelues, and the ſpoyle of the cytyes whiche we toke frõ Aroer, which is by the brynke of the ryuer of Arnon, and from the cytye that is in the ryuer, vnto Gilead: there was not one cytie to ſtrong for vs: The Lorde our God delyuered all vnto vs: onely vnto the lande of the chyldren of Ammon thou cameſt not, nor vnto euery place of the ryuer Iaboche, nor vnto the cyties in the mountaynes, nor vnto what ſoeuer the Lorde our god forbad vs.

¶ Thynges that chaunced from the victorye of the two kynges Sehon and Og vnto the Inſtitucyon of Ioſua in Moſes ſteade.

CAPI. III

A

Then we turned and went vp the way to Baſan. * And Og the kyng of Baſan came out agaynſt vs: he and al his people to battayle at Edrai. And the Lorde ſayd vnto me: Feare hym not, for I wyll delyuer hym, and all his people & his lande in to thy hande, and thou ſhalte do vnto hym, as thou dydeſt vnto Sehon kynge of the Amorites, whiche dwelte at Heſbon. And ſo the Lorde our god delyuered into our handes, Og alſo the kyng of Baſan and all his folke. And we ſmote hym, vntyl none was lefte hym alyue.

And we toke all his cyties the ſame ceaſon (neyther was there a cytie which we toke not from them) euen thre ſcore cyties thorowout all the region of Argob, the kyngdom of Og in Baſan. All theſe Cytyes alſo were made ſtronge with hye walles, gates and barres, beſyde vnwalled townes a great meanye.

And we vtterly deſtroyed them, as we dyd vnto Sehon kynge of Heſbon, bryngyng to nought all the cytyes, with men, women and chyldren. But all the cattell and the ſpoyle of the cytyes, we caught for our ſelues.

B

And thus we toke the ſame ceaſon, out of the hande of two kyngꝭ of the Amorites, the lande that was on the other ſyde Iordan frõ the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons call Sirion, & the Amorites call it Senyr) al the cyties that lay in the playne, and all Gilead and all Baſan vnto Salecha and Edrai, Cyties of the kyngdome of Og in Baſan. For onely Og kyng of Baſan remayned of the remenaunt of the gyauntꝭ, whoſe bed was a bed of yron. And is it not yet at Rabah amonge the chyldren of Ammon? ix. cubites both the length therof conteyne, and foure cubites the bredth of it, after the cubite of a man. And ſo we conquered this lande the ſame tyme, from Aroer whiche is by the ryuer of Arnon, vnto halfe mount Gilead, * and the cyties therof gaue I vnto the Rubenites and Gaddites.

And the reſt of Gilead and all Baſan of the kyngdom of Og, gaue I vnto the halfe trybe of Manaſſe, euen all the regyon of Argob with all Baſan: whiche is called the lande of

gyauntes

Giauntes. Iair the ſonne of Manaſſe toke
all the regyon of Argob vnto the cooſtes of
Geſuri and Maachati, and called them after
his owne name: Baſan Hauoth Iair vnto
this day. And I gaue Gilead vnto Machir.
C And vnto the Rubenites and Gaddites I
gaue halfe Gilead vnto the ryuer of Arnon/
halfe the valey & beyonde, euen vnto the ryuer
Iaboche, which is the border of the children
✠ of Ammon, the playne alſo (✠ of the
vvyldernesſe) and Iordan, & the cooſt therof,
from Cenetoth euen vnto the ſee whiche is
in the playne, euē the ſalt ſee vnder the ſprynges
.32.d of the hyll, Eaſtwarde. * And I cōmaunded
you the ſame tyme, ſayenge: the Lorde
youre GOD hath gyuen you this lande to
enioye it: ye ſhall go harneſſed before youre
brethren the Chyldren of Iſraell, all that are
mete for the warre. Your wyues onely, your
chyldren, and your cattell (for I wote that ye
haue moche cattell) ſhal abyde in your cityes
whiche I haue gyuen you, vntyll the Lorde
haue gyuen reſt vnto youre brethren as well
as vnto you, and vntyll they alſo haue conquered
the lande, whiche the lorde your god
hath gyuen them beyonde Iordan: and then
ſhall ye returne agayne, euery man vnto his
poſſeſſion whiche I haue gyuen you.
.27.b * And I warned Ioſua the ſame tyme,
D ſayenge: thyne eyes haue ſene al that the lorde
your god hath done vnto theſe two kynges/
euen ſo ſhal he do vnto all kyngdomes whyther
thou goeſt: Ye ſhall not feare them, for
the Lorde your god, he ſhall fyght for you.
And I beſought the Lorde the ſame tyme/
ſayenge: O Lorde God, thou haſt begonne
to ſhew thy ſeruaunt thy greatneſſe, and thy
myghtye hand, for els where is there a God
in heuen or in earth, that can do after thy
workes, and after thy power? Let me go ouer
☞ & ſe the good lande that is beyonde Iordan,
that goodly ☞ mountayne, & Libanon. * But
the lorde was angrye wt me for your ſakes, &
wolde not heare me. And the lorde ſayd vnto
me: be content, ſpeake no more vnto me of
this matter. * Get the vp in to the toppe of
the hyll, and lyfte vp thyne eyes weſtwarde,
northwarde, ſouthwarde, & Eaſtwarde, & beholde
it with thyne eyes, for thou ſhalt not go
ouer this Iordan. But charge Ioſua, & courage
hym, & bolden hym. * For he ſhall go before
this people, & he ſhall deuyde vnto them
the lande whiche ẏ ſhalt ſe. And ſo we abode
in the valey ouer agaynſt the houſe of Peor.

¶ An exhortacyon to gyue dilygent hede vnto the lawe. Ymages may not be made to worſhyppe. The thre Cityes of refuge.

CAPI. IIII.

A AND nowe herken O Iſraell vnto the
ordinaunces, and lawes which I teach
you, for to do them, that ſo ye may lyue,
and go in and conquere the lande, which the
Lorde God of your fathers gyueth you. * Ye Deut.xii.d
ſhall put nothynge vnto the worde whiche I Ioſua.23.b
cōmaunde you, neyther do ought therfrom/ Prouer.30.a
that ye maye kepe the commaundementes of
the lorde your God, which I cōmaunde you.
Your eyes haue ſene what the Lorde dyd vnto
Baall Peor, * for all the men that folowed Num.25.a.
Baall Peor, the Lorde youre God hath deſtroyed and .xxxi.c
from amonge you. But ye that cleue
vnto the Lorde youre God, are alyue euery
one of you this day. Beholde I haue taught
you ordynaunces, and lawes, ſuche as the
Lorde my god cōmaunded me, that ye ſhuld
do euen ſo in the lande, whyther ye go to poſſeſſe it.
Kepe them therfore, and do them, for
that is your wyſdome, and vnderſtandynge
in the ſyght of the nacyons: that they maye
heare all theſe ordinaunces, and ſay: Surely
it is a wyſe and vnderſtandynge people: it is
a great nacyon.
B For what other nacyon is ſo greate, that
goddes come ſo nye vnto, as the Lorde oure
God is nye vnto vs, in all thynges * as ofte Pſal.145.d
as we cal vnto him? Yea, and what nacion is
ſo greate that hath ordynaunces, and lawes
ſo ryghteous, as all this lawe whiche I ſette
before you this daye? Take hede to thy ſelfe
therfore, and kepe thy ſoule dilygently, that
thou forget not the thynges, whiche thyne
eyes haue ſene, and that they departe not out
of thyne herte, all the dayes of thy lyfe: but
* teache them thy Sonnes, and thy ſonnes Deute.vi.b
ſonnes: Specially the daye that thou ſtodeſt
before the Lorde thy god in Horeb, when the
Lorde ſayd vnto me: gather me the people togyther,
& I wyll make them heare my wordes
that they may lerne to feare me all the dayes
that they ſhall lyue vpon the earth/ * & that Ephe.vi.a
they maye teache theyr chyldren: ye came * & Exod.xix.c
ſtode alſo vnder the hyll, and the hyll burnte
with fyre: euen vnto the myddes of heuen,
and there was darkeneſſe/ clowdes, & myſt.
And the lorde ſpake vnto you out of the myddeſt
of the fyre, and ye herde the voyce of the
wordes * but ſawe no ymage/ ſaue ye herde Exodi.xx.a
a voyce onely. And he declared vnto you his i.Iohā.4.d
couenaunt, whiche he commaunded you to
do, euen.x. verſes, whiche he wrote vpon two
tables of ſtoone. And the Lorde cōmaunded
me that ſame ceaſon, that I ſhuld teach you
ordinaunces, and lawes, whiche ye ought to
do in the lande whyther ye go to poſſeſſe it.

☞ C ☞ Take therfore good hede vnto youre
ſelues as perteynynge vnto youre ſoules, for
ye ſawe no maner of ymage in the daye that
the lorde ſpake vnto you in Horeb, out of the
myddes of the fyre: leeſt ye mar youre ſelues,
and make you a grauen ymage and pycture
of any maner of figure: the lykeneſſe of man
or woman, the lykenes of any maner of beaſt
that is on the earth, or the lykeneſſe of anye
maner fethered foule that flyeth in the ayre,
or the lykenes of any maner worme, that crepeth
on the earth, or the lykeneſſe of any maner
fyſh that is in the waters beneth the erth
Deute.17.a * Yea and leeſt thou lyft vp thyne eyes vnto
Sapi.14.a heuen and when thou ſeyſt the Sonne, the
Iob.xxxi.c moone, and the ſtarres, with all the hooſt of
heuen, ſhuldeſt be deceyued, and ſhuldeſt
worſhyp, and ſerue the thynges, whiche the
Gene.1.b lorde * thy god hath made to ſerue all nacyons
vnder the hoole heuen. But the Lorde
hath taken you, and brought you out of the
yron fournace: euen out of Egypt, to be vnto
hym a people, and enherytaunce, as ye are
this daye. Furthermore, the Lorde was angrye
with me for youre wordes, and ſware/
that I ſhulde not go ouer Iordan, and that
I ſhulde not go in vnto that good lande,
whiche the lorde thy god geueth the to enherytaunce.
Deute.34.b * But I muſt dye in this lande, &
ſhall not go ouer Iordan. But ye ſhall go
ouer, and conquere that good lande.

D Take hede vnto youre ſelues, that ye forget
not the apoyntment of the lord your god
whiche he made with you, and that ye make
you no grauen Image, or any pycture, that
Hebru.12.g the Lorde thy God hath forbydden the. * For
the Lorde thy God is a conſumyng fyre/ and
a ielouſe God. Yf thou doeſt beget chyldren,
and Chyldrens Chyldren, and when ye haue
dwelt in the lande, ye do wyckedly, and make
Iere.xvi.c. any maner of grauen * ymage, and worke
☞ euyll in the ſyght of the Lorde ☞ thy god, to
prouoke hym to anger, I call heuen & earth
to recorde agaynſt you this daye, that ye ſhal
ſhortly peryſhe from of the lande, whyther ye
go ouer Iordan to poſſeſſe it: ye ſhal not prolonge
youre dayes therin, but ſhall vtterly be
deſtroyed. And the Lorde ſhall ſcatter you amonge
the nacyons, and ye ſhal be lefte fewe
in nombre amonge the people, whyther the
lord ſhall brynge you: and there ye ſhal ſerue
Goddes, whiche are the worke of mannes
hande, wood, and ſtoone, whiche neyther ſe/
nor heare, nor eate, nor ſmell.

E * And there thou ſhalte ſeke the lorde thy
Deute.30.a God, and ſhalte fynde hym, yf thou ſeke him
with all thyne herte, and with all thy ſoule,
When thou art in tribulacyon, and when al
theſe thynges (that be here ſpoken of) are
come vpon the: euen in the latter dayes, thou
ſhalte returne agayne to the Lorde thy God,
& be obedyent vnto his voyce. For the Lorde
thy god is a merciful god: he wyl not forſake
the, neyther deſtroye the * nor forget the apoyntement
of thy fathers, whiche he ſware
vnto them. For aſke of the dayes that are
paſt, whiche were before the, ſynce the daye
that God created man vpon the earth, and
(aſke) from the one ſyde of heuen vnto the
other, yf euer there came to paſſe ſuch a great
thyng, or whyther any ſuche lyke thyng hath
ben herde. Dyd euer a nacyō heare the voyce
of God ſpeakynge out of the myddes of a
fyre, as thou haſt herde, and yet lyued: eyther
whyther God aſſayed to go, and take hym a
people from amonge nacions thorow temptacyons,
Sygnes, Wonders, war, a myghtye
hande, a * ſtretched out arme, and thorow
great viſions, accordynge vnto all that the
Lorde your God dyd vnto you in Egypt before
your eyes: Vnto the it was ſhewed, that
thou myghteſt knowe, howe that the Lorde
he is GOD, and that there is noone other
but he.

* Out of heuen he made the heare his
voyce, that he myght nurtour the, and vpon F
earth he ſhewed the his greate fyre, and thou
herdeſt his wordes out of the myddes of the
fyre. And bycauſe he loued thy Fathers, he
choſe theyr ſeede after them, and brought the ☞
out ☞ in his ſyght, and with his myghtye
power out of * Egypte: to thruſt out nacyons
greate and myghtyer then thou/ before
the, and to brynge the in, & to gyue the theyr
lande to enherytaunce: as it is come to paſſe
this daye. Vnderſtande therfore this daye/ Exodi.xx.a
and turne it to thyne herte, that the Lorde
he is God in heuen aboue, and vpon the erth
beneth: neyther is there any other. Thou
ſhalte kepe therfore his ordynaunces, & his
commaundementes whiche I cōmaunde the
this daye, that it maye go well with the, and
with thy Chyldren after the, and that thou
mayſt prolonge thy dayes vpon the earth,
whiche the Lorde thy GOD geueth the thy
lyfe longe.

* Then Moſes ſeuered thre cityes on the
other ſyde Iordan towarde the Sonne ryſynge, G
that he ſhulde flee thyther, which had
kylled his neyghboure vnwares, and hated
hym not in tyme paſt, and therfore ſhuld flee
vnto one of the ſame cites, and lyue: Namely,
Bezer in the wyldernes, euen in the playn
countrey of the tribe of Ruben: and Ramoth
in

in Gylead of the Trybe of Gad, and Golan in Baſan of the Trybe of Manaſſe. And ſo this is the lawe whiche Moſes ſet before the Chyldren of Iſraell: Theſe are the wytneſſes/ſtatutes/and ordinaunces, whiche Moſes tolde the Chyldren of Iſraell, after they came out of Egypte, on the other ſyde Iordane, in the valey ouer agaynſt the houſe of Peor, in the lande of Sehon kynge of the Amorytes whiche dwelte at Heſbon: whome Moſes and the Chyldren of Iſraell * ſmote/ Nume.21.f after they were come out of Egypt, and conquered his lande, and the lande of Og kyng of Baſan, two kyngꝭ of the Amorites, which were on the other ſyde Iordan towarde the ſonne ryſynge: from Aroer whiche is by the ☞ banke of the ryuer Arnon, vnto ☞ Mounte Sion whiche is Hermon, and all the playne on the other ſyde Iordane Eaſtwarde: euen vnto the ſee, whiche is in the playne vnder the ſprynges of the hyll.

¶ The ten cōmaundementes.

CAPI. V.

A AND Moſes called all Iſraell, and ſayd vnto them: Heare O Iſraell the ordynaunces, and lawes whiche I ſpeake in youre eares this daye, that ye maye lerne them, and fulfyll them in dede. The Lorde oure God made an apoyntment with vs in Horeb. The lorde made not this bonde with our fathers, but with vs: euē with vs/ which are all here alyue this daye. The Lorde tal☞ked with you ☞ face to face in the mounte/ out of the myddes of the fyre. And I ſtoode bytwene the Lorde and you the ſame tyme/ and ſhewed you the worde of the Lorde. For ye were afrayed at the ſyght of the fyre/ and went not vp in to the mounte, and he ſayde: Exodi.xx.a * I am the Lorde thy God, whiche brought the out of the lande of Egypt from the houſe of bondage. Thou ſhalte haue noone other Goddes in my preſence.

Leuit.26.a * Thou ſhalt make the no grauen ymage of any maner of lykeneſſe that is in heuen aboue, and that is in earth beneth, ⁊ that is in the waters beneth the earth. Thou ſhalt neyther bow thy ſelfe vnto them, nor ſerue them: for I the Lorde thy God, am a ielouſe God, viſityng the wyckedneſſe of the fathers vpō the Chyldren, euen in the thyrde, and fourth generacion, amonge them that hate me: and ſhewe mercye vpon thouſandꝭ, among them that loue me, and kepe my cōmaundementꝭ.

Exodi.19.f * Thou ſhalte not take the name of the ☞ Lorde thy god in vayne: for ☞ the Lorde wyl not holde hym gyltleſſe, that taketh his name in vayne. Kepe the Sabboth daye, that thou ſanctifye it, as the Lorde thy God hath commaunded the.

B Leuit.23.a Exodi.13.b * Syxe dayes thou ſhalte laboure, and do all that thou haſt to do, but the * ſeuenth daye is the Sabboth of the Lorde thy God: thou ſhalte not do any worke, thou and thy Sonne, thy doughter, thy ſeruaunt, and thy mayde, thyne oxe, and thyne aſſe, and all thy cattell, and the ſtraunger that is within thy gates, that thy ſeruaunt, ⁊ thy mayde maye reeſt as well as thou. Remembre, that thou waſt a ſeruaunt in the lande of Egypte / and howe that the lorde thy God brought the out thence thorowe * a myghtye hande /and a Pſal.136.b ſtretched out arme. For whiche cauſe the Lorde thy God commaunded the, to kepe the Sabboth daye.

Exodi.xx.b Math.xv.a Ephe.vi.a. Marke.7.b * Honoure thy father, and thy mother, as the Lorde thy god hath cōmaunded the: that thy dayes maye be prolonged, ⁊ that it maye go well with the in the lande, which the lorde thy God geueth the.

* Thou ſhalte not ſley.

Math.v.c. Luke.18.b. Roma.13.c. * Thou ſhall not breake wedlocke.

* Thou ſhalte not ſteale.

* Thou ſhalte not beare falſe wytneſſe agaynſt thy neyghboure.

Roma.7.b * Thou ſhalte not luſte after thy neyghbours wyfe: thou ſhalt not couet thy neyghbours houſe, his felde/ his ſeruaunt, or his mayde, his Oxe, his Aſſe / or ought that thy neyghbour hath. Theſe wordes the Lorde ſpake vnto al youre multytude in the mount out of the myddes of the fyre, cloude, ⁊ darkneſſe, with a great voyce, and added nomore Exod.xxxi. therto, ⁊ wrote them in two tables of ſtoone/ and delyuered them vnto me.

C And it fortuned / that when ye herde the voyce out of the myddes of the darkeneſſe/⁊ ſawe that the hyll dyd burne wᵗ fyre, ye came vnto me with the captaynes of your trybes/ and youre Elders, and ye ſayde: beholde/ the Lorde our God hathe ſhewed vs his glorye, Exodi.xix.b and his greatneſſe, and * we haue herde his voyce out of the myddꝭ of the fyre: We haue ſene this daye, that God doeth talke with a man, and he yet lyueth. Nowe therfore why ſhulde we dye, that this great fyre ſhulde conſume vs? If we heare the voyce of the Lorde ☞ our God any more, we ſhall dye. For ☞ what fleſſhe hath it ben, that euer herde the voyce of the lyuyng god ſpeakyng out of the myddes of the fyre (as we haue done) and yet dyd lyue? Go thou and heare all that the Lorde Exodi.xix.a our God ſayeth, ⁊ tell thou vnto vs all that the Lorde our God ſayeth vnto the * and we wyll heare it, and do it.

D And the Lorde herde the voyce of youre wordes when ye ſpeake vnto me, and the lorde ſayd vnto me: I haue herde the voyce of the wordes of this people, which they haue ſpoken vnto the, they haue well ſayde all that they haue ſpoken. * Oh that there were ſuche an herte in them that they wolde feare me, and kepe all my cōmaundementes all waye, that it myght go well with them, and with theyr Chyldren for euer. Go, and ſaye vnto them: get you in to your tentes agayne, but ſtande thou here by me, and I wyll tell the, all the cōmaundementes, ordynaunces, and lawes, which thou ſhalt teache them, that they may do them in the lande, whiche I gyue them to poſſeſſe. Take hede therfore, that ye do in dede as the LORDE your God hath commaunded you, and * turne not aſyde: eyther to the ryght hande, or to the lefte: but walke in all the wayes whiche the Lorde your God hath commaunded you, that ye maye lyue/ and that it maye go well with you, and that ye maye prolonge youre dayes, in the lande whiche ye ſhall poſſeſſe.

Iere. 34.b. and.xxxii.f

Deute.17.d

¶ The lawe of God may not be forgotten.

CAPI. VI.

A These are the commaundementes, ordynaunces, and lawes, whiche the Lorde your God commaunded me to teache you, that ye myght do them in the lande whyther ye go to poſſeſſe it: namely, that thou myghteſt * feare the Lorde thy God, & kepe all his ordynaunces, and his commaundementes whiche I commaunde the: thou and thy ſonne, and thy ſonnes ſonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore, O Iſrael, and take hede, that thou do therafter, that it maye go well with the, & that ye maye encreaſe myghtely, euen as the Lorde God of thy Fathers hath promyſed the a lande, that floweth with mylke, and hony.

Deute.5.c.

* Heare O Iſraell, the Lorde our God is Lorde only, and * thou ſhalt loue the Lorde thy God with al thyne herte, and with al thy ſoule, and with all thy myght. * And theſe wordes whiche I commaunde the this day/ ſhall be in thyne herte, and thou ſhalt ſhewe them vnto thy Chyldren, and ſhalte talke of them when thou art at home in thyne houſe/ and as thou walkeſt by the waye, and when thou lyeſt downe, and when thou ryſeſt vp: and thou ſhalt bynde them for a ſygne vpon thyne hande. And they ſhall be warnynges bytwene thyne eyes & thou ſhalte wryte them vpon the poſtes of thy houſe, and vpon thy gates. And when the Lorde thy God hath brought the into the lande/ whiche he ſware vnto thy fathers, Abrahā, Iſaac, and Iacob, and gyueth the great & goodly cytyes whiche thou buyldeſt not, houſes ful of all maner of goodes whiche thou fylledſt not, and welles dygged which thou dyggeſt not, vyneyardes and olyue trees whiche thou plantedſt not, & whē thou haſt eaten & arte ful: Then beware leſt thou forget the Lorde, whiche brought the out of the lande of Egypt from the houſe of bondage.

Mark.xii.c
Mat.22.d
Mark.xii.c
Luke.x.e.
B
Deute.xi.c.

C * Thou ſhalt feare the Lorde thy God, and ſerue hym, and ☞ ſweare by his name. Se that ye walke not after ſtraunge goddes: the goddes of the nacions which are about you. For the Lorde thy God, is a ielouſe God amonge you, leſt the coūtenaunce of the lorde thy God be moued to wrath agaynſt the, and deſtroye the from of the earth. * Ye ſhall not tempte the Lorde youre God as ye dyd ☞ in the temptacion. But kepe the commaundementes of the Lorde your God, and his wytneſſes, and his ordynaunces whiche he hath cōmaunded the, & thou ſhalte do that whiche is ryght and good in the ſyght of the Lorde: that thou mayſt proſpere, & that thou mayſt go in, and conquere that good lande, whiche the Lorde ſware vnto thy fathers to caſt out all thyne enemyes before the, as the Lorde hath ſayde.

D * And when thy ſon aſketh the in tyme to come, ſayenge: what meaneth theſe wytneſſes, ordinaunces, and lawes, which the lorde our God hath cōmaunded you? Then thou ſhalte ſay vnto thy ſon: We were Pharaos bondmen in Egypte, & the lorde brought vs out of Egypt with a myghty hande. And the Lorde ſhewed ſygnes, & wonders greate and euyll vpon Egypt, vpon Pharao, & vpon all his houſholde, before our eyes, but brought vs out from thence: to brynge vs in, and to gyue vs the lande whiche he ſware vnto our fathers. And the Lorde hath cōmaunded vs to do all theſe ordynaunces, and to feare the Lorde our god, for our welth all the dayes of our lyfe, as it is come to paſſe this daye. Moreouer this ſhall be our ryghtouſneſſe before the Lorde our god, yf we take hede, and kepe all theſe cōmaundementes, as he hath cōmaunded vs.

¶ The Iſraelites may make no couenaunt with the Gentyles. They muſt deſtroy theyr Idols. Idolaters muſt be ſlayne.

CAPI. VII.

A When the Lorde thy God hath brought the into the lande whyther thou goeſt to poſſeſſe it, and hath caſt out many nacions before the: namely, the Hethites, the Gergeſites, the Amorites, the Cananites, the Pheresites, the Heuites & the Iebuſites. vii. nacions greater, and myghtyer then thou* and when the Lorde thy god hath ſet them before the, thou ſhalt ſmyte them, & vtterly deſtroye them, & make no couenaunte with them / nor haue cõpaſſion on them. Thou ſhalte make no maryages with them, neyther gyue thy doughter vnto his ſon, nor take his doughter vnto thy ſon. For they wyll dyſceyue thy ſon, that he ſhulde not feare me, & they ſhall ſerue ſtrãge goddꝭ, & then wyll the wrath of the lorde waxe hoote agaynſt you, & deſtroye you ſhortly. But thus ye ſhall deale wᵗ them: * Ye ſhall ouerthrowe theyr aulters, & breake downe theyr pillers, cut downe theyr groues & burne theyr grauen ymages wᵗ fyre. * For thou arte an holy nacyon vnto the Lorde thy God: * the Lorde thy God hath choſen the, to be a ſeuerall people vnto hym ſelfe, aboue all nacyons that are vpon the earth. It was not bycauſe of the multitude of you aboue al nacions, that the lord had luſt vnto you & choſe you, ſeynge ye were feweſt of all nacions.

rod. viii. c
. xxxiiii. b.
rod. 34. b
umi. 33. f
eut. 14. a.
od. 19. b
Peter. ii. b
odi. xix. a

B But bycauſe the lorde loued you, and bycauſe he wolde kepe the * othe whiche he had ſworne vnto youre fathers, therfore hath the Lorde brought you out thorowe a myghtye hande, and delyuered you out of the houſe of bondage: euen from the hande of Pharao kynge of Egypt. Vnderſtande therfore, that the lorde thy god he is god, & that a true god * whiche kepeth poyntment and mercy vnto them that loue hym & kepe his cõmaũdementes, euen thorowout a thouſande generacyons: and rewardeth them that hate ☞ hym before his face, ſo that he bryngeth them to nought, & doth not defar the tyme, but rewardeth hym that hateth hym, before his face. Kepe thou therfore the cõmaundementes / & ordinaunces & lawes, which I cõmaund the this day that thou do them. * Yf ye herkẽ vnto theſe lawes, & obſerue & do them, the lorde thy god alſo ſhal kepe to the, the poyntment, & the mercy which he ſware vnto thy fathers. He wyll loue the / & bleſſe the / and multiplye the: he wyl alſo bleſſe the fruyt of thy wombe, & the fruyte of thy lande, thy corne, thy wyne and thyne oyle, & the encreaſe of thyne oxen, and the flockꝭ of thy ſhepe in the lande, which he ſware vnto thy fathers to gyue the.

ui. xvii. c
rodi. xx. a
o. 34. a
☞
rodi. 23. b

C Thou ſhalt be bleſſed aboue all nacions: there ſhall be neyther man, nor woman, vnfruytfull amonge you, nor any thynge vnfruytfull amonge your cattel. Moreouer the lorde wyll * take away frõ the all maner infirmityes, and wyll put none of the euyll diſeaſes * of Egypte (whiche thou knoweſt) vpon the, but wyll ſende them vpon all them that hate the. Thou ſhalt conſume al the nacions whiche the Lorde thy God ſhall delyuer the: thyne eye ſhall haue no pitye vpon them / neyther ſhalte thou ſerue theyr Goddes, for that ſhalbe thy decaye. If thou ſaye in thyne herte: theſe nacions are mo then I, howe can I caſt them out? * Thou ſhalt not feare them but remẽbre, what the lorde thy God dyd vnto Pharao, & vnto al Egypt: the great temptacions which thyne eyes ſawe, & the ſygnes, and wonders, & the myghtye hande, & ſtretched out arme, where thorowe the Lorde thy god brought the out: euen ſo ſhall the Lorde thy god do to all the nacyons, of whom thou arte afrayde. * Moreouer, the lorde thy god wyll ſende hornettes amonge them, vntyll they that are lefte (& hyde them ſelues frõ the) be deſtroyed. Thou ſhalte not feare them, for the Lorde thy god is amonge you, a myghty god and a terrible, for the lorde thy god wyll put out theſe nacyons before the by a lytle, & a lytle * thou mayſt not cõſume them at once, leeſt the beaſtes of the felde encreaſe vpõ the.

rodi. 23. b
Exodi. 15. a
Deute. 31. b
Iosua. 1. a.
Exodi. 23. d
Iosua. 24. b
Exodi. 23. d

D But the Lorde thy God ſhall gyue them ouer before the, and ſhall deſtroye them with a myghtye tempeſt, vntyll he haue brought them to nought. * And he ſhall delyuer theyr kynges into thyne hande, and thou ſhalt deſtroye theyr name from vnder heuen. There ſhall no man be able to ſtande before the, vntyll thou haue deſtroyed them. The grauen ymages of theyr Goddes ſhalte thou burne with fyre, and * couet not the Golde, & ſyluer that is on them, nor take it vnto the, leſt thou be ſnared therin. For it is an abhominacyon before the lorde thy god. Brynge not therfore abhominacyon in to thyne houſe, leſt thou be ☞ a dampned thyng, as it is: but vtterly defye it, & abhorre it, for it is a dampned thyng.

Iosua. x. xi, and. xii.
Iosu. vii. a
ii. Ma. xii. f

¶ Moſes putteth the Iſraelytes in remembraunce what God hath done to them in the wyldernes.

CAPI. VIII.

A ALl the cõmaundementes whiche I cõmaunde the this daye, ſhall ye kepe for to do them, that ye maye lyue, and multyplye, and go in, & poſſeſſe the lande which the lorde ſware vnto your fathers. And thou ſhalte thynke on all the way, which the lorde thy God led the this. xl. yeare in the wyldernes, for to humble the, and to proue the, and to wete what was in thyne herte, whyther thou woldeſt kepe his commaundementes or no. He * humbled the, and ſuffered the to hunger, and fed the with Manna, whiche

Exodi. 16. d
Numeri. xi

neyther thou nor thy Fathers knewe of, to
Math. 4. a make the knowe, that * a man doth not lyue
☆ by breade onely: but by euery ☆(vvorde) that
procedeth out of the mouth of the lorde/ doth
Deut. 29. a a man lyue. * Thy rayment waxed not olde
vpon the, neyther dyd thy fote ſwell theſe. xl.
B yeares. This alſo ſhalte thou conſyder in
thy herte, that as a man nurtoureth his ſon,
euen ſo the Lorde thy god nurtoureth the.
Therfore ſhalte thou kepe the commaundementes
of the lorde thy god, that thou walke
in his wayes, and feare hym.

For the Lorde thy God bryngeth the in to
a good lande, a lande in the whiche are ryuers
of waters, and foũtaynes, and ſprynges
that ſprynge out of valeyes, & hylles: a lande
wherin is wheat and barly, vyneyardes, fyg
trees, and Pomgarnates: a lande wherin is
oyle olyue, and honye: a lande / wherin thou
ſhalte eate breade without ſcarceneſſe, neyther
ſhalte thou lacke any thynge: a lande
Iob. 28. a. * whoſe ſtoones are yron, and out of whoſe
hylles thou ſhalte dygge braſſe. When thou
C haſt eaten therfore, and fylled thy ſelfe, thou
ſhalte bleſſe the Lorde thy God in that good
lande, whiche he hath gyuen the. Beware/
that thou forgette not the Lorde thy God/
that thou woldeſt not kepe his commaundementes,
Num. 20. b 1. Cori. 10. a his lawes and ordynaunces whiche
I commaunde the this day: * yea and when
thou haſt eaten, and fylled thy ſelfe, and haſt
buylde goodly houſes, and dwelt therin, and
when thy beaſtes, and thy ſhepe are waxed
many, and thy ſiluer and golde is multiplied
and all that thou haſte is encreaſed, then beware,
leeſt thyne herte ryſe, and thou forget
the lorde thy god, whiche brought the out of
the lande of Egypte, and from the houſe of
bondage, and whiche was thy gyde in the
great and terrible wyldernesse (wherin were)
fyrye ſerpentes, ſcorpyons, and drought without
any water.

D But he brought out water for the, euen
out of the rocke of flint: he fed the in the wylderneſſe
with Manna, whiche thy Fathers
knewe not, euen for to humble the, and to
proue the, and that he myght ſo do the good
at thy latter ende. Leeſt thou ſhuldeſt ſaye in
3. Regũ. 18. b thyne herte * my power, and the myght of
myne owne hande hath prepared me this abundaũce:
But remembre the lorde thy god/
howe that it is he whiche gyueth the power
to get ſubſtaunce, for to make good the promeſſe
whiche he ſware vnto thy fathers, as
this day dothe wytneſſe.

And yf thou forget the lorde thy god, and
walke after ſtraũge * goddes, and ſerue them
and worſhyp them, I teſtifye vnto you this
daye, that ye ſhall ſurely peryſhe. As the nacyons
which the lorde deſtroyeth before you,
euen ſo ye ſhal peryſhe, bycauſe ye wolde not
be obedient to the voyce of the lord your god.

¶ They are forbydden to truſt in theyr owne ſtrength.

CAPI. IX.

A Heare O Iſraell, thou paſſeſt ouer Iordane
this day, to go in, and cõquere nacyons
greater and myghtyer then thy
ſelfe: cytyes greate and walled vp to heuen, a
* people great and tall, euen the Chyldren of
the Enakyms, whiche thou knoweſt of, and
of whom thou haſt herde ſay: who wyll ſtand
before the Chyldren of Enake? Underſtande
therfore this daye, that the Lorde thy god is
euen he whiche goeth ouer before the as a
☆(deuourynge) and a conſumynge fyre, he ☆
ſhall deſtroye them, & he ſhall brynge them
downe before thy face. He ſhal caſt them out,
and brynge them to nought quyckely, as the
lorde hath ſayde vnto the. Speake not thou
in thyne herte (after that the Lorde thy God
hath caſt them out before the) ſayinge: for my
ryghtouſneſſe the lorde hath brought me in,
to poſſeſſe this lande. Naye, but for the wyckedneſſe
of theſe nacions the Lorde hath caſt
them oute before the. It is not for thy ryghtouſnes
ſake, or for thy ryght herte, that thou
goeſt to poſſeſſe theyr land. But for the wyckedneſſe
of theſe nacions, the Lorde thy god
dothe caſte them out before the, euen to perfourme
the worde, whiche the Lorde thy God
ſware vnto thy fathers Abraham, Iſaac and
Iacob. Underſtande therfore, that it is not
for thy ryghtouſnes ſake, that the Lorde thy
god doth gyue the this good lande to poſſeſſe
it, ſeynge thou arte a ſtyffe necked people.

B Remembre, and forget not, how thou prouokedſt
the lorde thy god in the wylderneſſe,
ſynce the day that ỹ dydeſt departe out of the
land of Egipt, vntyl ye came vnto this place,
ye haue rebelled agaynſt the Lorde. * Alſo in
Horeb ye angred the Lorde, ſo that the lorde
was wroth with you, euyn to haue deſtroyed
you, when I was goone vp into the mounte,
to receyue the tables of ſtoone, the tables of
appoyntment, whiche the Lorde made with
you. And I abode in the hyll. xl. dayes / and
xl. nyghtes, when I neyther dyd eate breade
nor dranke water. * And the lorde delyuered
me two tables of ſtone, wrytten with the fynger
of god, & in them was accordynge to all
the wordes whiche the lorde ſayde vnto you in
the mounte out of the myddes of the fyre, in
the day of the gatherynge togyther. And whẽ
the. xl. dayes, and. xl. nyghtes were ended, the
Lorde

lorde gaue me the two tables of ſtone, the tables of the couenaunt, and the Lorde ſayde vnto me. * Up and get the downe quyckly from hence, for thy people whiche thou haſt brought out of Egypt, haue marred all. Exodi.32.b

They are turned atonce out of the waye/ whiche I cōmaunded them, and haue made them a molten ymage. Furthermore, the lord ſpake vnto me, ſayinge: I haue ſene this people, and beholde, it is a ſtyffenecked people/ let me alone, that I maye deſtroye them, and put out the name of them from vnder heuen, and I wyll make of the a myghtye nacyon, & greater then they be. And I turned me, and came downe from the hyll (euen from the hyl that burnt with fyre) and the two Tables of the appoyntment were in my handes. And I loked, and beholde, ye had ſynned agaynſte the lorde your god, and had made you a molten calfe, and had turned atonce out of the way which the Lorde had cōmaunded you. C

Exodi.32.d * And I toke the two tables and caſt them out of my two handes, and brake them before your eyes. * And I fell downe flat before the lorde: euen as at the fyrſt tyme, and.xl. dayes and.xl. nyghtes I dyd neyther eate bread nor drynk water, bycauſe of all your ſynnes which ye ſynned, in doynge wyckedlye in the ſyght of the Lorde, in that ye prouoked hym vnto wrath. For I was afrayde that for the wrath and fearſneſſe wherwith the Lorde was moued agaynſt you, he wold haue deſtroyed you But the Lorde herde me at that tyme alſo. Exod.34.b Exo.34.b

The Lorde was very angrye with Aaron alſo, euen to haue deſtroyed hym: & I made interceſſyon for Aaron alſo the ſame tyme.

Exodi.32.d D And I toke your ſyn, * the calfe which ye had made, and burnte hym with fyre, & ſtamped hym/ and grounde hym a good, euen vnto ſmall duſt. And I caſt the duſt therof into the broke, that deſcended out of the mounte.

Nume.11.a Alſo at the burnynge, * at the temptacyon/ and at the Sepulchres of luſt ye angred the Lorde, lykewyſe whē the lorde ſent you from Cades Barne, ſayenge: go vp, and conquere the lande which I haue gyuen you, * ye diſobeyed the mouth of the Lorde your god, and neyther byleued hym, nor herkened vnto his voyce. Ye haue ben diſobedient vnto the lord, ſynce the daye that I knewe you. And I fell downe flat before the Lorde.xl. dayes, and.xl nyghtes whiche I laye there, for the Lorde ſayde, that he wolde deſtroy you. I made interceſſyon therfore vnto the Lorde, and ſayd: Exod.34.a * O Lorde God deſtroye not thy people and thyne enheritaunce, which thou haſt delyuered thorowe thy greatneſſe/ and whiche thou haſt brought out of Egypt thorowe a myghtye hande. Remembre thy ſeruauntes Abrahā, Iſaac/ and Iacob, & loke not vnto the ſtubburneſſe of this people, nor to theyr wyckedneſſe and ſynne: leſt the lande whence thou broughteſt them, ſaye: The lorde is not able to brynge them into the lande, which he promiſed them, and bycauſe he hated them, therfore hath he caryed them out, to ſley them in the wylderneſſe. Behold, they are thy people, and thyne enheritaunce which thou broughteſt out in thy myghty power, and in thy ſtretched out arme.

The renuynge of the Tables. An exhortacyon to gyue hede to the lawe.

CAPI. X.

A IN the ſame ceaſon the Lorde ſayde vnto me, * hewe the two tables of ſtoone lyke vnto the fyrſte, and come vp vnto me in to the mounte, and make the an Arke of wood and I wyll wryte in the Tables, the wordes that were in the fyrſt tables which ỷ brakeſt/ and thou ſhalte put them in the Arke. And I made an Arke of Sethym wood, and hewed two tables of ſtone * lyke vnto the fyrſt, and went vp into the moūtayne, hauyng the two tables in myne hande. And he wrote in the tables, * accordynge to the fyrſt wrytyng (the ten verſes whiche the Lorde ſpake vnto you, in the mounte out of the myddes of the fyre/ in the daye of the gatherynge togyther) and the lorde gaue them vnto me. And I departed, and came downe from the hyll, and * put the tables in the Arke whiche I had made: and there they be, as the lorde cōmaūded me. Exod.34.a Exodi.32.d Exod.34.b Deute.31.f

Nume.33.d B * And the Chyldren of Iſraell toke theyr iourney from Beroth of the chyldren of Iakan to Moſera, where * Aaron dyed, & was buryed, and Eleazer his ſon became preeſt in his ſteade. From thence they departed vnto Gadgad, and from Gadgad to Iathbath a lande which hath ryuers of waters * ☞ The ſame ceaſon the lorde ſeperated the trybe of Leui to beare the Arke of the appoyntment of the Lorde, and to ſtande before the Lorde, and to mynyſtre vnto hym, & to bleſſe in his name vnto this daye. * Wherfore the Leuites haue no parte, nor enherytaunce wyth theyr brethren: But the lorde is theyr enheritaūce/ as the lorde thy god hath promyſed them. Nume.20.d Nume.18. iiii.b.Deut. Deut.18.a

Deute.9.d C * And I taryed in the mount, euen as at the fyrſt tyme.xl. dayes &.xl. nyghtes, and the lord herkened vnto me at that tyme alſo, and the lorde wolde not deſtroy the. And the lorde ſayde vnto me: vp, & go forth in the iourneys before the people, that they may go in, & conquere the lande which I ſware vnto theyr fathers

neyther thou nor thy Fathers knewe of, to
Math. 4. a make the knowe, that * a man doth not lyue
✿ by breade onely: but by euery ✿ (vvorde) that
procedeth out of the mouth of the lorde / doth
Deute. 29. a a man lyue. * Thy rayment waxed not olde
vpon the, neyther dyd thy fote ſwell theſe. xl.
B yeares. This alſo ſhalte thou conſyder in
thy herte, that as a man nurtoureth his ſon,
euen ſo the Lorde thy god nurtoureth the.
Therfore ſhalte thou kepe the commaundementes
of the lorde thy god, that thou walke
in his wayes, and feare hym.

For the Lorde thy God bryngeth the in to
a good lande, a lande in the whiche are ryuers
of waters, and foũtaynes, and ſprynges
that ſprynge out of valeyes, & hylles: a lande
wherin is wheat and barly, vyneyardes, fyg
trees, and Pomgarnates: a lande wherin is
oyle olyue, and honye: a lande / wherin thou
ſhalte eate breade without ſcarceneſſe, neyther
ſhalte thou lacke any thynge: a lande
Job. 28. a. * whoſe ſtoones are yron, and out of whoſe
hylles thou ſhalte dygge braſſe. When thou
C haſt eaten therfore, and fylled thy ſelfe, thou
ſhalte bleſſe the Lorde thy God in that good
lande, whiche he hath gyuen the. Beware /
that thou forgette not the Lorde thy God /
that thou woldeſt not kepe his commaundementes,
[illegible] his lawes and ordynaunces whiche
I commaunde the this day: * yea and when
thou haſt eaten, and fylled thy ſelfe, and haſt
buylde goodly houſes, and dwelt therin, and
when thy beaſtes, and thy ſhepe are waxed
many, and thy ſiluer and golde is multiplied
and all that thou haſte is encreaſed, then beware,
leſt thyne herte ryſe, and thou forget
the lorde thy god, whiche brought the out of
the lande of Egypte, and from the houſe of
bondage, and whiche was thy gyde in the
great and terrible wylderneſſe (wherin were)
fyrye ſerpentes, ſcorpyons, and drought with
out any water.

D But he brought out water for the, euen
out of the rocke of flint: he fed the in the wylderneſſe
with Manna, whiche thy Fathers
knewe not, euen for to humble the, and to
proue the, and that he myght ſo do the good
at thy latter ende. Leſt thou ſhuldeſt ſaye in
1. Regū. 11, b thyne herte * my power, and the myght of
myne owne hande hath prepared me this abundaũce:
But remembre the lorde thy god /
howe that it is he whiche gyueth the power
to get ſubſtaunce, for to make good the promeſſe
whiche he ſware vnto thy fathers, as
this day dothe wytneſſe.

And yf thou forget the lorde thy god, and
Deute. 4. d walke after ſtraũge * goddes, and ſerue them
and worſhyp them, I teſtifye vnto you this
daye, that ye ſhall ſurely peryſhe. As the nacyons
which the lorde deſtroyeth before you,
euen ſo ye ſhal peryſhe, bycauſe ye wolde not
be obedient to the voyce of the lord your god.

¶ They are forbydden to truſt in theyr owne ſtrength.

CAPI. IX.

Heare O Iſraell, thou paſſeſt ouer Iordane A
this day, to go in, and cõquere nacyons
greater and myghtyer then thy
ſelfe: cityes greate and walled vp to heuen, a
* people great and tall, euen the Chyldren of Num. 13.
the Enakyms, whiche thou knoweſt of, and
of whom thou haſt herde ſay: who wyll ſtand
before the Chyldren of Enak? Underſtande
therfore this daye, that the Lorde thy god is
euen he whiche goeth ouer before the as a
✿ (deuourynge) and a conſumynge fyre, he ✿
ſhall deſtroye them, & he ſhall brynge them
downe before thy face. He ſhal caſt them out,
and brynge them to nought quyckely, as the
lorde hath ſayde vnto the. Speake not thou
in thyne herte (after that the Lorde thy God
hath caſt them out before the) ſaynge: for my
ryghtouſneſſe the lorde hath brought me in,
to poſſeſſe this lande. Naye, but for the wyckedneſſe
of theſe nacions the Lorde hath caſt
them oute before the. It is not for thy ryghtouſnes
ſake, or for thy ryght herte, that thou
goeſt to poſſeſſe theyr land. But for the wyckedneſſe Leui. 18
of theſe nacions, the Lorde thy god
dothe caſte them out before the, euen to perfourme
the worde, whiche the Lorde thy God
ſware vnto thy fathers Abraham, Iſaac and
Iacob. Underſtande therfore, that it is not
for thy ryghtouſnes ſake, that the Lorde thy
god doth gyue the this good lande to poſſeſſe
it, ſeynge thou arte a ſtyffe necked people.

Remembre, and forget not, how thou prouokedſt B
the lorde thy god in the wylderneſſe,
ſynce the day that yͧ dydeſt departe out of the
land of Egipt, vntyl ye came vnto this place,
ye haue rebelled agaynſt the Lorde. * Alſo in Exod. 17 and 32
Horeb ye angred the Lorde, ſo that the lorde
was wroth with you, euyn to haue deſtroyed
you, when I was goone vp into the mounte,
to receyue the tables of ſtoone, the tables of
appoyntment, whiche the Lorde made with
you. And I abode in the hyll. xl. dayes / and
xl. nyghtes, when I neyther dyd eate breade
nor dranke water. * And the lorde delyuered Exod. 31
me two tables of ſtone, wrytten with the fynger
of god, & in them was accordynge to all
the wordes whiche the lorde ſayde vnto you in
the mounte out of the myddes of the fyre, in
the day of the gatherynge togyther. And whẽ
the. xl. dayes, and. xl. nyghtes were ended, the

lorde gaue me the two tables of ſtone, the tables of the couenaunt, and the Lorde ſayde
Exodi.32.b vnto me. * Up and get the downe quyckly
from hence, for thy people whiche thou haſt
brought out of Egypt, haue marred all.

They are turned atonce out of the waye/
C whiche I cómaunded them, and haue made
them a molten ymage. Furthermore, the lord
ſpake vnto me, ſayenge: I haue ſene this people, and beholde, it is a ſtyffenecked people/
let me alone, that I maye deſtroye them, and
put out the name of them from vnder heuen,
and I wyll make of the a myghtye nacyon, &
greater then they be. And I turned me, and
came downe from the hyll (euen from the hyl
that burnt with fyre) and the two Tables of
the appoyntment were in my handes. And I
loked, and beholde, ye had ſynned agaynſte
the lorde your god, and had made you a molten calfe, and had turned atonce out of the
way which the Lorde had cómaunded you.

Exodi.32.d * And I toke the two tables and caſt them
out of my two handes, and brake them before
Exod.34.d your eyes. * And I fell downe flat before the
and.34.d lorde: euen as at the fyrſt tyme, and .xl. dayes
and .xl. nyghtes I dyd neyther eate bread nor
drynk water, bycauſe of all your ſynnes which
ye ſynned, in doynge wyckedlye in the ſyght
of the Lorde, in that ye prouoked hym vnto
wrath. For I was afrayde that for the wrath
and fearſneſſe wherwith the Lorde was moued agaynſt you, he wold haue deſtroyed you
But the Lorde herde me at that tyme alſo.

The Lorde was very angrye with Aaron
alſo, euen to haue deſtroyed hym: & I made
interceſſyon for Aaron alſo the ſame tyme.

Exodi.32.e And I toke your ſyn, * the calfe which ye
D had made, and burnte hym with fyre, & ſtamped hym/ and grounde hym a good, euen vnto ſmall duſt. And I caſt the duſt therof into
the broke, that deſcended out of the mounte.

Nume.11.a Alſo at the burnynge, * at the temptacyon/
and at the Sepulchres of luſt ye angred the
Lorde, lykewyſe whé the lorde ſent you from
Cades Barne, ſayenge: go vp, and conquere
[illegible] the lande which I haue gyuen you, * ye diſobeyed the mouth of the Lorde your god, and
neyther byleued hym, nor herkened vnto his
voyce. Ye haue ben diſobedient vnto the lord,
ſynce the daye that I knewe you. And I fell
downe flat before the Lorde .xl. dayes, and .xl
nyghtes whiche I laye there, for the Lorde
ſayde, that he wolde deſtroy you. I made interceſſyon therfore vnto the Lorde, and ſayd:
Exod.32.a * O Lorde God deſtroye not thy people and
thyne enheritaunce, which thou haſt delyuered thorowe thy greatneſſe/ and whiche thou
haſt brought out of Egypt thorowe a myghtye hande. Remembre thy ſeruauntes Abrahã,
Iſaac/ and Iacob, & loke not vnto the ſtubburneſſe of this people, nor to theyr wyckedneſſe and ſynne: leſt the lande whence thou
broughteſt them, ſaye: The lorde is not able
to brynge them into the lande, which he promiſed them, and bycauſe he hated them, therfore hath he caryed them out, to ſley them in
the wylderneſſe. Behold, they are thy people,
and thyne enheritaunce which thou broughteſt out in thy myghty power, and in thy ſtretched out arme.

¶ The renuynge of the Tables. An exhortacyon to gyue hede to the lawe.

CAPI. X.

In the ſame ceaſon the Lorde ſayde vnto A
Exod.34.a me, * hewe the two tables of ſtoone lyke
vnto the fyrſte, and come vp vnto me in to
the mounte, and make the an Arke of wood
and I wyll wryte in the Tables, the wordes
that were in the fyrſt tables which þ brakeſt/
and thou ſhalte put them in the Arke. And I
made an Arke of Sethym wood, and hewed
Exodi.32.e two tables of ſtone * lyke vnto the fyrſt, and
went vp into the moũtayne, hauyng the two
tables in myne hande. And he wrote in the
Exod.34.b tables, * accordynge to the fyrſt wrytyng (the
ten verſes whiche the Lorde ſpake vnto you,
in the mounte out of the myddes of the fyre/
in the daye of the gatherynge togyther) and
the lorde gaue them vnto me. And I departed, and came downe from the hyll, and * put
Deute.31.f the tables in the Arke whiche I had made:
and there they be, as the lorde cómaũded me.

Nume.33.d * And the Chyldren of Iſraell toke theyr
B iourney from Beroth of the chyldren of Iakan to Moſera, where * Aaron dyed, & was
Nume.20.b buryed, and Eleazer his ſon became preeſt in
his ſteade. From thence they departed vnto
Gadgad, and from Gadgad to Iathbath a
Nume.iii. lande which hath ryuers of waters * ¶ The
iiii.&.xviii. ſame ceaſon the lorde ſeperated the trybe of
Leui to beare the Arke of the appoyntment
of the Lorde, and to ſtande before the Lorde,
and to mynyſtre vnto hym, & to bleſſe in his
Deut.18.a name vnto this daye. * Wherfore the Leuites haue no parte, nor enherytaunce wt theyr
brethren: But the lorde is theyr enheritaũce/
as the lorde thy god hath promyſed them.

Deute.9.d * And I taryed in the mount, euen as at
C the fyrſt tyme .xl. dayes & .xl. nyghtes, and the
lord herkened vnto me at that tyme alſo, and
the lorde wolde not deſtroy the. And the lorde
ſayde vnto me: vp, & go forth in the iourneys
before the people, that they may go in, & conquere the lande which I ſware vnto theyr fathers

thers, to gyue vnto them. And nowe Iſraell,
what doth the Lorde thy God requyre of the
* but to feare the Lorde thy God, & to walke
Deut. vi. a. in all his wayes, to * loue hym, & to ſerue the
Deute. vi. b Ioſua. 22. b lorde thy god wͭ all thyne herte, and with all
Math. 22. d thy ſoule: Namely, that yͧ kepe the cõmaũdementes
of the lorde, & his ordinaunces which
I cõmaunde the this day, for thy welth. Beholde,
heuẽ & the heuen of heuens is the lordꝭ
thy god, and the earth with all that therin is:
Notwithſtandyng, the lorde had a luſt vnto
thy fathers to loue them, and choſe theyr ſeed
after them, euen you, aboue all nacyons, as
D thou ſeeſt this day. * Circumciſe therfore the
Deut. 30. b foreſkyn of your herte, & be no more ſtyfnecked:
For the lorde your god, is god of goddꝭ/
and lorde of lordes, a great God, a myghtye,
Galat. ii. b. and a terrible, * whiche regardeth no mans
Roma. ii. b. perſon/ nor taketh gyfte: He doeth ryght vnto
Actes. 10. c Colloſ. iii. b. the fatherleſſe, & wydowe, and loueth the
Ephe. vi. b. i. Peter. i. c. ſtraunger, to gyue hym fode, and rayment.
Exodi. 22. c * Loue ye therfore the ſtraunger alſo: for ye
were ſtraungers youre ſelues in the lande of
Deute. vi. c Egypte, * Thou ſhalte feare the Lorde thy
Math. 4. b god, & hym (onely) ſhalte thou ſerue, to hym
Luke. iiii. b ☞ ſhalt thou cleue, and ☞ ſweare by his name,
he is thy prayſe and thy god, that hath doone
for the theſe great & terrible thynges, whiche
thyne eyes haue ſene. Thy Fathers wente
Gene. 46. c downe in to Egypte * with. lxx. ſoules, and
nowe the Lorde thy god hath made the, and
Gene. xv. a. multiplyed the, as the * ſterres of heuen.

¶ An exhortacyon to regarde the Lawes.

CAPI. XI.

A Therfore thou ſhalte loue the Lorde thy
god & kepe his obſeruaũces, his ordinaũces,
his lawes, & his cõmaundementes
alwaye. Call to youre mynde this daye that
which youre chyldren haue neyther knowen
nor ſene: euen the nurtour of the Lorde your
god, his greatneſſe, his myghtye hande, and
his ſtretched out arme: his miracles, and his
actes which he dyd in the myddes of Egypt,
euen vnto Pharao the kyng of Egypte, and
vnto all his lande: and what he dyd vnto the
hooſt of Egypt, vnto theyr horſes, and charettes,
Exodi. 14. f * how he brought the water of the red
ſee vpon them, as they chaſed you behynde,
and howe the Lorde hathe brought them to
nought vnto this daye: & what he dyd vnto
you in the wyldernesse, vntyll ye came vnto
Num. 16. c. this place: & what he dyd vnto * Dathan, and
Abiram the ſonnꝭ of Eliab the ſon of Ruben
howe the earth opened her mouth, and ſwalowed
them, with theyr houſholdes, & theyr
tentes, and all theyr ſubſtaunce that was in
theyr poſſeſſyon, in the myddes of Iſraell,
Doutles your eyes haue ſene al the great B
actes of the lord which he dyd. Therfore ſhal
ye kepe all the cõmaundementes, whiche I
cõmaũde you this day, that ye may be ſtrong
and go in, & conquere the lande, whyther ye
go to poſſeſſe it, & that ye may prolonge your
dayes in the lande/ which the lorde ſware vnto
your fathers, to gyue vnto them & to theyr
ſeed, a lande that floweth wͭ mylke & honye.
* For the lande whyther yͧ goeſt to poſſeſſe it, Deut. 8. a
is not as the land of Egypt that ye came out
of, where thou ſowedſt thy ſeede ☞ and wateredſt ☞
it wͭ thy feete, as a garden of herbes:
but the lande whyther ye go ouer to poſſeſſe
it, is a lande that hath hylles & valeyes, and
drynketh water of the rayne of heuen. This
lande doth the lorde thy god care for, and the
eyes of the lorde thy God are alwayes vpon
it, from the begynnyng of the yeare, vnto the
ende of the yeare. Yf ye ſhall herken therfore
vnto my cõmaundementes, whiche I commaunde
you this daye, that ye loue the lorde
your God, & ſerue hym with all your herte/&
with all your ſoule. * I alſo wyll gyue rayne Deut. 28
vnto your land in due ceaſon: the fyrſt rayne Iohel. 2. f
and the latter, that thou mayſt gather in thy Amos. iiii.
corne, thy wine, & thyne oyle. And I wyl ſend
graſſe in thy feldes for thy cattell: that thou
mayeſt eate, and fyll thy ſelfe. But beware
that youre herte deceyue you not, & ye turne
aſyde, and ſerue ſtraunge Goddes, and worſhyp
them, and then the lorde beynge wrothe
agaynſt you, * ſhut vp the heuen, that there Deut. 28
be no rayne, and that youre lande yelde not 3. Re. 17. a
her frute, and leeſt ye peryſhe quyckly from
of the good land, which the lorde gyueth you
Therfore ſhal ye put vp theſe my wordes C
in * your herte, and in your ſoule, and bynde Deut. vi.
them for a ſygne vpon your hande, that they Prou. iii.
maye be as a warnynge bytwene your eyes,
and ye ſhall * teache them your chyldren that Deut. vi.
they maye talke of them, when thou ſytteſt in Prou. iii.
thyne houſe, and when thou walkeſt by the
waye: when thou lyeſt downe, and when thou
ryſeſt vp: yea and thou ſhalt wryte them vpõ
the dore poſtes of thyne houſe, and vpon thy
gates, that your dayes may be multiplyed, &
the dayes of your chyldren, in the land which
the Lorde ſware vnto youre fathers to gyue
them, as longe as the dayes of heuen laſt
vpon the earth. For + yf ye kepe all theſe cõmaundementes,
which I cõmaunde you, ſo
that ye do them: Namely: that ye loue the
lorde your God, and walke in all his wayes,
and cleue vnto hym. Then wyl the lorde caſt
out all theſe nacyons before you, & ye ſhal be
the heyres of greate nacyons, & of them that
are

Joſue.i.a. are myghtyer then your ſelues. * All the places wheron the ſooles of your fete ſhal treade ſhalbe yours, euen from the wyldernes, and from Libanon, and from the ryuer Euphrates, euen vnto the vttermoſt ſee, ſhall youre cooſt be. There ſhal no man be able to ſtand before you: for the Lorde your God ſhall caſt the feare and drede of you, vpon all the lande that ye ſhall treade vpon, as he hath ſayde vnto you.

D Deute.xx.c Deut.28.a. * Beholde, I ſet before you this day, a bleſſyng ⁊ a curſe, * a bleſſyng: yf ye obey the cōmaundementes of the lorde your god, which I cōmaunde you this day. And a curſe: yf ye wyll not obey the cōmaūdementꝭ of the lorde your god, but turne out of the way, whiche I cōmaunde you this day, to go after ſtraunge goddes, whiche ye haue not knowen.

When the Lorde thy God therfore hathe brought the in to the lande, whyther yͧ goeſt to poſſeſſe it, thou ſhalte put the * bleſſynge Deut.27.b vpon mount Garizim, and the curſe vpon mount Ebal, which (mountaynes) are on the other ſyde Iordane, on the backe ſyde of the way towarde the goynge downe of the ſonne in the lande of the Cananites, whiche dwell in the playne ouer agaynſt Gilgal beſyde the groue of Moreh. For ye ſhall paſſe ouer Iordane, to go in, and poſſeſſe the lande, whiche the lorde your god gyueth you, ⁊ ye ſhall conquere it, and dwel therin. Take hede therfore that ye do all the cōmaundementes ⁊ lawes, whiche I ſet before you this day.

¶ Idolatrye muſt the Iſraelites deſtroye and flee from. They muſt onely do that thynge, which god cōmaundeth.

CAPI. XII.

A These are the ordinaūces ⁊ lawes which ye ſhal obſerue ⁊ do in the lande, which the lorde God of thy fathers gyueth the to poſſeſſe it, as longe as ye lyue vpon the earth. Deute.7.a * Ye ſhal deſtroy all places wherin the nacions which ye ſhal conquere ſerued theyr goddes, vpon hye mountaynes, on hylles, ⁊ vnder euery thycke tree. Ouerthrowe theyr aulters, and breake theyr pyllers, and burne theyr groues with fyre, and hewe downe the grauen ymages of the goddꝭ that they haue, and bryng the names of them to nought out of that place. ☞ Ye ſhall not do ſo vnto the Lorde your God, but ye ſhall ſeke the place, whiche the lorde your God ſhall haue choſen out of all your trybes, to put his name there, and there to dwell. 14.b xvi.b And * thyther thou ſhalte come, and thyther ye ſhal brynge your burnt ſacrifices, your offerynges, your tythes, and heueofferynges of your hande, your vowes, your frewylofferynges, and the fyrſt gendred of your oxen/and of your ſhepe. And there ye ſhall eate before the Lorde your God/and ye ſhall reioyſe in all that ye put your hande vnto/both ye and your houſholdes/wher in the Lorde thy God hath bleſſed the.

B Ye ſhall not do after all the thynges that we do here this day, euery man what ſemeth hym good in his owne eyes. For ye are not yet come to reſt/⁊ to the enheritaunce/which the Lorde your God gyueth you. But when ye go ouer Iordane/and dwell in the lande whiche the Lorde your god hath gyuen you to enherite/and when he hath gyuen you reſt from all your enemyes rounde aboute/ſo that ye dwell in ſafetie/then vnto the place which the Lorde your God hath choſen/to put his name there/ye ſhall brynge all that I commaunde you: Namely your burntſacrifices, your offerynges/your tythes/the heueofferynge of youre hande/and all youre ſpecyall vowes, whiche ye vowe vnto the Lorde. And ye ſhall reioyſe before the lorde your god, yea and your ſonnes/and your doughters/your ſeruauntes/and your maydes/⁊ the Leuite that is within your gates, * for as moche as he hath no parte nor enheritaunce with you. Deute.x.b and.xviii.a

Take hede that thou offer not thy burnt offerynges in euery place that thou ſeeſt: but in the place whiche the Lorde ſhall haue choſen in one of thy trybes, there thou ſhalt offer thy burntofferynges, and there thou ſhalt do all that I cōmaunde the. Notwithſtandyng thou mayſt kyll and eate fleſſhe in all thy cities, what ſoeuer thy ſoule luſteth after, accordyng to the bleſſynge of the Lorde thy God, whiche he hathe gyuen the, * bothe the vncleane, ⁊ the cleane may eate therof, euen as the roo, or the herte: onely ye ſhal not eate the blood, but powre it vpon the earth as water. Deut.xv.b

C Thou mayſt not eate within thy gates the tythe of thy corne, of thy wyne, ⁊ of thy oyle, and the fyrſt gendred of thyne oxen, ⁊ of thy ſhepe, neyther any of thy vowes, which thou voweſt, nor thy frewylofferyngꝭ, or heueofferynge of thyne hande: but yͧ muſt eate them before the Lorde thy God, in the place which the Lorde thy God hath choſen: Thou, ⁊ thy ſonne, and thy doughter, thy ſeruaunte, and thy mayde, and the Leuyte that is within thy gates: and thou ſhalte reioyſe ☙ (and be refreſſhed,) before the lorde thy God, in all that thou putteſt thyne hande to. ☙ Eccle.vii.b * Beware, that thou forſake not the Leuite, as long as thou lyueſt vpon the earth.

If (when the lorde thy god hath enlarged thy border, as he hath promiſed the) thou ſay: I wyll eate fleſſhe, bycauſe thy ſoule longeth to eate to eate fleſſhe, thou mayſt eate fleſſhe what ſoeuer thy ſoule luſteth. If the place whiche the lord thy god hath choſen to put his name there, be to farre from the, then thou ſhalte kyll of thy oxen, and of thy ſhepe, whiche the lorde hath gyuen the, as I haue cõmaunded the, and thou ſhalte eate in thyne owne citie, what ſoeuer thy ſoule luſteth. *And as the roo and the herte is eaten, euen ſo thou ſhalt eate them: both the cleane and the vncleane ſhall eate of them. But be ſtrong *that thou eate not the blood. For the blood is the lyfe, & thou mayſt not eate the lyfe with the fleſſhe: thou ſhalte not eate it, but powre it vpon the earth, as water. Se thou eate it not, that it may go well with the, and with thy chyldren after the. But thou ſhalte do that, whiche is ryght in the ſyght of the Lorde.

Deut. xv. d

i. Reg. xiv. e

C

Deute. xiv. e
and. xvi. b

D

But thy holy thynges which thou haſt and thy vowes *thou ſhalte take, and come vnto the place whiche the Lorde hath choſen and thou ſhalte offre thy burntofferynges, bothe fleſhe and blood vpon the aulter of the Lorde thy God, and the blood of thyne offerynges ſhall be powred out vpon the aulter of the lorde thy God, and thou ſhalte eate the fleſhe. Take hede, and heare al theſe wordes, whiche I cõmaunde the, that it may go well with the, & with thy chyldre after the for euer, yf thou doeſt that whiche is good and ryght in the ſyght of the Lorde thy god.

When the Lorde thy god hath deſtroyed the nacions before the, whyther thou goeſt to conquere them, & thou ſuccedeſt in theyr enheritaũce, and dwelleſt in theyr lande. Beware, that thou be not taken in a ſnare after them, after that they be deſtroyed before the, & that thou aſke not after theyr Goddes, ſayenge: howe dyd theſe nacions ſerue theyr Goddes? I wyll do ſo lykewyſe. *Nay, thou ſhalt not do ſo vnto the Lorde thy God: for all abhominacions, & that whiche the Lorde hateth, the ſame haue they done vnto theyr Goddes. For they burne bothe theyr ſonnes and theyr doughters with fyre before theyr Goddes. Therfore whatſoeuer I cõmaunde you, that take hede ye do (only, vnto the lorde) & *put thou nought therto, nor take ought therfrõ.

Deute. xviii. c

Joſua. i. b
Deut. iiii. a
Joſua. xxiii. b
Prouer. xxx. b

¶ The falſe prophete muſt be put to death. God proueth our fayth by falſe miracles.

CAPI. XIII.

A

Math. vii. c

Yf there aryſe amonge you a *Prophet or a dreamer of dreames, and gyue the a ſygne, or a wonder: and that ſygne, or wonder whiche he hath ſayde, come to paſſe, and then ſaye: Lette vs go after ſtraunge Goddes, whiche thou haſt not knowen, and let vs ſerue them: herken not thou vnto the wordes of that prophete or dreamer of dreames. *For the Lorde thy God proueth you, to wete whyther ye loue the Lorde your god with all your herte, and with all your ſoule. Ye ſhal walke after the Lorde your god, and feare hym, kepe his cõmaundementes, and herken vnto his voyce, ſerue him, and cleaue vnto hym. *And the prophete or dreamer of dreames ſhall dye, bycauſe he hath ſpoken to turne you away from the Lorde your God whiche brought you out of the lande of Egypte, and delyuered you out of the houſe of bondage) to thruſt the out of the way, which the Lorde thy God cõmaunded the to walke in: and therfore thou ſhalte put the euyll away from the.

Deut. viii.

Jere. xiv.
and. xxiii.
Zacha. xiii.

B

If thy brother, the ſonne of thy mother, or thyne owne ſonne, or thy doughter, or the wyfe that lyeth in thy boſome, or thy frende which is as thyne owne ſoule vnto the, entyce the ſecretly, ſayenge: let vs go and ſerue ſtraunge Goddes, whiche thou haſt not knowen nor yet thy fathers. And they be of the Goddes of the people whiche are rounde aboute you, whyther they be nygh vnto the or farre of from the, from the one ende of the earthe vnto the other. Thou ſhalte not conſent vnto hym, nor herken vnto hym: thyne eye ſhall not pitie hym, neyther ſhalte thou haue cõpaſſion on him, nor kepe hym ſecrete, *but cauſe hym to be ſleyne. Thyne hande ſhalbe fyrſt vpon hym to kyll hym: and then the handes of all the people. And thou ſhalte ſtone him with ſtones that he dye, bycauſe he hath gone aboute to thruſt the awaye from the Lorde thy God, which brought the out of the lande of Egypte, and from the houſe of bondage. And all Iſraell ſhall heare & feare, and ſhall do no more any ſuche wyckednes as this is, amonge you.

Deut. xvii.

C

If thou ſhalte heare ſaye in one of thy cities whiche the lorde thy god hath gyuen the to dwel in, that certeyne men beynge the chyldren of Belial, are gone out from omonge you, & haue moued the enhabitours of theyr citie, ſayenge: Let vs go and ſerue ſtraunge Goddes, whiche ye haue not knowen. Then thou muſt ſeke, and make ſerche and enquire diligently. And beholde, yf it be true, and the thynge of a ſuretye, that ſuche abhominacyon is wrought among you: then thou ſhalt ſmyte the dwellers of that Citie in the edge of the ſwerde, and deſtroye it vtterly, and al that is therin, and euen the very cattell therof with the edge of the ſwerde. And gather all the ſpoyle of it in to the myddes of the

ſtreete

D ſtreete therof, & burne with fyre both the citie and all the ſpoyle therof, euery whyt for the lord thy god. And it ſhalbe an heape for euer,

Deute .7.d
i.Ma. xii.f

& ſhal not be buylte agayne. * And there ſhal cleue nought of the dampned thynge in thy hande, that the lord may turne frõ the fearceneſſe of his wrath, & ſhewe the mercy, & haue compaſſyõ on the, & multiplie the, as he hath

Exod.xii.a

ſworne vnto thy fathers. * Therfore ſhalte thou herken vnto the voyce of the Lorde thy god, to kepe all his cõmaundementes, which I cõmaunde the this day, that ỹ do it, which is ryght in the eyes of the lorde thy God.

¶ The maners of the Gentyles may not be folowed. What beaſtes are cleane to eaten, and what not.

CAPI. XIIII.

A
Leuit.x.b.

YE are the chyldren of the lord your god. * Ye ſhal not cut your ſelues, nor make you any baldnes bitwene your eyes, for

Deut.vii.a

any dead man. * For thou arte an holy people vnto the lorde thy god, and the lorde hath choſen the, to be a ſeuerall people vnto hym ſelfe, aboue al the nacyons that are vpon the

Leuit.xi.a.

earth. Thou ſhalte * eate no maner of abhominacion. Theſe are the beaſtes which ye ſhall eate of: oxen, ſhepe, and gootes, herte, ro and bugle: wylde goote, vnicorne, wylde oxe, and Camelion. And all beaſtes that cleue the hoofe, and ſlyt it in to two clawes, & chew the cud, them ye ſhal eate. Neuertheles, theſe ye ſhal not eate of them that chewe cud, and of them that deuyde and cleue the hoofe: the camell, the hare, and the conye: whiche chewe cud, but deuyde not the hoofe: therefore are they vncleane vnto you: and alſo the ſwyne: though he deuyde the hoofe, yet he cheweth not cud, therfore is he vncleane vnto you: ye ſhal not eate of the fleſhe of ſuche, nor touche the deade carkeſſe of them.

B
Leuit.xi.b.

* Theſe ye ſhall eate of all that are in the waters: All that haue fynnes & ſcales ſhal ye eate. And what ſoeuer haue not fyns & ſcales ye may not eate, but it is vncleane vnto you.

Of all cleane byrdes ye ſhal eate: but theſe are they of whiche ye ſhall not eate: the Ele/ the goſhauke/ & the cormeraunt/ the Irion/ the vultur/ the kyte after her kynde/ and all kynde of rauens/ the Eſtritche/ the nyghtcrowe/ the cuckowe/ the ſparow hauke after her kynde, the lytell owle, the great owle, the backe, the byttur, the pye, the ſtorke, the Heron, the Iaye in his kynde, the lapwynge, the ſwalowe. And let the creppynge foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate.

C

Ye ſhall eate of nothyng that dyeth alone.

☞

But thou ſhalte gyue it vnto ☞ the ſtraunger that is in thy citie, that he eate it, or thou mayſt ſell it vnto an aliaunt. For thou arte an holy people vnto the lorde thy god. Thou ſhalt not * ſethe a kyd in his mothers mylke.

Exodi. 23.c
& .xxxiiii.b

Thou ſhalte tythe all the encreaſe of thy ſeed, that the felde bryngeth forth yere by yere And thou ſhalte eate before the lorde thy god (in the place * whiche he hathe choſen, and where he hath put his name) the tythe of thy corne, of thy wyne and of thyne oyle, and the fyrſt gendred of thyne oxen, and of thy ſhepe, that thou mayſt learne to feare the Lorde thy god alwaye.

Deut. xii.b

Deut. xii.a
D

* If the way be to long for the, ſo that thou arte not able to cary it, and yf the place be far from the, whiche the Lorde thy God hathe choſen to ſet his name there (and the Lorde thy God hathe bleſſed the) then ſhalte thou make it in money, and take the money in thy hande, and go vnto the place which the lorde thy god hath choſen, and beſtow that money for what ſoeuer thy ſoule luſteth after: for oxen, and ſhepe, wyne, and ſtronge drynke, & for what ſoeuer thy ſoule deſyreth, and eate there before the Lorde thy God and be mery: both thou and thyne houſholde, and the Leuyte that is ☞ within thy gates, ſhalte thou not forſake, * for he hath neyther parte nor enheritaunce with the.

☞
Deute. x b.
and .xviii.a

* At the ende of thre yere, thou ſhalte bryng forth al the tythes of thyne encreaſe the ſame yere, and lay it vp within thyne owne gates. And the Leuitz whiche hath no parte nor enherytaunce with the, ſhal come, and the ſtraunger, the fatherleſſe and the wydowe, whiche are within thy gates, ſhall eate and be fylled: that the Lorde thy God may bleſſe the, in all the workes of thyne hande which thou doeſt.

Deute. 26.c

¶ The forgyuenes of dettes in the ſeuenth yeare.

CAPI. XV.

A
Leuit.25.a
Exodi.22.d

IN the ſeuenth yeare thou ſhalte make a fredome. * And this is the maner of the fredome, * who ſoeuer lendeth ought w his hand vnto his neyghbour, may not aſke agayn (that which he hath lent) of his neyghbour or of his brother: bycauſe it is called the Lordes free yere: yet of a ſtraunger ✠ (and of an alyent) thou mayſt call it home agayne.

✠

Eccle. iiii.a

But * he that is thy brother, hym ſhall thyne hande remytte. Neuertheleſſe there ſhall be no begger amonge you. For the Lorde ſhall bleſſe the in the lande, which the lord thy god gyueth the, an enheritaunce to poſſeſſe it: ſo that thou herken vnto the voyce of the Lord thy god, to obſerue and do all theſe cõmaundementes, which I cõmaunded the this day. For the Lorde thy god hath bleſſed the as he

hath

Deute.28.b hath promyſed the, and * thou ſhalte lende
vnto many nacyons, but thou thy ſelfe ſhalt
not borowe: And yͧ ſhalte reygne ouer many
nacyons, and they ſhall not reygne ouer the.
1.Iohn.3.c. If one of thy * brethren amonge you be
B poore within any of thy gates in thy lande,
whiche the Lorde thy God gyueth the, thou
ſhalt not harde thyne herte, nor ſhut to thyne
hande from thy poore brother. But open thy
hande vnto hym, & lende hym ſufficient for
his nede, whiche he hath. Beware that there
be not a wycked poynt in thyne herte, that yͧ
woldeſt ſay: The ſeuenth yere, the yere of fredome
is at hande, & therfore it greueth the to
loke on thy poore brother, and gyueſt hym
nought, & he then crye vnto the lord agaynſt
the, & it be ſynne vnto the. But gyue him, and
let it not greue thyne herte to gyue vnto him
Bycauſe that for this thynge, the Lorde thy
God ſhall bleſſe the in all thy workes, & in all
that thou putteſt thyne hande to. * ☞ The
Math.26.a lande ſhall neuer be without poore. And therfore
☞ I cōmaunde the, ſayenge. Thou ſhalte
open thyne hande vnto thy brother that is
nedye and poore in thy lande.

Leuit.25.f * If thy brother an Ebrue ſell hym ſelfe
C to the, or an Ebrueſſe, and ſerue the ſyxe yere,
in the ſeuenth yere thou ſhalte let hym go fre
from the. And when thou ſendeſt him out fre
from the, thou ſhalte not let hym go awaye
emptye: but ſhalte gyue hym of thy ſhepe, of
thy corne, and of thy wyne, and gyue hym of
that, wherwith the Lorde thy God hath bleſſed
the. And remembre that thou waſt a ſeruaunt
in the lande of Egypte, and the Lorde
thy god delyuered the thence: and therfore I
cōmaunde the this thynge to daye. And yf he
Exod.21.a ſaye vnto the, * I wyll not go away from the
bycauſe he loueth the & thyne houſe, and is
well at eaſe with the: Then ſhalte thou take a
naule, & nayle his eare to the dore therwith, &
let hym be thy ſeruaūt ☞ for euer. And vnto
☞ thy mayde ſeruaunt thou ſhalt do lykewyſe.

And let it not greue thyne eye, when thou
letteſt hym go out free from the, for he hathe
bene worth a double hyred ſeruaunt to the in
his ſeruyce ſyxe yeres. And the lorde thy god
ſhall bleſſe the in all that thou doeſt.

D * All the fyrſt gendred that come of thyne
Leuit.27.d oxen, & of thy ſhepe that are males, thou ſhalt
halowe vnto the lorde thy God. Thou ſhalte
do no worke with the fyrſt gendred of thyne
oxen, nor ſheare the fyrſt gendred of thy ſhepe.
Thou ſhalte eate it before the Lorde thy god
yere by yere, in the place which the lorde hath
choſen, bothe thou and thyne houſholde. If
there be any deformite therin, as yf it be lame
or blynde, or haue any euyll fauouredneſſe,
thou ſhalt not offre it vnto the lorde thy god.
But ſhalte eate it within thyne owne ☞ * gates, Deut.12.
the vncleane and the cleane indifferently ☞
as the roo and the herte. Onely eate not the
blood therof, but powre it vpon the grounde
as water.

¶ Of Eaſter, Whytſontyde, and the feaſt of Tabernacles.
What offycers ought to be ordeyned.

CAPI. XVI.

Obſerue the * moneth of newe corne, A
that thou mayſt offre * Paſſeouer vnto Exod.12.
the Lorde thy god. For in the moneth whē Exod.12.a
corne begynneth to rype, the Lorde thy God
brought the out of Egypte by nyght. Thou
ſhalte therfore offre paſſeouer vnto the lorde
thy God (and ſhepe & oxen) in the place which
the lorde ſhall choſe to put his name there.
Thou ſhalte eate no leuened breade with it:
but ſeuen dayes ſhalte thou eate vnleuened
breade therwith: euen the breade of tribulacyon
(for thou cameſt out of the lande of Egypte
in haſt) that thou mayſt remembre the
day, when thou cameſt out of the lande of Egypte,
all dayes of thy lyfe. And there ſhalbe
no leuened breade ſene in all the cooſtes ſeuē
dayes longe, neyther ſhal there remayne any
thynge of the fleſſhe which thou offeredſt the
fyrſt day at euen, vntyll the mornynge.

Thou mayſt not offre Paſſeouer within B
any of thy gates, whiche the Lorde thy God
gyueth the: but * in the place which the lorde Deut.12. and.14.
thy God ſhall choſe, to ſet his name in, there
thou ſhalte offre Paſſeouer at euen, aboute
the goynge downe of the ſon, euen in the ſeaſon
that thou cameſt out of Egypt. And thou
ſhalte ſethe & eate it, in the place whiche the
lorde thy god hath choſen, & departe on the
morowe, & get the into the tente. Syxe dayes
yͧ ſhalt eate ſwete bread, & the ſeuenth day is
a gatheryng togyther before yͤ lord thy god:
thou ſhalte do no worke therin. * Seuen wekes Leuit.
ſhalte thou nombre vnto the, & begyn to
nombre the .vii. wekes, when thou begynneſt Actes.2.
to put thy ſyckle to the corne, * and kepe the
feaſt of wekes vnto the lorde thy god, with a
frewyl offeryng of thyne hande: whiche thou
ſhalt gyue vnto the lorde thy god, accordyng
as the lorde thy god hath bleſſed the. And reioyce
before the lorde thy god, thou & thy ſon
thy doughter, thy ſeruaūt & thy mayde, & the
Leuite that is within thy gates, & the ſtraunger,
the fatherleſſe & the wydowe that are among
you, in the place whiche the Lorde thy
god hath choſen to put his name there. And C
remembre that yͧ waſt a ſeruaunt in Egypte:
& thou ſhalt obſerue & do theſe ordinaunces.

¶Thou ſhalte alſo obſerue the feaſt of tabernacles ſeuen dayes, after that thou haſte gathered in thy coꝛne and thy wyne. And thou ſhalte reioyce in that thy feaſt, thou and thy ſonne, thy doughter, thy ſeruaunte / and thy mayde, the Leuyte, the ſtraunger, and the fatherleſſe, and the wydowe that are within thy 1.Regū.8.b gates. * Seuen dayes ſhalte thou kepe holy day vnto the loꝛd thy god, in the place which the Loꝛde ſhall choſe: foꝛ the Loꝛde thy God ſhall bleſſe the in al thy fruytes, and in al the woꝛkes of thyne handes, therfoꝛe ſhalte thou Exodi.23.c be glad. * Thꝛe tymes in the yeare ſhall all thy males appeare befoꝛe the Loꝛde thy God in the place whiche he ſhall choſe.

D In the feaſt of ſwete bꝛeade, in the feaſt of wekes, and in the feaſt of tabernacles. And no mā ſhal * appeare befoꝛe the loꝛde emptie Exodi.23.b but euery man accoꝛdyng to the gyfte of his hande, and accoꝛdyng to the bleſſynge of the Loꝛde thy god whiche he hath gyuen the.

Judges and offycers ſhalt thou make the in all thy Cities, whiche the Loꝛde thy God Exodi.18.c gyueth the thoꝛowout the trybes, ⁊ they ſhal iudge the people ryghteouſlye. * Wꝛeſt not thou the lawe, noꝛ knowe any perſone, ney- Exodi.23.a ther take any rewarde: * foꝛ gyftes blynde Eccli.20.d the wyſe, ⁊ peruerte the woꝛdes of the righteous. That wich is iuſt ⁊ ryght, ſhalte thou folowe, that thou mayſt lyue, ⁊ enioy the lande, whiche the Loꝛde thy god gyueth the.

¶Thou ſhalte plante the no groue of what ſoeuer trees it be, nygh vnto the aulter of the loꝛde thy god, whiche thou ſhalte make the. Reg.16.c. Reg.17.b ¶Thou ſhalte ſet the vp no * pyller, which the Loꝛde thy God hateth.

¶ The punyſhment foꝛ Idolatrye. The punyſhment of a rebell. The inſtitucyon of a kynge.

CAPI. XVII.

A Thou ſhalte offer vnto the loꝛde thy god 22.c 15.d no oxe noꝛ ſhepe * wherin is blemyſſhe oꝛ any defoꝛmite: foꝛ that is an abhominacion to the loꝛde thy god. If there be foūde amonge you within any of thy gates, which the Loꝛde thy god gyueth the, man oꝛ womā that hath wꝛought wyckedneſſe in the syghte of the Loꝛde thy god, ſo that they haue gone beyonde his appoyntment, and gone and serued ſtraunge goddes, and woꝛſhypped them 4.c. * the ſonne oꝛ moone, oꝛ any of the hooſt of heuen, whiche I haue not cōmaunded, and it is tolde the, ⁊ thou haſt herde of it: then ſhalt thou enquere diligently. And yf it be true, ⁊ the thynge of a ſuretye, that ſuche abhominacyon is wꝛought in Iſraell, then ſhalte thou bꝛynge foꝛth that man oꝛ that woman (which haue cōmytted that wycked thynge) vnto the gates, and ſhalte ſtone them with ſtones, tyll they dye. * At the mouth of two oꝛ thꝛe wyt- Num.35.d. neſſes ſhall he that is woꝛthy of death, dye: And at the mouth of one wytneſſe let no man dye. The handes of the witneſſes ſhalbe fyꝛſt vpon hym, to kyll hym, ⁊ afterward the handes of the people, ⁊ thou ſhalte put the wycked away from the.

B If there ryſe a matter to harde foꝛ the in iudgement bytwene blood ⁊ blood, bytwene plee and plee, bytwene plage and plage, and the matters come to ſtryfe within thy gates. Then ſhalte thou aryſe, and get the vp vnto the place whiche the Loꝛde thy god hath choſen, and come vnto the pꝛeeſtes the Leuytes, ⁊ vnto the iudge that ſhall be in thoſe dayes, and aſke * and they ſhall ſhewe the, the ſen- Ezech.44.f tence of iudgement. And thou muſt do accoꝛdyng to that, which they of that place (which the loꝛde had choſen) ſhewe the, ⁊ thou ſhalte obſerue to do, accoꝛdynge to all that they enfourme the. Accoꝛdynge to the ſentence of the lawe whiche they teache the, and accoꝛdynge to the iudgement which they tell the, ſhalte ye do, ⁊ * bowe not from that which they ſhewe Deute.5.d Joſua.1.b the, neyther to the ryght hand noꝛ to the lefte.

C And that mā that wyl do pꝛeſumptuouſly ⁊ wyll not herken to the pꝛeeſt (that ſtandeth there befoꝛe the Loꝛde thy God to miniſtre) oꝛ vnto the iudge, that man ſhall dye: and thou ſhalte put away euyl from Iſrael. And al the people ſhall heare and feare, and ſhall do no moꝛe pꝛeſumptuouſly. When thou arte come vnto the lande whiche the Loꝛde thy god gyueth the, and enioyeſt it, and dwelleſt therin: and yf thou ſhalte ſaye * I wyll ſet a kynge 1.Regū.8.a ouer me: lyke as all the nacyons that are aboute me: Then thou ſhalte make hym kyng ouer the, whom the Loꝛde thy god ſhal choſe: Euen one from amonge thy bꝛethꝛen ſhalte thou make kynge ouer the, and thou mayſte not ſet a ſtraunger ouer the, whiche is not of thy bꝛethꝛen.

* But he ſhall not multiplie hoꝛſes to hym 3.Regū.4.d ſelfe, noꝛ bꝛynge the people agayne to Egypt D thoꝛowe the multitude of hoꝛſes, foꝛ as moch as the loꝛde hath ſayd vnto you: ye ſhal hence foꝛthe go no moꝛe agayne that way. Alſo he * ought not to multiply wyues to hym ſelfe, 3.Regū.11.a leſt his hert turne away, neyther ſhall he gather hym golde oꝛ ſyluer to moche. And when 3.Regū.10.c Eſai.2.c. he is ſet vpon the ſeate of his kyngdome, he ſhall wꝛyte hym out a copye of this lawe in a boke, befoꝛe the pꝛeeſtes the Leuytes.

And it ſhall be with hym, and he oughte to rede therin, * all dayes of his lyfe, that he Joſua.1.b may lerne to feare the Loꝛde his God, and to kepe all the wordes of this law, & theſe ordinaunces, for to do them: & that his herte aryſe not aboue his brethren, & that he turne not frõ the cõmaundement: to the ryght hande, or to the left, but that he may prolong his dayes in his kyngdome: he, & his chyldren in Iſrael.

¶ The Leuites had no poſſeſſyons. Idolatrye muſt be fled. The Prophet Chryſt is promyſed. The falſe prophet muſte be ſlayne, and howe he may be knowen.

CAPI. XVIII.

A Num. 18.c Deute. x.b. and .xiiii.b.

The preeſtes, the Leuites, & all the trybe of Leui * muſt haue no parte nor enheritaunce with Iſrael: but ſhall eate the offerynges of the Lorde, & his enheritaunce. Therfore ſhall they haue no enheritaunce amonge theyr brethren: But the Lorde, he is theyr enheritaũce, as he hath ſayd vnto them And this is the preeſtes dutie of the people, & of them that offer ſacrifice, whyther it be oxe, or ſhepe: They muſt gyue vnto the preeſt: the ſhoulder, & the two chekes, and the mawe, the fyrſt fruytes alſo of thy corne, wyne and oyle & the fyrſt of the woll of thy ſhepe ſhalt thou gyue hym. * For the Lorde thy god hath choſen hym out of al thy trybes, to ſtande and to miniſtre in the name of the Lorde: he and his ſonnes for euer. (Num. 18.b and .xviii.a) B If a Leuite come out of any of thy cities of al Iſrael, where he is a ſoiourner, and come with al the luſt of his herte vnto the place which the Lorde hath choſen: He ſhal miniſtre in the name of the lorde his god as his other brethren the Leuites do, which remayne there before the lorde. And they ſhal haue lyke porcions to eate, beſyde that which cometh to hym of the patrimonye of his elders. * When thou arte come vnto the lande whiche the Lorde thy god gyueth the, ſe that thou learne not to do after the abhominacions of thoſe nacyons.

Leuiti. 18.a and .xx.b Deute. 12.b and .xvi.c. 4.Reg. 21.a Jere. vii.b.

Let there not be founde among you any C one, that maketh his ſonne or doughter to go thorowe the fyre, or that vſeth wytchcraft or a choſer out of dayes * or that regardeth the fleynge of foules, or a ſorcerer, or a charmer, or that cõuſelleth with ſpirites, or a ſoth ſayer, or that aſketh ✿ (the trueth) at them that be deade. For all that do ſuche thynges are abhominacion vnto the Lorde: and bycauſe of theſe abhominacions the Lorde thy God dothe caſte them out before the: Thou ſhalte be perfyte therfore ✿ (and vvithout blemyſſhe) in the ſyght of the Lorde thy god. For theſe nations which thou ſhalt conquere herken vnto choſers out of dayes, and vnto ſorcerers: but the lorde thy god hath not ſuffered the ſo to do.

Leuiti. 19.b

Actes. iii.b. and .vii.e

The Lorde thy God wyll * ſtyrre vp vnto the a prophete among you: euen of thy brethren, lyke vnto me, * vnto hym ye ſhall herken, accordynge to all that thou deſyredſt of the Lorde thy god in Horeb, in the day of the gatherynge togyther, when thou ſaydeſt:

Math. 17

D Exod. 20

* Let me heare the voyce of my lorde god no more, nor ſe this greate fyre any more, that I dye not. And the Lorde ſayd vnto me: they haue well ſpoken. I wyll rayſe them vp a prophete from amonge theyr brethren lyke vnto the, & wyl put my wordes in his mouth, and he ſhall ſpeake vnto them all that I ſhal cõmaunde hym. And who ſoeuer wyl not herken vnto the wordes, whiche he ſhall ſpeake in my name, I wyll requyre it of hym.

* But the prophete whiche ſhall preſume to ſpeake a worde in my name, which I haue not cõmaunded hym to ſpeake, or that ſpeaketh in the name of ſtraunge Gods, the ſame prophete ſhall dye. And yf thou ſaye in thyne herte: howe ſhall we knowe the worde which the Lorde hath not ſpoken? ✿ (This token ſhalt thou haue.) Euen when a prophete ſpeaketh in the name of the lorde, ☞ yf the thyng folow not nor come to paſſe, that is the thing which the lorde hath not ſpoken. But the prophete hath ſpoken it preſumptuouſly. Thou ſhalte not therfore be afrayde of hym.

¶ The fraunchesed townes. The punyſhment of hym that beareth falſe wytneſſe.

CAPI. XIX.

A

When the Lorde thy God * hath roted out the nacyons, whoſe lande the lorde thy god gyueth the, and thou ſucedeſt in theyr enheritaunce, and dwelleſt in theyr cities, and in theyr houſes: thou ſhalte * appoynte .iii. cities for the in the myddes of the lande whiche the lorde thy god gyueth the to poſſeſſe it: ☞ thou ſhalt prepare the way, and deuyde the cooſtes of thy lande, whiche the Lorde thy God gyueth the to enherite: into .iii. partes, that * who ſoeuer cõmytteth murther, may flee thyther.

B

For this cauſe muſt the fleer flee thyther that he may lyue. Who ſo kylleth his neyghboure ygnorauntly, and hated hym not in tyme paſſed. And when a man goeth vnto the wood with his neyghboure to hewe wood, ✿ (thynkyng no harme) & as his hand fetcheth a ſtroke with the axe to cut downe the tree, the heade ſlyppeth from the hafte, & ſmyteth his neyghbour that he dyeth: the ſame ſhall flee vnto one of the ſame Cities & lyue. Leſt the executer of bloode folowe after the fleer whyle his herte is hote, and ouertake hym, bycauſe the way is longe, and ſlee hym, & yet there is no cauſe worthy of death in hym, in

as moche as he hated hym not in tyme paſt.
Wherfore I cõmaũde the, ſaynge: thou ſhalt
appoynte out .iii. cities for the.

And yf the lorde thy god enlarge thy cooſtes
C (as he hath ſworne vnto thy fathers) and
gyue the all the lande which he ſayd he wolde
gyue vnto thy fathers, thou ſhalte kepe all
theſe cõmaundementes to do them, whiche I
commaunde the this daye, that thou loue the
Lorde thy god, and walke in his wayes euer,
and adde .iii. cities mo for the vnto thoſe .iii.
that innocent blood be not ſhed in thy lande,
whiche the lorde thy god gyueth the to enheryte,
☞ and ſo ☞ blood come vpon the. * But
Num. 35. c and yf any man hate his neyghbour, and lay
awayte for hym, and ryſe agaynſt hym, and
ſmyte hym that he dye, and then fleeth vnto
any of theſe cities: the elders of his citie ſhall
ſende, and fetche hym thence, & delyuer hym
in to the handes of the iuſtyce of blood, that
he may dye. Thyne eye ſhall not ſpare hym,
but thou ſhalte put away innocent blood frõ
Iſrael, that it maye go well with the.

* Thou ſhalt not remoue thy neyghbours
D marke, whiche they of olde tyme haue ſet in
thyne enheritaunce, that thou ſhalte enherite
in the lande, whiche the lorde thy god gyueth
Num. 35. d. the to enioy it. * One wytneſſe ſhal not ryſe
agaynſt a man for any maner treſpaſſe: or for
any maner ſynne, or for any maner faute, that
he offende in. * But at the mouth of two wytneſſes
or of thre wytneſſes ſhal the matter be
ſtabliſhed. ‡ If an vnryghteous wytneſſe
ryſe vp agaynſt a man to accuſe hym of treſpaſſe:
then bothe the men whiche ſtryue togyther,
ſhall ſtande before the Lorde, before the
Preeſtes and the Iudges, whiche ſhall be in
thoſe dayes, and the Iudges ſhall make diligent
inquiſicion. And yf the wytnes be foũde
falſe, and that he hath gyuen falſe wytneſſe
agaynſt his brother, the ſhal ye do vnto hym
as he had thought to do vnto his brother, &
thou ſhalte put euyll away from the. And other
ſhall heare, & feare, and ſhall henceforth
cõmyt no more any ſuche wyckednes among
☞ you. And thyne eye ſhal haue no compaſſion
but * ☞ ſoule for ſoule, eye for eye, tothe for
tothe, hande for hande, fote for fote.

¶ Who ought to go to battayle. The Lawe of armes.
The Cananites muſt they kyll.

CAPI. XX.

A WHē thou goeſt out to battayle agaynſt
thyne enemyes, and ſeeſt horſes & charettes,
and people mo then thou, be not
* afrayde of them, for the Lorde thy God is
with the, whiche brought the out of the lande
of Egypte. And when ye are come nygh vnto
battayle, the preeſt ſhall come forth to ſpeake
vnto the people, and ſhall ſay vnto them:
Heare O Iſrael, ye encountre this day with
your enemyes in battayle, let not your hertes Num. 14. b
faynte, neyther feare, nor be amaſed, nor adrede
of them. For the * lorde your god goeth Deute. 28. a
with you, to fyght for you agaynſt your enemyes,
and to ſaue you.

And let the offycers ſpeake vnto the people,
ſaynge: If any man haue buylte a newe B
houſe, and haue not dedicate it, let hym go &
returne to his houſe, leſt he dye in the battayl
and an other man dedicate it. And yf any mã
haue planted a vyneyarde, & haue not made
it cõmon ✿ (and lawfull for euery man to eate
of,) let hym go and returne agayne vnto his ✿
houſe, leſt he dye in the battayle, and another
make it cõmon. * And yf any man be betrouthed
vnto a wyfe, and haue not taken her, let Deut. 24. a
hym go and returne agayne vnto his houſe,
leſt he dye in the battayle, and an other man
take her. And let the offycers ſpeake further
vnto the people, and ſay: * If any man feare Judi. vii. a
and be faynte herted, let hym go and returne
vnto his houſe, leeſt he make his brothers
herte faynte as well as his. And when the offycers
haue made an ende of ſpeakyng vnto
the people, they ſhal make captaynes of warre
ouer them. When thou comeſt nygh vnto a C
citie to fyght agaynſt it * offre them peace. Deute. ii. a
And yf they anſwere the agayne peaſablye, &
open vnto the, then let all the people that is
foũde therin, be tributaries vnto the, & ſerue
the. And yf they wyll make no peace with the
but make warre agaynſt the, thou ſhalte beſyege
it. And when the lorde thy god hath delyuered
it into thyne handes, thou ſhalte ſmyte
al the males therof wt the edge of the ſwerde.
But the women and the chyldren, * and the Joſu. viii. a
cattell, and all that is in the Citie, and all the
ſpoyle therof, ſhalte thou take vnto thy ſelfe,
and eate the ſpoyle of thyne enemyes, which
the Lorde thy God hath gyuen the. Thus
ſhalte thou do vnto all the Cities whiche are
☞ a great way of from the, and not of the cities ☞
of theſe nacyons.

But of the cityes of theſe nacyons, which
the Lorde thy god ſhall gyue the to enheryte:
thou ſhalt ſaue alyue nothyng that breatheth.
* But ſhalt deſtroy them without redempcyon, Deut. vii. a
namely the Hethites, the Amorites, the Joſua. vi. c
Cananites, the Pherezites, the Heuites, and viii. c. d. x. e
the Iebuſites, as the Lorde thy God hath cõmaunded
the, that they teache you not to do
after all their abhominacions, whiche they
haue done vnto their Gods, and ſo ye ſhulde
ſynne agaynſt the Lorde your god.

When thou haſt beſyeged a Citie longe tyme, and made warre agaynſt it, to take it, deſtroye not the trees therof, that thou woldeſt thruſt an axe unto them. But eate of thē and cut them not downe. For the trees of the feldes are no men, to come agaynſt the, and to beſyege the. Onely thoſe trees which thou knoweſt that they are not fruytfull, ✽ (but vvylde, and fytte for other vſes,) thoſe ſhalte thou deſtroy and cut downe, and make bulworkes agaynſt the citie that maketh warre with the, untyll thou ſubdue it.

¶ Inquiſityon for murther. Punyſhment for Chyldren that diſobey Father and Mother

CAPI. XXI.

A If one be founde ſlayne in the land, which the Lorde thy God gyueth the to poſſeſſe it, and lyeth in the felde: & it is not knowē who hath ſlayne hym. Thē thyne elders and thy iudges ſhall come forthe, and mete unto the cities that are rounde aboute the ſlayne. And let the elders of that citie which is nexte unto the ſlayne mā, take out of the drove, an heyffer that is not laboured with, nor hathe drawen in the yoke, and let the elders of that citie brynge the heyffer unto an harde valey, which is neyther eared nor ſowen, and ſtryke of the heyffers necke there in the valey.

B And the preeſtes the ſonnes of Levy (whom the Lorde thy god hath choſen to miniſtre to hym, and to bleſſe in the name of the Lorde) ſhall come forth, and at theyr mouthe ſhall all ſtryfe and plage be tryed. And all the elders of the citie that come forth to the ſlayne man, ſhal waſhe theyr handes over the heyffer that is beheaded in the valey, and ſhal anſwere and ſay: our handes haue not ſhed this blood, neyther haue our eyes ſene it. Be mercyfull Lorde unto thy people Iſrael, which thou haſt delyvered * and lay no innocent blood unto thy people of Iſraels charge and the blood ſhal be forgyuen them. And ſo ſhalte thou put innocent blood from the, whē thou ſhalte haue done that which is ryght in the ſyght of the Lorde.

Deut. 17.b
Eccle. 45.b

Jonas. 1.b

C When thou goeſt to warre agaynſt thyne enemyes, and the Lorde thy God hath delyuered them into thyne handes, and thou haſt taken them captyve, and ſeeſt amonge the captyves a beautyfull woman, and haſt a deſyre unto her, that thou woldeſt haue her to thy wyfe, thou ſhalt brynge her home to thyne houſe, and let her ſhaue her heade and let her nayles growe, and put her rayment that ſhe was taken in, from her, and let her remayne in thyne houſe, and bewepe her father & her mother a moneth longe, and after that ſhalte thou go in unto her, & marrye her, & ſhe ſhall be thy wyfe. And yf thou haue no favour unto her, then let her go whyther ſhe luſteth: & ſell her not for money, nor make cheveſaunce of her, bycauſe thou haſt ☞ humbled her.

Gene. 29. and 30.

* If a man haue two wyves, one loved and an other hated, & they haue borne hym chyldren, bothe the loved and alſo the hated. If the fyrſtborne be the ſonne of the hated: then when the tyme commeth that he dealeth his goodes among his chyldrē, he may not make the ſon of the byloved fyrſt borne, before the ſonne of the hated, which is in dede the fyrſt borne. But he ſhall knowe the ſonne of the hated for the fyrſt borne, and gyve hym double porcyon of all that he hath. For he is the fyrſt of his ſtrengthe, and to hym belongeth the ryght of the fyrſt borne.

D * If any man haue a ſon that is ſtubborne and diſobedient, that he wyll not herken unto the voyce of his father, and voyce of his mother, and they haue chaſtened hym, and he wolde not herken unto them. Then ſhall his father and his mother take hym, and brynge hym out unto the elders of that Citie, & unto the gate of the ſame place, and ſaye unto the elders of the Citie: This our ſonne is ſtubborne and dyſobedient, and wyll not herken unto our voyce, he is a ryoter, & a dronkarde. And all the men of that Citie ſhall ſtone him with ſtones unto death. And thou ſhalte put evyll away from the, and al Iſrael ſhal heare & feare. * If a mā haue cōmytted a treſpaſſe worthy of death, and is put to death for it, & thou hangeſt hym on tree: his body ſhall not remayne all nyght upon the tree, but thou ſhalt burye hym the ſame day. For * the curſe of God is on hym that is hanged. Defyle not thou thy lande, which the Lorde thy god gyveth the to enherite.

¶ What thou oughteſt to do when thou fyndeſt thy neyghbours beaſt goynge aſtray. A man ſhall not weare womans clothynge, or a woman a mannes clothynge. To weare a cote of wolle & of Flaxe, is alſo forbydden. The punyſhmente of hym that accuſeth a man unryghteouſly: Of an advouterer alſo, and of hym that raviſſheth a mayde.

CAPI. XXII.

A Thou ſhalte not ſe thy brothers oxe, or ſhepe go aſtray, and withdraw thy ſelfe from them: but ſhalte brynge them agayne unto thy brother. And yf thy brother be not nygh unto the, or yf thou knowe hym not, then brynge it unto thyne owne houſe, & it ſhall remayne with the, untyll thy brother aſke after them, and then delyver hym them agayne. In lyke maner ſhalte thou do with his aſſe, & ſo ſhalte thou do with his rayment & with all loſt thynges of thy brother, whiche he hath loſt, and thou haſt founde, ſhalt thou do lykewyſe, for thou mayſt not hyde it.

Exod.23.a Math.12.a Luke.14.a. * Thou ſhalte not ſe thy brothers Aſſe or oxe fall downe by the waye, ⁊ withdrawe thy ſelfe from them: but ſhalt helpe hym to heue them vp agayne. The womã ſhall not weare that which perteyneth vnto the man, nether ſhall a man put on womans rayment. For al that do ſo, are abhominacyon vnto the lorde thy god. If thou chaunce vpon a byrds neſt by the way/in whatſoeuer tree it be, or on the grounde, whyther they be yonge or egges, ⁊ the damme ſyttynge vpon the yonge or vpõ the egges: Thou ſhalte not take the damme with the yonge. But ſhalt in any wyſe let the damme go, ⁊ take the yonge to the, that thou mayſt proſpere and prolonge thy dayes.

B When thou buyldeſt a newe houſe, thou ſhalte make a batelmente on the roufe, that thou lade not bloode vpõ thyne houſe, yf any man fall therof. Leuit.xix.d * Thou ſhalte not ſowe thy vineyerde with dyuerſe ſeedes: leeſt the frute of the ſeede whiche thou haſt ſowen, and the frute of thy vineyearde be defyled. Thou ſhalt not plowe with an oxe, and an aſſe togyther. Thou ſhalt not weare a garment made of woolle and flaxe togyther. Numer.xv.d * Thou ſhalte ✤ make the gardes ✤ (in the hemmes,) vpon the foure quarters of thy veſture, where with thou couereſt thy ſelfe. Yf a man take a wyfe, and when he hath lyen with her, hate her, and laye ſhamefull thynges vnto her charge, and brynge vp an euyll name vpon her, and ſay: I toke this wyfe, and when I came to her, I founde her not a mayde: Then ſhall the father of the damſell / and the mother brynge forth the tokens of the damſels virginyte vnto ☞ the elders of the citye in the ☞ gate.

C And the damſels Father ſhall ſaye vnto the elders: I gaue my doughter vnto this man to wife, ⁊ he hateth her: and lo, he layeth ſhamefull thynges vnto her charge, ſaynge: I founde not thy doughter a mayde. And yet theſe are the tokens of my doughters virgynyte. And they ſhall ſprede the veſture before the elders of the citye. And the elders of that citye ſhall take that man, and chaſtyce hym, and merce hym, in an hundred ſycles of ſyluer, ⁊ gyue them vnto the father of the damſell, bycauſe he hath brought vp an euyll name vpon a mayde of Iſraell. And ſhe ſhal be his wyfe, and he maye not put her away al his dayes. But and yf the thyng be of a ſuretye, that the damſell be not founde a virgyn, ☞ they ſhall brynge the damſell ☞ to the dore of her fathers houſe, and the men of that citie ſhal ſtoone her with ſtones to death, bycauſe ſhe hath wrought folye in Iſraell, to playe the hoore in her fathers houſe. And ſo thou ſhalte put euyll awaye from the.

* Yf a man be founde lyenge with a woman, Leuit.20.b D hauynge a huſbande, they ſhall dye bothe, as well the man that laye with the woman as the woman: and ſo thou ſhalte put awaye euyll from euyll. Yf a mayde be handefaſted vnto an huſband, ⁊ then a man fynde her in the towne, ⁊ lye with her, ye ſhal bryng them bothe out, vnto the gates of the ſame citye, and ſhall ſtoone them with ſtoones to death: The damſel, bycauſe ſhe cryed not beynge in the citye: And the man, bycauſe he hath humbled his neyghbours wyfe, ⁊ thou ſhalt put away euyll from the. But yf a man fynde a betrouthed damſell in the felde, and force her, ⁊ lye with her: Then the man that laye with her ſhall dye alone, but vnto the damſell thou ſhalte do no harme: bycauſe there is in the damſell no cauſe of death. For as when a man ryſeth agaynſt his neyghboure ⁊ ſleyeth hym, euyn ſo is this matter. For he founde her in the feldes, and the betrouthed damſell cryed: ⁊ there was no man to ſuccour her. Exod.xxii.c * If a man fynd a mayde that is not betrouthed, and take her, and lye with her, and they be founde: Then the man that laye with her, ſhal gyue vnto the damſels father .l. ſycles of ſyluer. And ſhe ſhall be his wyfe, bycauſe he hath humbled her, and he maye not put her awaye all his dayes.

Leuit.18.a * No man ſhall take his Fathers wyfe, nor vnheale his fathers coueryng.

¶ What maner of men maye not be admytted in to the church. Pollucyons that happen in the nyght. Vſurye.

CAPI. XXIII.

A Leuit.21.c. Eſai.lvi.a. NOne * that is gelded or hath his preuye membres cut of, ſhall come into the congregacyon of the Lorde. And he that is borne of a comen woman, ſhal not come into the congregacyon of the lorde, no in the tenth generacion he ſhal not entre into the congregacyon of the lorde. 2.Eſdr.13.a * The Ammonites and ☞ the Moabites ſhall not come into the congregacyon of the Lorde, no not in the tenth generacyon, no they ſhal neuer come into the congregacyon of the lorde, bycauſe they met you not with breade and water in the waye/ when ye came out of Egypt, and bicauſe they hyred agaynſt the * Balaam the Sonne of Beor of Pethor, of Meſopotamia, to curſe the. Num.22.b Neuertheleſſe the Lorde thy God wolde not herken vnto Balaam but the Lorde thy God turned the curſe to a bleſſyng vnto the, bycauſe the Lorde thy God loued the. Thou ſhalt not ſeke the proſperite or welth of them,

Gene.xxv.c

all thy dayes foꝛ euer. * Thou ſhalte not abhoꝛre an Edomite, foꝛ he is thy bꝛother: neyther ſhalt thou abhoꝛre an Egyptian, bicauſe thou waſt a ſtraunger in his lande.

The Chyldꝛen that are begotten of them ſhall come in to the cõgregacyon of the loꝛde in the thyꝛde generacyon. When thou goeſt out with the hooſte agaynſt thyne enemyes/ kepe the from all wyckedneſſe. Yf there be amonge you any man that is vncleane, by the reaſon of vncleneſſe that chaunceth him by nyght, let hym go out of the hooſte, and not come in agayne, in to the hooſt/ but at euen let him waſhe hym ſelfe with water, and then when the ſonne is downe, let hym come in to the hooſte agayne. Thou ſhalte haue a place alſo without the hooſte, whyther thou ſhalte

☩

reſoꝛte to, ☩ (for thy naturall neceſſyte) ⁊ thou ſhalt haue a ſharpe poynte vpon thy wepon: and when ỹ wylte eaſe thy ſelfe, dygge therwith, and turne and couer that whiche is departed from the.

C

Foꝛ the Loꝛde thy God walketh in the myddes of thyne hooſte, to ryd the, and to ſet thyne enemyes befoꝛe the. Therfoꝛe ſhal the place of thyne hooſt be pure, that he ſe no vncleane thynge in the, and ſo turne hym ſelfe from the.

☞

☞ Thou ſhalte not delyuer vnto his mayſter the ſeruaunt whiche is eſcaped from his mayſter vnto the. He ſhall dwell with the, euen amonge you in what place he hym ſelfe lyketh beſte, in one of thy Cityes where it is good foꝛ hym, and thou ſhalt not vexe hym. There ſhall be no hooꝛe of the doughters of Iſraell, noꝛ hooꝛekeper of the ſonnes of Iſraell. Thou ſhalt neyther bꝛynge the hyꝛe of an hooꝛe noꝛ the pꝛyce of a dogge into the houſe of the Loꝛde thy God, in any maner of vow, foꝛ euen both of them are abhominacion vnto the Loꝛde thy god.

Exodi.xxii.d
Leuit.xxv.f

D

☞ ☞

* Thou ſhalte not hurte thy bꝛother by vſury of money, noꝛ by vſury of coꝛne, noꝛ by ☞ vſury of any thynge that he maye be hurte withall. Unto a ☞ ſtraunger thou mayſt lende vpon vſurye, but not vnto thy bꝛother, that the Loꝛde thy God maye bleſſe the in all that thou ſetteſt thyne hande to, in the lande whyther thou goeſt to conquere it.

Num.xxx.b
Eccleſi.v.a
Baruch.vi.c

* When thou haſt vowed a vowe vnto the Loꝛde thy God, thou ſhalte not ſlacke to paye it. Foꝛ the Loꝛde thy God wyll ſurely requyꝛe it of the, and it ſhall be ſynne in the. If thou ſhalte leaue vowynge, it ſhall be no ſynne in the: but that which is once gone out of thy lyppes, thou muſt kepe and do, accoꝛdynge as thou haſt vowed vnto the Loꝛde thy God of a frewyll, ⁊ as thou haſt ſpoken with thy mouth. When thou cõmeſt into thy neyghbours vyneyerde, thou mayſt eate grapes thy belyfull at thyne owne pleaſure: but thou ſhalte put noone in thy veſſell. Euen ſo whẽ thou cõmeſt into thy neyghbours coꝛne, * thou mayſt plucke the eares with thyne hande, but thou ſhalte not moue a ſycle vnto thy neyghbours coꝛne.

Math.xii

¶ Deuoꝛcement is permytted. He that is newly maryed ſhall not be compelled to go to warre.

CAPI. XXIIII.

A

When a man hath taken a wyfe, and maryed her, yf ſhe fynde no fauour in his eyes, bycauſe he hath ſpyed ſome vncleneſſe in her.

Jere.iii.a
Mala.ii.b
Math.xix

* Then let hym wꝛyte her a byll of deuoꝛcement, and put it in her hande, and ſend her out of his houſe. And when ſhe is departed out of his houſe, let her go, and be another mans wyfe. And yf the ſeconde huſband hate her, let hym wꝛyte her alſo a letter of deuoꝛcement, and put it in her hande, and ſende her out of his houſe: oꝛ yf the ſeconde man dye whiche toke her to wyfe, her fyꝛſte man whiche ſent her awaye, maye not take her agayne to be his wyfe, after that ſhe is defiled Foꝛ that is abhominacion in the ſyght of the Loꝛde. And thou ſhalt not cauſe the lande to ſynne, whiche the Loꝛde thy God ſhall gyue the to enheryte.

Deut.xx.b

D

* When a man taketh a newe wyfe, he ſhall not go a warfare, neyther ſhall be charged ẇ any buſyneſſe: but ſhal be fre at home one yere, and reioyſe with his wyfe which he hath taken.

Exod.xxii

* No man ſhall take the nether, oꝛ the vpper mylſtoone to pledge, foꝛ then he ſhall hurte a mans lyfe.

Exod.xxi

* If any man be found ſtealyng any of his bꝛethꝛen the chyldꝛen of Iſrael, ⁊ abuſeth hym, oꝛ ſelleth him, the theſe ſhall dye. And thou ſhalte put euyll away from the. Take hede to thy ſelfe as concernynge the plage of lepꝛoſye, that thou obſerue dilygently. And ye ſhall do accoꝛdynge to all that the pꝛeeſtes the Leuites ſhal teach you: Euen as I cõmaunded them, ſo ye ſhall obſerue to do. Remembꝛe what the loꝛde thy god dyd vnto * Mir Iam by the waye, after that ye were come out of Egypt.

Num.xii

C

When thou doeſt lende thy bꝛother any thyng, thou ſhalt not go into his houſe to fetche a pledge from thence: but ſhalt ſtand without, and the man that boꝛowed it of the, ſhall bꝛyng the pledge out vnto the. Furthermoꝛe, yf it be a pooꝛe body, thou ſhalte not ſlepe with his pledge/ but delyuer him the pledge agayne when the ſon goeth downe/ that he maye ſlepe in his owne rayment, and bleſſe the.

And it ſhall be ryghteouſneſſe vnto the/

befoꝛe

Leuiti.xix.c before the Lorde thy God. * Thou ſhalt not
Tobi. iiii.c defraude an hyred ſeruaũt that is nedye, and
Eccle. vii.c poore, whyther he be of thy brethren, or of the
ſtraungers that are in thy lande with in thy
Leuit.xix.c. gates. * But ſhalte gyue hym his hyre the
ſame daye, and let not the Sonne go downe
theron. For he is nedye, and therwith ſuſteyneth
his lyfe, leſt he crye agaynſt the vnto the
Jere. xxxi.c Lorde, and it be ſyn vnto the. * The fathers
4.Re. 14.b ſhall not dye for the chyldren, nor the chyldre
Ezech.18.c. for the fathers: but euery mã ſhal dye for his
owne ſyn. Thou ſhalt not hinder the ryght of
the ſtraunger nor of the fatherleſſe, nor take
a wydowes rayment to pledge. But remembre
that thou waſt a ſeruaunt in Egypt, and
howe the lorde thy god delyuered the thence:
And therfore, J commaunde the to do this
D thynge. * When thou cutteſt downe thyne
Leuit.xxiii.b heruest in thy felde, and hath forgot a ſheafe
in the felde, thou ſhalt not go agayne to fetch
it. But it ſhall be for the ſtrãger, the fatherleſſe
and the wydowe, that the Lorde thy god
maye bleſſe the / in all the workes of thyne
hande. When yͧ beateſt downe thyne olyue
tres, thou ſhalt not turne agayne to gather
vp that thou lefteſt behynde the: but it ſhall
be for the ſtraunger, the Fatherleſſe and the
wydow. when thou gathereſt thy vyneyerd,
thou ſhalt not gather the grapes cleane after
the: but leaue them for the ſtrãger, yͤ fatherleſſe
and the wydowe. And remẽbre that thou
alſo waſt a ſeruaũt in the lande of Egypte: &
therfore J cõmaunde the to do this thynge.

¶ The punyſhment of offenders. The law of rayſyng ſede to thy brother that is deed. Meaſures and weyghtes.

CAPI. XXV.

A Yf there be ſtryfe bytwene men, they ſhal
come vnto the lawe, and let the iudges
gyue ſentence bytwene them, and iuſtifye
the ryghteous, & cõdempne the vngodly.
And yf any man be vngodly, and worthy of
ſtrypes, then let the iudge cauſe to take hym
downe, and to beate hym before his face accordynge
to his treſpace vnto a certayne nõbre.
2.Cor.xi.c * xl. ſtrypes he ſhall gyue hym and not
paſſe: leeſt yf he ſhulde excede and beate hym
aboue that with many ſtrypes, thy brother
ſhulde appeare vngoodly before thyne eyes.
1.Cor. ix.a * Thou ſhalt not moſel the oxe that treadeth
1.Timo.v.c out the corne (✿ in the barne.)
✿
Math.xxii.b * Yf brethren dwell togyther, and one of
Luch.xiii.b them dye, and haue no chylde, the wyfe of the
B dead ſhall not marry without vnto a ſtraunger:
but his brother ſhall go in vnto her, and
take her to wyfe, and occupye the rowme of
his kynſman. And the eldeſt Son whiche ſhe
beareth, ſhall ſuccede in the name of his brother
which is deade, that his name be not put
out of Jſraell. And yf the man wyll not take
his brothers wyfe, then let her go vp to the
gate vnto the elders, and ſay: My huſbands
brother refuſeth to ſtyrre vp vnto his brother
a name in Jſrael, neyther wyll he marry me.
Then the elders of his cytye ſhall call hym /
and comen with hym. And yf he ſtande, and
ſaye: J wyl not take her, then ſhall his kynſwoman
come vnto hym in the preſence of the
elders, and looſe his ſhowe of his foote, and
ſpyt in his face, and anſwere, and ſaye: So
ſhall it be done vnto that man, that doth not
buylde vp his brothers houſe. And his name
ſhall be called in Jſraell, the vnſhodhouſe.

C Yf when men ſtryue togyther, one with another,
the wyfe of the one ran to, for to ryd
her huſbande out of the handes of hym that
ſmyteth hym, and put forth her hande, and
take hym by the ſecretes: Thou ſhalte cut of
her hande, & let not thyne eye pitie her. Thou
Leuit. xix.g ſhalt not haue in thy bagge * two maner of
Mich. vi.b weyghtes, a great and a ſmall: neyther ſhalt
thou haue in thyne houſe dyuerſe meaſures /
a great and a ſmall. But thou ſhalte haue a
ryght, and iuſt weyght, and a perfecte, and a
iuſt meaſure ſhalt thou haue: that thy dayes
may be lengthened in the lande, whiche the
lorde thy god gyueth the. For al that do ſuch
thynges and all that do vnryght, are abhominacyõ
Exodi.17.b vnto the Lorde thy God. * Remembre
what Amalech dyd vnto the by the waye /
when ye were come out of Egypte, howe he
met the by the waye, & ſmote the hyndmooſt
of you, al that were feble and came behynde /
when thou waſt faynted and werye, and he
feared not god. Therfore when the lorde thy
God hath gyuen the reſt from all thyne enemyes
rounde aboute, in the lande whiche the
lorde thy god gyueth the to enheryt and poſſeſſe:
ſe that thou put out the remẽbraunce of
Amalech from vnder heuen, and forget not.

¶ The fyrſt fruytes and tythes to the Leuytes, fatherleſſe, wydowes, and ſtraungers.

CAPI. XXVI.

A When ✢ thou arte come in to the lande
whiche the Lorde thy God gyueth the
to enheryte, and haſt enioyned it / and
Exodi. 23.c dwelleſt therin: * take of the fyrſte of all
D.xxxiiii.c the fruyte of the earth, and brynge it out of
Prouer.iii.b thy lande that the Lorde thy GOD gyueth
the, and put it in a maunde, and go vnto the
place whiche the Lorde thy God ſhall choſe
to ſet his name in it. And thou ſhalt come vnto
the preeſt, that ſhall be in thoſe dayes, and
ſaye vnto hym: J knowledge this daye vnto
the Lorde thy God, that J am come vnto the

countre which the Lorde ſware vnto our fathers
for to gyue vs.
And the Preeſt ſhall take the maunde out
B of thyne hande, and ſet it downe before the
aulter of the Lorde thy god. And thou ſhalte
anſwere, and ſaye before the Lorde thy God:
The Sirians went about to deſtroye my father,
Gene. xlvi. a * and he went downe in to Egypte, and
ſo ſoiourned there with a fewe folke, ⁊ grew
there vnto a nacyon great, myghtye, and ful
Exodi. i. b of people. * And the Egyptians vexed vs, ⁊
troubled vs, and laded vs with mooſt cruell
bondage. And when we cryed vnto the lorde
Exodi. iii. b God of our fathers, * the Lorde herde oure
voyce, and loked on our aduerſyte, labour, ⁊
Exodi. 14. c oppreſſyon. And the Lorde * brought vs out
of Egypte in a myghtye hande, ⁊ a ſtretched
out arme, and in great terriblenes, ⁊ ſygnes/
and wonders. ⊦ And he hath brought vs into
this place, and hath gyuen vs this lande/
Deut. 34. b that floweth with mylke, and honye. * And
C nowe + loo, I haue brought the fyrſt fruytes
of the lande whiche thou (O Lorde) haſt gyuen
me. And thou ſhalte ſet it before the lorde
thy God, and worſhyp before the Lorde thy
God, ⁊ reioyſe in al the good thynges, which
the Lorde thy God hath gyuen vnto the, and
vnto thyne houſe, thou and the Leuite, and
the ſtraunger that is amonge you.

When thou haſt made an ende of tythyng
al the tythes of thyne encreaſe/ the thyrd yere
whiche is the yeare of tythynge: thou ſhalte
gyue it vnto the Leuite, the ſtraungers, the
fatherleſſe and the wydowes, that they maye
eate within thy gates, ⁊ fyl them ſelues. And
thou ſhalte ſaye before the Lorde thy God.
Leuit. 18. b * I haue brought the halowed thynges out
of myne houſe, and haue gyuen them vnto
the Leuites, the ſtraungers, the fatherleſſe, ⁊
the wydowes accordyng to all thy cōmaundementes
whiche thou haſt cōmaunded me: I
haue not ouerſkypped thy cōmaũdementes/
nor forgotten them. I haue not eaten therof
in my mournynge nor ſuffered ought to peryſhe
thorowe vnclenneſſe, nor gyuen ought
therof for the deade, but haue herkened vnto
the voyce of the Lorde my God, and haue
done * after all that yͧ haſt cōmaunded me. ⊦
Exodi. xix. a * + Loke downe therfore from thy hooly
Baruch. ii. e habitacyon euen from heuen, and bleſſe thy
D people Iſraell, ⁊ the lande whiche thou haſt
gyuen vs/ (as thou ſwareſt vnto our fathers)
a lande that floweth with mylke and honye.
This daye the Lorde thy God hath cōmaunded
the to do theſe ordinaunces, and lawes/
kepe thou them, and do them withall thyne
herte, and all thy ſoule.

Exod. xi Deut. x * Thou haſt ſet vp the Lorde this daye
to be thy god, and to walke in his wayes, ⁊
to kepe his ordynaunces, his cōmaũdementes
and his lawes, and to herken vnto his voyce.
Exod. xi Deut. vii and. xiiii * And the Lorde hath ſet the vp this daye, to
be a ſeueral people vnto hym (as he hath promyſed
the) and that thou kepe his cōmaundementes,
⁊ to make the hye aboue all nacions
(which he hath made) in prayſe, in name ⁊ honoure:
Leui. xx Deut. vii * ⁊ that thou mayſt be an holy people
vnto the Lorde thy god, as he hath ſayde. ⊦

¶ They buylde an aulter. The bleſſynges in the hyll Garizim. The curſes in the hyll Eball.

CAPI. XXVII.

AND Moſes with the Elders of Iſraell
A cōmaunded the people, ſayenge: kepe al
the cōmaundementes which I cōmaund you
Ioſu. iiii this daye. * And when ye be come ouer Iordane/
vnto the lande which the lorde thy god
gyueth the, thou ſhalte ſet the vp greate ſtones,
and plaſter them with plaſter, and wryte
vpon them all the wordes of this lawe, when
thou arte come ouer: bycauſe thou arte come
into the lande whiche the Lorde thy God gyueth
the: a lande that floweth with mylke, ⁊
honye, as the Lorde god of thy fathers hath
promyſed the. Therfore when ye be come
ouer Iordane, ye ſhall ſet vp theſe ſtoones,
whiche I cōmaunde you this daye in mount
Eball, and thou ſhalt plaſter them with plaſter.
Ioſu. 8. * And there ſhalte thou buylde vnto the
Exodi. xx Lorde thy god, * an aulter of ſtones, and lyft
vp no yron vpon them: Thou ſhalt make the
aulter of the Lorde thy god of hoole ſtones/
and offre burntofferynges theron vnto the
Lorde thy god.

B And thou ſhalte offre peaceofferynges, ⁊
ſhall eate there, ⁊ reioyce before the lorde thy
God. And thou ſhalt wryte vpon the ſtoones
all the wordes of this lawe, manyfeſtly and
well. And Moſes and the Preeſtes the Leuites
ſpake vnto all Iſraell, ſayenge: take hede
and heare (O Iſraell) this daye thou arte become
the people of the Lorde thy God. Thou
ſhalt herken therfore vnto the voyce of the
Lorde thy God, ⁊ do his cōmaundementes,
and his ordynaunces whiche I commaunde
the this day. And Moſes charged the people
the ſame daye, ſayenge. Theſe ſhall ſtande
Deut. xi vpon * mount Garizim to bleſſe the people,
when ye are come ouer Iordan: Symeon,
Leui, Iuda, Iſachar, Ioſeph, ⁊ Ben Iamin.
And theſe ſhall ſtande vpō mount Eball to
curſe: Ruben, Gad, Aſer, Zabulon, Dan, and
Nephthali. And the Leuites ſhall anſwere/ ⁊
ſay vnto al the mē of Iſrael wͭ a loude voyce
Deut. * Curſed be the man that maketh anye
carued

carued or molten ymage (an abhominacyon vnto the lorde, the worke of the handes of the craftesman) ⁊ putteth it in a ſecret place, and all the people ſhall anſwere, and ſaye, Amen.

Exod. xxi.b * Curſed be he that curſeth his Father/ ⁊ his mother, ⁊ all the people ſhall ſay, Amen.

Deut. xix.b * Curſed be he that remoueth his neyghbours marke, ⁊ al the people ſhal ſay, Amen.

Leuit. xix.c * Curſed be he that maketh the blynde go out of his way, ⁊ al the peple ſhal ſay, Amen.

Deut. 24.c * Curſed be he that hyndreth the ryght of the ſtraunger, Fatherleſſe, and wydowe, and all the people ſhall ſay, Amen.

Leuit. 18.a * Curſed be he that lyeth with his fathers wyfe, and vnhealeth his fathers coueryng/

D and all the people ſhall ſay, Amen.

Leuit. 18.c. * Curſed be he that lyeth with any maner of beaſt, and all the people ſhall ſaye, Amen.

Leuit. 18.b. * Curſed be he that lyeth with his ſyſter, the doughter of his father, or the doughter of his mother, ⁊ al the people ſhal ſay, Amen.

Leuit. 18.b. * Curſed be he, that lyeth with his mother in law, and all the people ſhall ſaye, Amen.

Exod. xxi.b * Curſed be he that ſmyteth his neyghbour ſecretly, ⁊ all the people ſhal ſay, Amen.

Curſed be he that lyeth vvith his neyghbours vvyfe, and all the people ſhall ſay, Amen.

Ezech. 22.c * Curſed be he that taketh a rewarde to ſleye the ſoule of innocent bloode, and al the people ſhall ſaye, Amen.

Gala. iii.b. * Curſed be he that contynueth not in all the wordes of this lawe to do them, ⁊ all the people ſhall ſaye, Amen.

¶ The promyſes of the bleſſynges vnto them that regarde the cõmaundementes, and the curſes to the contrary.

CAPI. XXVIII.

Leuit. 26.a A If * thou ſhalt herken dilygently vnto the voyce of the Lorde thy god, and obſerue, ⁊ do all his cõmaundementes, whiche I cõmaunde the this day. The Lorde wyll ſet the on hye aboue all nacyons of the earth. * And all theſe bleſſynges ſhal come on the, ⁊ ouertake the, yf thou ſhalt herken vnto the voyce of the Lorde thy God. Bleſſed ſhalte thou be in the towne, and bleſſed in the feldes: bleſſed ſhall be the frute of thy body, ⁊ the frute of thy grounde, and the frute of thy cattell, the frute of thyne oxen, ⁊ the flock of thy ſhepe: bleſſed ſhall be thy basket ⁊ thy ſtore. Bleſſed ſhalt thou be, when thou goeſt out, ⁊ bleſſed when thou comeſt in. * The Lorde ſhal gyue ouer thyne enemyes that ryſe agaynſt the/ that they maye fal before thy face. They ſhal come out agaynſt the one waye, and flee before the ſeuen wayes. The lorde ſhall put the bleſſynge vpon the in thy ſtore houſes, and in all that thou ſetteſt thyne hande to, and wyll bleſſe the in the lande whiche the Lorde thy god gyueth the. The lorde ſhall make the an holy people vnto hym ſelf, as he hath ſworne vnto the: yf thou ſhalte kepe the cõmaundementes of the Lorde thy God, and walke in his wayes. And all nacions of the earth ſhal ſe, that the name of the Lorde, is called vpon ouer the, and they ſhalbe afrayde of the. And the lorde ſhall make the plenteous in goodes/ in the frute of thy body, in the frute of thy cattell, ⁊ in the frute of thy grounde, in the lande which the lord ſware vnto thy fathers/ to gyue the. The lorde ſhal open vnto the his good treſure, euen the heuen * to gyue rayne vnto thy lande in due ceaſon, and to bleſſe all the labours of thyne hande. Deute. xi.b

Deut. xv.a. B * And thou ſhalte lende vnto many nacions, but ſhalte not borowe thy ſelfe. And the Lorde ſhall ſet the before, ⁊ not behynde, and thou ſhalt be aboue onely, and not beneth: yf that thou herken vnto the cõmaundementes of the lorde thy God, which I cõmaunde the this daye, to kepe ⁊ to do them. And ſe that yͤ * bowe not aſyde from any of theſe wordes/ whiche I cõmaunde the this daye, eyther to the ryght hand, or to the lefte, that thou woldeſt go after ſtraunge goddes to ſerue them. Deute. 4.a. and. xvii.b.

Leuit. 26.b * But and yf thou wylte not herken vnto the voyce of the Lorde thy God, to kepe and to do all his cõmaundementes, and his ordinaunces, whiche I cõmaunde the this daye: * all theſe curſes ſhal come vpon the, ⁊ ouertake the: Curſed ſhalte thou be in the towne, and curſed in the felde: curſed ſhall thy basket be, and thy ſtore. Curſed ſhal be the frute of thy body, and the frute of thy lande, and the frute of thyne Oxen, and the flockes of thy ſhepe. Curſed ſhalte thou be when thou goeſt in, ⁊ curſed when thou goeſt out. The Lorde ſhall ſende vpon the, curſynge, deſtruction, ⁊ rebuke in all that thou ſetteſt thyne hande to, ⁊ that thou doeſt: vntyll he deſtroye the, ⁊ brynge the to nought quyckly, bycauſe of the wyckedneſſe of thyne inuencions, and bycauſe thou haſt forſaken me. The Lorde ſhall make the peſtylence cleue vnto the, vntyll he haue conſumed the from of the lande, whyther thou goeſt to enioye it. Baruch. i.c Daniel. ix.c

Leuit. 26.b C * The Lorde ſhall ſmyte the with ſwellynge, with feuers, heete, burnyng, and with the ſwerde, with wytherynge, and with blaſtynge. And they ſhall folowe the vntyl thou peryſſhe. * And the heuen that is ouer thy heade ſhall be braſſe, and the earth that is vnder the yron. The lorde ſhall turne the rayne of the lande vnto powder ⁊ duſt: euen from heuen ſhal they come downe vpon the, vntyl Leuit. 26.c Deute. xi.b thou be brought to nought. And the Lorde ſhall plage the before thyne enemyes: Thou ſhalte come out one way agaynſt them, ⁊ flee ſeuen wayes before them, and ſhalt be ſcattered amonge all the kyngdomes of the earth. And thy carkas ſhall be meate vnto all maner foules of the ayre, and vnto the beaſtes of the earth, and no man ſhal fraye them away. Exodi. ix. b * The Lorde wyll ſmyte the with the botche of Egypt, and the Emarodes, ſcalle, ⁊ maungenes, that thou mayſt not be healed therof. And the lorde ſhall ſmyte the with madneſſe, and blyndneſſe ⁊ abaſhment of herte. Thou ſhalte grope at noone dayes, as the blynde gropeth in darkeneſſe, and ſhalt not proſper in thy wayes. Thou ſhalte be oppreſſed with wronge, ⁊ be polled euermore, ⁊ no man ſhall ii. Reg. xii. c ſuccoure the. * Thou ſhalt be betrowthed vnto a wyfe, and another man ſhall lye with Deute. xx. b her. * Thou ſhalte buylde an houſe, and not dwell therin. Thou ſhalte alſo plant a vyneyarde, and ſhalte not gather the grapes. Thyne oxe ſhall be ſleyne before thyne eyes, and thou ſhalt not eate therof.

Thyne aſſe ſhall be violently taken away D euen before thy face, and ſhall not be reſtored to the agayne. Thy ſhepe ſhall be gyuen vnto thyne enemyes, and no man ſhall reſcue them. Thy ſonnes and thy doughters ſhall be gyuen vnto another nacion, and thyne eyes ſhall ſe it, and daſe vpon them all the daye longe, and there ſhall be no myghte in thy hande. The fruyte of thyne lande / and all thy laboures ſhall a nacyon whiche thou knoweſt not, eate, and thou ſhalt continually ſuffre violence only, and be oppreſſed alway: ſo that thou ſhalt be cleane beſyde thy ſelfe, for the ſyght of thyne eyes whiche thou ſhalt ſe. The Lorde ſhall ſmyte the in the knees, ⁊ legges, with a myſcheuos botche / that can not be healed: euen from the ſoole of thy fote Dani. 4. b. ii. Par. 33. b 4. Re. 24. b Iere. 24. a vnto the top of thy heade. * The Lorde ſhall brynge the and thy kynge (which thou ſhalt ſet ouer the) vnto a nacyon, whiche neyther thou nor thy fathers haue knowe, that there thou mayſt ſerue ſtraunge Goddes: euen wood and ſtone. And thou ſhalte be wondred at, ſpoken of, ⁊ ieſted at among all nacyons, whyther the Lorde ſhall carye the. Thou ſhalte carye moche ſede out in to the felde / and ſhalte gather but lytle in: for the greſhoppers ſhall deſtroye it. Thou ſhalte plante a vyneyarde and dreſſe it, but ſhalte neyther drynke of the wyne, neyther gather the grapes, for the wormes ſhall eate it.

Thou ſhalte haue olyue trees thorowout all thy coaſtes, but ſhalt not anoynt thy ſelfe with the Oyle, for thyne Olyue trees ſhalbe rooted out. Thou ſhalte beget Sonnes, and doughters, but ſhalt not haue them: for they ſhall be caryed awaye captyue. All thy trees and fruyte of thy lande ſhall be marred with blaſtynge. The ſtraunger that is amonge you, ſhall clyme aboue the vp on hye, ⁊ thou ſhalte come downe beneth alowe. He ſhall lende the, and thou ſhalte not lende hym: he ſhall be before, and thou behynde.

Moreouer, all theſe curſes ſhall come vpon E the, and ſhall folowe the, and ouertake the, tyll thou be deſtroyed: bycauſe thou herkenedſt not vnto the voyce of the Lorde thy God, to kepe his cõmaundementes, and his ordinaunces, whiche he cõmaunded the, and they ſhall be vpon the as ☞ miracles, and H wonders, and vpon thy ſeed for euer, bicauſe thou ſerued ſt not the Lorde thy GOD with ioyfulneſſe / ⁊ with a good herte, when thou haddeſt aboundaũce of all thynges, therfore thou ſhalte ſerue thyne enemye, whiche the Lorde ſhall ſende vpon the: in hunger and thyrſt, in nakedneſſe / ⁊ in nede of all thynge: and he ſhall putte a yocke of yron vpon thy necke, vntyll he haue brought the to nought.

And the Lorde ſhall brynge a nacyon vpon the from a farre, and from the ende of the worlde, as ſwyfte as an Egle flyeth: a nacion whoſe tonge thou ſhalte not vnderſtande: a harde fauoured nacyon, whiche ſhall not regarde the perſon of the olde, nor haue compaſſyon on the yonge. The ſame ſhall eate the fruyte of thy cattell, and the fruyte of thy land, vntyll he haue deſtroyed the: and ſhall leaue the neyther corne, wyne, nor oyle, neyther the encreaſe of thyne oxen, nor the flockes of thy ſhepe: vntyll he haue brought the to nought. And he ſhall kepe the in, in al thy cityes, vntyll he haue caſt downe thy hye walles and ſtronge holdes, wherin thou truſtedſt, thorowout al the lande. And he ſhall beſeyge the in all thy cityes thorowout all thy lande / whiche the Lorde thy god hath gyuen the.

* And thou ſhalt eate the fruyte of thyne owne bodye: the fleſhe of thy ſonnes, ⁊ of thy F doughters, which the lorde thy god hath gyuen the, in that ſtraytneſſe, ⁊ ſeyge, wherwith thyne enemye ſhal beſeyge the: ſo that it ſhall greue the man (that is tender, ⁊ exceding delycate amonge you,) to loke on his brother, and vpõ his wyfe that lyeth in his boſome, ⁊ on the remenaunt of his Chyldren, whiche he hathe yet lefte: for feare of gyuyng (vnto any of them) of the fleſhe of his chyldren, whome he ſhall eate, bycauſe he hath nothynge lefte hym in that ſtraytneſſe, and ſeyge, wherwith

thyne enemy ſhal beſyge the in al thy cityes.

Yea and the woman that is ſo tender and delycate, that ſhe dare not aduenture to ſet the ſoole of her foote vpon the grounde, (for ſoftneſſe and tenderneſſe,) ſhall be greued to loke on her huſbande / that lyeth in her boſome, and on her ſonne, and on her doughter: and on her afterbyrth (that is come out from bytwene her legges,) and her chyldren which ſhe ſhall beare: For when all thynges lacke, ſhe ſhall eate them ſecretlye, in the ſeyge and ſtrayteneſſe, wherwith thyne enemy ſhall beſyge the in thy cities.

Exodi.xv.b

* If thou wylte not kepe and do all the wordes of this lawe (that are wrytten in this boke,) and feare this gloryous, and fearfull name of the Lorde thy God: the Lorde wyll ſende vnto the and thy ſeede, great plages ⁊ of longe contynuaunce, euyll ſyckneſſes and of longe duraunce. Moreouer he wyl bryng vpon the al the diſeaſes of Egypte, and thoſe whiche thou waſt afrayde of ſhal cleaue vnto the. And all maner ſyckeneſſes, and al maner plages which are not wrytten in the boke of this lawe, wyll the Lorde bryng vpon the, vntyll he brynge the to nought. And ye ſhall be lefte fewe in nombre, where before ye were as the * ſterres of heuen in multitude: bycauſe thou woldeſt not herke vnto the voyce of the Lorde thy God. Deut.x.d.

m.xxxi.a G

* And it ſhal come to paſſe, that as the lorde reioyſed ouer you, to do you good, ⁊ to multiplie you: euen ſo he wyll reioyce ouer you, to deſtroy you, and to brynge you to nought. And ye ſhalbe waſted from of the land, whyther thou goeſt to enioy it. And the lorde ſhal ſcatter the amonge all nacyons, from the one ende of the world vnto the other, ⁊ there thou ſhalte ſerue ſtraunge Gods, which thou/ nor thy fathers haue knowen: euen wood ⁊ ſtone.

And among theſe nacions thou ſhalt fynde no eaſe, neyther ſhall the ſoule of thy foote haue reſt. But the Lorde ſhall gyue the there an vnquyet herte, and daſynge eyes, and ſorowe of mynde. And thy lyfe ſhall hange before the, ⁊ thou ſhalte feare both day ⁊ nyght ⁊ ſhalt haue no truſt in thy lyfe. In the mornyng thou ſhalt ſay, wold god it were nyght. And at nyght thou ſhalte ſay: Wolde God it were mornyng: for feare of thyne herte which thou ſhalte feare, and for the ſyght of thyne eyes, which thou ſhalte ſe. And the lorde ſhal brynge the in to Egypte agayne with ſhyppſ by the way whiche I bad the, that thou ſhuldeſt * ſe it no more. And there ye ſhalbe ſolde vnto your enemyes for bondmen, and bondwomen: and no man ſhall bye you. Exod.14.b

¶ The people are exhorted to obſerue the commaundementes, whiche yf they breake/ they are threatened to be plaged.

CAPI. XXIX.

A Exod.xix.a

THeſe are the wordes of the * appoyntment, which the lorde cōmaunded Moſes, to make with the chyldren of Iſrael in the lande of Moab, beſyde the appoyntement whiche he made with them in Horeb. And Moſes called all Iſrael, and ſayde vnto them: Ye haue ſene all that the Lorde dyd before your eyes in the lande of Epypte, vnto Pharao and vnto all his ſeruauntes, and vnto all his lande, the greate temptacyons whiche thyne eyes haue ſene, thoſe great myracles ⁊ wonders: and yet the Lorde hath not gyuen you an herte to perceyue, and eyes to ſe, and eares to heare vnto this daye.

And I haue led you.xl.yere in the wylderneſſe: and your * clothes are not waxed olde vpon you, ⁊ thy ſhoo is not waxed olde vpon thy foote. Ye haue eatē no breade, nor dronke wyne or ſtrong drynke, that ye myght know howe that I am the lorde your god. Deute.8.a.

Nume.xxi.e B

* And ye came vnto this place, ⁊ Sehon the kynge of Heſbon, and Og kynge of Baſan came out agaynſt vs vnto battayle, and we ſmote them, and toke theyr lande, ⁊ gaue it for an enherytaunce vnto the Rubenites, and Gadites, and to the halfe tribe of Manaſſe. * Kepe therfore the wordes of this appoyntment and do them, that ye may vnderſtande all that ye ought to do. Ye ſtande this daye euery one of you before the Lorde youre God: your captaynes, youre tribes, youre elders, your offycers, and al the men of Iſrael: your chyldren alſo, your wyues, ⁊ the ſtraunger that is in thyne hooſt, * from the hewer of thy wood, vnto the drawer of thy water: that thou ſhuldeſt go in to the appoyntment of the LORDE thy God, and in to his othe * whiche the Lorde thy god maketh with the this day. For to make the a people vnto hym ſelfe, and that he maye be vnto the a GOD, as he hathe ſayde vnto the, and as he hathe ſworne vnto thy fathers Abraham, Iſaac and Iacob.

Deut.iiii.a Joſua.ix.d Gene.17.a.

C

I make not this bonde and this othe with you onely: but both with hym that ſtandeth here with vs this day before the lord our god ⁊ alſo with hym that is not here with vs this daye. For ye knowe, howe we haue dwelte in the lande of Egypte, and howe we came thorowe the myddes of the nacyons, whiche ye paſſed by. And ye haue ſene theyr abhominacyons and theyr ydols: wood and ſtone, (ſyluer and golde) whiche were amonge them.

Leſt there be among you man or woman, kynred or trybe, whoſe herte turneth awaye this day from the Lorde our God, to go and ſerue the Goddes of theſe nacions: and leeſt there be among you ſome roote that beareth gal and wormwood, ſo that when he heareth the wordes of this othe, he bleſſe hym ſelfe in his herte, ſayenge. Jere. vi. c. * I ſhall haue peace. I wyll walke in the meanyng of myne owne herte, ☩ ☞ ☩ (to put the ☞ dronken to the thyrſtye.) And ſo the Lorde wyl not conſent to be mercyfull vnto hym, but then the wrathe of the Lorde, and his ielouſye ſhall ſmoke agaynſt that man, and all the curſes that are wrytten in this boke ſhall lyght vpon hym, and the Lorde ſhall do out his name frome vnder heuen, and the lorde ſhal ſeperate hym vnto euyll out of all the tribes of Iſrael, accordynge vnto all the curſes of the appoyntment, that are wrytten in the booke of this law. D So that the generacion to come of your chyldren, that ſhall ryſe vp after you, and the ſtraunger that ſhall come from a farre lande ſhall ſay, when they ſe the plagꝭ of that lande and the dyſeaſes wherwith the Lorde hathe ſmytten it, howe all the lande is burnt vp wͭ brymſtone ⁊ ſalte, ⁊ that it is neyther ſowen nor beareth, nor any graſſe groweth therin, lyke as in the place of the ouerthrowynge of Gene. xix. e. * Sodome, Gomor, Adama, and Zeboim: whiche the Lorde ouerthrewe in his wrathe, and angre. Euen then ſhall all nacions ſay: Jere. xxii. b iij. Reg. ix. b * Wherfore hath the Lorde done of this facion vnto this lande? O how fearſe is this great wrathe? And men ſhall ſaye: bycauſe they lefte the teſtament of the Lorde God of theyr fathers which he made with them, whẽ he brought them out of the lande of Egypte. For they went, and ſerued ſtraunge goddes, and worſhypped them: Goddes whiche they knewe not, ⁊ which had gyuen them nought.

And the wrathe of the Lorde waxed hoote agaynſt this lande, to brynge vpon it, all the curſes that are wrytten in this boke. And the Lorde caſt them out of theyr lande in angre, wrath, and great indignacion, and caſt them in to a ſtraunge lande, as this daye beareth wytneſſe. The ſecretes of the Lorde our God i. Cor. 4. a. * are opened vnto vs, and to oure chyldren for euer, that we maye do all the wordes of this lawe.

☙ The worde of God is at hande.

CAPI. XXX.

A WHen all theſe wordes are come vpon the, the bleſſynge and the curſe whiche I haue ſet before the, thou ſhalte turne vnto thyne herte, among all the nacyons whyther the Lorde thy God hath thruſt the, and come agayne vnto the Lorde thy god, and herken vnto his voyce in all theſe thyngꝭ that I cõmaunde the this daye: thou and thy chyldren with all thyne herte, and al thy ſoule. And the Lorde thy god wyll turne thy captiuite, and haue compaſſyon vpon the, and wyll turne, and fet the agayne from all the nacyons, amonge whiche the Lorde thy God ſhal haue ſcattered the.

Though thou waſt caſt vnto the extreme partes of heuen: euen from thence wyll the Lorde thy God gather the, ⁊ from thence wyl he fet the, ⁊ the Lorde thy God wyll brynge the in to the lande whiche thy fathers poſſeſſed, and thou ſhalte enioye it. And he wyll ſhewe the kyndneſſe, and multiply the aboue thy fathers.

Deut. B * And the Lorde thy god wyl circumcyſe thyne herte, ⁊ the herte of thy ſeede, that thou mayſt loue the Lorde thy god with all thyne herte, and all thy ſoule, that thou mayſt lyue.

And the Lorde thy God wyll put all theſe curſes vpon thyne enemyes, and on them that hate the, and that perſecute the. But thou ſhalte turne, and herken vnto the voyce of the Lorde, and do al his commaundementes, whiche I cõmaunde the this day. And the Lorde thy God wyll make the plenteous in al the workes of thyne hande, in the frupte of thy bodye, and in the frupte of thy cattell, and in the frupte of thy lande, for thy welthe. Jere. * For the Lorde wyll turne agayne and reioyce ouer the to do the good, as he reioyſed ouer thy fathers: If thou herken only vnto the voyce of the Lorde thy God, to kepe his cõmaundementes, and his ordinaunces whiche are wrytten in the boke of this lawe, and yf thou turne vnto the Lorde thy God with all thyne herte and all thy ſoule.

Roma. C * For the commaundement whiche I cõmaunde the this daye, is not ſeperated from the, neyther farre of. It is not in heuen, that thou nedeſt to ☩ ☩ (complayne, and) ſaye: who ſhall go vp for vs to heuen, and fet it vs, that we may heare it, and do it. Neyther is it beyonde the ſee: that thou ſhuldeſt ſaye: who ſhall go ouer the ſee for vs, and fet it vs, that we may heare it: and do it? But the worde is very nygh vnto the: euen in thy mouth and in thyne herte, that thou do it.

Deut. * Beholde I haue ſet before the this daye lyfe and good, deathe and euyll: For where as I commaunde the this daye, to loue the LORDE thy God, to walke in his wayes, and to kepe his cõmaundementes, his ordinaunces, and his lawes (yf thou ſo do) thou ſhalte lyue and multiplie, and the Lorde thy God ſhal bleſſe the in the lande whither thou goeſt to poſſeſſe it.

D But and yf thyne herte turne awaye, ſo that thou wylt not heare: but ſhalt go aſtray, and worſhyppe ſtraunge goddes, and ſerue them, I pronounce vnto you alſo this daye, that ye ſhal ſurely peryſhe, ⁊ that ye ſhal not prolong your dayes vpon the lande whyther thou paſſeſt ouer Iordane, to go ⁊ poſſeſſe it. Deut.iiii.b * I call heuen ⁊ earth to recorde this daye agaynſt you, that I haue ſet before you lyfe ⁊ death, bleſſyng ⁊ curſynge: Therfore choſe lyfe, that both thou ⁊ thy ſeed may lyue, that thou mayſt loue the lorde thy god, and be obedyent to his voyce, and cleaue vnto hym. For he is thy lyfe, ⁊ the length of thy dayes, that thou mayſt dwell vpon the earth whiche the lorde ſware vnto thy fathers: Abraham, Iſaac, and Iacob, to gyue them.

¶ Moſes beynge redy to dye ordereth Ioſua to rule the people in his ſteade. This boke Deuteronomy is wrytten and layde in the Tabernacle beſyde the Arke. The Leuites are charged to rede it to the people.

CAPI. XXXI.

A AND Moſes went and ſpake theſe wordes vnto al Iſrael, ⁊ ſayde vnto them: I am an hundred ⁊ xx. yere olde this day, and can no more go out ⁊ in. Alſo the lorde hath ſayde vnto me, * thou ſhalt not go ouer this Iordan. The lorde thy God he wyll go ouer before the, ⁊ he wyll deſtroy theſe nacions before the, ⁊ thou ſhalte conquere them. * And Ioſua he ſhal go before the, as the lorde hath ſayd. And the lorde ſhall do vnto them, as he dyd to Sehon ⁊ Og kyngꝭ of the Amorites, ⁊ vnto the lande of them, whom he deſtroyed.

And the Lorde ſhall gyue them ouer before B your face that ye maye do vnto them, accordyng vnto al the cōmaundementes which I haue cōmaūded you. Plucke vp your hertes therfore, ⁊ be ſtrong, drede not, nor be afrayde of them: for the lorde thy god hym ſelfe dothe go wt the. He ſhall not fayle the, nor forſake the. And Moſes called vnto Ioſua, ⁊ ſayde vnto hym in the ſyghte of all Iſraell: * Be ſtrong ⁊ bolde, for thou muſt go wt this people vnto the land, which the lord hath ſworne vnto theyr fathers to gyue them, ⁊ thou ſhalt gyue it them to enherite. And the lord he doth go before the: He ſhall not fayle the, neyther forſake the: feare not therfore, nor be diſcomforted. And Moſes wrote this lawe, ⁊ delyuered it vnto the preeſtes the ſonnes of Leui C (which * bare the arke of the teſtament of the lorde) ⁊ vnto all the elders of Iſrael, ⁊ Moſes cōmaunded them, ſayinge: * At the poynte of .vii. yeres in the ſolempnyte of the fre yere, euen in the feaſt of tabernacles, when all Iſrael is come to appeare before the Lorde thy god, in the place whiche he hath choſen: thou ſhalt rede this lawe before all Iſrael in theyr eares. Gather the people togyther: men, women ⁊ chyldren, ⁊ the ſtraunger that is within thy gates, that they may heare, and learne ⁊ feare the lorde your God, ⁊ kepe, ⁊ obſerue all the wordes of this lawe, ⁊ that theyr chyldren whiche knowe nothyng, may heare, and learne to feare the lorde your god, as long as ye lyue in the lande, whyther ye go ouer Iordane to poſſeſſe it.

D And the lorde ſayd vnto Moſes: Beholde thy dayes are come, that thou muſt dye. Call Ioſua therfore, ⁊ ſtande ye in the tabernacle of wytneſſe, that I may gyue hym a charge.

And Moſes ⁊ Ioſua went, and ſtode in the tabernacle of wytneſſe. And the lorde appeared in the tabernacle: euen in the pyller of the cloude. And the * pyller of the cloude ſtode ouer the dore of the tabernacle. Exodi.33.b And the lorde ſayd vnto Moſes: beholde, thou ſhalte ſlepe with thy fathers, ⁊ this people wyll ryſe vp, ⁊ go a hooryng after ſtraunge goddes of the lande (whyther they go) ⁊ wyll forſake me, ⁊ breake the appoyntment, which I haue made with them. And then my wrath wyll waxe hoote agaynſt them, and I wyl forſake them and wyll hyde my face from them, and they ſhall be conſumed.

E And moche aduerſyte and tribulacyons ſhall come vpon them, ſo that then they wyll ſaye. Are not theſe troubles come vpon me, bycauſe God is not with me? And I alſo wyl ſurely hyde away my face in that daye, for all the euyls ſake which they ſhal haue wrought in that they are turned vnto ſtraūge goddꝭ.

Nowe therfore wryte ye this ſonge for you and teache it the chyldren of Iſraell, and put it in theyr mouthes, that this ſonge may be my wytneſſe agaynſt the chyldren of Iſrael. For I wyll brynge them in to the lande, (whiche I ſware vnto theyr Fathers) that floweth with mylke and honye, and they ſhal eate, and fyll them ſelues, and waxe fat, and turne vnto ſtraunge goddes, and ſerue them and ⁊ blaſpheme me, and breake my couenaunt. F And then when moche myſcheyfe and tribulacion is come vpon them, this ſonge ſhall anſwere them, as a wytneſſe. For it ſhal not be forgotten out of the mouthes of theyr ſeede: for I knowe theyr ymaginacion, which they goo aboute euen nowe, before I haue brought them in to the lande which I ſware.

* Moſes therfore wrote this ſong the ſame ceaſon, and taught it the chyldren of Iſraell.

And he gaue Joſua the ſon of Nun a charge
Joſue. i. b i. Regū. ii. a and ſayd: * be bolde, ⁊ ſtrong, for thou ſhalt
brynge the chyldren of Iſrael in to the lande,
☞ ☞ whiche I ſware vnto them, and I wyl be
with the. And whē Moſes had made an ende
of wrytyng out of the wordes of this lawe in
a boke vnto the ende of them. Moſes cōmaūded
the Leuites, whiche bare the arke of the
teſtament of the Lorde, ſayenge: take ye the
Deute. x. a. boke of this lawe, * ⁊ put it in the ſyde of the
arke of the teſtament of the lorde your God,
that it maye be there for a wytneſſe agaynſte
G the. For I know thy ſtubbornes * ⁊ thy ſtyffe
4 Re. xvii. c Mala. iii. b necke: whyle I am yet alyue wyth you this day
ye haue bene dyſobedient vnto the lorde: and
how moche more after my death? Gather vnto
me all the elders of your tribes, ⁊ your offycers,
that I may ſpeke theſe wordꝭ in theyr
eares, ⁊ call heuen, ⁊ earth to recorde agaynſt
them. For I am ſure that after my death, ye
wyll vtterly corrupte, ⁊ turne from the waye
which I haue cōmaunded you, ⁊ tribulacion
wyll come vpon you in the latter dayes, bycauſe
ye ſhal haue wrought wickednes in the
ſyght of the Lorde, to prouoke hym thorowe
the workꝭ of your handꝭ. And Moſes ſpake
in the eares of al the congregacion of Iſrael
the wordes of this ſonge, vntyll he had ended
them.

¶ The ſonge of Moſes.

CAPI. XXXII.

A HEare O ye heuens, ⁊ ☞ I ſhall ſpeake,
Mich. iii. b. Eſaie i. a ⁊ let the earth heare the wordes of my
Eſai. lv. c mouth. * My doctryne ☞ ſhall drop
☞ as doth the rayne, ⁊ my ſpeche ſhal flowe as
dothe the dewe, as the ſhowre vpon the herbes,
⁊ as the droppes vpon the graſſe. For I
wyl call on the name of the Lorde: Aſcribe ye
Geneſi. i. b. Eccle. xliii. d honour vnto our god. * Perfite is the worke
of the mooſt myghty god: For all his wayes
are iudgement. He is a god of truth, without
wyckedneſſe: ryghteous, ⁊ iuſt is he. ☞ Frowardly
☞ haue they done agaynſt hym thorow
theyr deformities: not his owne chyldren, but
a wycked, ⁊ froward generacion. Do ye ſo rewarde
the lorde, O folyſhe nacion ⁊ vnwyſe?
Mala. i. b * Is not he thy father ⁊ thyne owner? ⁊ hath
I Sam. i. b he not made the, ⁊ ordeyned the? Remembre
the dayes of the worlde that is paſt: cōſyder
Job. viii. b the yeres frō tyme to tyme. * Aſke thy father
⁊ he wyl ſhewe the: thy elders, ⁊ they wyl tell
the, when the mooſt hygheſt deuyded the nacyons,
and when he ſeperated the ſonnes of
Adam, he put the borders of the nacions faſt
by the multitude of the chyldren of Iſrael.
B For the lordes parte is his folke, ⁊ Jacob
☞ is the porcion of his enheritaūce, ☞ He foūd
hym in a deſerte lande, in a voyde grounde, ⁊
in a rorynge wylderneſſe. He led hym aboute,
he gaue hym vnderſtandyng, ⁊ kepte hym as
the apple of his eye. As an Egle that ſtyrreth
vp her neſt ⁊ flotereth ouer her yong, ⁊ ſtretcheth
out her wyngꝭ, ſo doth he take them vp
⁊ beareth them on his ſhoulders. The Lorde
alone was his guyde, ⁊ there was no ſtraūge
god with hym. He caryed hym vp to an hye
lande, that he myght eate the encreaſe of the
feldes. * And he fed hym wyth hony out of the Pſal. lx
rocke, ⁊ with oyle out of the moſt harde ſtone
with butter of kyne, ⁊ mylke of the ſhepe, wyth
fat of the lambes ⁊ of fat rāmes ⁊ he gootes
with the fat of moſt plenteous wheate: ⁊ that
thou myghteſt drinke ☞ the moſt pure blood ☞
of the grape. But he that ſhulde haue bene C
vpryght, when he wared fat, ſpurned wyth his
heele. Thou art wel fed, þͧ art growne thicke,
thou art euen laden with fatnes. And he forſoke
god his maker, ⁊ regarded not the God
of his ſaluacion. They prouoked hym to angre
with ſtraunge goddes, euen with abhominacions
prouoked they hym. * They offered Pſal.
vnto deuyls, ⁊ not to God, euen to gods
whome they knewe not: to newe goddes that
came newly vp, whome theyr fathers feared
not. Of god that begat the, thou arte vnmyndfull,
and haſt forgotten god that made
the. The lorde therfore ſawe it, ⁊ was angry,
bycauſe of the prouokyng of his ſonnes ⁊ of
his doughters. And he ſayd, I wyll hyde my
face from them, ⁊ wyl ſe what theyr ende ſhal
be. For they are a very frowarde generacion,
chyldrē in whom is no fayth. They haue angred
me with that whiche is no God, ⁊ prouoked
me with theyr vanities. * And I alſo Roma. x
wyll prouoke them with thoſe ☞ whiche are ☞
no people, I wyl angre them with a foolyſhe
nacion. * For fyre is kyndled in my wrath, ⁊ Iere. xv
burneth vnto the bottome of hell. And hathe D
conſumed the earth with her encreace, ⁊ ſet a
fyre the bottoms of the mountaynes. I wyll
heape myſcheues vpon them, ⁊ wyll deſtroye
them with myne arowes. They ſhalbe burnt
with hunger, ⁊ conſumed with heate, ⁊ with
bytter deſtruccion. * I wyll alſo ſende the [illegible]
teeth of beaſtes vpon them, with the furiouſneſſe
of ſerpentes in the duſt. Without forth
ſhall the ſwerde rob them of theyr chyldren, ⁊
within in the chambre: feare both yonge men
and yong women, and the ſucklynges with
the men of gray heades. I haue ſayde: I wyl
ſcatter them abrode, and make the remembraunce
of them to ceaſe from amonge men.

Were it not that I feared the wrath of the
enemye, leſt theyr aduerſaries ſhulde vtterly

withdrawe them ſelues, and leſt they ſhulde
ſay: oure hygh hande hath done all this, ⁊ not
the Lorde. For it is a nacion without forecaſt
neyther is there any vnderſtandyng in them
O that they were wyſe, and vnderſtode this,
that they wolde conſyder theyr latter ende.
How ſhulde one chace a.M. ⁊ two put.x.M.
to flyght: excepte theyr maker had ſolde them
and excepte the lorde do ſhut them vp.
1.Regū.v.b For theyr God is not as oure God * oure
E enemyes allſo them ſelues are iudges.
For theyr vyne is of the vyneyarde of So-
dome, ⁊ of the feldes of Gomorra. Theyr gra
pes are grapes of gall, and theyr cluſters be
bytter. Theyr wyne is a poyſon of dragons,
⁊ the cruell gall of adders. Is not this layde
in ſtore with me, ⁊ ſealed vp among my trea-
Roma.xii.d ſures? * Vengeaunce is myne, ⁊ I wyll re-
Hebru.x.f warde: theyr fete ſhall ſlyde in due tyme. For
the day of theyr deſtruction is at hande ⁊ the
thynges that ſhal come vpon them, make haſt.
1.Mac.7.a * For the lorde ſhall iudge his people, ⁊ haue
cõpaſſyon on his ſeruauntes: when he ſeeth
that theyr power is gone, ⁊ that they be in a
maner ſhut vp, or brought to nought ⁊ forſa
Iere.ii.d ken. And he ſhal ſay * where are theyr goddes?
F theyr god, in whom they truſted? The fat of
whoſe ſacrifices they dyd eate ⁊ dranke the
wyne of theyr drynkofferynges? let them ryſe
✿ vp and helpe you, ⁊ be your protection ✿ (in
Eſai.45.f. necesſyte.) Se now, how that I, * I am god
1.Regū.ii. and there is none but I. * I kyl, ⁊ wyl make
Job.5.d. alyue: I wounde, ⁊ I wyl heale, * neyther is
there any that can delyuer out of my hande.
For I wyll lyfte vp myne hande to heuen,
and wyl ſay: I lyue euer. If I whet the edge
of my ſwerde, and my hande take holde to do
iuſtyce, I wyll recompence vengeaunce on
myne enemyes, and wyll rewarde them that
D hate me. I wyll make myne arowes dronke
with blood, and my ſwerde ſhall eate fleſhe,
☞ ⁊ that for the bloode of the ſleyne, ⁊ for theyr
Rom.xv.b. captiuite, ſynce the ☞ begynnyng of the wrath
of the enemye. * Prayſe ye hethen his people,
for he wyl auenge the blood of his ſeruauntes,
⁊ wyll auenge hym of his aduerſaryes, ⁊ wyl
be mercyfull vnto his lande, ⁊ to his people.
G And Moſes came and ſpake all the wor-
des of this ſong in the eares of the people, he
⁊ Joſua the ſon of Nun. And Moſes ſpake
all theſe wordes vnto the ende to all the peo-
Deut.vi.b. ple of Iſraell, and ſayde vnto them: * Set
xi.c youre hertes vnto all the wordes whiche I
☞ ☞ teſtifie vnto you this daye: and ye ſhall
commaunde them vnto youre chyldren, that
they maye obſerue, and do all the wordes of
this lawe. And let it not be a vayne worde vn
to you: for in it is youre lyfe, and thorowe this
worde ye ſhall prolonge youre dayes in the
lande whyther ye go ouer Jordane, to con-
quere it. And the Lorde ſpake vnto Moſes
the ſelfe ſame daye, ſayenge. Get the vp in to
this mountayne Abarim. ✿ (That is to ſay, a ✿
paſſage) vnto mounte Nebo, whiche is in the
lande of Moab ouer agaynſt Jerico. And be
holde the lande of Canaan, which I gyue vn
to the chyldren of Iſrael to poſſeſſe: And dye
in the mounte whiche thou goeſt vp vnto, ⁊
thou ſhalte be gathered vnto thy people.
* As Aaron thy brother dyed in mounte Nume.xx.d
Hor, and was gathered vnto his people: by- and.33.e.
cauſe ye treſpaſſed agaynſt me amonge the
chyldren of Iſrael * at the waters of ſtryfe, Nume.xx.a
at Cades in the wyldernesſe of Zin: For ye
ſanctified me not amonge the chyldren of Iſ-
rael. Thou ſhalte therfore ſe the lande before
the, and ſhall not go thyther vnto the lande
whiche I gyue the chyldren of Iſrael.

¶ Moſes dyenge, bleſſeth all the trybes of Iſraell.

CAPI. XXXIII.

This is the bleſſynge wherwith Moſes A
the man of God bleſſed the chyldren of
Iſrael before his deathe, and ſayde:
* The Lorde came from Sinay and ſhewed Exodi.iii.a
his beames * from Seir vnto them, and ap- Exod.xix.a
peared from mount Pharan ⁊ he came with
thouſandes of ☞ ſayntes, and in his ryghte ☞
hande a lawe of fyre for them. And he loued
the people. * All his ſayntes alſo are in thy Sapi.iii.a
handes. They ✿ were ſmytten to go after ✿
thy fete, and to receyue of thy wordes.
Moſes gaue vs a lawe, to be an enheri-
taunce of the congregacyon of Jacob. And
he was in Iſraell kynge when the heades of
the people, and the tribes of Iſraell were ga-
thered together. Let Ruben lyue, ⁊ not dye:
⁊ be fewe in nombre. This ſame alſo happen
to Juda. And he ſayd: heare lorde the voyce
of Juda, ⁊ brynge hym vnto his people: his
handes ſhalbe good ynough for him, yf thou
helpe hym agaynſt his enemyes.
And vnto Leui he ſayde: ☞ Thumim ☞
and Urim ſhall be with the, and with euery B
one that is godly in the. Thou diddeſt proue
hym alſo in the temptacyon, and ſtryuedſt
with hym at the waters of ſtryfe. He that
hath ſayd vnto his father, and to his mother
I haue not ſene hym. ☞ And he that knewe ☞
not his brethren, nor knewe his owne chyldre
thoſe are they that haue obſerued thy worde,
and ſhall kepe thy couenaunte. They ſhall
teache Jacob thy iudgementes, and Iſraell
thy lawe. They ſhal put ſence before thy noſe,
and the burtſacrifice vpon thyne aulter.

Bleſſe lorde his fyrſt fruytes and accepte the worke of his handes: ſmyte the loynes of them that ryſe agaynſt hym, & of them that hate hym, that they ryſe not agayne.

And of Ben Jamin he ſayde. The Lordes derlyng ſhall dwel in ſafetie vpon hym, and the Lorde ſhall couer hym all the day long, & he ſhall dwell bytwene his ſhoulders.

C And of Joſeph he ſayd: bleſſed of the lorde is his lande for the fruytes of heuen, thorow the dewe and ſprynges that lye benethe: and for the ſwete fruytes of the encreaſe of the ſonne, and rype fruytes of the moone: For the fyrſt fruyte of the principal mountaynes, and for the Fruytes / that the hylles brynge forth for euer, and for the fruyt of the earth, and fulneſſe therof: and for the good wyll of hym that dwelte in the * Buſſhe, ſhall the bleſſynge come vpon the heade of Joſeph, & vpon the top of the head of hym that was ſeperated from among his brethren ☞ his fyrſt borne oxe hath beautye, and his hornes are as the hornes of an vnicorne. And with them he ſhall trouble the nacions togyther, euen vnto the endes of the worlde. Theſe are alſo the many thouſandes of Ephraim, and the thouſandes of Manaſſes. And vnto Zabulon he ſayde: Reioyſe Zabulon in thy goyng out, & thou Iſachar in thy tentes. They ſhall call the people vnto the hyll, & there they ſhal offre offerynges of ryghteouſneſſe. For they ſhal ſucke of the aboundaunce of the ſee, and of treaſure hyd in the ſande.

Exodi.iii.a

☞

D And vnto Gad he ſayde: bleſſed be the rowme maker Gad: he dwelleth as a Lyon, that catcheth the arme with the heed. He ſaw therfore his begynnynge, & that there was a porcyon there to hyde the lawe gyuer, and he came with the heades of the peple, & executed the ryghtouſnes of the lorde, & his iudgementes with Iſrael. And vnto Dan he ſayd. Dan is a lyons whelpe, he ſhall flow from Baſan. And vnto Nephthali he ſayd, Nephthali hath aboundance of Gods good pleaſure, and is fylled with the bleſſynge of the lorde, & ſhall haue his poſſeſſyons towarde the ſouthweſt.

And to Aſer he ſayd: Aſer ſhall be bleſſed with chyldren: he ſhal be acceptable vnto his brethren, and ſhall dyp his foote in oyle. Thy dwellyng be Iron and braſſe, and thyne age be as thy youth. There is none lyke vnto the God of Iſrael, which though he ſyt vpon the heuen as vpon an horſe, yet is he thy helper, whoſe glorye is in the celeſtyall places. The eternall God is thy refuge, and vnder the armes of the euerlaſtyng god ſhalte thou lyue, he ſhall caſt out the enemye before the, & ſay: deſtroy. Iſrael then ſhall dwel in ſafetie, and alone. And the eye of Jacob ſhall be vpon a lande of corne & wyne, and his heuens ſhall drop the dewe. Happye arte thou O Iſraell, who is lyke vnto the, O people, that arte ſaued in the Lorde, whiche is the ſhylde of thy helpe, & ſwerde of thy glory. Thyne enemyes haue loſt theyr ſtrength to the warde, & thou ſhalte ☞ treade vpon the hyght of them.

☞

¶ Moſes dyeth. Iſraell wepeth. Joſua ſucceded in Moſes rowme.

CAPI. XXXIIII.

A AND * Moſes went from the playne of Moab vp in to mount Nebo, and vnto the top of * the hyl that is ouer agaynſt Jericho. And the Lorde ſhewed hym all the lande of Gilead, euen vnto Dan, & all Nephthali, and the lande of ☞ Ephraim and Manaſſe, and the lande of Juda: euen vnto the vttermoſt ſee, and the ſouth, and the region of the playn of Jericho / the Citie of paulme trees, euen vnto Zoar. And the Lorde ſayde vnto hym. * This is the lande which I ſware vnto Abraham, Iſaac and Jacob, ſayenge: I wyll gyue it vnto thy ſeede. I haue cauſed the alſo to ſe it with thyne eyes, * but thou ſhalte not go ouer thyther.

☞

B So Moſes the ſeruaunt of the lorde dyed there in the lande of Moab accordyng to the worde of the Lorde. And he buryed hym in a valey in the lande of Moab ouer agaynſte the houſe of Peor, but no mã knoweth of his ſepulcre vnto this day. Moſes was an hundred and twentye yere olde when he dyed: his eye was not dym, nor his naturall coloure abated. And the chyldren of Iſrael * wepte for Moſes in the playn of Moab thyrtie dayes. And the dayes of wepynge and mournynge for Moſes were ended.

C And Joſua the ſonne of Nun was full of the ſpirite of wyſdome: * for Moſes had put his handes vpon hym. And the chyldren of Iſrael were obedient vnto hym, and dyd as the Lorde cõmaunded Moſes. And there aroſe not a prophete ſynce in Iſrael lyke vnto Moſes, whom the Lorde knewe face to face, accordynge vnto all the myracles and wonders whiche the Lorde ſent hym to do in the lande of Egypte, vnto Pharao and all his ſeruauntes, and before all his lande: and accordynge to all that myghtye hande, and all the great viſions, whiche Moſes ſhewed in the ſyght of all Iſraell.

¶ The ende of the fyfth booke of Moſes, called in the Hebrue Elle haddebarim: and in the latyn Deuteronomium.

The Boke of Joſua, whom the Hebrues call Jehoſua.

¶ The Lorde couragyth Joſua to inuade the lande of promeſſe / and cōmaundeth hym contynually to rede Deuteronomium.

CAPI. Primo.

A After the death of Moſes the ſeruaunt of the lorde, it happened alſo that the Lorde ſpake vnto Joſua the Sonne of Nun, Moſes miniſter, ſayinge: Moſes my ſeruaūt is deade. Nowe therfore vp and go ouer Jordan: thou and all this people, vnto the lande the which I gyue vnto the chyldre of Iſrael.

Deute.xi.c. * All the places that the ſooles of youre fete ſhall treade vpon haue I gyuen you, as I ſayde vnto Moſes: from the wyldernes ſe and this Libanon vnto the great ryuer Euphrates: all the lande of the Hethites, euen vnto the great ſee towarde the goyng downe of the ſonne, ſhall be your coaſte. There ſhal not a man be able to withſtande the, all the dayes of thy lyfe. * For as I was with Moſes, ſo wyll I be with the * and wyl not fayll the, nor forſake the. Joſua.iii.b

B * Be ſtronge therfore and bolde: for vnto this people ſhalte thou deuyde the lande whiche I ſware vnto theyr Fathers to gyue them. Onely be thou ſtrong and as bolde as thou canſt, that thou mayeſt obſerue and do accordynge to all the lawe, which Moſes my ſeruaunt cōmaunded the. * Turne therfrom neyther to the ryght hande, nor to the lefte: that thou mayeſt do wyſely in all thou takeſt in hande: * let not the booke of this lawe departe out of thy mouthe: But recorde therin daye and nyght that thou mayſt obſerue / & do accordynge to all that is wrytten therin.

C For then ſhalte thou make thy waye proſperous, & then thou ſhalte do wyſely. Haue not I cōmaūded the to be ſtronge and bolde, and that thou ſhuldeſt not feare nor be faynt herted? For I the lorde thy god am with the, whyther ſoeuer thou goeſt. Then Joſua cōmaunded the officers of the people, ſayenge: Go thorowe the myddes of the hooſt, and cōmaunde the people, ſayenge: prepare you vitayles: for after thre dayes ye ſhal paſſe ouer this Jordane, to go in and enioye the lande, whiche the Lorde youre God gyueth you, to poſſeſſe it. And vnto the Rubenites, Gadites and halfe the trybe of Manaſſes ſpake Joſua, ſayenge: * Remember ☞ the word, which Moſes the ſeruaunt of the Lorde cōmaūded you, ſayenge: the Lorde youre God hath gyuen you reſt, and hath gyuen you this lande.

D Your wyues, youre Chyldren, and youre cattell ſhal remayne in the lande which Moſes gaue you on this ſyde Jordane: But ye ſhall go before your brethren armed, all that be men of war, & helpe them vntyll the lorde haue gyuē your brethren reſt, as he hath you, and vntyl they alſo haue obteyned the land, whiche the Lorde your God gyueth them.

And then ſhall ye returne vnto the lande of your poſſeſſyon and enioye it, whiche lande Moſes the Lordes ſeruaūt gaue you on this ſyde Jordan towarde the ſonne ryſynge. And they anſwered Joſua, ſayinge: * All that thou haſt cōmaunded vs, we wyl do, and whyther ſoeuer thou ſendeſt vs / we wyll go. Accordynge as we obeyed Moſes in all thynges, ſo wyll we obey the: onely the Lorde thy god be with the, as he was wᵗ Moſes. And whoſoeuer he be that doth dyſobeye thy mouth, and wyll not herken vnto thy wordes, in all that thou cōmaundeſt hym, let hym dye: Only be ſtronge / and of good courage. Deute.v.d. Jere.xlii.a.

¶ Joſua ſendeth ſpyes to Jerico, which were hyd of Rahab

CAPI. II.

A AND Joſua the ſonne of Nun ſent out of Settim two men to ſpye ſecretly, ſayenge: go and vewe the lande / and alſo Jerico. And they went, and came in to a harlots houſe, named Rahab, and lodged there. And it was tolde the kynge of Jerico, & ſayd: Beholde, there came men in hyther to nyght, of the chyldren of Iſrael, to ſpye out the coūtrey. And the kynge of Jerico ſent vnto Rahab, ſayenge: brynge forth the men that are come to the, and which are entred in to thyne houſe: for they be come to ſearche out all the lande. And the woman toke the two men, * & hyd them. And ſayd thus: in dede there came men vnto me, but I wyſt not whence they were. Hebru.xi.c. Jacob.ii.d

B And aboute the tyme of the ſhuttynge of the gate when it was darke, the men went out, whyther the men went I wote not: folow ye after them quyckly, for ye ſhall ouer take them. But ſhe brought them vp to the roofe of the houſe, and * hyd them with the ſtalkes of flaxe, whiche ſhe had lyenge abrode vpon the roofe. Joſua.vi.d And the men purſued after them, the waye to Jordan, euen vnto the ferye, and as ſoone as they whiche purſued after them were gone out, they ſhut the gate: and or euer they were a ſlepe, ſhe came vp vnto the vpon the roofe, and ſayde vnto the men: I knowe, that the lorde hath gyuen you the lande * for the feare of you is fallen vpon vs, and the enhabyters of the land faynt at the preſence of you. For we haue herde, howe the Lorde Exod.xiiii.c * dryed vp the water of the red ſee before you when ye came out of Egypt, and what ye dyd vnto the two kynges of the Amorites / that were on the other ſyde Jordan Num.xxi.g. * Sehon, and Og, whiche ye vtterly deſtroyed. And as ✿ ſoone as we haue herde theſe thynges (✿ VVe vvere ſore afrayde, and) our hertes dyd faynt.

And there remayned no more courage in any man at the preſence of you. For the lorde your god, he is the God in heuen aboue, and on the earth benethe.

C Nowe therfore (I praye you) ſweare vnto me Deute.x.b. * by the Lorde that as I haue ſhewed you mercye, ye ſhall alſo ſhewe mercye vnto my fathers houſe, and gyue me a true token. And that ye ſhal ſaue alyue, both my father, and my mother, my brethren, and my ſyſters, and all that they haue. And that ye ſhall de☞lyuer ☞ our ſoules from death. And the men anſwered her: oure lyues for you to dye, yf ye vtter not this oure buſyneſſe. And when the Josue.vi.e Lorde hath gyuen vs the lande, * we wyll deale mercifully ⁊ truely with the. And then i.Reg.19.c Actes.9.d ſhe let them downe by a corde, * thorowe a wyndowe: For her houſe was by the towne walle And ſhe dwelt by the towne wall. And ſhe ſayde vnto them: get you in to the mountayne, leeſt the purſuers mete you, and hyde your ſelues there thre dayes, vntyll the purſuers be returned, and then ſhall ye go youre waye. And the men ſayde vnto her: we wyll be blameleſſe of this thyne othe, whiche thou haſt made vs ſwere. Beholde, when we come in to the lande, thou ſhalt bynde this purple corde in the wyndowe, whiche thou letteſt vs downe bye.

D And thou ſhalt brynge thy father, and thy mother, thy brethren, and all thy Fathers houſhold, euen into thy houſe. And then who ſoeuer doth go out at the dores of thy houſe, ☞ into the ſtreete, ☞ his bloode ſhall be vpon his owne heade, and we wyl be gyltleſſe. And whoſoeuer ſhall be with the in the houſe, his bloode ſhall be on our heade, yf any mannes hande touche hym: And yf thou vtter theſe our wordes, we wyll be quyte of thyne othe, whiche thou haſt made vs ſweare. And ſhe ſayde: accordynge vnto youre wordes, ſo be it: and ſhe ſent them awaye to departe. And ſhe bounde the purple corde in the wyndow.

And they departed, and got them into the mountayne, and there abode thre dayes vntyl the purſuers were returned. And the purſuers ſought them thorowout all the waye, but founde them not. And the two men returned, and deſcended from the mountayne, and paſſed ouer, and came to Joſua the ſon of Nun, and tolde hym all that had chaunced them. And they ſayde vnto Joſua: the Lorde truly hath delyuered into our handes all the lande: ⁊ all the inhabyters of the countrey faynte at the preſence of vs.

¶ Joſua with the people paſſe ouer Jordane.

CAPI. III.

A AND Joſua roſe early: and they remoued from Settim, and came to Jordan, he and all the Chyldren of Iſraell, and lodged there, before they went ouer. And after thre dayes it fortuned, that the offycers went thorowout the hooſt, ⁊ commaunded the people ſayenge: when ye ſe the arke of the teſtament of the Lorde youre god, ⁊ the preeſtes that are Leuites bearyng it: ye ſhall departe from your place, and go after it. So yet that there ſhall be a ſpace bytwene you and it / aboute a two thouſande cubites by meaſure.

And ye ſhall not come nygh vnto it, that B ye may knowe the way, by which ye muſt go: * for ye haue not gone this waye in tymes paſt ✿ ✿ (and bevvare, that ye approche not nygh vnto the arke.) And Joſua ſayd vnto the peple: ☞ [illegible] * ☞ Sanctifye youre ſelues. for to morowe the Lorde ſhall do wonders amonge you. And Joſua ſpake vnto the preeſtes, ſayinge: Take vp the Arke of the couenaunt, and go before the people. And they toke vp the arke of the teſtament, and went before the people. And the Lorde ſayde vnto Joſua: this daye ☞ wyl I begyn to ☞ magnifye the, in the ſyght of all Iſraell, that they maye knowe howe Joſue.i that * as I was with Moſes, ſo wyll I be with the. And thou ſhalte commaunde the preeſtes that beare the arke of the couenaunt / ſayenge: when ye are come to the edge of the waters of Jordayne, ye ſhal ſtande ſtyll in it.

C And Joſua ſayde vnto the Chyldren of Iſraell, come hyther, and heare the wordes of the lorde your God. And Joſua ſayd: Hereby ye ſhall knowe, that the lyuynge God is amonge you, and that he wyll without fayle caſt out before you, the Cananites, and the Hethites, the Heuites, the Phereſytes / the Gergeſites, the Amorites, and the Jebuſites. Beholde, the arke of the appoyntment of the Lorde of all the worlde goeth before you, in to Jordan. Nowe therfore take from among you twelue men out of the trybes of Iſraell, out of euery trybe a man. And aſſoone as the ſoales of the feete of the preeſtes (that beare the arke of the Lorde, the Gouernoure of all the worlde) treade in the waters of Jordane / ✿ the waters of Jordan (✿ that are beneath, ſhall runne dovvne, and) ſhall be deuyded: and the waters that come from aboue, ſhall ſtande ſtyll vpon an heape. And it fortuned, that when the people were departed from theyr tentes to go ouer Jordan, the preeſtes bearynge * the Arke of the appoyntment, went before the people. And as ſoone as they that bare the Arke came vnto Jordane, and the feete of the Preeſtes that bare the Arke were dypped in the brym of the water. (* For Jordane vſeth to fyll all his bankes all the tyme of harueſt) the waters alſo that came downe frō aboue, dyd ryſe vp vpon an heape (✿ and appeared as great as a mountayne,) and departed farre from the cytye of Adam, that was beſyde Zarthan. And the waters that were benethe towarde the ſee of the wyldernesse, fell awaye & departed in to the ſalte ſee, and the peple * went ryght ouer agaynſt Jerico. And the preeſtes that bare the arke of the appoyntment of the Lorde, ſtode drye within Jordane, redy prepared, & all the Iſraelytes went ouer thorow the drye, vntyl all the people were gone clene ouer thorowe Jordane.

¶ Joſua ſetteth vp .xii. ſtones in Jordane.

CAPI. IIII.

AND it fortuned, that when the people / were all gone * ouer Jordane, the lorde ſpake vnto Joſua, ſayenge: Take you twelue men out of the people, out of euery trybe a man. And cōmaunde you them, ſayenge: take you hence out of the myddes of Jordane, (euen oute of the place where the preeſtes ſtode in a redyneſſe) twelue (✿ of the mooſt hardeſt) ſtoones, whiche ye ſhall take awaye with you, and leaue them in the place, where you ſhal lodge this nyght. And Joſua called the twelue men, whiche he had prepared of the Chyldren of Iſraell, out of euery trybe a man, and Joſua ſayd vnto them: get you before the Arke of the Lorde your God / euen thorowe the myddes of Jordan, * and take vp euery man of you a ſtoone vpon his ſhoulder, accordynge vnto the nombre of the trybes of the Chyldren of Iſraell, that this maye be a ſygne amonge you. That when your Chyldren aſke theyr fathers in tyme to come, ſayenge: what meane theſe ſtones wyth you? Ye maye anſwere them howe that the waters of Jordane deuyded at the preſence of the arke of the appoyntment of the Lorde.

For when it went ouer Jordan, the waters of Jordan deuyded: And theſe ſtoones are become a memoryall vnto the Chyldren of Iſraell for euer. And the Chyldren of Iſraell dyd euen ſo as Joſua cōmaunded, and toke vp * twelue ſtoones out of the myddes of Jordane, as the Lorde ſayde vnto Joſua accordyng to the nombre of the trybes of the chyldren of Iſraell, and caryed them awaye with them vnto the place where they lodged, and layde them downe there. And Joſua ſet vp twelue ſtones alſo in the myddes of Jordan, in the place where the feet of the preeſtes whiche bare the Arke of the teſtament, ſtode. And there haue they continued ☞ vnto this daye. For the preeſtes whiche bare the Arke / ſtode in the myddes of Jordane, vntyll all was fynyſſhed that the Lorde commaunded Joſua to ſaye vnto the people, accordynge to all that Moſes charged Joſua. And the people haſted, and went ouer.

It fortuned alſo, that when all the people were cleane ouer, the arke of the Lorde went ouer alſo, and the preeſtes before the people. * And the chyldren of Ruben, & the chyldren of Gad, & halfe the Trybe of Manaſſes went before the chyldren of Iſrael armed, as Moſes charged them. Euen fourtye thouſande prepared for war, went before the lorde vnto battayle, thorow the playn of Jerico. * That day the lorde magnifyed Joſua in the ſyght of all Iſraell, & ☞ they feared hym, as they feared Moſes all dayes of his lyfe. And the Lorde ſpake vnto Joſua, ſayinge: cōmaunde the Preeſtes that beare the arke of wytneſſe / to come vp out of Jordane.

Joſua therfore cōmaunded the preeſtes / ſayenge: Come ye vp out of Jordane. And when the Preeſtes that bare the Arke of the appoyntment of the lorde were come vp out of the myddes of Jordan, and aſſoone as the ſooles of the preeſtes feet were ſet on the drye lande, the waters of Jordā returned agayne vnto theyr place, and went ouer all theyr bankes as they dyd before. And the people came vp out of Jordane the tenth daye of the fyrſt moneth, and pytched in Gylgall, euen in the Eaſt border of the cytye Jerico.

And the twelue ſtoones whiche they toke out of Jordane dyd Joſua pitche in Gylgal. And he ſpake vnto the Chyldren of Iſraell, ſayenge: * Yf your Chyldren aſke theyr Fathers in tyme to come, and ſaye: what meane theſe ſtones? ye ſhall ſhewe youre Chyldren, and ſaye: Iſraell came ouer this Jordane on drye lande. For the lorde your god dryed vp the water of Jordane before you, vntyll ye were gone ouer, as the Lorde youre God dyd the red ſee, whiche he dryed vp before vs, tyl we were gone ouer: that all the people of the worlde maye knowe the hande of the Lorde, howe myghtye it is, and that ye myght feare the Lorde your God for euer.

¶ The Cananites are afrayde.

CAPI. V.

A And it fortuned, that when all the kynges
of the Amorytes, whiche are beyonde
Jordan weſtwarde, and all the kynges
of the Cananytes, whiche were by the ſeeſyde,
howe the Lorde had dryed vp the waters
of Jordane before the chyldren of Iſrael,
Joſua.ii.b. vntyll they were goone ouer: * their hertes
faynted for feare. And there was no ſpiryte
in them any more, for the preſence of the chyldren
of Iſraell.

That ſame tyme the Lorde ſayde vnto
Exodi.iiii.c Joſua: * Make the ſharpe knyues (of ſtone)
and go to agayne and circumcyſe the Chyldren
B of Iſraell the ſeconde tyme. And Joſua
made hym ſharpe knyues (of ſtone) and circumciſed
the chyldren of Iſraell in the top of
the foreſkynnes. And this is the cauſe why
Joſua circumcyſed all the people that came
out of Egypte: Namely ſuche as were males
bycauſe that all the men of warre, dyed in the
wyldernesse by the waye, after they came out
of Egypte. For all the people that came out
were circũcyſed. But all the people that were
borne in the wyldernesse by the waye, after
they came out of Egypt, were not circũciſed.
For the Chyldren of Iſraell walked fourtye
yeres in the wyldernesse, tyll all the people of
the men of warre that came out of Egypte,
were conſumed, bycauſe they herkened not
vnto the voyce of the Lorde. Wherfore the
Lorde ſware, that he wolde not ſhewe them
Num.14.f. the lande * which the lorde ſware vnto their
fathers, that he wolde gyue vs, euen a lande
Numer.13.d * that floweth with mylke and honye.

C And their chyldren whome he ſette vp in
their ſteade: them Joſua circũcyſed: for they
were vncircumciſed, bycauſe they circumciſed
them not by the way. And when they had
circumciſed all the people, they abode ſtyll
togyther in the hooſte tyll they were hoole.
And the Lorde ſayde vnto Joſua: this daye
I haue taken awaye the ſhame of Egypte
frõ you: wherfore the name of the ſame place
is called Gilgall vnto this day. And the chyldren
Exodi.12.a. of Iſraell abode in Gilgall * and helde
the feaſt of paſſeouer the fourtene day of the
moneth at euen in the playne of Jerico. And
they dyd eate of the corne of the lande on the
morowe after paſſeouer ſwete cakes, and parched
corne, in the ſelfe ſame daye.

Exod.17.d. For the * Manna ceaſed on the morowe,
after they had begon to eate of the corne of
the lande, neyther had the chyldren of Iſrael
Manna any more, but dyd eate of the corne
of the lande of Canaan that yere.

And it fortuned that when Joſua was D
nygh to Jerico, he lyft vp his eyes, & loked:
and beholde, there ſtode a man agaynſt hym
hauynge a ſwerde drawen in his hande. And
Joſua went vnto hym, & ſayd vnto hym: art
thou on our ſyde or on our aduerſaries? And
he ſayd: Naye, but as a captayne of the hooſt
of the Lorde am I nowe come. And Joſua
fell on his face to the earth, & dyd reuerence,
and ſayde vnto hym, what ſayeth my Lorde
vnto his ſeruaunt? And the captayne of the
Lordes hooſt ſayd vnto Joſua: * do thy ſhoo Exodi.iii.
of thy foote, for the place wheron thou ſtandeſt Actes.vii.
is holy. And Joſua dyd ſo.

¶ The walles of Jericho fall, and it is deſtroyed.

CAPI. VI.

And Jerico was ſhut vp, and locked bycauſe A
of the chyldren of Iſrael, neyther
myght any man go out or in. And the
Lorde ſayd vnto Joſua: beholde, I haue gyuen
into thyne hande Jerico & her kyng, and
the ſtronge men of war. And ye ſhall cõpaſſe
the cytye, all ye that be men of warre, and go
rounde aboute it once, and ſo ſhall ye do ſyxe
dayes. And ſeuen preeſtes ſhall beare before
the arke, ſeuen trompettes of rammes hornes
✠ (that be vſed in the Iubilie.) And the ſeuenth ✠
daye, ye ſhal compaſſe the cytye ſeuen tymes,
and the Preeſtes ſhall blowe with the trompettes.
And when they make a longe blaſte
with the rammes horne, & ye heare the ſoũde
of the horne, all the people ſhall ſhoute with
a great ſhoute. And then ſhall the wall ☞ of C
that cytye fall downe, and the people ſhall aſcende
vp, euery man ſtreyght before hym.

And Joſua the Sonne of Nun, called the
preeſtes, & ſayd vnto them: take vp the Arke
of the appoyntment, & let.vii. Preeſtes beare
ſeuen trompettes of Rammes hornes before
the arke of the Lorde. And he ſayde vnto the
people, and go and compaſſe the cytye: & let
hym that is harneſſed, go before the Arke of
the Lorde. And when Joſua had ſpoken vnto
the peple, the ſeuen preeſtes bare the ſeuen
trompettes of rammes hornes, & went forth
before the arke of the lorde, & blewe with the
trompettes, and the arke of the couenaunt of
the Lorde folowed them.

And all the men of armes went before the B
Preeſtes, that blewe wt the trompettes, & the
cõmen people came after the arke: and went,
and blewe with Trompettes. And Joſua
cõmaunded the people, ſayenge: Ye ſhall not
ſhoute, nor make any noyſe wt youre voyce,
neyther ſhall any worde procede out of youre
mouth, vntyl the day I byd you ſhoute, then
ſhall ye ſhoute. And ſo the arke of the Lorde
compaſſed

compaſſed the citye, and went aboute it once: and they returned in to the hooſt, and lodged there. And Joſua roſe early in the mornyng/ and the preeſtꝭ toke vp the arke of the lorde/ and ſeuen preeſtes bare ſeuen trompettes of rammꝭ hornes, ⁊ went before the arke of the Lorde, ⁊ blewe with the trompettes. And all the men of armes went before them, but the cōmen peple came after the arke of the lorde, which went before with the blowynge of the trompettes. And the ſeconde daye they compaſſed the citye once, ⁊ returned agayne into the hooſte, and ſo they dyd ſyxe dayes. And when the ſeuenth daye came, they roſe early: euen with the dawnynge of the daye, ⁊ compaſſed the citye after the ſame maner ſeuen tymes: only that daye they cōpaſſed the citye ſeuen tymes.

C And at the ſeueth tyme, when the preeſtes blewe the trompettes, Joſua ſayde vnto the people: ſhoute, for the Lorde hath gyuen you the citye. And the citye ſhall be ☞ dampned, both it, ⁊ all that are therin, vnto the Lorde: only Rahab the harlot ſhall lyue, ⁊ all that are with her in the houſe, bycauſe ſhe * hyd Joſua.ii.a. the meſſengers that we ſent. And in anywyſe be ye ware of the excōmunicate thynges leſt ye make your ſelues excōmunicate, and take of the excōmunicate thyngꝭ, ⁊ make the hooſt of Iſraell excōmunicate, and trouble it. But all the ſyluer, golde, veſſels of braſſe, ⁊ yron ſhal be conſecrate vnto the lorde, ⁊ ſhal come into his treaſurye. And the people ſhouted, ⁊ blewe with trompettes. And when the people herde the ſounde of the trompe, they ſhouted Hebrue.xi.f with a great ſhoute: ⁊ the wall fell downe, ſo that the people went vp in to the citye, euery man ſtreyght before hym, and toke the citye.

And they vtterly deſtroyed all that was in the citye, both man ⁊ woman, yonge ⁊ olde/ oxe, ſhepe ⁊ aſſe, with the edge of the ſwerde.

Then Joſua ſayde vnto the two men that Hebrue.xi.f had ſpyed out the cōtrey: * go in to the harlottes houſe, ⁊ bryng out thence the woman/ Joſua.ii.c. and all that ſhe hath, * as ye ſware to her.

D And the yonge men that were ſpyes, went in, and brought out Rahab, ⁊ her father, and mother and her brethren, and al that ſhe had. And they brought out all her kynred, and put them without the hooſte of Iſraell. And they burnt the citye with fyre, ⁊ all that was therin. Onely the ſyluer and the golde/the veſſels of braſſe and yron, they put vnto the Hebrue.xi.f treaſure of the houſe of the lorde. * And Joſua ſaued Rahab the harlot, and her fathers houſholde, and al that ſhe had, and ſhe dwelt in Iſraell, euen vnto this daye, bycauſe ſhe hyd the meſſengers, which Joſua ſent to ſpye out Jerico. And Joſua ſware at that tyme/ ſayenge: curſed be the man before the Lorde, that ryſeth vp, ⁊ buyldeth this citye Jerico: 3.Reg.16.g he ſhall laye the foundacyon * ☞ in his eldeſt ſonne, ☞ and in his yongeſt ſon ſhall he ſet vp the gates of it. And ſo the lorde was with Joſua, and his fame was noyſed thorowout all landes.

¶ Hai is ſpyed out. Acan is ſtoned.

CAPI. VII.

But yet the chyldren of Iſraell treſpaſſed A in the * excommunicate thynges: And Deut.vii.d and.xiii.d * Acan the ſonne of Carmi, the ſonne of Joſua.22.d Zabdi, the ſonne of Zareh of the trybe of Juda, i.Para.ii.a toke of the excommunicate thynges. ii.mach.12.f And the wrath of the Lorde waxed hoote agaynſt the chyldren of Iſraell. And Joſua ſent men from Jerico to Hai, whiche is beſyde Bethauen, on the eaſt ſyde of Bethel, and ſpake vnto them, ſayenge: Get you vp and vewe the countrey. And the men went vp, and ſpyed out Hai. And returned vnto Joſua, and ſayd vnto hym, let not all the people go vp but let as it were a two or thre thouſand men go vp, and ſmyte Hai, and make not all the people to labour thyther, for they are but fewe.

And ſo there went vp thyther of the people, aboute a thre thouſande men, and they fled before the men of Hai. And the men of Hai ſmote of them vpon a thyrtye and ſyxe men: for they chaſed them frō before the gate euen vnto Sebarim ⁊ ſmote them in the goynge downe. Wherfore the hertes of the people * for feare melted awaye lyke water. Pſal.xxii.b

B And Joſua rent his clothes, ⁊ fell to the earth vpon his face before the Arke of the lorde vntyll the euen tyde, he and the Elders of Iſraell, and put earth vpon theyr heades. And Joſua ſayde: * Alas, O Lorde God, Deute.ix.d wherfore haſt thou brought this people ouer Jordane, to delyuer vs into the hande of the Amorites, and to deſtroye vs: wolde to God we had ✤ ben content, ⁊ dwelte on the other ✤ ſyde Jordane. Oh Lorde what ſhall I ſaye/ when Iſrael turneth theyr backꝭ before theyr enemyes: Surely the Cananites, and all the enhabyters of the lande ſhall heare of it, and ſhall conſpyre agaynſt vs, and deſtroye the name of vs out of the worlde. And what wylt thou do vnto thy myghtye name? And the Lorde ſayd vnto Joſua, get the vp, wherfore lyeſt thou thus vpon thy face? Iſraell hath ſynned, and they haue tranſgreſſed myne appoyntment, whiche I cōmaunded them: for they haue taken of the excōmunicate thynges, and haue ſtollen, ⁊ diſſembled, and put them vnto theyr owne ſtuffe: And therfore is it that the chyldren of Iſraell can not ſtande before theyr enemyes, but ſhall turne theyr backes before theyr enemyes, bycauſe they be excommunicate. Neyther wyll I be with you any more, excepte ye deſtroye the excommunicate from amonge you.

Exod.xix.a ☞ C * Vp therfore, and ☞ ſanctifye the people, and ſaye: ſanctifye youre ſelues agaynſt to morowe: for ſo ſayd the Lorde God of Iſraell. There is a damned thynge among you (O Iſraell) and therfore ye can not ſtande agaynſt your enemyes, vntyll ye haue put the damned thyng from amonge you. To morowe mornynge therfore ye ſhall be brought accordynge to youre Trybes. And the trybe whiche the Lorde taketh, ſhall come accordynge to the kynredes therof. And the kynred whiche the Lorde ſhall fynde gyltye, ſhall come by houſholdes. And the houſholde, whiche the Lorde ſhall fynde fautye, ſhall come man by man. And he that is founde in the excommunicacyon, ſhall be burnte with fyre, he and all that he hath, bycauſe he hath tranſgreſſed the couenaunt of the lorde/ and wrought folye in Iſraell. And ſo Joſua roſe vp early in the mornynge, & brought Iſraell by theyr trybes: and the Trybe of Juda was caught. And he brought the kynreds of Juda, and toke the kynred of the Zarchites. And he brought the kynred of the Zarchites man, by man, and Zabdi was caught. And he brought his houſholde mā by man, and Acan the ſonne of Carmi, the ſon of Zabdi/ the Sonne of Zarch in the Trybe of Juda was caught.

D ☞ And Joſua ſayde vnto Acan: my ſonne/ ☞ gyue glory to the Lorde God of Iſraell, and gyue hym prayſe, and ſhewe me what thou haſt doone, hyde it not from me. And Acan anſwered Joſua, and ſayde, of a truth I haue ſynned agaynſt the Lorde god of Iſraell, and thus and thus haue I done. I ſaw amonge the ſpoyle a goodlye Babylonyſhe garment, and two hundred ſycles of ſyluer, and a tonge of golde of fyftie ſicles weyght: and I coueted them, and toke them. And beholde, they lye hyd in the earth in my tente, and the ſyluer is there vnder. And ſo Joſua ſent meſſengers: whiche when they ran vnto his tente, beholde, they were hyd in his tent/ and the ſyluer there vnder. Therfore they toke them out of the myddeſt of his tent, and brought them vnto Joſua, and vnto all the Chyldren of Iſraell, and layde them out before the lorde. And Joſua toke Acan the ſon of Zarch, & the ſyluer, and the garment, and the tonge of golde, and his Sonnes, and his doughters, his oxen, and his aſſes, his ſhepe and his tent, & all that he had, and all Iſrael with hym brought them vnto the valey of Acor. And Joſua ſayd: In as muche as thou haſt troubled vs, the lorde ſhall trouble the this daye. And all Iſraell ſtoned hym with ſtones, and burnte them with fyre, and ouerwhelmed them wͭ ſtones. And they caſt vpon hym a great heape of ſtones vnto this daye. And ſo the Lorde turned from the wrathe of his indygnacion. And the name of the place is called the valey of Acor vnto this daye.

¶ The ſeyge, and wynnynge of Hai. The kynge therof is hanged, Joſua ſetteth vp an aulter, he bleſſeth the people.

CAPI. VIII.

A Deut.vii. AND the Lorde ſayd vnto Joſua: * feare not, neyther be thou faynte herted. Take all the men of war with the, and vp, and get the to Hai. Beholde, I haue gyuen into thy hande, the kyng of Hai, and his people, his citye & his lande. And thou ſhalte do to Hai and her kynge, as thou dydeſt vnto * Jericho and her kynge. Neuertheleſſe the ſpoyle and * cattell therof, ſhall ye take vnto your ſelues: And lay a watche vnto the towne, on the backeſyde therof. And ſo Joſua aroſe, and all the men of warre, to go vp agaynſt Hai. And Joſua choſe out thyrtye thouſande men of war, and ſent them awaye by nyght. And he cōmaunded them, ſaynge: beholde, ye ſhall laye awayte vnto the towne on the backeſyde therof. Go not very farre from the citye, but be al redye. And I and all the people that are with me, wyl approche vnto the citye. Joſua.vi. Deut.xx.

B And when they come out agaynſt vs, as they dyd at the fyrſt tyme, then wyl we fley before them, for they wyl come out after vs, and we wyll brynge them out of the citie. For they wyll ſaye, they fley before vs, as at the fyrſte tyme: and we wyll fley before them. In the meane tyme ſhall ye aryſe vp from layenge awayte, and deſtroy the citye: For the Lorde your God wyll delyuer it into your hande. And when ye haue taken the citye, ye ſhall ſet it on fyre. Accordynge to the cōmaundement of the lorde ſhall ye do: beholde, I haue charged you. Joſua. Joſua therfore ſent them forth, and they went to lay awayte, and abode bytwene Bethell and Hai, on the weſt ſyde of the citye of Hai. But Joſua lodged that nyght amoung the people. And Joſua roſe vp earlye in the mornynge, and nombred the people, & went vp, he & the elders of Iſraell before the people agaynſt Hai. And all the men of warre that were with hym/ went vp and drue nygh and came agaynſt the citye, and pytched on the north ſyde of Hai, and there was a valey bytwene them and Hai.

C And he toke upon a fyue thouſande men, and put them to lay awayte, bytwene Bethel & Hai, on the weſtſyde of the citye. And they put the people (euen all the hooſte that were on the northſyde) agaynſt the citye, and the layers awayt on the weſt. And Joſua walked the ſame nyght in the myddes of the valey.

And it fortuned, that when the kynge of Hai ſawe it, they haſted & roſe up early, and the men of the citye went out agaynſt Iſrael to battayle, he and all his people, at a tyme appoynted, euen before the playne, and wyſt not that there were layers awayte on the backſyde of the citye. And Joſua and all Iſraell fayned them ſelues to be put to the worſe before them, and fled towarde the wyldernesse. And al the people of the towne were called togyther, to folowe after them.

D And they folowed after Joſua, and were drawen awaye from the citie: And there was not a man lefte in Hai, and in Bethell, that went not out after Iſraell. And they lefte the citye open, and folowed after Iſraell. And the Lorde ſayde unto Joſua: ſtretche out the ſpeare that is in thyne hande, towarde Hai/ for I wyl gyue it into thy hande. And Joſua ſtretched out the ſpeare that he had in his hand, toward the citie. And the layers awayt roſe quycklye out of theyr place, and ran as ſoone as Joſua had ſtretched out his hande, and they entred into the citye and toke it, and haſted, and ſet the citye on fyre. And when the men of Hai loked backe after them, they ſawe the ſmoke of the cytye aſcende up to heuen. And they had no leaſure to fley eyther this waye or that, & the people that fled to the wyldernesse, turned backe agayne upon the folowers. And when Joſua and all Iſraell ſawe that the layers awayte had taken the citye, and that the ſmoke of it aſcended, they turned agayne and layde on the men of Hai.

E And the other yſſued out of the cytye agaynſt them. And ſo were they in the myddes of Iſraell: for theſe were on the one ſyde of them, and the reeſt on the other ſyde. * And they layde upon them, ſo that they let noone of them ſcape. And the kynge of Hai they toke alyue, and brought hym to Joſua. And when Iſraell had made an ende of ſleyenge all the enhabyters of Hai, in the felde of the wyldernesse, where they chaſed them, & when they were al fallen on the edge of the ſwerde, untyll they were waſted, all the Iſraelytes returned unto Hai, and ſmote it in the edge of the ſwerde. And all that fell that day, both of men, and women, were twelue thouſande, euen all the men of Hai. For Joſua plucked not his hande backe agayne, whiche he ſtretched out upon the ſpeare, untyll he had utterlye deſtroyed all the enhabitatours of Hai. * Only the cattel and the ſpoyle of the citye, Iſraell toke unto them ſelues, accordynge unto the worde of the Lorde, whiche he commaunded Joſua.

Joſua.vi.c

Nume.31.d
Deute.20.c

F And Joſua ſet Hai on fyre, and made it an heape for euer, & a wyldernes, euen unto this day. And the kyng of Hai he hanged on tree/ untyll euen. And as ſoone as the ſonne was downe, Joſua cōmaunded * that they ſhulde take the carkas downe of the tree, and caſt it at the entrynge of the gate of the citye, and * laye theron a greate heape of ſtoones, that remayneth unto this daye. Then Joſua * buylde an aulter unto the Lorde God of Iſraell, in mounte Eball, as Moſes the ſeruaunt of the Lorde cōmaunded the chyldren of Iſraell, and as it is wrytten in the * boke of the law of Moſes: & an aulter of hoole ſtoones, ouer whiche no man hath lyfte any toole of yron. And they ſacrifyced theron burntſacrifyces unto the Lorde, and offered peaceofferynges. And he wrote there upon the ſtoones, a rehearſall of the lawe of Moſes, & wrote it in the preſence of the Chyldren of Iſraell.

Deut.21.d

Joſua.7.d

Deut.27.a

Deut.27.a
Exodi.20.d

G And all Iſrael and the elders therof, and theyr offycers and Judges ſtoode, parte on this ſyde the arke, and parte on that ſyde, before the preeſtes, that were Leuytes, whiche bare the arke of the apoyntment of the lorde: as wel the ſtraunger, as they that were borne among them: halfe on them on the forefront of the mounte Garizim, and halfe of them on the forefront of mount Eball: as Moſes the ſeruaunt of the lorde had cōmaunded before, that they ſhulde bleſſe the people Iſraell. Afterward he red all the wordes of the lawe/ the bleſſynges, and curſynges, accordyng to all that is wrytten in the booke of the lawe: And there was not one worde of al that Moſes cōmaunded, whiche Joſua red not before all the congregacyon of Iſrael: The women and chyldren, (and the ſtraungers that were come) ſtandynge amonge them.

¶ The Gibeonytes obtayne peace of Joſua.

CAPI. IX.

A And it fortuned, that when all the kynges that dwell on this ſyde Jordane, in the hylles and valeys, and alonge by al the coaſtes of the great ſee ouer agaynſt Libanō (Namely the Hethytes, the Amorytes, the Canaanites, the Pherezites, the Heuites, and the Iebuſites) herde therof, they gathered them ſelues together, to fyght agaynſt Iosua, and agaynſt Iſraell with one accorde. ii.Reg.xi.a * And the enhabytours of Gibeon herde what Iosua had done vnto Iericho, and to Hai: And they played wylylye, and went, & made them ſelues embaſſadours, & toke ✻ (them vytayles, and) olde ſackes vpon theyr Aſſes, and wyne bottels olde, and rent and worne, and olde clouted ſhoos vpon theyr feete, and theyr rayment was olde, and all theyr prouiſyon of breade was dryed vp, and hoored.

B And they came vnto Iosua into the hooſt to Gilgall, and ſayde vnto hym, and vnto al the men of Iſraell: we be come from a farre countrey, and nowe make ye agrement with vs. And the men of Iſraell ſayde vnto the Heuite: peraduenture thou dwelleſt among vs, and then howe can I make peace with the? And they ſayde vnto Iosua: we are thy ſeruauntes. And Iosua ſayde vnto them agayne: what are ye? And whence come ye? They anſwered hym: From a very far countrey thy ſeruauntes are come, for the name of the Lorde thy GOD: for we haue herde the fame ✻ (of the poure) of hym, and all that he dyd in Egypt, and all that he dyd to the two Num.xxi.f * kynges of the Amorites that were beyonde Iordane, Sehon kynge of Heſbon, and Og kynge of Baſan, whiche was at Aſtharoth. Wherfore oure Elders and all the enhabytours of oure countrey ſpake to vs, ſayenge: take vitayles with you to ſerue by the waye, and go meete them, and ſaye vnto them: we are youre ſeruauntes. And nowe make ye a couenaunt of peace with vs. This our foode of breade, we toke with vs out of our houſes hoote, the day we departed to come vnto you And nowe beholde, it is dryed vp, & hoored. And theſe bottels of wyne whiche we fylled, were newe: and ſe, they be rent. And theſe our garmentes and ſhoos are worne for oldneſſe/ by the reaſon of the excedynge longe Iourney. And the men toke of theyr vittayles, and counſayled not with the mouth of the lorde.

C And Iosua made peace with them, and iii.Re.xxi.a * made a couenaunt with them, that they ſhulde be ſuffered to lyue, and the Lorde of the congregacyon ſware vnto them. And it fortuned that thre dayes after they had made peace with them, they herde that they were theyr neyghbours, & that they dwelt among them. And the chyldren of Iſraell toke theyr Iourney & came vnto theyr cityes the thyrde daye: and theyr cityes were Gibeon, & Caphira, Beroth and Kariath Iarim.

And the Chyldren of Iſraell ſlewe them not, bycauſe the Lordes of the congregacion had ſworne vnto them by the Lorde God of Iſraell. And all the multitude murmured agaynſt the Lordes. But all the Lordes ſayd vnto all the congregacyon: we haue ſworne vnto them by the Lorde God of Iſraell, and therfore we maye not hurte them. But this we wyll do to them: We wyll let them lyue, leeſt wrathe be vpon vs, bycauſe of the othe whiche we ſware vnto them.

D And the Lordes ſayd vnto them agayne: Let them lyue Deut.xxi. * and hewe wood, & drawe water vnto all the congregacyon, as the lordes ſayde vnto them. And Iosua ſent for them, and talked with them, and ſayde: wherfore haue ye begyled vs ſayenge: We dwell farre from you, when ye dwell amonge vs? & now are you curſed, and there ſhall not ceaſe to be of you, bonde men, and hewers of wood, and drawers of water for the houſe of my God. And they anſwered Iosua, and ſayde: it was tolde thy ſeruauntes, howe that the lorde thy God had cōmaunded his ſeruaunt Moſes to gyue you all the lande, and to deſtroye all the enhabytours therof out of youre ſyght, & therfore we were excedyng ſore afrayd ✻ (and dyd prouyde) for our lyues at the preſence of you and this haue we done, and beholde we are in thyne hand: as it ſemeth good & ryght in thyne eyes to do vnto vs, ſo do. And euen ſo dyd he vnto them, and ryd them out of the hande of the Chyldren of Iſraell, and they ſlewe them not. And Iosua made them that ſame day hewers of wood, & drawers of water for the cōgregacyon, and for the aulter of God vnto this daye, in the place whiche god ſhulde choſe.

¶ The Amorytes are ouercome of Iosua. It rayneth ſtones. The ſon ſtandeth ſtyll. The fyue kynges are hanged.

CAPI. X.

A And it fortuned, that when Adonizedec kynge of Ieruſalem had herde, howe Iosua had taken Hai, & had deſtroyed it, and howe that Iosu.vi. and.viii. * as he had done to Iericho and her kynge, euen ſo he had done to Hai/ and her kynge, and howe the enhabytoures of Gibeon had made peace with Iſraell, and were amonge them, they feared excedynglye, for Gibeon was a great citye, as any citye of the kyngdome, and was greater then Hai/ and all the men therof were very myghtye. Wherfore Adonizedec kynge of Ieruſalem ſent vnto Hoham kynge of Hebron, and vnto Pirea kynge of Iarimoth, & vnto Iaphia kynge of Lachis, and vnto Dabir kynge of Eglon, ſayenge: Come vp vnto me, & helpe me, that we may ſmyte Gibeon: for they haue B made peace with Joſua, & with the chyldren of Iſraell. Therfore the .v. kynges of the Amorites, the kynge of Jeruſalem, the kyng of Hebron, the kynge of Jerimoth, the kynge of Lachis, the kynge of Eglon gathered them ſelues togyther, they with all theyr hooſtes, & beſeyged Gibeon, & made warre agaynſt it.

And the men of Gibeon ſent vnto Joſua & to the hooſt to Gilgal, ſaynge: Withdrawe not thy hande from thy ſeruauntes, come vp to vs, to ſaue vs, and to helpe vs. For all the kynges of the Amorites whiche dwell in the mountaynes are gathered togyther agaynſt vs. And ſo Joſua aſcended from Gilgal, he and all the peole of warre with hym, and all the men of myght, and the Lorde ſayde vnto Joſua: feare them not, for I haue delyuered them in to thyne hande. Neyther ſhall any of them ſtand agaynſt the. Joſua therfore came vnto them ſodeynly, and went vp from Gilgall all nyght.

C And the Lorde troubled them before Iſraell, and ſlewe them with a great ſlaughter at Gibeon, and chaſed them alonge the way that gothe vp to Bethoron, and ſmote them to Eſaka and Makeda. And it fortuned, that as they fled from Iſraell, and were in the goynge downe to Bethorõ, the lorde caſt downe great ſtones from heuen vpon them, vntyll Eſaka. And there were mo deade with hayle ſtones, then they were, whom the chyldren of Iſrall ſlewe with the ſwerde.

Then ſpake Joſua before the Lorde, in the day when the Lorde delyuered the Amorites before the chyldren of Iſraell, and he Eccl.xlvi.a ſayd in the ſyght of Iſraell. * Sonne, ſtande thou ſtyll vpon Gibeon, and thou Moone, in Aialon. And the ſon abode, & the moone ſtode ſtyll, vntyll the people auenged them ſelues vpon theyr enemyes, Is not this wrytten in the boke ☞ of the ryghteous? The ſonne (I ſaye) abode in the myddes of heuen, and haſted not to go downe by the ſpace of a hole day. And there was no day lyke that, before it, or after it, that the lorde herde the voyce of a man. For the lorde fought for Iſraell.

D And Joſua returned and all Iſraell with hym, vnto the hooſte of Gilgall: but the fyue kynges fled, and were hyd in a caue at Makeda. And it was tolde Joſua of one, ſaynge: the fyue kynges are founde hyd in a caue, which is at Makeda. And Joſua ſayd, rowle great ſtones vpon the mouthe of the caue, and ſet men by it, for to kepe them. And ſtand ye not ſtyll, but folowe after your enemyes, and ſmyte all the hyndermooſt, and ſuffre them not to entre into theyr cities, for the Lorde your God hath delyuered them in to your hande. And it fortuned when Joſua and the chyldren of Iſraell had made an ende of ſleynge them with a great ſlaughter tyll they were waſted, the reſt that remayned of them, entred in to walled Cityes.

And all the people returned to the hooſt, to Joſua at Makeda in peace, neyther dyd any man moue his tongue agaynſt the chyldren of Iſraell. Then ſayde Joſua: Open the mouthe of the caue, and brynge out theſe fyue kynges vnto me oute of the caue. And they dyd ſo, and brought thoſe fyue kynges vnto hym, out of the caue, euen the kynge of Jeruſalem, the kynge of Hebron, the kynge of Jerimoth, the kynge of Lachis, and the kynge of Eglon.

And it fortuned, that when they brought E out thoſe kynges vnto Joſua: Joſua called for all the men of Iſraell, and ſayde vnto the chyefe of the men of warre, whiche went with hym: come nere, and put youre fete vpon the neckes of theſe kynges. And they came nere, and put theyr fete vpon the neckes of them. And Joſua ſayde vnto them: Ye ſhall not feare, nor be faynt herted. But be ſtrong and plucke vp your hertes, for thus ſhall the Lorde do to al your enemyes agaynſt whom ye fyght. And then Joſua ſmote them, & ſlew them, & hanged them on fyue trees tyll euen. And at the goynge downe of the ſonne it fortuned, that Joſua gaue cõmaundement, and they toke them downe of the * trees, and caſt Joſua.x.f. them in to the caue, (wherin they had bene hyd) & layd great ſtones on the caues mouth whiche remayne vnto this daye.

And that ſame daye Joſua toke Makeda, and ſmote it with the edge of the ſwerde and the kynge therof alſo * deſtroyed he vt- Deute.xx.d terly, with all the ſoules that were therin, and let nought remayne. And he dyd to the kynge of Makeda * as he dyd to the kynge Joſua vi.d of Jericho. Then Joſua wente from Makeda, and all Iſraell with hym vnto Libna, & fought agaynſt Libna. And the Lorde delyuered it, and the kyng therof in to the hande of Iſraell, and he ſmote it with the edge of the ſwerde, and all the ſoules that were therin. He let nought remayne in it, but dyd vnto the kynge therof as he dyd vnto the kynge of Jericho.

F And Joſua departed from Libna, and all Iſraell with hym, vnto Lachis, and beſeyged it, and aſſaulted it. And the Lorde delyuered Lachis in to the hande of Iſraell, whiche toke it the ſeconde daye, and ſmote it with the edge of the ſwerde, and al the ſoules that were therin, doynge accoꝛdyng to all, as he had done to the citie of Libna.

Then Hozam kyng of Geſer came vp to helpe Lachis: And Joſua ſmote hym and his people, vntyll nought remayned of hym.

And from Lachis Joſua departed vnto Eglon, and all Iſraell with hym / and they beſeyged it, and aſſaulted it, and toke it the ſame daye, and ſmote it with the edge of the ſwerde, and all the ſoules that were therin he vtterlye deſtroyed the ſame daye / accoꝛdynge to all that he had done to Lachis.

And Joſua departed vp from Eglon / and all Iſraell with hym, vnto Hebꝛon. And they fought agaynſt it, and when they had taken it, they ſmote it with the edge of the G ſwerde, and the kyng therof, and all the townes that pertayne to it, and al the ſoules that were therin, and he lefte nought remaynyng: but dyd accoꝛdynge to all, as he had done to Eglon, and deſtroyed it vtterlye, and all the ſoules that were therin.

And Joſua returned, and all Iſrael with hym to Dabir, and fought agaynſt it. And when he had taken it, and the kynge therof, and all the townes that perteyned therto, they ſmote them with the edge of the ſwerde, and vtterly deſtroyed all the ſoules that were therin, neyther let he ought remayne. Euen as he dyd to Hebꝛon, ſo he dyd to Dabir and the kynge therof, as he had done alſo to Libna and her kynge.

Joſua therfoꝛe ſmote all the hyll countreys, and the ſouthe countreys, and the valeys, and the hyl ſydes, and all theyꝛ kynges, and let nought remayne of them, but vtterly Deute. 20. b deſtroyed all that bꝛeathed, as the loꝛde god of Iſraell commaunded. And Joſua ſmote them from Cades barne vnto Azah, and all the countrey of Goſan, euen vnto Gibeon. All thoſe kynges and theyꝛ lande dyd Joſua take at one tyme: becauſe the Loꝛde God of Iſrael fought foꝛ Iſrael. And Joſua and all Iſraell returned, vnto the hooſt that was in Gilgall.

¶ The battayle of Joſua with dyuers kynges.

CAPI. XI.

A AND it foꝛtuned, that when Jabin kyng of Hazoꝛ had heard theſe thynges: he ſent to Jobab kynge of Madon, and to the kyng of Simron, and to the kyng of Achſaph and vnto the kynges that are by noꝛth in the mountaynes, and playnes, toward the ſouth ſyde of Cenereth, and in the lowe countreys, and in the boꝛders of Doꝛ weſtwarde, ⁊ vnto the Cananites both vp Eaſt ⁊ weſt: and vnto the Amoꝛites, Hethites, Pherezites, and Jebuſites in the mountaynes: and vnto the Heuites that were vnder Hermon in the lande of Mizpa: And they came out and all theyꝛ hooſtes with them, a multitude of folke, euen as the ſande that is on the ſee ſhoꝛe in a great nombꝛe with hoꝛſes and charettes excedyng many. And all theſe kynges met togyther, ⁊ came, and pytched togyther at the waters of Merom, foꝛ to fyght agaynſt Iſrael.

And the Loꝛde ſayde vnto Joſua: be not afrayde at the pꝛeſence of them: foꝛ to moꝛow aboute this tyme wyll I delyuer them all ſlayne befoꝛe Iſrael: thou ſhalte hough theyꝛ hoꝛſes, and burne theyꝛ charettes with fyꝛe.

And ſo Joſua came and all the men of war B with hym agaynſt them by the waters of Merom, ⁊ ſodeynly fel vpon them. And the loꝛde delyuered them in to the hande of Iſrael: ⁊ they ſmote them, and chaſed them vnto great Sidon, and vnto the hoote waters, ⁊ vnto the valey of Mizpa which is eaſtwarde: and ſmote them vntyl they had none remaynyng of them. And Joſua dyd vnto them, as the Loꝛde bad hym: he houghed theyꝛ hoꝛſes, ⁊ burnt theyꝛ charettes with fyꝛe.

And Joſua at that tyme turned backe, ⁊ toke Hazoꝛ, and ſmote the kynge therof with the ſwerde. And Hazoꝛ befoꝛe tyme was the head of al thoſe kyngdomes. And they ſmote all the ſoules that were therin with the edge of the ſwerde, vtterly deſtroyenge all, and no thynge that bꝛeathed, was let remayne. And he burnt Hazoꝛ with fyꝛe. And all thoſe cities of thoſe kynges, and all the kynges of them, dyd Joſua take, ⁊ ſmote them with the edge of the ſwerde, ⁊ vtterly deſtroyed them * as Moſes the ſeruaunt of the loꝛde cōmaūded.

☞ C But Iſrael burnt none of the cities ☞ that ſtode ſtyll in theyꝛ ſtrength, ſaue Hazoꝛ onely that Joſua burnt: And all the ſpoyle of the ſayd cities ⁊ the cattel, the chyldꝛen of Iſrael caught vnto them ſelues. But the men onely they ſmote with the edge of the ſwerde vntyl they had deſtroyed them, neyther lefte they ought that had bꝛeath. As the loꝛde cōmaunded Moſes his ſeruaunt, ſo dyd Moſes commaunde Joſua, and euen ſo dyd Joſua: * ſo that he mynyſhed no woꝛde, of all that the loꝛde cōmaunded Moſes. And ſo Joſua toke all the lande, the hylles, ⁊ all the ſouth countrey, and all the lande of Goſan, and the low countrey, and the playne, and the ☞ mountayne of Iſrael, and the lowe countrey of the ſame, euen from the mounte of partyng, that goth vp to Seir vnto the playne of Gad in the valey of Libanon, vnder mount Hermō.

And all the kynges of the ſame he toke, and ſmote them, and ſlewe them.

D Joſua made warre long tyme with thoſe kynges: neyther was there any citie that made peace with the chyldren of Iſraell, ſaue thoſe Hethites that enhabited Gibeon: & therfore all other they toke with battayle: for it came of the Lorde, whiche dyd harden theyr hertes that they ſhulde come agaynſt Iſrael in battayle: and that they ſhulde deſtroye them vtterly, and ſhewe them no mercy, but to brynge them to nought: As the Lorde commaunded Moſes. And that ſame ſeaſon came Joſua, and deſtroyed the Enakites out of the mountaynes: namely out of Hebron, Dabir, Anab, and out of all the mountaynes of Juda, and out of al the mountaynes of Iſrael. And Joſua deſtroyed them vtterly with theyr cities. There was not one Enakite left in the lande Reg.22.a of the chyldre of Iſrael: onely in Azah * Geth and Aſdod, there remayned of them.

And Joſua toke the hoole lande, accordynge to all that the lorde ſayd vnto Moſes and Joſua gaue it for a poſſeſſyon vnto Iſ- Num.29.f. rael * accordynge to theyr partes and tribes: and the lande reſted from warre.

¶ What kynges Joſua and the chyldren of Iſraell kylled, whiche were in nombre thyrtye and one.

CAPI. XII.

A These are the kynges of the lande which the chyldren of Iſraell ſmote: and conquered theyr land on the other ſyde Jordan eaſtwarde, from the ryuer Arnon, vnto mounte Hermon, & all the playne eaſtwarde: Num.21.e. Deute.iii.a * Sehon kyng of the Amorites, that dwelte in Heſbon, and ruled from Aroer, whiche is beſyde the ryuer of Arnon, and from the myddeſt of the ryuer, and from halfe Gilead vnto the ryuer Jabocke, which is the border of the chyldre of Ammon: And from the playne vnto the ſee of Cenereth eaſtwarde, and vnto the ſee in the playne: euen the ſalte ſee eaſtwarde, the way to Beth Jeſimoth, and from the ſouthe vnder the ſprynges of the hyll.

B And the cooſt of Og kyng of Baſan which was of the remenaunt of the Gyauntes, and dwelte at Aſtharoth, and Edrai and reygned in mount Hermon, and in Salcah, and in all Baſan, vnto the border of the Geſurites, and the Maacthites, and halfe Gilead, vnto the borders of Sehon kyng of Heſbon. Nume.21.f Nume.32.f Deu.3.d. Joſua.13.b * Moſes the ſeruaunt of the Lorde and the chyldren of Iſraell ſmote them, * and Moſes the ſeruaunt of the lorde, gaue theyr land for a poſſeſſyon, vnto the Rubenites, Gaddites, and halfe the tribe of Manaſſes.

These are the kynges of the coūtrey, which Joſua and the chyldren of Iſraell ſmote on this ſyde Jordan weſtwarde, from the playn of Gad, whiche is in the valey of Libanon, euen vnto the partyng mount that gothe vp to Seir. Which lande Joſua gaue vnto the tribes of Iſrael to poſſeſſe, to euery man his parte: in the vpper lande, and nether lande, in playnes, and hyll ſydes, in the wyldernes, and ſouth countrey: the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebuſites.

Joſua.vi.a * The kynge of Jericho: was one. The Joſua.x.a. * kynge of Hai which is beſyde Bethel: one. Joſua.x.a. The * kynge of Jeruſalem: one. C The kynge of Hebron: one. The kynge of Jerimoth: one. The kyng of Lachis: one. The kyng of Eglō one. The kyng of Gazer: one. The kynge of Dabir: one. The kynge of Gader: one. The kyng of Horma: one. The kyng of Ered: one. The kyng of Libna: one. The kyng of Odolam: one. The kynge of Makeda: one. The kynge of Bethel: one. The kyng of Thaphuah: one. The kynge of Hepher: one.

The kynge of Aphek: one. Th kynge of Laſaron: one. The kynge of Madan: one. The kynge of Haſor: one. The kynge of Simeonmeron: one. The kynge of Acſaph: one. The kyng of Thenach: one. The kyng of Mageddo: one. The kyng of Cades: one. The kynge of Jacanam of Carmell: one. The kynge of the countrey of Dor: one. The kynge of the nacions of Gilgall: one. The kynge of Therzah: one.

All the kynges togyther thyrtye and one.

¶ Joſua is cōmaunded to deuyde the lande to the Chyldren of Iſraell.

CAPI. XIII.

A Joſua was olde, and ſtrycken in yeres, & the Lorde ſayd vnto hym: thou arte olde, and ſtrycken in yeres, and there remayneth yet exceadynge moche lande to be poſſeſſed. This is the lande that remayneth: al the regions of the Philiſtines: and all Geſurye: from Nilus whiche is in Egypte, vnto the borders of Akaron northwarde, which lande is counted vnto Cananye, euen .v. lordſhyps of the Philiſtines, the Azathites, Aſdadites, Aſcalonites, Gethites, Akaronites, and the Euites. And from the ſouth, all the lande of the Cananites, and the caue that is beſyde the Sidonians, euen vnto Aphek, and to the border of the Amorites.

And the lande of the Giblites, and all Libanon towarde the Sonne ryſyng, from the playne of Gad vnder mount Hermon, vntyl a mā come to Hemath: all the enhabitours of the hyl coūtrey, from Libanō vnto the hoote waters

B waters, and all the Sidonians, wyll I caſt out from before the chyldren of Iſraell: onely ſe that thou in anywyſe deuyde it by lot vnto the Iſraelites to enherite, as I haue commaunded the. Now therfore deuyde this lande to enherite, vnto the nyne tribes and the half tribe of Manaſſes, For with the other halfe the Rubenites and the Gadites haue receyued theyr enheritaunce * whiche Moſes gaue them beyonde Jordan Eaſtwarde: euen as Moſes the ſeruaunt of the Lorde gaue them: from Aroer that lyeth on the brym of the ryuer Arnon, and from the citie that is in the myddes of the ryuer. And all the playne of Midba vnto Dibon, and all the Cityes of Sehon kynge of the Amorites, whiche reygned in Heſbon, euen vnto the border of the chyldren of Ammon: and Gilead, and the border of Geſuri and Machati, and all mounte Hermon, with al Baſan vnto Salecah: euen all the kyngdome of Og in Baſan, whiche reygned in Aſtaroth and Edrai, which ſame remayned yet of the reſt of the Gyauntes. These dyd Moſes ſmyte, and caſt them out. Numeri.32.f Deute.iii.b

Neuertheleſſe the chyldren of Iſraell expelled not the Geſurites and the Machathites. But the Geſurites and the Machathites dwelte among the Iſraelites euen vnto this daye. Onely vnto the tribe of Leui, he gaue none enheritaunce: * But the offerynge of the Lorde God of Iſraell is theyr enheritaunce, as he ſayd vnto them. Nume.18.c

C Moſes gaue vnto the tribe of the Chyldren of Ruben accordynge to theyr kynreds.

And theyr coaſt was from Aroer that lyeth on the banke of the ryuer Arnon, and from the citie that is in the myddes of the ryuer, & all the playne whiche is by Madba, Heſbon, with all theyr townes that lye in the playne: Dibon and Baal, and the houſe Baalmeon: and Jahazah, and Kedemoth & Mephaah Kiriathaim, Sabamah and Zarath Zahar in the mounte of the valley, the houſe of Peor, and the ſprynges of the hylles: & Beth Pheor and the ſprynges of Phaſgah, and Bethieſimoth, and all the cities of the playne. And al the kyngdom of Sehon kynge of the Amorites, whiche reygned in Heſbon, whom Moſes ſmote * with the lordes of Madian, Eui Rekem, Zur, and Hur, and Reba, the whiche were dukes of Sehon dwellyng in the countrey. And Balaam the ſonne of Beor the ſoth ſayer, dyd the chyldren of Iſraell ſley with the ſwerde, amonge other of them that were ſlayne. And the border of the chyldren of Ruben was Jordan with the countrey that lyeth theron. This was the enheritaunce of the chyldren of Ruben after theyr kynreds, cities and villages perteynyng therto. Nume.31.a

D And Moſes gaue vnto the tribe of Gad, euen vnto the chyldren of Gad, he gaue by theyr kynreds. And theyr coaſtes were Jaezer and all the cities of Gilead, & halfe the lande of the chyldren of Ammon, vnto Aroer that lyeth before Rabah. And from Heſbon vnto Ramath Maſphah, and Betonim: and from Mahanaim vnto the borders of Dabir. And in the valley they had Betharam, Bethnimra, Socoth, and Zaphon, the reſt of the kyngdome of Sehon kyng of Heſbon, vnto Jordane, and the coaſtes that lye theron, euē vnto the edge of the ſee of Cenereth, on the other ſyde Jordan eaſtwarde. This is the enheritaunce of the chyldren of Gad after theyr kynreds, theyr cities and villages.

And Moſes gaue vnto the halfe tribe of Manaſſes. And this was the poſſeſſyon of the halfe tribe of Manaſſes by theyr kinreds. Theyr coaſt was from Mahanaim, euen all Baſan, and all the kyngdome of Og kynge of Baſan, and all the townes of Jair whiche lye in Baſan, euen thre ſcore cities, and halfe Gilead, Aſtaroth, & Edrai, cities of the kyngdome of Og in Baſan, * which perteyne vnto the chyldren of Machir the ſonne of Manaſſes, euen the halfe porcyon of the chyldren of Machir by theyr kynreds. These are the thynges whiche Moſes dyd diſtribute in the f[illegible]s of Moab, on the other ſyde Jordan ouer agaynſt Jericho eaſtwarde. * But vnto the trybe of Leui Moſes gaue none enherytaunce, for the lorde god of Iſrael he is theyr enherytaunce, * as he ſayde vnto them. Num.32 Joſu.18 Num.18

¶ Caleb requireth the enherytaunce that was promiſed hym, and Hebron was gyuen hym.

CAPI. XIIII.

A And these are the countreys whiche the chyldren enherited in the lande of Canaan, * vnto whiche Eleazar the preeſt and Joſua the ſonne of Nun, and the auncient heades of the tribes of the chyldren of Iſrael, gaue them theyr enheritaunce * by lot, as the lorde cōmaunded by the hande of Moſes, to gyue vnto the nyne tribes, & vnto the halfe tribe of Manaſſes. Num.34 Num.26

For Moſes had gyuen enheritaunce vnto two tribes & an halfe on the other ſyde Jordan. But vnto the Leuites he gaue none enherytaunce among them. * For the chyldren of Joſeph were two tribes, Manaſſes and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, ſaue cities to dwell in, with the ſuburbes of the ſame, for theyr beaſtes and cattell.

um. 34. a * As the Lorde cōmaunded Moſes: euen ſo
B the chyldren of Iſraell dyd when they deuyded
the lande. And the chyldre of Juda came
um. 14. d vnto Joſua in Gilgall. * And Caleb the ſon
of Jephune the keneſyte ſayd vnto hym: thou
wotteſt what the Lorde ſayde vnto Moſes
the man of god, aboute my matter and thyne
in Cades barne. * Fourtye yere olde was I
um. 13. d when Moſes the ſeruaunt of the Lo. e ſent
me from Cades barne to ſpye out the lande.
And I brought hym worde agayn euen as it
was in myne herte. Neuertheles my brethren
that went vp with me, dyſcouraged the herte
of the people. And I folowed the lorde God.

And Moſes ſware the ſame day, ſayenge:
C * The lande wheron thy feete haue troden,
um. 14. d
Deut. 1. f. ſhall be thyne enheritaunce & thy chyldrens
for euer, bycauſe thou haſt folowed the lorde
God. And beholde the Lorde hath kepte me
cclxlvi. b alyue (as he ſayde,) * this fourtye and fyue
yeres, euen ſynce the Lorde ſpake this worde
vnto Moſes, whyle the chyldren of Iſraell
wandered in the wyldernesse. And nowe lo,
I am this day foure ſcore and fyue yere olde
& yet am as ſtronge at this tyme, as I was
when Moſes ſent me: loke howe ſtronge I
was then, ſo ſtronge am I nowe, whyther I
go to warre, or come agayne.
D Now therfore gyue me this mountayne wherof
the Lorde ſpake in that day, for thou herdeſt
in that day, how the Enakims are there
and the cities great and walled. Peraduenture
the Lorde wyll be with me, and I ſhall
be able to dryue them out, as the lorde ſayde.
And Joſua bleſſed hym, & gaue vnto Caleb
E the ſon of Jephune, ☞ Hebron to enherite.
And Hebron therfore became the enheritaūce
of Caleb the ſonne Jephune the keneſite, vnto
this day: bycauſe he folowed the lorde god
ud. 1. c of Iſraell. And the name of * Hebron was
called in olde tyme, Kariath arbe. For the
ſame was a great man among the Enakims
And the lande ceaſed from warre.

¶ The Lotte of the chyldren of Juda, and the names
of the Cityes and vyllages of the ſame.

CAPI. XV.

A This was the lot of the tribe of the chyldren
of Juda by theyr kynreds: Namelye,
towarde the border of Edom in the
wyldernesse of Zin, ſouthwarde, euen from
um. 34. a the vttermoſt parte of the ſouth coaſt. * And
theyr ſouth coaſt was from the brynke of the
ſalte ſee, frō a rocke that leaneth ſouthward.
And it wente out to the ſouth ſyde, towarde
the goynge vp to Acrabim, and wente along
to Zinna, and aſcended vp on the ſouth ſyde
vnto Cades Barne, & wente along to Hezron,
and went vp to Adar, and fet a compaſſe to
Karca. From thence went it along to Azmon
and reached vnto the ryuer of Egypte: and
the ende of that coaſt was on the weſt ſyde.
And this is theyr ſouth coaſt.

Theyr Eaſt coaſt is the ſalt ſee, euen vnto B
the edge of Jordan. And theyr border in the
north quarter was from the rocke of the ſee/
and from the edge of Jordan. And the ſame
border wente vp to Bethhagla, and wente a
longe by the north ſyde of Betharabah, and
vp from thence to the ſtone of Bohen the ſon
of Ruben. And agayne the ſame border went
vp to Dabir from the valey of Acor, and ſo
northwarde, turnynge towarde Gilgall, that
lyeth before the goyng vp to Adonim, which
is of the ſouthſyde of the riuer. And the ſame
border went vp to the waters of the fountayn
of the Son, and ended at the * wel of Rogel. III. Reg. 1. b
And then wente vp to the valey of the ſon of
Hennon, euen vnto the ſouth ſyde of Jebuſi:
the ſame is Jeruſalem. And then went vp to
the top of the hyll that lyeth before the valey
of Hennon weſtwarde, and by the edge of the
valey of the geauntes northwarde.

And then it compaſſeth from the top of
the hyll vnto the fountayne of the water of
Nepthoah, & gothe out at the cities of mount
Ephron: and draweth to Baala, which is Kiriathiarim,
❀ (that is a citye of vvoodes.) And ❀
then it compaſſeth from Balah weſtwarde, C
vnto mount Seir, and then goth alonge vnto
the ſyde of mount Jarim, (whiche is Cheſalon)
on the north ſyde. And cometh downe
to Bethſames, and goth to Thamnah, and
gothe out agayne vnto the ſyde of Akaron
northwarde. And then draweth to Secron/
and gothe a longe to mount Balah, & gothe
out at Jabnel: and the endes of the coaſtes
leaue at the Weſt ſee. And the Weſt border
was the greate ſee[illegible] the ſame coaſt was
the coaſt of the chyldren of Juda rounde about
in theyr kynreds.

And vnto Caleb the ſon of Jephune dyd
Joſua gyue a parte amonge the chyldren of
Juda accordynge to the mouthe of the lorde
euen * Kiriatharbe of the father of Enacke Joſua 14. b
whiche Citie is Hebron. And Caleb droue
thence the thre ſonnes of Enacke, Seſai, and
Ahiman, and Thalmai, whiche were the ſonnes
of Enacke. And he went vp thence to the
enhabitours of Dabir. And the name of Dabir
in the olde tyme was Kariath Sepher.
❀ (That is a Citye of letters.) And Caleb ſayd ❀
* he that ſmyteth Kariath Sephar/ and taketh
it: to hym wyll I gyue Acſah my dough- Judic. 1. c.
ter to wyfe.

And

D And Othniel, the ſonne of Kenes, the brother of Caleb toke it. And he gaue hym Acſah his doughter to wyfe. And as ſhe wente in vnto hym, ſhe moued hym to aſke of her father a felde. And ſhe alyghted of her aſſe. And Caleb ſayd vnto her, what ayleth the? Who anſwered: gyue me a bleſſyng: for thou haſt gyuen me a ſouth ✻(and drye) lande: gyue me alſo ſprynges of water. And he gaue her ſprynges of water, bothe aboue and benethe.

This is the enheritaunce of the trybe of the chyldren of Juda, by theyr kynreds.

And the vttermoſt cities of the tribe of the chyldren of Juda, toward the coaſtes of Edom ſouthwarde, were: Kabzel, Eder, and Jagur: Kinah, Dimnoah, & Adada: Kedes, Hazor & E Jethnan: Ziph, Telem, and Baloth/ Hazor/ Hadathath/ Karioth, Heſron (whiche is Hazor) Eman, Sama, and Moladah: Haſargadah, Haſmon and Bethpheleth: Hazar ſuall, Berſabe and Baſiothiah: Baalah, Jim, and Azen: Eltholad, Ceſil, and Horma: Ziklag, Medemenah and Senſenah: Labaoth, Selhim, Ain and Rimon: al theſe cities are .xxix. with theyr villages. And in the lowe countrey they had Eſthaol, Zareah, and Aſenah: Zonoah, Enganim, Thaphuah and Enam: Jerimoth, Adulam, Socoh, & Azekah: Saraim, Adithaim, Gederah, & Gederothaim. Fourtene cities with theyr villages. Zenan, Hadaſah, and Magdalgad: Delean, Miſpa, and Jektheel: Lachis, Bazcath and Eglon: Cabō, F Lahamam, and Cethlis Gaderoth, Bethdagon, Naamah and Makedah, Syxtene cities with theyr villages.

Lebnah, Ether, and Aſan: Jephthah, Aſnah and Nezib: Keilah, Akzib and Mareſah: nyne cities with theyr villages. Akron with her townes and villages. For Akron and from the weſt, all that lyeth aboute Aſdod with theyr villages, Aſdod with her townes and villages, Azah with her townes and villages, euen vnto the ryuer of Egypte: and the great ſee was theyr coaſt.

And in the mountaynes, they had Samir, Jathir, and Socoh, Danah: and Kariath Senath, whiche is Dabir: Anab, Eſthemoh, and Anim, Goſen, Holon, and Giloh, eleuen Cities with theyr villages. Arab, Dumah, and Eſean: Janim, Beththaphuah and Aphecah Humatah, and Kariath arbe: whiche is Hebron, & G Zior: nyne cities with theyr villages. Maon, Carmel, Siph, and Jutah: Jeſraell, Jukadam, and Zanoch: Cain, Gabaah, and Thamnah: ten cities with theyr villages. Halbul, Bethzur, & Gedor: Maarath, Bethanoth, and Eltheon: Syxe cities with theyr villages. Kariath Baal, which is Kariath Jarim ✻(the citye of vvoodes) & Harabba, two cities with theyr villages. ✻

In the wyldernesſe they had Betharabah Meddin and Sacacah: Nebſon, the Citie of ſalte, and Engaddi: Syxe cities with theyr villages. Neuertheleſſe, the Jebuſites that were the enhabitours of Jeruſalem, coulde not the chyldren of Juda caſt out. But the Jebuſites dwelte with the chyldren of Juda at Jeruſalem, vnto this day.

¶ The Lotte or parte of Ephraim.

CAPI. XVI.

A And the lot of the chyldren of Joſeph fel from Jordane by Jericho, vnto the water of Jericho Eaſtwarde, and to the wyldernesſe that gothe vp from Jericho thorowout mounte Bethel: and gothe out from Bethel to Lus, and runneth alonge vnto the borders of Arcimataroth: and gothe downe agayne weſtwarde, euen to the coaſt of Japhleti, and vnto the coaſte of Bethhoron the nether, and to Gaſor, and the endes of theyr coaſtes leaue at the weſt ſee. And ſo the chyldren of Joſeph Manaſſes and Ephraim toke theyr enheritaunce.

B And the border of the chyldren of Ephraim was by theyr kynreds. Theyr border on the eaſt ſyde, was: Ataroth, Addor euen vnto Bethhoron the vpper, and went out weſtwarde to Machmathah on the North ſyde, and returneth eaſtwarde vnto Thaanath Silo, and paſt it on the Eaſt ſyde, vnto Janoah, and went downe from Janoah to Ataroth & Naarath, and came to Jericho, and wente out at Jordan. And theyr border went from Thaphuah weſtwarde vnto the ryuer Kanah/ and C the endes were the weſte See. This is the enheritaunce of trybe of the Chyldren of Ephraim by theyr kynreds.

And the ſeperate cities for the Chyldren of Ephraim/ were amonge the enheritaunce of the chyldren of Manaſſes: euen the cities with theyr villages. And they draue not out the Cananites that dwelte in Gaſar: but the Cananites dwelte among the Ephraites vnto this daye/ and ſerued vnder tribute,

¶ The Lotte, or porcyon of the halfe trybe of Manaſſes. The Cananites are become trybutaryes to the Iſraelites. Manaſſes & Ephraim requyre a greater porcyō of heritage.

CAPI. XVII.

A This was the lot of the tribe of Manaſſes whiche was the ✻ eldeſt ſonne of Joſeph. And Machir the eldeſt ſonne of Manaſſes whiche was the father of Gilead (and a man of warre) had Gilead and Baſan (This was the poſſeſſyon of the reſte of the chyldren Gen.

chyldren of Manaſſes by theyr kynreds: Namely, of the chyldren of Abiezer: the chyldren of Helek: the chyldren of Ariell: the chyldren of Sichem, the chyldren of Hepher, the chyldren of Semida: for theſe were the male chyldren of Manaſſes, the ſonne of Joſeph by theyr kynreds. * But Zelaphead the ſonne of Hepher, the ſon of Gilead, the ſon of Machir B the ſonne of Manaſſes, had no ſonnes but doughters whoſe names are theſe: Mahela Noa, Hagla, Melcha ⁊ Thirza: which came before Eleazar the Preeſt, and before Joſua the ſonne of Nun, and before the Lordes ſayenge: * the lorde cōmaunded Moſes to gyue vs an enheritaunce amonge our brethren.

m.16.b
vi.a.and
vi.a

m.27.b
xxvi.a.

And therfore accordynge to the cōmaundement of the Lorde, he gaue them an enherytaunce amonge the brethren of theyr father. And there fel ten porcyons to Manaſſes, beſyde the lande of Gilead ⁊ Baſan whiche is on the other ſyde Jordan: bycauſe the doughters of Manaſſes dyd enherite amonge his ſonnes. And Manaſſes other ſonnes, had the lande of Gilead.

And the cooſt of Manaſſes was from Aſer to Machmathah that lyeth before Sichem and went a longe on the ryght hande, euen vnto the enhabiters of Entaphuah, and the lande of Thaphuah belonged to Manaſſes whiche Thaphuah is beſyde the border of Manaſſes, and beſyde the border of the chyldren of Ephraim. And the cooſt deſcended vnto the ryuer Canah ſouthwarde, euen to the ryuer of the cities of Ephraim, and bytwene the cities of Manaſſes. The cooſt of Ma- C naſſes went alſo on the north ſyde to the ryuer, and the endes of it go out at the ſee: ſo that the South perteyned to Ephraim, and the north to Manaſſes, ⁊ the ſee is his border And they met togyther in Aſer northwarde, ⁊ in Iſacar eaſtwarde. And Manaſſes had in Iſacar ⁊ in Aſer, Bethſean, and her townes: Jiblean, and her townes: and the enhabytoures of Dor, with the townes perteynynge to the ſame: and the enhabitoures of Endor with the townes of the ſame: and the enhabitoures of Thaanath with her townes: and the enhabitoures of Magedo with the townes of the ſame, euen thre countreys. Yet the chyldren of Manaſſes coulde not ouercome thoſe cities. But the Cananites preſumed to dwell in the ſame lande. Neuertheleſſe as ſoone as the chyldren of Iſraell were waxed ſtronge, they put the Canaanites vnder tribute, but expelled them not.

D And the chyldren of Joſeph ſpake vnto Joſua, ſayenge: Why haſt thou gyuen me but one lot ⁊ one porcion to enheryt, ſeynge I am a great people, ⁊ for as moche as the Lorde hath bleſſed me hytherto? and Joſua anſwered them: If thou be moche people, then get the vp to the wood countrey, and prepare for thy ſelfe there in the lande of the Phereſites and of the Giauntes, yf mounte Ephraim be to narow for the. And the chyldren of Joſeph ſayd. The hyll is not ynough for vs: and all the Cananites that dwell in the lowe countrey haue charettꝭ of yron, ⁊ ſo haue they that enhabite Bethſean, ⁊ the townes of the ſame and they alſo that dwell in the valey of Jezreel. And Joſua ſayde vnto the houſe of Joſeph, Ephraim, and Manaſſes: ye be moche people, and haue great power, and ſhall not therfore haue one lot. Therfore the hyll ſhall be yours, and ye ſhall cut downe the woode that is in it: and the endes of it ſhalbe yours yf ye caſt out the Cananites which haue yron charettes, and are very ſtronge.

¶ Certayne are ſente to deuyde the lande to the other ſeuen trybes. The lotte of the chyldren of Ben Jamin.

CAPI. XVIII.

AND the hoole congregacion of the chyldren of Iſrael came togyther at Silo, ⁊ ſet vp the tabernacle of wytneſſe there, and the lande was in ſubiection before them. A And there remayned among the chyldren of Iſrael ſeuen tribes, whiche had not yet receyued theyr enheritaūce. And Joſua ſayd vnto the chyldren of Iſrael: howe longe are ye ſo ſlacke to come, and poſſeſſe the lande whiche the Lorde God of your fathers hath gyuen you? Gyue out from amonge you for euery tribe thre men, that I may ſende them. And that they maye ryſe, and walke thorowe the lande, and dyſtribute it accordyng to the enheritaunce therof, and come agayne to me. And let them deuyde it vnto them in to ſeuen B partes. And Juda ſhall abyde in theyr cooſte on the ſouth, and the houſe of Joſeph ſhall ſtande in theyr cooſtꝭ on the northe. Deſcribe ye the lande therfore in to ſeuen partes, and bryng the deſcripcion hyther to me, ⁊ I ſhall caſt lottes for you here before the Lorde oure god. But * the Leuites haue no parte among you, for the preeſthode of the lorde is theyr enheritaunce. * And Gad, and Ruben, ⁊ halfe the tribe of Manaſſes haue receyued theyr enheritaūce beyonde Jordan eaſtwarde: which Moſes the ſeruaunt of the lorde gaue them.

Joſua 13.b
and. xiiii.a.

Joſua.xiii.b

And the men aroſe, ⁊ went theyr way. And Joſua charged them that wente to deſcribe the lande, ſayeng: departe, ⁊ go thorowe the lande, ⁊ deſcribe it, and come agayne to me, that I maye here caſt lottes for you before

the

C the lorde in Sylo. And the men departed, and
walked thorowe the lande, and deſcribed it
by cities in to ſeuen partes, in a boke, and returned
to Joſua into the hooſt at Sylo. And
Joſua caſt lottes for them in Sylo before the
lorde, and there Joſua deuyded the lande unto
the chyldren of Iſraell, to eche theyr poſſeſcion.
And the lot of the trybe of the chyldren
of Ben Jamin came up accordynge to theyr
kynreds. And the cooſt of theyr lot came out
betwene the chyldren of Juda and the chyldren
of Joſeph. And theyr northcooſt was
from Jordan, and went up to the ſyde of Jerico
on the north ſyde, and wente up thorowe
the mountaynes weſtwarde, and they ended
at the wyldernesse of Bethauen: ⁊ went from
thence toward Lus, euen by the ſouth ſyde of
Lus (the ſame is Bethell,) and deſcended agayne
to Atrothadar, unto the hylle that lyeth
on the ſouthſyde of the nether Bethhoron
And the cooſt turneth thence, and cōpaſſeth
the corner of the ſee ſouthwarde, euen from
D the hylle that lyeth before Bethhoron ſouthwarde,
and goeth out at Kiriathbaal, whiche
is Kiriath Jarim, a Citye of the chyldren of
Juda: this is the weſt quarter: and the ſouth
cooſt goeth from the edge of Kiriathiarim, ⁊
goeth out weſtwarde, and thence it turneth to
the water wel of Nepthoah, ⁊ cōmeth downe
agayne to the edge of the hyll, that lyeth before
the valeye of the ſonne of Hennon/ euen
in the valeye of the Gyauntes northwarde/
and deſcendeth into the valey of Hennon beſyde
Jebuſi ſouthwarde, and goth downe to
the well of Rogell. And compaſſeth from the
north, and goth forth to the wel of the ſonne,
and departeth from thence to the places of
Geliloth, whiche are towarde the goynge up
unto Adomim, ⁊ goeth downe to the ſtone of
Bohan the ſonne of Ruben: and then goeth
alonge towarde the ſyde of the playne, northwarde:
and goeth downe into the feldes, and
goth along to the ſyde of Bethhaglah northwarde,
and endeth at the poynt of the ſalt ſee
north therfrō, euen at the ſouth ende of Jordane.
¶ This is the ſouth cooſt.

E And Jordane kepeth in this cooſt on the
eaſt ſyde, and this is the enherytaunce of the
chyldren of Ben Iamin by theyr cooſtſ round
aboute thorowout theyr kynredſ. ¶ Theſe were
the cityes of the trybes of the chyldre of Ben
Jamin thorowout theyr kynreds: Jericho,
Bethhaglah, and the playne of Kaſis: Betha
rabah, Zamarim and Bethel: Auim, Pharah
and Ophrah: Chepar, Ammona, Ophni and
Gaba, twelue Cityes with theyr vyllages.
Gabaon, Ramah, and Beroth: Mazphah, Caphirah,
and Mozah: Rekem, Jarephel, and
Tharela, Zela, Eleph, and Jebuſi, whiche is
Jeruſalem: Gibeath, and Kiriath, fourtene
cities with theyr vyllages. ¶ This is the enheritaunce
of the chyldren of Ben Jamin thorowout
theyr kynreds.

¶ The lottes or partes of Zabulon, Iſachar, Aſer, Nephthali, Dan and Joſua.

CAPI. XIX.

AND the ſeconde lot came out for the A
tribe of the chyldre of Simeon by theyr
kynreds. And theyr enherytaunce was
in the myddes of the enheritaunce of the chyldren
of Juda. And they had in theyr enheritaunce.
Berſabe, Sabe, ⁊ Moladah, Hazorſual,
Balah, ⁊ Azem, Eltholad Bethul and
Hormah, Ziklag, Bethmarcaboth and Hazerſuſah,
Bethlebaoth, ⁊ Saruhen thyrtene
cities wt theyr villages. Ain, Remon, Ether,
and Aſan, foure cities with theyr villages: ⁊
therto all the villages that were rounde aboute
theſe cities, euen unto Balaſath, Beor
and Ramath, ſouthwarde. ¶ This is the enheritaunce
of the trybe of the chyldren of Simeon
thorowout theyr kynreds. Out of the
lot of the chyldren of Juda, came the enherytaunce
of the chyldren of Simeon. For the
parte of the chyldren of Juda was to moche
for them: and therfore the chyldren of Simeon
had theyr enheritaunce in the enheri- B
taunce of them.

And the thyrde lot aroſe for the chyldren
of Zabulon thorowout theyr kynreds. And
the cooſtes of theyr enheritaunce came to Sarid,
and went up weſtwarde, and to Moralah,
and reached to Dabeſeth, ⁊ came thence
to the ryuer that lyeth before Jokneuen: and
turned from Sarid eaſtwarde towarde the
ſon ryſyng unto the border of Chiſloth Thabor:
and then gothe out to Dabereth, ⁊ gothe
up to Japhia: and from thence gothe a longe D
eaſtwarde, to Gethah, Jepher, Jthah ⁊ Jaſim,
and gothe to Remon, Methoar, ⁊ Neah.
And compaſſeth it on the north ſyde to Nathan,
and endeth in the valey of Jephthahel.
And Jatath, Nahalal, Semron, Jedalah ⁊
Bethlehem: twelue cities with theyr villages.
¶ This is the enheritaunce of the chyldren of
Zabulon thorowout theyr kynreds, ⁊ theſe C
are the cities with theyr villages.
And the fourth lot came out for the chyldren
of Iſachar by theyr kynreds. And theyr cooſt
was Jeſraelah, Caſuloth, and Sunem, Hapharaim,
Sion, and Anaharath: Harabith,
Kiſion, and Abez: Rameth, Enganim, Enhadah,
and Bethphazes. And his cooſt reacheth
to Thabor, and Sahazimah ⁊ Bethſames,
and

and endeth at Jordan. Syxtene cyties with theyr villages. This is the enheritaunce of the trybe of the chyldren of Jſachar by theyr kynreds. And theſe are the cityes with theyr villages. And the fyfte lotte came out for the tribe of the chyldrẽ of Aſer by theyr kynreds.

C

And theyr cooſt was: Helkath, Hali, Beten and Achſap: Alamelech, Amaad, & Miſeall: & came to Carmell weſtwarde, & to Sihor Labanath / & turned towarde the ſon ryſynge to Bethdagon, & cõmeth to Zabulon, and to the valey of Jephthah, towarde the northſyde of Bethemek & Negell, and goeth out on the lefte ſyde of Cabul: and to Hebrõ, Rohob, Hamon, & Kanah, euen vnto greate Sidõ. And then the cooſt turneth to Ramah and to the ſtronge citye of Tzor, & turneth to Hozah, & endeth at the ſee: by the poſſeſſyon of Achzibah: Amah alſo & Aphek, & Rohob: Twentye & two cityes with theyr villages. This is the enheritaunce of the Chyldren of Aſer by theyr kynreds: Theſe alſo are the cityes with theyr villages. And the ſyxte lotte came out for the Chyldren of Nephthali by theyr kynreds. And theyr cooſte was from Heleph & from Elon to Zaanaim, Adami, Nekeb, & Jabneell euen to Lakum, & doeth go out at Jordan. And then the cooſt turneth weſtwarde to Aſnoth Thabor, & then goeth out from thence to Hukokah, & reacheth to Zabulon on the ſouthe ſyde, & goeth to Aſer on the weſt ſyde, and to Juda vpon Jordane towarde the ſon ryſynge. And theyr ſtronge cityes are Zidim, Ber, Hamath, Rakath, and Cenereth, Adamah, Hermah, & Hazor: Kedes, Edrai, & Enhazor, Jeron, Magdelel: Horen, Bethanah, & Bethſames: nynetene cityes wt theyr villages. This is the enherytaunce of the Trybe of the Chyldren of Nephthali by theyr kynreds:

D

theſe alſo are the cityes and theyr villages. And the ſeuenth lotte came out for the trybe of the Chyldren of Dan by theyr kynreds. And the cooſte of theyr enheritaunce was: Zaraah, Eſthaoll.

* Jrſames, Saalabin, Aialon Jethlah: Eglon & Thẽnathah & Akaron: Eltheketh, Gibethon, & Baalath: Jehud, Benebarak, & Gathremõ, Meiercon and Aarcon, with the border that lyeth before Japho. And the cooſtes of the Chyldren of Dan went out from them. And the Chyldren of Dan went vp to fyght agaynſt Leſen, and toke it, and ſmote it with the edge of the ſwerde, & cõquered it / and dwelte therin, & called it * Dan after the name of Dan theyr father. This is the enheritaũce of the trybe of the Chyldren of Dan in theyr kinreds: theſe alſo are the cities with theyr vyllages. When they had made an ende of deuydyng the lande by her cooſtes, the Chyldren of Jſraell gaue an enherytaunce vnto Joſua the ſonne of Nun among them, accordynge to the worde of the Lorde, they gaue hym the citye whiche he aſked, euen * Thãnath ſerah in mõut Ephraim. And he buylte the citye & dwelte therin. * Theſe are the enheritaunces whiche Eleazar the preeſt & Joſua the ſon of Nun, & the auncyent Fathers of the trybes of the chyldren of Jſraell deuyded by lotte in Siloh before the Lorde / in the dore of the tabernacle of wytneſſe, & ſo they made an ende of deuidyng the cõtrey.

* Otherwyſe called the citye of the Danis.

xviii g

Joſua. 24. f
Num. 34. a

¶ The Cityes of refuge, or Sanctuaryes.

CAPI. XX.

A

The Lorde alſo ſpake vnto Joſua, ſayenge: Speake to the chyldrẽ of Jſrael / and ſaye: * Appoynte out from among you cytyes of refuge, wherof J ſpake vnto you by the hande of Moſes, that the ſleyer that kylleth any perſone vnwares, and vnwittyngly, may flee thyther. And thoſe cities ſhal be your refuge frõ the auenger of blood

Nume. 35. a
Deut. 19. b

And he that doth flee vnto one of thoſe cities, ſhall ſtande at the enterynge of the gate of the citye / and ſhall ſhewe his cauſe in the eares of the elders of the citye. And they ſhal take hym into the citye vnto them, and gyue hym a place, that he may dwel among them.

B

And yf the auenger of blood folowe after hym, they ſhal not delyuer the ſleyer into his hande: bycauſe he ſmote his frende ygnorantly, and hated hym not before tyme. And he ſhall dwell in the ſayde citye ☞ vntyll he ſtande before the congregacyon in Judgement, * and vntyll the death of the hye preeſt that ſhall be in thoſe dayes: for then ſhall the ſleyer returne, & come vnto his owne Citye / and vnto his owne houſe, and vnto the citye from whence he fled.

☞

Nume. 35. a

And they ☞ ſanctifyed Kedes in Galile / in mount Nephthali, and Sichem in mount Ephraim, and Kiriatharbe (which is Ebrõ) in the mountayne of Juda. And on the other ſyde Jordã ouer agaynſt Jerico Eaſtwarde, they appoynted Bozor in the wyldernes vpõ the playne, out of the trybe of Ruben: & Ramoth in Gilead out of the trybe of Gad: and Golã in Baſã out of the trybe of Manaſſes.

☞

C

Theſe were the Cityes appoynted for all the chyldren of Jſrael, & for the ſtraũger that ſoiourned among them, that whoſoeuer kylled any perſon ygnorauntly, the ſame myght flee thyther, & ſhulde not dye by the hande of the auenger of bloude, vntyll he ſtode before the congregacion ☞ (to declare his cauſe.)

D

¶ The Cytyes are gyuen to the Leuites, in nombre .xlviii.

CAPI. XXI.

A And then came the pryncypall fathers of the Leuites vnto Eleazar the Preeſt, & vnto Joſua the ſon of Nun, & vnto the auncient fathers that were ouer the Trybes of the chyldren of Iſraell, & ſpake vnto them at Silo in the lande of Canaan, ſayenge: Nume. 35. a Joſua. 21. a * The lorde cõmaunded by Moſes, to gyue vs cytyes to dwell in, wt the ſuburbes therof/ for oure cattell. And the Chyldren of Iſraell gaue vnto the Leuytes out of theyr enheritaunces, at the byddynge of the Lorde, theſe cityes folowynge with theyr ſuburbes.

And the lot came out from the kynred of the Cahathites: and the Chyldren of Aaron the preeſt, which were of the Leuites, had gyuen them by lotte out of the Trybe of Juda, out of the trybe of Simeon, & out of tribe of Beniamin: thyrtye cityes. And the reſt of the chyldren of Cahath had by lotte, out of the kynreds of the trybe of Ephraim, out of the tribe of Dan, & out of the half tribe of Manaſſes: ten cityes. And the Chyldren of Gerſon had by lotte out of the kynreddes of the trybe of Iſachar, & out of the trybe of Aſer, out of the trybe of Nephthali, & out of the other halfe trybe of Manaſſes in Baſan: thyrtye cityes.

And the Chyldren of Merari by theyr kynreds, B had out of the trybe of Ruben, and out of the trybe of Gad, & out of the trybe of Zabulon, twelue cityes. And the chyldren of Iſraell gaue by lotte vnto the Leuites theſe cytyes wt theyr ſuburbes, as the lorde cõmaunded by Moſes. And they gaue out of the trybe of the chyldren of Juda, and out of the trybe of the chyldren of Simeon, theſe cities by name: which the chyldren of Aarõ beynge of the kynreds of the Cahathites, and of the Chyldren of Leui, obtayned: for theyrs was the fyrſt lotte. And they gaue them Kariath Arbe of the father of Enacke (whiche is Hebron) in the hyll countreye of Juda, with the ſuburbes of the ſame rounde aboute it. But the lande that perteyned to the cytye, and the Joſua. 14. b villages therof, gaue they to * Caleb the ſon of Jephune, to be his poſſeſſyon. And thus they gaue to the chyldren of Aarõ the preeſt/ a cytye, to the whiche the ſleyer myght flee: euen Hebron with her ſuburbes: Libna with her ſuburbes: & Jathir with her ſuburbes, & Eſtimoa with her ſuburbes: Holon with her ſuburbes, Dabir wt her ſuburbes: Ain with her ſuburbes: Jutah wt her ſuburbes: Bethſames with her ſuburbes: nyne cityes out of thoſe two trybes. And out of the Trybe of Beniamin, they gaue Gibeon with her ſuburbes: Gaba wt her ſuburbes: Anatoth with her ſuburbes: Almon wt her ſuburbes: foure cityes. All theſe cityes of the chyldren of Aaron preeſtes, were thyrtene cityes with theyr ſuburbes. And the kynreds of the Chyldren of Cahah that were Leuytes: that is to ſaye the other chyldre of Cahah, had cities gyuen them for theyr lotte, out of the Trybe of Ephraim. For they gaue them the citie that the ſleyer myght flee vnto: Sichem with her ſuburbes, in mount Ephraim: & Gazer with her ſuburbes: & Kabzaim with her ſuburbes: & Bethhoron with her ſuburbes: foure cityes.

C And out of the trybe of Dan: Eltheke with her ſuburbes: Gibthon with her ſuburbes: & Aialon with her ſuburbes, Gathremon with her Suburbes: foure cityes. And out of the halfe trybe of Manaſſes, Thanach with her ſuburbes: and Gathremon with her ſuburbes: two cytyes. All the cytyes for the other kynreds of the chyldren of Cahath: were ten with theyr ſuburbes. And vnto the chyldren of Gerſon whiche were of the kynreds of the Leuites, they gaue out of the other half tribe of manaſſes, the cytye of refuge for the ſleyer: Golã in Baſan with her ſuburbes: & Beeſterah with her Suburbes: two cityes. And out of the trybe of Iſachar: Kiſyon with her ſuburbes: & Daberah with her ſuburbes: & Jarimoth with her Suburbes: Enganim with her ſuburbes: foure cytyes. And out of the trybe of Aſer, Miſeall with her ſuburbes: Abdon with her Suburbes, Halakath with her ſuburbes: & Rohob with her ſuburbes: foure cityes. And out of the trybe of Nephthali, the citye for the ſleyer to flee vnto: Kedes in Galile with her ſuburbes, & Hamothdor with her ſuburbes: & Carthan with her Suburbes: thre cytyes. All the cityes of the Gerſonites throwout theyr kynreds, were thyrtene cityes with theyr ſuburbes.

D And vnto the other kynreds of the Chyldren of Merari, the reeſt of the Leuites, they gaue out of the Trybe of Zabulon: Jecnam with her ſuburbes: & Carthah with her ſuburbes: Damna with her ſuburbes, and Nahalall with her ſuburbes: foure cityes. And out of the Trybe of Ruben, Bozor with her ſuburbes: and Jaheſah with her ſuburbes: Kedmoth with her ſuburbes, & Maphaath with her ſuburbes: foure cytyes. And out of the trybe of Gad, they gaue the citye for the ſleyer to flee vnto: Ramoth in Gylead with her ſuburbes, & Mahanaim with her ſuburbes, Heſbon with her ſuburbes: & Jaſer with her Suburbes: foure cityes in all, ſo that all the cityes of the Chyldren of Merari throw

out theyr kynreds (which were the reſt of the
kynreds of the Leuites) were by theyr lotte/
xii. cityes. And all the cityes that the Leui-
tes had amonge the poſſeſſyō of the chyldren
of Iſraell were. xlviii. with theyr ſuburbes.
And theſe cities laye euery one ſeuerally, ha-
uynge theyr ſuburbes rounde aboute them
thorowout all the ſayde cityes. And the lorde
Gen. 17. b gaue vnto Iſraell all the lande whiche * he
ſware to gyue vnto theyr fathers. And they
conquered it, ⁊ dwelte therin. And the Lorde
gaue them reſt rounde aboute accordynge, to
C all that he ſware vnto theyr Fathers: ⁊ there
ſtode not a man of all theyr enemyes before
them. The Lorde alſo delyuered all theyr
Joſua. 23. d enemyes into theyr handes. * There ☞ ſca-
☞ ped nothyng of all the good thynges, which
the Lorde had ſayd vnto the houſe of Iſrael.
But all came to paſſe.

¶ Ruben, Gad, and the halfe trybe of Manaſſes are ſent agayne to theyr poſſeſſyons. They buylte an aulter for a memoryall.

CAPI. XXII.

A THen Joſua called vnto the Rubenites,
the Gaddites and to the halfe Tribe of
Nume. 32. f Manaſſes, ⁊ ſayd vnto them: * Ye haue
kept all that Moſes the ſeruaunt of the lorde
cōmaunded you, ⁊ haue obeyed my voyce in
all that I cōmaunded you: ye haue not lefte
youre brethren of a longe ceaſon vnto this
daye, but haue kepte the cōmaundement of
the Lorde your God. And now that the lorde
hath gyuen reſt vnto your brethren as he pro-
myſed them, therfore returne ye, and go vnto
your tentes, and vnto the lande of your poſ-
ſeſſyon, whiche Moſes the ſeruaunt of the
Lorde gaue you on the other ſyde Jordane.
But in any wyſe take dilygent hede, an do
the cōmaundement ⁊ lawe, which Moſes the
Deute. 5. c. ſeruaunt of the Lorde charged you: * That
D ye loue the Lorde your God, and walke in all
his wayes, and kepe his cōmaundementes/
and cleue vnto hym, and ſerue hym with all
your hertes, and all your ſoules. And ſo Jo-
☞ ſua ☞ bleſſed them, ⁊ ſent them awaye. And
they went vnto theyr tentes.
B Unto the one halfe of the Trybe of Ma-
naſſes Moſes gaue poſſeſſion in Baſan: and
vnto the other halfe therof gaue Joſua a-
monge theyr brethren on this ſyde Jordane
weſtwarde. And Joſua ſent them awaye alſo
vnto theyr tentes, and bleſſed them, ⁊ ſayde
vnto them: returne with moche ryches vnto
your tentes, ⁊ with a great multitude of cat-
deut. 28. c tell, with ſyluer ⁊ golde, with braſſe, ⁊ yron/
Nume. 31. b and with moche rayment, and * deuyde the
Reg. 30. f. ☞ ſpoyle of your enemyes wᵗ youre ☞ brethren.
And the Chyldren of Ruben, the chyldren of
Gad, and halfe the trybe of Manaſſes, retur-
ned, ⁊ departed from the Chyldren of Iſrael
out of Silo (which is in the lande of Canaan)
to go vnto the cōtrey of Gilead, to the lande
of theyr poſſeſſion, which they had opteyned/
accordynge to the worde of the Lorde by the
hande of Moſes.
And when they came vnto the place of Ge- C
liloth beſyde Jordane (that is in the lande of
Canaan) there the Chyldren of Ruben, the
chyldren of Gad, ⁊ the halfe trybe of Manaſ-
ſes, buylt an aulter faſte by Jordan, ⁊ that a
great aulter to ſe to. Whiche when the chyl-
dren of Iſraell herde of, they ſayde: beholde,
the chyldren of Ruben, the chyldren of Gad,
and the halfe trybe of Manaſſes haue buylt
an aulter in the forefront of the land of Ca-
naan euen in Geliloth beſyde Jordan on the
ſyde of the chyldren of Iſraell. And when the
Chyldren of Iſraell herde of it, the hole con-
gregacyon of the chyldren of Iſraell gathe-
red them togyther to Silo, to make battayle
agaynſt them. And the Chyldren of Iſraell
ſent vnto the chyldrē of Ruben, ⁊ to the chyl-
dren of Gad, ⁊ to the halfe trybe of Manaſ-
ſes, in to the lande of Gilead, Phinehes the
ſon of Eleazar the Preeſt, and with hym ten
lordes, of euery cheyfe houſe a lorde, thorow-
out all the trybes of Iſrael, which were hea-
des of theyr fathers houſholdes amonge the
thouſandes of Iſraell: And they went vnto
the Chyldren of Ruben, ⁊ to the Chyldren of
Gad, ⁊ to the chyldren of the halfe Trybe of
Manaſſes, vnto the lande of Gilead, ⁊ they
ſpake with them, ſayenge.
Thus ſaye the hole congregacyon of the D
Lorde * what tranſgreſſyon is this, that ye Iudi. 22. b.
haue tranſgreſſed agaynſt the god of Iſrael,
to turne awaye this daye from the Lorde in
that ye haue buylded you an aulter, for to re-
bell this day agaynſt the lorde? Is the * wy- Nume. 25. a
ked dede of Peor to lyttell for vs, wherof we
are not yet clenſed vnto this daye, ⁊ for the
whiche there was in the cōgregacyon of the
people a plage of the Lorde? Ye alſo are tur-
ned away this daye from the Lorde. And ſe-
ynge ye rebell to daye agaynſt the Lorde, it
wyll come to paſſe, that to morowe he ſhal be
wrothe with all the congregacyon of Iſrael.
Notwithſtandynge yf ☞ ye thynke, that the ☞
lande of youre poſſeſſyon is vncleane, then
come ouer vnto the lande of the poſſeſſion of
the lorde, wherin the Lordes tabernacle dwel
leth, and take poſſeſſyon amonge vs. But
tranſgreſſe not agaynſt the Lorde, nor pro-
uoke vs, to buyld you any other aulter, ſaue

Joſua.7.a. the aulter of the Lorde oure God. * Dyd not Acan the ſon of Zareh treſpaſſe in the excommunicate thyng, and wrath fell on all the cõgregacyon of Iſraell, ſo that he alone peryſhed not for his wyckedneſſe?

E Then the chyldren of Ruben, ⁊ the chyldre of Gad, ⁊ halfe the trybe of Manaſſes anſwered, ⁊ ſayde vnto the heades ouer the thouſandes of Iſraell: The God of Goddes, the Lorde God of goddes, euen the lorde he knoweth, ⁊ Iſraell alſo ſhall know. Yf it be to rebell, or to tranſgreſſe agaynſt the Lorde, then thou Lorde ſaue vs not this daye. Or els yf we haue buylde vs an aulter to turne from folowyng the lorde, or to offre theron burntofferynge, or meatofferynge, or to offre peace offerynges theron: Let the lorde requyre it ✽ ✽ (and iudge.) And yf we haue not rather done it of a carefulnes, and of a ſure occaſyon, ſayenge: In tyme to come your chyldren myght ſaye vnto oures: what haue ye to do with the Lorde God of Iſraell? the Lorde hath made Iordan a border bytwene vs ⁊ you (ye chyldren of Ruben and of Gad) ye haue no parte therfore in the lorde: ⁊ ſo ſhall your chyldren make our chyldre ceaſe frõ fearyng the lorde.

✽ F Therfore we ✽ (toke better aduiſement, and) ſayde: We wyll make vs an aulter, not for burntofferynge, nor for ſacryfyce, but for a * wytneſſe bytwene vs ⁊ you, ⁊ oure generacyons after vs, that we ſhulde ſerue the lorde, with our offerynges, ſacrifices, ⁊ peace offerynges before hym: and that youre chyldren ſhulde not ſay to ours in tyme to come: Ye haue no parte in the lorde. Therfore ſayde we, that yf they ſhulde ſo ſaye to vs or to our generacyons in tyme to come, that we wolde ſaye agayne: Behold, the facion of the aulter of the lorde, whiche our Fathers made, neyther for burntofferyngs, nor ſacrifices, but for a wytneſſe bytwene vs and you. God forbyd, that we ſhulde rebell agaynſt the Lorde, and turne this daye from after hym, and buylde any other aulter for burntofferynges, oblacions, or ſacrifices, ſaue the aulter of the lord our God, that is before his tabernacle.

Gene.31.g. Joſua.24.f.

G And when Phinehes the Preeſt, and the lordes of the congregacion and heades ouer the thouſandes of Iſraell whiche were with hym, herde theſe wordes that the chyldren of Ruben, ⁊ the chyldren of Gad, and the chyldren of Manaſſes ſpake, they were well content. And Phinehes the ſonne of Eleazar the preeſt ſayde vnto the children of Ruben, and to the chyldren of Gad, and to the chyldren of Manaſſes: this daye we perceyue, that the lorde is among vs, bycauſe ye haue not done this treſpaſſe agaynſt the Lorde: Nowe ye haue ryd the Chyldren of Iſraell out of the hande of the Lorde. And Phinehes the Son of Eleazar the preeſt with the Lordes, returned from the Chyldren of Ruben, ⁊ from the Chyldren of Gad out of the lande of Gilead vnto the lande of Canaan, to the chyldren of Iſraell, ⁊ brought them this worde agayne. And the ſayenge pleaſed the chyldren of Iſraell, ⁊ they ☞ bleſſed God, and dyd not entende to go agaynſt them in battayle, and to deſtroye the lande which the chyldren of Ruben ⁊ Gad dwelte in. And the chyldren of Ruben, ⁊ the Chyldren of Gad called the aulter: Our wytneſſe, that the Lorde is God. ☞

¶ Iuſua exhorteth the people, that they ioyne not them ſelues to the gentyles.

CAPI. XXIII.

A AND it came to paſſe a longe ceaſon after that the lorde had gyuen reſte vnto Iſraell from all theyr enemyes rounde aboute, that Joſua waxed olde, ⁊ was ſtryckẽ in age. And Joſua called for all Iſraell, and for theyr elders, theyr heades, theyr Judges, and officers, and ſayd vnto them: I am olde and ſtryken in age. And ye haue ſene all that the Lorde your God hath done vnto all theſe nacions before you, howe the lorde your god hath fought for you. Beholde, I haue ſubdued vnto you theſe nacyons that remayne, to be an enheritaunce for your trybes: euen from Iordane, and (from the lande) of all the nacions that I haue deſtroyed, euen vnto the great See, weſtwarde. ✽ (And there remayne yet many nacyons.) ✽ And the Lorde your God ſhall expell them before you, ⁊ caſt them from out of your ſyght, and ye ſhal conquere theyr lande, as the Lorde your GOD hath ſayde vnto you.

Deut.31. [illegible]

B Go to therfore * as ſtrongly as ye maye, that ye take hede and do all that is wrytten in the booke of the lawe of Moſes, * that ye bowe not a ſyde therfrom, to the ryght hande or to the lefte, and leſt that when ye come amonge theſe nacions, (euen amonge theſe that are lefte with you) ye make mencion or ſweare by the names of theyr Goddes: and that ye neyther ſerue them, nor bowe youre ſelues vnto them. But that ye ſtycke faſt vnto the lorde your God, as ye haue done vnto this daye.

Deut. [illegible]

C So ſhall the Lorde caſt out before you great nacyons ⁊ myghtye, as no man hath ben able to ſtand before you hytherto. * One man of you ſhall chaſe a thouſande: for the lord your god he fyghteth for you, as he hath promyſed you. Take good hede therfore vnto your

Deut. [illegible]

to your ſoules, that ye loue the Lorde youre
god. Els, yf ye go backe, & cleue vnto the reſt
of theſe nacyons that remayne with you, &
ſhall make maryages with them, and go in
vnto them, and they to you, be ye ſure, that
the lorde youre god wyll no more caſt out all
Num. 33.g theſe nacions from before you. * But they
ſhall be ſnares and trappes vnto you, and
ſcourgꝭ in your ſydes, & prykꝭ in your eyes,
vntyll ye peryſſhe from of this good lande,
which the Lorde your God hath gyuen you.

D And beholde, this day, do I entre in to the
waye of all the worlde, & ye know in all your
Ioſua. 21.d hertes & in all youre ſoules, that * nothynge
hath fayled of all the good thynges whiche
the Lorde your God promyſed you: But all
are come to paſſe, and nothynge hath fayled
therof. Therfore as all good thynges are
come vpon you, whiche the Lorde youre god
promyſed you, ſo ſhall the Lorde brynge vpõ
you all euyll, vntyll he haue deſtroyed you
from of this good lande, whiche the Lorde
your GOD hath gyuen you, when ye haue
tranſgreſſed the appoyntment of the Lorde
your God, whiche he commaunded you: and
haue gone and ſerued ſtraunge goddes / and
bowed youre ſelues to them. Then ſhall the
wrath of the Lorde ware hoote vpon you, &
ye ſhall peryſſhe quyclye from of the good
lande, whiche he hath gyuen you.

¶ Ioſua exhorteth the people to the kepynge of the law.
He dyeth. The bones of Ioſeph are buryed.
Eleazar dyeth.

CAPI. XXIIII.

A AND Ioſua gathered all the Trybes of
Iſraell to Sichem, and called for the
elders of Iſraell, and for theyr heades,
Iudges and offycers, & they preſented them
ſelues before God. And Ioſua ſayde vnto al
the people: thus ſayeth the Lorde God of Iſ-
Gene. 11.d raell: * Youre Fathers dwelte on the other
ſyde of the floode in olde tyme: euen Thareh
the father of Abraham and of Nachor, and
ſerued ſtraunge goddes. And I toke your fa-
ther Abraham frõ the other ſyde of the flood,
and brought hym thorowout all the lande of
Gene. xxi.a Math. 1.a Canaan, and multiplyed his ſeede, & * gaue
hym Iſaac. And I gaue vnto Iſaac, Iacob
Gene. 32.a and Eſau. * And I gaue vnto Eſau mount
Seir, to poſſeſſe it. But Iacob and his chyl-
dren went downe into Egypt. I ſent Moſes
Exodi. vii. viii. ix. x. xii. xiiii. alſo and Aaron. And I * plaged Egypt: and
whẽ I had ſo done amonge them, I brought
you out, and I brought your Fathers out of
Egypte.

B And as they came vnto the ſee, the Egypti-
ans folowed after your fathers wᵗ charettes
and horſmen, vnto the red ſee. * And when Exodi. 14.f
they cryed vnto the lorde, the lorde put dark-
neſſe bytwene you and the Egyptians, and
brought the ſee vpon them, & couered them.
And your eyes haue ſene what I haue done
to the Egiptians. And ye dwelt in the wylder
neſſe a longe ceaſon. And * I brought you Num. 21.d
into the lande of the Amorytes, whiche dwelt
on the other ſyde Iordane. And they fought
with you: and I gaue them into your hande,
that ye myght conquere theyr countrey. And
I deſtroyed them from out of your ſyght.

* Then Balac the Son of Ziphor, kynge Nume. 22.a
of Moab aroſe, and warred agaynſt Iſrael, Deut. 23.a.
and ſent & called Balaam the ſonne of Beor,
for to curſe you. But I wolde not herken vn-
to Balaam, & therfore he rather bleſſed you:
And ſo I deliuered you out of his hande.
And ye went ouer Iordan, & came vnto Ie-
rico, & the men of Ierico fought agaynſt you:
the Amorites, Phereſites, Canaanites, He-
thites, Girgoſites, Heuites, & Iebuſites, and
I deliuered them into your hande. C

And I ſent * hornettes before you, which Deut. vii.e
caſt them out of youre ſyght: euen the two
kynges of the Amorytes, but not with youre
owne ſwerde, or with youre owne bowe. And
I haue gyuen you a lande, in whiche ye dyd
no labour, & cityes, whiche you buylde not, &
whiche ye dwell in: vineyeardes alſo, & olyue
trees whiche ye planted not, & wherof ye do
eate. * Nowe therfore feare the lorde, & ſerue 1. Regū. 7.a
hym in perfyteneſſe & truthe: And put awaye Tobi. 14.f.
the goddes, whiche your Fathers ſerued on
the other ſyde of the floode, and in Egypte,
and ſerue ye the Lorde.

And yf it ſeme euyll vnto you to ſerue
the lorde, then choſe you this day whome you
wyll ſerue: whyther the goddes whiche your
fathers ſerued (that were on the other ſyde of
the floode) eyther the Goddes of the Amori-
tes, in whoſe lande ye dwell. As for me / and
my houſe, we wyll ſerue the Lorde.

The people anſwered and ſayd: God for- D
byd, that we ſhulde forſake the lorde, & ſerue
ſtraunge goddes. For the Lorde our God, he
it is that brought vs and oure fathers out of
the lande of Egypt, & from the houſe of bon-
dage, & whiche dyd thoſe greate myracles in
our ſyght, & preſerued vs in all the way that
we went, & amonge all the nacyons whiche
we came thorowe. And the Lorde dyd caſt out
before vs all the nacions: ſpecially, the Amo-
rites, which dwelt in the lande. And therfore
wyl we alſo ſerue the lorde, for he is our god.

And Ioſua ſayde vnto the people: Ye can E
not ſerue the Lorde: for he is an holye God,

and a ſelous god, and can not beare your iniquite
and ſyn. If ye forſake the lorde, ⁊ ſerue
Joſua.23.d ſtraunge goddes, * he wyll turne and do you
euyll, ⁊ conſume you, after that he hath done
you good. And the people ſayde vnto Joſua:
naye, but we wyll ſerue the lorde. And Joſua
ſayde vnto the people: ye are wytneſſes your
ſelues, that ye haue choſen you the Lorde, to
ſerue hym: and they ſayde: we are wytneſſes.
☞ Then put awaye (ſayde he) ☞ the ſtraunge
goddes which are amonge you, ⁊ bowe your
hertes vnto the Lorde God of Iſraell. The
people ſayde vnto Joſua: the Lorde our god
wyll we ſerue, and his voyce wyll we obey.

F And ſo Joſua * made a couenaunt with
4.Reg.23.a the people the ſame daye, and ☞ ſet an ordinaunce
☞ and lawe before them in Sichem.
And Joſua wrote theſe wordes in the booke
1.Regū.7.d of the lawe of god, and * toke a great ſtone,
and pytched it on ende in the ſayd place, euen
vnder an oke that was in the ſanctuarye of
the Lorde. And Joſua ſayd vnto all the people:
Gene.31.g. Joſua.22.f beholde, * this ſtoone ſhall be a wytneſſe
vnto vs, for it hath herde all the wordes of
the Lorde whiche he ſpake with vs. It ſhall
be therfore a wytneſſe vnto you, leeſt ye denye
✣ ✣ (and diſſemble vvith) youre God. And
ſo Joſua let the people departe, euery man
vnto his enheritaunce.

G And after theſe thynges it came to paſſe/
that Joſua the Sonne of Nun, the ſeruaunt
of the Lorde dyed, beynge an hundreth, and
ten yeares olde. And they buryed hym in the
Joſua.19.d countrey of his * enheritaũce, euen in Thymnath
Sareh, whiche is in mount Ephraim,
on the north ſyde of the hyll of Gaas.

ii.Pa.24.g And Iſraell ſerued the Lorde * all the
dayes of Joſua, and all the dayes of the Elders
that ouer lyued Joſua, and whiche had
knowen all the workes of the Lorde that he
Gene.50.d Exod.13.d had done for Iſraell. And the * bones of Joſeph,
whiche the chyldren of Iſraell brought
Gene.33.d. out of Egypt, buryed they in Sichem * in a
parcell of grounde, whiche Jacob bought of
the ſonnes of Hemor the father of Sichem,
for an hundred peces of ſyluer, and it became
the enheritaunce of the Chyldren
of Joſeph. And Eleazar the Sonne
of Aaron dyed, whome they buryed
in a hyll that perteyned
to Phinehes his ſonne,
whiche (hyll) was
gyuen hym
in mounte Ephraim.

The ende of the boke of Joſua / whome the Hebrues call Jehoſua.

The Boke of Judges / called in the Hebrue Sophtim: and in the Latyn Judicum.

¶ After Joſua was deade, Juda was conſtytute Lorde ouer the Armye.

CAPI. Primo.

After the death of Joſua A
it came to paſſe, that the Chyldren
of Iſraell aſked the Lorde,
ſayenge: who ſhall go vp for vs
agaynſt the Cananites, and who ſhall fyrſte
fyght agaynſt them. And the Lorde ſayde:
☞ Juda ſhall go vp: * beholde I haue delyuered Joſua.14
the lande in to his handes. And Juda ☞
ſayd vnto ☞ Simeon his brother: come ☞
vp with me in my lot, that we maye fyght agaynſt
the Cananites: And I lykewyſe wyll
go with the in to thy lotte. And ſo Simeon
went with hym. And Juda went vp, and the
Lorde delyuered the Cananites, and Pherezytes
in to theyr handes. And they ſlewe of
them in Bezeke ten thouſand men. And they
founde ☞ Adonibezeke in Bezeke. And they ☞
fought agaynſt hym, and ſlew the Cananites
and Pherezites. But Adonibezeke fled, and
they folowed after hym, and caught him, and
cut of his thombes, and his great toos.

And Adonibezeke ſayd: thre ſcore and ten B
kynges hauynge theyr thombes and greate
toos cut of, gathered theyr meate vnder my
table: * as I haue done, ſo God hath done to Leuit.24
me agayne. And they brought hym to Jeruſalem, Judi.
and there he dyed. The Chyldren of
Juda fought agaynſt Jeruſalem, and toke
it * and ſmote it with the edge of the ſwerde, Deut.
and ſet the citye on fyre. Afterward the chyldren
of Juda went to fyght agaynſt the Cananytes,
that dwelt in the mountayne, and
towarde the ſouth, and in the lowe countrey.
And Juda went agaynſt the Cananites that
dwelte in Hebron, whiche before tyme was
called Kariath Arbe. And ſlewe Seſai, Ahiman
and Thalmai. And from thence they
went to the inhabyters of Dabir, whoſe
name in olde tyme was called Kariathſepher
✣ (that is a citye of letters.) ✣ Joſua.15

And Caleb ſayde * he that ſmyteth Kariathſepher, C
⁊ taketh it, to hym wyll I gyue
Acſah my doughter to wyfe: And Othoniell
the Sonne of Kenez Calebs yonger brother
toke it: to whom he gaue Acſah his doughter
to wyfe, and as they went, ſhe coũſayled hym
to aſke of her Father a felde. And then ſhe
lyghted

lyghted of her Aſſe, and Caleb ſayde vnto
her: What ayleth the? She anſwered vnto
hym: gyue me a bleſſyng: for thou haſt gyuen
me a Southwarde (or drye) lande, gyue me
alſo ſprynges of water. And Caleb gaue her
ſprynges bothe aboue and benethe. And the
☞ Chyldren of ☞ the Kenite, Moſes father in
Josua. 4.a Deut. 34.a law went vp * out of the citye of palme trees
with the Chyldren of Juda in to the wylderneſſe
of Juda, that lyeth in the ſouth of Arad
and they went & dwelt amonge the people.

D And Juda went with Simeon his brother,
and they ſlewe the Cananytes that enhabyted
Zephath/ and vtterlye deſtroyed it,
Num. 21.a * and called the name of the citye Horma.

And at the laſte Juda toke Azah with the
cooſtes therof, and Aſkalon with the cooſtes
therof, and Akaron with the cooſtes therof.
And the Lorde was with Juda, and he conquered
the moūtaynes, but coulde not dryue
out the enhabyters of the valeyes/ bycauſe
they had charettes of yron. And they gaue
Josua. 14.b * Hebron vnto Caleb, as Moſes ſayde. And
Num. 13.c he expelled thence the thre ſonnes of * Enach

Josua. 15.g * And the Chyldren of Ben Jamin dyd
E not caſt out the Jebuſites, that enhabyted
Jeruſalem, but the Jebuſytes dwelte with
☞ the Chyldren of Ben Jamin in Jeruſalem
xvi.a ☞ vnto this daye. * And in lyke maner they
that were of the houſe of Joſeph went vp to
Bethell, and the Lorde was with them, and
the houſe of Joſeph ſearched oute Bethell,
whiche before tyme was called Lus. And the
ſpyes ſawe a man come out of the Citye, and
they ſayde vnto hym: ſhewe vs the waye into
Josua. ii.c. the citye, * and we wyll ſhewe the mercy. And
when he had ſhewed them the waye in to the
citye, they ſmote it wͭ the edge of the ſwerde/
but let the man and all his houſhold go free.
And the man went in to the lande of the Hethites,
and buylde a citye, & called the name
therof Lus, whiche is the name therof vnto
this dayes.

Josua. 17.c * Neyther dyd Manaſſes expell Bethſea
F with her townes, Thaanach wͭ her townes/
the enhabitours of Dor/ with her townes/
the enhabitours of Jeblaā with her townes,
neyther the enhabytours of Mageddo with
her townes, but the Cananites were bolde to
dwell in the lande. But it came to paſſe, that
as ſoone as Iſrael was waxed myghty, they
put the Cananytes to trybute, and expelled
Josua. 16.b them not. * In lyke maner Ephraim expelled
not the Cananytes that dwelte in Gaser, but
the Cananites dwelte ſtyll in Gaser amonge
them. Neyther dyd Zabulon expell the enhabytours
of Ketron, neyther the enhabytours
of Nahaloll: But the Cananytes dwelte amonge
them, and became tributaryes.

Neyther dyd Aſer caſt out the enhabytours G
of Acho, neyther the enhabytours of
Zidon, and of Ahalab, Acsib, and Halbah/
Aphek, nor of Rohob, but the Aſerites dwelt
amonge the Cananytes, the enhabytours of
the lande, for they myght not dryue them out
Neyther dyd Nepthalim dryue out the enhabytours
of Bethſames, nor the enhabytours
of Bethanath, but dwelte amongeſt the Cananites
the enhabitours of the lande. Neuertheleſſe
the enhabytours of Bethſames & of
Bethanath became trybutaryes vnto them.

And the Amorites troubled the Chyldren
of Dan in the mountayne, and ſuffered them
not to come downe to the valeye. And the Amorites
were content to dwel in mounte Heres
✠ (vvhich is by interpretacyon, a vvitneſſynge,) ✠
in Hailon and in Salabim. And the
hande of Joſeph preuayled, ſo that they became
trybutaryes. And the cooſt of the Amorytes
was from the goynge vp to Acrabim,
and from the rocke vpwarde.

¶ The angell rebuketh the people, bycauſe they had made peace with the Cananites. Idolaters are puniſhed.

CAPI. II.

AND ☞ the Angell of the Lorde came A
vp from Gilgall to ☞ Bochim, & ſayd: ☞ ☞
I made you to come out of Egypt, and
haue brought you vnto the lande whiche I
ſware vnto youre fathers. * And I ſayde: Deut. vii.a and. xii.a
I wyll not breake myne appoyntment that
I made with you. And ye alſo ſhall make no
couenaunt wͭ the enhabytours of this lande,
but ſhall breake downe theyr aulters: Neuertheſſe
ye haue not herkened vnto my voyce/
why haue ye this done? Wherfore I haue
lykewyſe determyned, that I wyll not caſt
them out before you: but they ſhall be thornes
vnto you, and theyr Goddes ſhall be a
ſnare vnto you. And when the angell of the
Lorde ſpake theſe wordes vnto all the Chyldren
of Iſrael, the peple cryed out and wept.

And called the name of the ſayde place B
* Bochim, and offered ſacrifyces vnto the * A place of ſuch as wepe.
Lorde. And when Joſua had ſent the people
away, the chyldren of Iſraell went euery
man vnto his enherytaunce, to poſſeſſe the
lande. * And the people ſerued the Lorde all Josua. 24.g
the dayes of Joſua, and all the dayes of the
elders that out lyued Joſua, and had ſene al
the great workes of the lorde that he dyd for
Iſraell. And Joſua the Sonne of Nun the
ſeruaunt of the Lorde * dyed, when he was Josua. 24.g
an hundred and ten yeares olde: whome they
buryed in the cooſtes of his enherytaunce:

☞ euen in ☞ Thamnath Hares in mount Ephraim, on the northſyde of the hyll Gaas. And euen ſo al that generacyon were put vnto theyr fathers, and there aroſe another generacyon after them whiche neyther knewe the Lorde, nor yet the workes whiche he had done for Iſraell. And then the Chyldren of Judi.iiii.a. Iſraell * dyd wyckedlye in the ſyght of the ☞ Lorde, and ſerued ☞ Baalim, & forſoke the Lorde god of theyr fathers, whiche brought them out of the lande of Egypt, and folowed ſtraunge goddes: euen the godꝭ of the nacyons that were round about them, and bowed them ſelues vnto them, & angred the Lorde.

C ☞ They forſoke the Lorde, and ☞ ſerued Baall and Aſtharoth. And the wrathe of the Lorde waxed hoote agaynſt Iſraell, and he delyuered them in to the handes of rauenners, that ſpoyled them, and ſolde them in to the handes of theyr enemyes rounde aboute them, ſo that they had no power any longer to ſtand before theyr enemyes. But whytherſoeuer they went out, the hande of the Lorde was agaynſt them with euyll lucke, euen as the Lorde promyſed them, and as he ſware vnto them. And he punyſſhed them ſore. Neuertheleſſe the Lorde rayſed vp Judges, whiche delyuered them out of the handes of theyr oppreſſers, & yet for all that they wolde not herken vnto theyr Judges: But rather went a hoorynge after ſtraunge goddes, and bowed them ſelues vnto them, and turned quyckly out of the waye, whiche theyr fathers walked, in obeyenge the commaundementes of the Lorde: But they dyd not ſo.

D And when the lorde rayſed them vp Judges, he was with the Judge, and delyuered them out of the handes of theyr enemyes all Exodi.ii.d. the dayes of the Judge, * for the Lorde had compaſſyon ouer theyr ſorowynges, whiche they had, by the reaſon of them that oppreſſed Judi.iii.b them and vexed them: yet for all that * as ſoone as the Judge was deade, they turned and dyd worſſe then theyr Fathers, in folowynge ſtraunge Goddes, and in ſeruynge them, and ceaſed not from theyr owne inuencyons, nor from theyr malicyous way.

And the wrath of the Lorde was moued agaynſt Iſraell, and he ſayde: bycauſe this people hath tranſgreſſed myne appoyntment which I cōmaunded theyr fathers, and haue not herkened vnto my voyce, I wyll henceforth not caſt out before them one man of the nacyons, whiche Joſua lefte when he dyed/ Deute.xj.a that through them I maye * proue Iſraell, whyther they wyll kepe the waye of the lorde, & walke therin, as theyr fathers dyd, or not, And ſo the Lorde lefte thoſe nacyons, and droue them not out immedyatly, neyther delyuered them into the hande of Joſua.

¶ Othonyell delyuereth Iſraell. Ahud kylleth kynge Eglon. Samgar kylleth the Phylyſtines.

CAPI. III.

A These are the nacyons whiche the Lorde lefte, that he myght proue Iſraell by them: euen as many of Iſraell as had not knowen all the warres of Canaan: onlye for the lernyng of the generacion of the chyldren of Iſrael: that he alſo myght teach them warre, in aſmoche as they that were before them, ☞ knewe nothynge therof. ☞ Of thoſe whome he lefte, there were fyue lordes of the Philiſtines, and all the Cananytes, and the Sidonytes, and the Heuites that dwelte in mount Libanon: euen fram mount Baall Hermon vnto Hemath. Thoſe remayned to proue Iſraell by, and to wete, whyther they wolde herken vnto the cōmaundementes of the Lorde, whiche he commaunded theyr fathers by the hande of Moſes.

And the Chyldren of Iſraell dwelte amonge the Cananites, Hethites, Amorites/ Deu.vi Phereſytes, Heuites, and Jebuſytes, * & toke the doughters of them to be theyr wyues, and gaue theyr owne doughters to theyr ſonnes, and ſerued theyr Goddes. B And the chyldren of Iſrael dyd wyckedlye in the ſyght of the Lorde, and forgat the Lorde theyr God, and ſerued Baalim & Aſeroth. Therfore the Lorde was angrye with Iſraell, and delyuered them into the handꝭ of Chuſā Riſathaim kynge of Meſopotamia, and the chyldren of Iſraell ſerued Chuſā Riſathaim .viii. yeres.

☞ And when the Chyldren of Iſraell cryed vnto the Lorde, the Lorde ſtyrred ☞ vp a ſauyour, to the Chyldren of Iſraell, & ſaued them: one Othoniell the Son of Kenes, Calebs yonger brother. And the ſpiryte of the Lorde came vpon hym. And he iudged Iſraell, and went out to warre. And the Lorde delyuered Chuſan Riſathaim kyng of Meſopotamia in to his hande, & his hande preuayled agaynſt Chuſan Riſathaim. And the lande had * reſt fourtye yeres. And Othoniel the ſon of Kenes dyed. And the Chyldren of Iſraell went to agayne, & cōmytted wyckedneſſe in the ſyght of the lorde. And the Lorde ſtrengthed Eglon the kynge of the Moabites, agaynſt the Chyldren of Iſraell, bycauſe they had commytted wyckedneſſe before the Lorde. And this (Eglon) gathered vnto hym the chyldren of Ammon, & the Amalekites, & went and ſmote Iſraell, and conquered the cytye of Palme trees. And ſo the Chyldren of Iſraell

Iſrael ſerued Eglō the kyng of Moab.xviii. yeres. But whē they cryed vnto the loꝛde, the loꝛde ſtyꝛred them vp a ſauiour, Ahud the ſon of Gera the ſon of Jemini, a man that coulde do nothyng handſomly wᵗ his ryght hande.

C And by hym the chyldꝛen of Iſraell ſent a pꝛeſent vnto Eglon the kyng of Moab: but Ahud made hym a dagger with two edges, of a cubite lengthe, and he dyd gyꝛde it vnder his rayment vpon his ryght thyghe, and caried the pꝛeſent to Eglon the kyng of Moab: And Eglon was a very fat man. And it foꝛtuned that when he had pꝛeſented the pꝛeſent he ſent the people that bare it awaye, but he hym ſelfe turned agayne (from the place of grauen ymages, that was by Gilgal) ⁊ ſayd I haue a ſecret errande vnto the, O kynge. Whiche ſayd: kepe ſylence. And all that ſtode befoꝛe hym, went out from hym.

And Ahud came vnto hym, and in a ſomer parler, whiche he had, ſat he hym ſelfe alone, and Ahud ſayd, * I haue a meſſage vnto the from God. And he aroſe out of his ſeate. And Ahud put foꝛth his lefte hande, and toke the dagger from his ryght thyghe, and thꝛuſt it in to his bely, and the hafte went in after the blade. And the fat, cloſed the hafte, ſo that he myght not dꝛawe the dagger out of his bely but the dyꝛte came out. Ahud gat hym out at a poſtern doꝛe, and ſhut the doꝛes of the parler aboute hym, and locked them. Reg.2.a.

D When he was gone out, his ſeruauntes came, and when they ſawe that the doꝛes of the parler were locked, they ſayde: peraduenture ☞ he couereth his feete in his ſomer chāber. And they taryed tyll they were aſhamed: And beholde, ſeynge he opened not the doꝛes of the parler: they toke a key, ⁊ opened them. And beholde, theyꝛ Loꝛde was fallen downe dead on the earth. And Ahud eſcaped (whyle they taryed) and was gone beyonde, to the place of the grauen ymages and eſcaped in to Seirath.

ume.3.a. And when he was come * he blewe a trompet in mount Ephꝛaim. And the chyldꝛen of Iſraell wente downe with hym from the hyll and he went befoꝛe them. And he ſayde vnto them, folowe me: foꝛ the Loꝛde hathe delyuered your enemyes, the Moabites into youre hande. And they deſcended after hym, ⁊ toke the paſſages of Joꝛdan, towarde Moab, and ſuffered not a man to paſſe ouer. And they ſlewe of the Moabites the ſame tyme vpon a ten thouſande men, which were all fat ⁊ men of warre: and there ſcaped not a man, * and ſo Moab was ſubdued that daye, vnder the hande of Iſrael: ⁊ the land had reſt. lxxx. yeres. ue.8.b.

After hym was Samgar the ſon of Anath whiche ſlewe of the Philiſtines. vi. hundꝛed men with an oxe goade, and delyuered Iſraell alſo.

¶ Deboꝛa ⁊ Barak delyuer Iſrael. Siſara is kylled of Jael.

CAPI. IIII.

A AND the chyldꝛē of Iſrael began agayn to do wyckedly in the ſyght of the loꝛde when Ahud was deade. And the Loꝛde ☞ ſolde them in to the hande of Jabin kyng of Canaan, that reygned in Hazoꝛ, whoſe captayne of warre was called Siſara, whiche dwelte in ☞ Haroſeth of the gentyles. And the chyldꝛen of Iſrael cryed vnto the Loꝛde: foꝛ he had nyne hundꝛed charettes of yꝛon, ⁊ twentye yeres he troubled the chyldꝛē of Iſrael very ſoꝛe. ☞ ☞

And Deboꝛa a pꝛophetеſſe, the wyfe of Lapidoth iudged Iſrael the ſame tyme, ⁊ the ſame Deboꝛa dwelte vnder a palme tree, bytwene Ramath and Bethel, in mount Ephꝛaim.

And the chyldꝛen of Iſrael came vp to her foꝛ iudgement. And ſhe ſent ⁊ called Barak the ſon of Abinoam out of Kedes / Nephthalim, and ſayd vnto hym. Judicū.5.b.

Hath not the Loꝛde god of Iſrael cōmaunded the, to dꝛawe to mount Thaboꝛ, and take with the ten thouſand men, of the chyldꝛen of Nephthalim, and of the chyldꝛē of Zabulon. And I wyl bꝛyng vnto the / to the * ryuer Kiſon, Siſara, the capitayne of warre vnto Jabin, with his charettes, and his people, and wyl delyuer hym in to thyne handꝭ. And Barak ſayd vnto her: yf thou wylt go with me, I wyll go: But ⁊ yf thou wylte not come wᵗ me, I wyll not go. She ſayde: I wyll ſurely go wᵗ the, but this iourney that thou takeſt, ſhall not be foꝛ thyne honoure: foꝛ the Loꝛde ſhall ſel Siſara in to the hande of a woman. Deboꝛa went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes, and led after hym ten thouſande men: ⁊ Deboꝛa went vp with hym. Pſal.83.b. B

But Haber the Kenite (whiche was of the chyldꝛē of * Hobab, the father in lawe of Moſes) remoued from the other Kenites, ⁊ pytched his tente vntyl the playne of Zaanaim, whiche is by Kedes. Nume.10.d.

And they ſhewed Siſara, that Barak the ſonne of Abinoam was gone vp to mounte Thaboꝛ. And Siſara gathered togyther all his charettes, euen. ix. hundꝛed charettes of yꝛon, ⁊ all the people that were with hym, frō Haroſeth of the gentyles, vnto the ryuer of Kyſon. And Deboꝛa ſayd vnto Barak: Up, foꝛ this is the daye in whiche the Loꝛde hath delyuered Siſara in to thyne hande.

C Is not the Lorde gone out before the? And ſo Barak went downe from mount Thabor, and ten thouſande men after hym.

But the Lorde deſtroyed Siſara, and all his charettes, and all his hooſt with the edge of the ſwerde, before Barak: ſo that Siſara lyghted downe of his charet, and fled awaye on his feete. But Barak folowed after the charettes, and after the hooſt, euen vnto Haroſeth of the gentyles. And all the hooſt of Siſara fell vpon the edge of the ſwerde, and there was not a man lefte. Howbeit Siſara fledde awaye on his feete to the tente of Iael the wyfe of Haber the Kenite: for there was peace betwene Iabin the kynge of Hazor, & the houſholde of Haber the kenite.

And Iael went out to mete Siſara, and ſayde vnto hym: turne in my Lorde, turne in to me feare not. And when he had turned in vnto her in to her tent, ſhe couered hym with a ☞ mantell. And he ſayd vnto her: geue me a lytell water to drynke, for I am thyrſtye. ☞ D
And ſhe opened * a bottell of mylke, & gaue hym drynke, and couered hym. And agayne he ſayd vnto her: ſtande in the dore of the tent, and when any man doth come and enquyre of the, whyther there be any man here: thou ſhalte ſay, nay. Judi.v.d.

Then Iael Habers wyfe toke a nayle of the tente, and an hammer in her hande, and went ſoftly vnto hym, and ſmote the nayle in to the temples of his heade, and faſtened it in to the grounde, for he ſlombred ſore, & was wery: And ſo he dyed. And beholde, as Barak folowed after Siſara, Iael came out to mete hym, and ſayde vnto hym: come, and I wyll ſhewe the, the man, whom thou ſekeſt. And when he came into her tent: Beholde Siſara lay deade, and the nayle was in his temples. And ſo god brought Iaben the kynge of Canaan in to ſubieccyon that daye, before the chyldren of Iſrael. And the hande of the chyldren of Iſraell proſpered, and preuayled agaynſt Iaben the kynge of Canaan, vntyll they had brought hym to nought.

¶ The ſonge and thankes geuynge of Debora, and Barak after the victorye.

CAPI. V.

A Then Debora & Barak the ſon of Abinoam ſange the ſame day ſayinge: Prayſe ye the Lorde, & for the auengynge of Iſrael, and for the people that became ſo wyllynge.

Heare O ye kynges, herken O ye prynces I euen I, wyll ſynge vnto the Lorde, I wyl prayſe the Lorde God of Iſrael.

Lorde * when thou wenteſt out of Seir, when thou departedſt out of the felde of Edom, the earth trembled, and the heuens rayned: the cloudes alſo dropped water. [illegible]

* The mountaynes melted before the lorde euen as dyd Sinay, before the Lorde God of Iſrael. In the dayes of * Samgar the ſon of Anath, in the dayes of * Iael ☞ the hygh wayes were vnoccupyed: And the runners of the pathes walked thorowe bywayes. Pſal.97.a Judi.iii.d Judi.iiii.a ☞

The enhabiters of the townes were gone they were gone in Iſraell, vntyll I Debora came vp, which came vp a mother in Iſrael. ☞ They choſe newe goddes, & then had they (the enemye) in the gates: There was not a ſhylde or ſpere ſene among .xl.M. of Iſrael. ☞ B

My herte loueth the gouernours of Iſrael and them that are wyllyng amonge the people. O prayſe ye the Lorde.

Speake ye that ryde on fayre aſſes, and that ſyt vppermoſt in iudgement, and walke by the wayes.

At the cryenge of the archers, amonge the drawers of water, there ſhall they ſpeake of the ☞ ryghtouſnes of the lorde: his ryghtouſnes in the vnfenced places of Iſrael: the ſhal the people of the lord go downe to the gates. ☞

Up Debora vp, get the vp, & ſyng a ſonge: * Aryſe Barak, and ☞ leade the captiuite captyue, thou ſonne of Abinoam. ☞ Judi.iiii.

Then ſhall they that remayne, haue dominion of the proudeſt of the people (of Iabin.) The lorde ſhall for my ſake haue dominion ouer the myghtie. ☞ Out of * Ephraim was there a rote of them agaynſt Amalecke, and after the Ben iamin among thy people. Out of Machir came rulers, & out of Zabulon they that gouerne the pen of the wryter. ☞ Judi.ii.

And of Iſachar, there were prynces with Debora, Iſachar alſo and Barak were ſent on theyr fete in to the valey, when in departynge away of Ruben there were great men, and wyſe of herte.

C Why abodeſt thou amonge the ſhepe foldes, to heare the bleatynges of the flockes, & to ſeperate thy ſelfe awaye with great men, & wyſe of herte.

Gilead alſo abode beyonde Iordane: and why doth Dan remayne in ſhyppes.

Aſer contynued on the ſee ſhore, & taryed in his decayed places.

But the people of Zabulon haue ieoperde theyr lyues euen vnto the death, lyke as dyd Nephthali in the hygh places of the felde.

The kynges came & fought, then fought the kyngs of Canaan in Thanah, by the waters of Megiddo, and wan no money.

They fought from heuen, euen the ſterres in theyr courſes fought agaynſt Siſara.

The ryuer of Cyſon remoued them, that auncient ryuer, the ryuer Cyſon: My ſoule ſhall treade (hym) downe myghtely.

Then were the horſe hooſes ſmytten aſunder, by meanes of the praunſinges that theyr myghtye men made.

D Curſe ye the citye of Meros (ſayd the angel of the lorde) curſe the enhabitours therof,
☞ bycauſe they came not ☞ to helpe the Lorde: to helpe the Lorde with the myghtye.

Jael the wyfe of Haber the Kenyte ſhalbe bleſſed aboue other women, bleſſed ſhall ſhe be aboue other women in the tent.

Iudi.iiii.c. * He aſked water, & ſhe gaue hym mylke: ſhe brought forth butter in a lordly dyſſhe.

Iudi.iiii.d. * She put her hande to the nayle, & her ryght hand to the ſmythes hammer: with the hammer ſmote ſhe Siſera, & ſmote his head, wounded hym, and pearſed his temples.

He bowed hym downe at her feete, he fell downe & lay ſtyll: At her feete he bowed hym downe, & fell. And when he had ſonke downe he laye ſtyll deſolate.

The mother of Siſera loked out at a wyndowe, and cryed thorowe the latteſſe. Why is his charet ſo longe a comynge? Why tary the wheles of the cartes?

All the wyſe ladyes anſwered her, yea & her owne wordes anſwered her ſelfe.

Surely they haue founde, they deuyde the ſpoyles: Euery mā hath a damſel or two: Siſera hath a pray of dyuerſe coloured garmentes, euen a pray of rayment dyed with ſondry coloures, & that are made of nedle worke, rayment of dyuers coloures and of nedle worke which is mete for him that is cheyfe in diſtributyng of the ſpoyles. So peryſhe all thyne enemyes, O lorde: but they that loue hym, let them be as the Sonne when he ryſeth in his myght. And the lande had reſt fourtye yeres.

¶ Iſraell is oppreſſed of the Madianites: Gedeon is ſent of God to be theyr delyuerer.

CAPI VI.

A Iudi.4.a. AND the chyldren of Iſraell * cōmytted wyckedneſſe in the ſyght of the Lorde. And the Lorde delyuered them in to the handes of Madiā ſeuen yeres. And the hand of Madian preuayled agaynſt Iſraell, and bycauſe of the Madianites, the chyldren of Iſraell made them dennes in the mountaynes and caues and ſtrong holdes. And when Iſrael had ſowen, the Madianites, the Amalechites, & they of the Eaſt countrey came vp togyther agaynſt them, & pytched theyr tentes agaynſt them, & deſtroyed the encreſe of the earth, euen tyl thou come vnto Azah, and lefte no ſuſtenaūce for Iſrael, neyther ſhepe, ore or Aſſe: for they went vp, they and theyr cattel, & came with theyr tentes as a multitude of greſhoppers: ſo that both they & alſo theyr camels were without nombre. And they entred in to the lande to deſtroy it. B And ſo was Iſrael exceadyngly impoueryſhed in the ſight of the Madianites, & cryed vnto the Lorde. And when the chyldren of Iſrael cryed vnto the lorde bycauſe of the Madianites, the lorde ſent vnto them a prophet, whiche ſayde vnto them: Thus ſayth the lorde God of Iſraell: I fet you from Egypt, and brought you out of the houſe of bondage, and I ryd you out of the hande of the Egyptians, & out of the hande of al that oppreſſed you, and caſt them out before you, and gaue you theyr lande.

And I ſayd vnto you: I am the lorde your god, * feare not the goddes of the Amorites in whoſe lande you dwell. 4.Re.17.e. Iere.1.a. But you haue not obeyed my voyce. And the angell of the lorde came, and ſat vnder an Oke/ whiche was in Ephrah, that perteyned vnto Ioas the father of the Ezerites. And his ſonne Gedeon preſſed out wheate of the eares in a preſſe, to hyde it from the Madianites.

C And the angel of the Lorde appeared vnto hym, and ſayde: the lorde is with the, thou myghtye man of warre. And Gedeon anſwered hym: Oh my Lorde, yf the Lorde be with vs, why is al this come vpon vs: yea & where be all his myracles whiche our fathers tolde vs of, and ſayd: Dyd not the lorde brynge vs out of Egypte? but nowe the Lorde hath forſaken vs, and delyuered vs in to the handes of the Madianites. And the lorde loked vpō hym, and ſayde: Go hence in this thy myght, and thou ſhalte delyuer Iſraell out of the handes of the Madianites: Haue not I ſent the? And he anſwered hym: Oh Lorde, wherwith ſhall I ſaue Iſraell? Beholde, my kynred is poore in Manaſſes, and I am lytell in my fathers houſe. The lorde ſayd vnto hym. I wyll be with the: and thou ſhalte ſmyte the Madianites, as they were but one man. And he anſwered hym: Oh yf I haue foūde grace in thy ſyght, then ſhewe me a ſygne, that it is thou that talkeſt with me. Departe not hence vntyll I come agayne vnto the, and tyll I bryng myne offrynge, & haue ſet it before the.

D And he ſayd: I wyll tary vntyl thou come agayne. And Gedeon wente in, and made redye a kydde, and ſwete cakes of an Epha of floure, and put it with the fleſſhe in a baſket, and put the broth in a pot, and brought it out vnto hym vnder the Oke, and preſented it.

And the angell of god ſayd vnto hym: take the fleſſhe and the ſwete cakes, and lay them vpon this rocke, and powre out the broth.

And he dyd ſo. Then the angel of the Lorde put forth the ende of the ſtaffe / that he helde in his hande, and touched the fleſſhe and the ſwete cakes. And * there aroſe fyre out of the rocke, and conſumed the fleſſhe and the ſwete cakes. But the angel of the Lorde vanyſſhed out of his ſyght. And when Gedeon perceyued that it was an angel of the lorde, he ſayd Alas, O Lorde God, * haue I therfore ſene an angel of the lorde face to face, that ſhulde dye? And the Lorde ſayd vnto hym: peace be vnto the, feare not, thou ſhalte not dye.

3.Reg.18.f

Exod.33.d
Judi.xiii.d

E Then Gedeon made an aulter there vnto the Lorde, and called it: The Lorde of peace. And vnto this day it is yet in Ephrath, that perteyneth vnto the father of the Ezrites. And it fortuned that the ſame nyght the lord ſayd vnto hym: take a yonge bullocke out of thy fathers droue, and another of .vii. yeres olde, and deſtroy the aulter of Baal that thy father hath, and cut downe the groue that is by it, and make an aulter vnto the Lorde thy God vpon the top of this rocke in a conuenient place. And take the ſeconde bullocke, and offre burntſacrifice vpō the wod of the groue whiche thou ſhalte cut downe. Then Gedeon toke ten men of his ſeruauntes, and dyd as the Lorde bad hym. But bycauſe he durſt not do it by day for feare of his fathers houſhold & of the men of the cytye, he dyd it by nyght.

F And when the men of the cytye were vp earlye in the mornyng: Beholde, the aulter of Baal was broken, and the groue cut downe that was by it, and the ſeconde bullocke offered vpō the aulter that was made. And they ſayde one to an other: who hathe done this thynge? and when they enquyred and aſked, they ſayde: Gedeon the ſonne of Joas hathe done this thynge. Then the men of the cytye ſayd vnto Joas: bryng out thy ſonne, that he may dye, bycauſe he hath deſtroyed the aulter of Baal, & cut downe the groue that was by it. And Joas ſayde vnto all that ſtode by hym: wyll ye entreate for Baal? or wyll ye be his defenders? ☞ he that hath medled againſt hym, let hym dye or the mornynge. If he be a God, let hym be auenged of hym, that caſte downe his aulter. And from that daye was Gedeon called ☞ Jerobaal, bycauſe his father had ſayd: Let Baal be auenged of hym, that hath broken downe his aulter.

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☞

G All the Madianites therfore, & the Amalekites and they of the eaſt, were gathered togyther, and went, and pytched in the valey of Iſrael: But the ſpirite of the lorde came vpō Gedeon. * And he blewe a trompet, and called * Abiezar to folowe hym, and ſent meſſengers thorout al Manaſſes, and called them, which alſo dyd folowe hym. And he ſent meſſengers vnto Aſer, Zabulon, and Nephthalim, and they came to mete hym.

Num.x.a

Judi.vi.

And Gedeon ſayd vnto god: yf thou wylt ſaue Iſrael in my hande, as thou haſt ſayde:

Beholde, I wyll put a fleece of wolle in the threſſhynge place. And yf the dewe come on the fleece only, and it be drye vpon all the earthe beſyde, then ſhall I be ſure, that thou wylte ſaue Iſrael by my hande, as thou ſaydeſt. And it came ſo to paſſe. For he roſe vp early on the morow, and thruſt the fleece togyther, and wrong the dewe therout, & fylled a bowle of water. And Gedeon ſayde agayne vnto God: be not angrye with me, that * I ſpeake once more. For I wyll proue once agayne by the fleece. Let it be drye onely vpon the fleece, and dew vpon all the grounde. And god dyd ſo that ſame nyght: For it was drye vpon the fleece only, and there was dew on all the grounde.

Gene.xi.

¶ Gedeon with iii. hundred men ouercōmeth the Madianites. Oreb and zeb are ſlayne.

CAPI. VII.

A Then * Jerobaal (otherwyſe called Gedeon) and all the people that were with him, aroſe vp early and pytched beſyde the well of Harad, ſo that the hooſte of the Madianites were on the North ſyde of the rocke that boweth towarde the valey. And the Lorde ſayd vnto Gedeon: the people that are with the, are to many for me to gyue the Madianites into theyr handes, leeſt Iſraell make theyr vaunte agaynſt me, & ſaye: myne owne hande hath ſaued me. Nowe therfore make a proclamacyon in the eares of the people, & ſay: * Yf any man drede or be afrayde let hym returne & get him ſoone from mount Gilead. And there departed & returned of the people .xxii. thouſande, & there abode ten. M.

Judi.vi.

Deu.xx.
1.Mach.

B And the lorde ſayd vnto Gedeon: the people are yet to many, bryng them downe vnto the water, and I wyll trye them vnto the there. And of whom I ſaye vnto the, this ſhall go with the, the ſame ſhal go with the. And who ſoeuer I ſay vnto the, this ſhall not go with the, the ſame ſhall not go. So he broughte downe the people vnto the water, & the lorde ſayd vnto Gedeon: as many as lape the water with theyr tongꝭ as a dog doth, put them by them ſelues, and ſo do them that knele downe vpon theyr knees to drynke. And the nombre of them that put theyr handꝭ to theyr mouthes and laped, were thre hundred men. But all the remenaunt of the people kneled downe vpon theyꝛ knees to dꝛynke water.

C And the Loꝛde ſayde vnto Gedeon. By theſe iii. hundꝛed men that laped water, wyll I ſaue you, and delyuer the Medianytes in to thyn hande. And let al the other people go euery man vnto his place. They therfoꝛe of the people toke vytayles with them, ⁊ theyꝛ trompettes. And he ſent al the reſt of Iſrael, euery man vnto his tent, and cōfoꝛted thoſe thꝛe hundꝛed with hym. And the hooſt of Madian was beneth hym in a valeye. And it foꝛtuned that the ſame nyght the loꝛde ſayde vnto hym: Aryſe, get the downe vnto the hooſt, foꝛ I haue delyuered it in to thyne hande.

But and yf thou feare to go downe, then go thou, and Pharah thy lad downe to the hooſt, and thou ſhalte herken what they ſay, and ſo ſhall thyne handes be ſtronge, to goo downe vnto the hooſt. Then went he downe, and Pharah his ladde, euen harde vnto the men of armes that were in the hooſt. And the Madianytes, the Amalekytes, and al they of the Eaſt, laye alonge in the valey, lyke a multytude of Greſhoppers/ and theyꝛ Camelles were withoute nombꝛe/ euen as the ſande by the ſee ſyde in multytude.

D And when Gedeon was come: Beholde/ there was a mā that tolde a dꝛeame vnto his neyghbour, and ſayde. Beholde, I dꝛeamed a dꝛeame, and me thought that a loofe of barlye bꝛeade, tombled into the hooſt of Madiā, and came vnto a tent and ſmote it that it fel/ and ouerturned it that the tent laye alonge. And his felowe anſwered and ſayde: this is nothynge els ſaue the ſwerde of Gedeon, the ſonne of Ioas a man of Iſraell: foꝛ in to his hande hath God delyuered Madian, and all the hooſt. When Gedeon herde the tellynge ☞ of the dꝛeame/ and the ☞ interpꝛetacyon of the ſame, he woꝛſhypped, and returned vnto the hooſt of Iſraell ⁊ ſayde: Up, foꝛ the loꝛde hath delyuered in to youre hande the hooſte of Madian.

E And he deuyded the thꝛe hundꝛed men in to thꝛe companyes, and gaue euerye man a Trompet in his hande, with an emptye pytcher, and lampes therin, and ſayd vnto them: loke on me ⁊ do lykewyſe, that when I come to the ſyde of the hooſte, euen as I do, ſo do you: When I blowe with a trompet, and all that are with me, blawe ye with trompettes alſo on euery ſyde of the hooſt, and ſay: Here is the ſwerde of the Loꝛde/ and of Gedeon.

And ſo Gedeon/ and the thꝛe hundꝛen men that were with hym, came vnto the ſyde of the hooſt in the begynnynge of the myddle watch and rayſed vp the watchmen.

F And they blewe with theyꝛ trompettes, ⁊ bꝛake the pytchers that were in theyꝛ handes And all the thꝛe companyes blewe with trompettes and bꝛake the pytchers, and helde the lampes in theyꝛ lefte handes, and the trompettes in theyꝛ ryght, to blowe withall. And they cryed: the ſwerde of the Loꝛde, ⁊ of Gedeon. And they ſtode ſtyll, euery man in his place rounde aboute the hooſt. And they within the hooſt, ran, and cryed, ⁊ fled. And the thꝛe hundꝛed blew with trompettes, and the loꝛde ſet * euery mannes ſwerde vpon his neyghbour, thoꝛowout all the hooſt. And the hooſt fled to Bethſitah, to Zererath, ⁊ to the edge of the playne of Maholah vnto Tabath.

* 1.Regū 14. c ii.Pa. xx. c.

G And the men of Iſrael beyng gathered togither out of the tribe of Nephthalim, of Aſer ⁊ of all Manaſſes, folowed after the Madianites. And Gedeon ſent meſſengers vnto all mount Ephꝛaim, ſayng: come downe agaynſt the Madianites, ⁊ take befoꝛe them the waters vnto Bethbarath ⁊ to Ioꝛdan. Then al the men of Ephꝛaim gathered togyther, and toke the waters vnto Bethbarath, ⁊ to Ioꝛdan. And they toke two captaynes of the Madianites, Oꝛeb and Zeb, and ſlewe Oꝛeb vpō the rocke Oꝛeb, and Zeb at the pꝛeſſe Zeb, ⁊ folowed after Madiā. And bꝛought the heades of Oꝛeb and Zeb, to Gedeon on the other ſyde Ioꝛdan.

¶ Ephꝛaim maketh inſurrectyon agaynſt Gedeon, but is ſoone pacifyed.

CAPI. VIII.

A And the mē of Ephꝛaim ſayd vnto hym: why haſte thou ſerued vs thus, that ẏ calledſt vs not, when thou wenteſt to fyght with the Madianites? And they chode with hym a good. ☩ (and had almoſt done him violence) And he ſayd vnto them: what dede haue I done lyke vnto youres: ☞ is not a cluſtre of Ephꝛaim better, then the wyne heruest of Abiezer? God hathe delyuered in to your handes the loꝛdes of Madian, Oꝛeb ⁊ Zeb. And what was I able to do lyke as you haue done? And then theyꝛ ſpirites abated from of hym, when he had ſayd that. And Gedeon came to Ioꝛdā to paſſe ouer, he and the thꝛe hundꝛed men that were with hym, very faynt, and yet folowed the chace. And he ſayd B vnto the men of Socoth: gyue I pꝛaye you cakes of bꝛeade vnto the people that folowe me: foꝛ they be fayntie, that I may folowe after Zebath and Zalmona kynges of Madiā. And the loꝛdes of Socoth ſayd: are the handes of Zebath and Zalmona nowe in thyne handes, that we ſhulde gyue bꝛeade vnto thyne armye?

Gedeon ſayde, therfore when the lorde hath delyuered Zebah, and Zalmona in to myne hande, I wyll teare the fleſhe of you with the thornes of the wylderneſſe, and with breers. And he went vp thence to Phanuel, & ſpake vnto them lykewyſe. And the mē of Phanuel anſwered hym as dyd the men of Socoth. And he ſayd alſo vnto the men of Phanuel: when I come agayne in peace, I wyl breake downe this towre.

C Zebah and Zalmona were in Carkar, & theyr hooſtes wͭ them, vpon a .xv. thouſande men, whiche were all that were lefte of al the hooſtes of them of the Eaſt: For there were ſlayne an hundred / and twentye thouſande men, that drewe ſwerdes. And Gedeon wente thorowe them that dwelte in Tabernacles / on the eaſt ſyde of Nebah and Iebahah, and ſmote the hooſt: for the hooſt dyd caſt no peryls. And when Zebah, and Zalmona fled, he folowed after them, and toke the two kynges of Madian, Zebah and Zalmona, and dyſcomforted all the hooſt.

D And Gedeon the ſonne of Ioas returned from battayle, before the ſonne was dowe, & caught a lad of the men of Socoth, and enquyred of hym. And he wrote hym of the lordes and elders of Socoth .lxxvii. men. And he came vnto the men of Socoth, and ſayde. Beholde, here I haue Zebah and Zalmona, with whiche ye dyd caſt me in the teethe, ſayenge: are the handes of Zebah and Zalmona all redy in thyne hande, that we ſhulde gyue breade vnto thy faynty men? And he toke the elders of the citie, & thornes of the wyldernes and breers, & made the men of Socoth to fele them: & he brake downe the towre of * Phanuel, and ſlewe the men of the citye.

3.Reg.12.f.

E And then ſayd he vnto Zebah & Zalmona what maner of men were they whom ye ſlew at Thabor? and they anſwered: the lykeneſſe of the & them is all one, euen after the faſſion of the chyldren of a kyng. And he ſayde: they were my brethren, euen my mothers chyldrē. As truely as the lorde lyueth, yf ye had ſaued theyr lyues, I wold not ſley you. And he ſayd vnto Iether his eldeſt ſon: vp, and ſlee them: ☞ But the lad drewe not his ſwerde, ☞ for he feared, bycauſe he was yet yonge. Then Zebah and Zalmona ſayd: Ryſe thou, & fal vpō vs: for as the man is, ſo is his ſtrength. And Gedeon aroſe and ſlewe Zabah & Zalmona, & toke awaye the ornamentes, that were on theyr camels neckes. Then the mē of Iſraell ſayd vnto Gedeō: Reygne thou ouer vs both thou, thy ſonne, & thy ſonnes ſonne, for thou haſt delyuered vs out of the hand of Madiā.

F And Gedeon ſayd vnto them. I wyll not reygne ouer you, neyther ſhall my Chylde reygne ouer you, but the Lorde ſhall reygne ouer you. And agayne Gedeon ſayde vnto them: I wold deſyre a certayn requeſt of you, euen that ye wolde gyue me euerye man the * earynges of his pray. For they had golden earyngs, bycauſe they were Iſmaelites. And they anſwered: we wyll gyue them. And they ſpred a mantel, and dyd caſt therin euery mā the earyngs of his praye. And the weyght of the golden earynges that he requyred, was a thouſande & ſeuen hundred ſycles of golde, beſyde cheynes, ☞ pomaunders and purple rayment, that was on the kynges of Madiā & beſyde the cheynes, that were aboute theyr Camels neckes. And Gedeon made an ☞ Ephod therof, and put it in his citye Ephrah. And all Iſraell wente a * hooryng after it, whiche thyng became a ruyne vnto Gedeon, & to his houſe. Thus was Madian brought lowe before the chyldren of Iſraell, ſo that they lyfte vp theyr heades no more. And the countrey was in quyetneſſe fourtye yeres in the dayes of Gedeon.

[illegible] ☞ ☞ [illegible]

G And Ierobaall the ſonne of Ioas wente and dwelte in his owne houſe. And Gedeon had * lxx. ſonnes of his body begotten, for he had many wyues. And his concubine that was in Sichem, bare hym a ſon alſo, whoſe name he called Abimelech. And Gedeon the ſonne of Ioas dyed in a good age, & was buryed in the ſepulchre of Ioas his father, euen in Ephrah that perteyned vnto the father of the Ezrites. But it fortuned, that as ſoone as Gedeō was dead, the chyldren of Iſrael turned away, & went a hooryng after Baalim, and made a couenaūt with Baall to be theyr god, and the chyldren of Iſraell thought not on the lorde theyr god, which had delyuered them out of the handes of all theyr enemyes on euery ſyde. Neyther ſhewed they mercy on the houſe of Ierobaall, otherwyſe called Gedeon, accordynge to all the goodneſſe whiche he had ſhewed vnto Iſraell.

4.Reg.

¶ Abimelech is made kynge.

CAPI. IX.

A Abimelech the ſonne of Ierobaall went to Sichem: vnto his mothers brethren / and cōmoned with them / and with all his mothers fathers kynred / ſayenge: ſaye I pray you in the eares of all the enhabytours of Sichem: whyther is better for you / that al the ſonnes of Ierobaall (whiche are .lxx. perſons) reygne ouer you, eyther that one reigne ouer you? Remember / that I am of your bone, and of your fleſſhe.

And his mothers brethren ſpake of hym in the audience of the men of Sichem al theſe wordes, and theyr hertes were moued to folowe Abimelech. For they ſayd: he is our brother. And they gaue hym .lxx. peces of ſyluer out of the temple of Baal Berith, wherewith Abimelech hyred vayne and lyght perſones, whiche went with hym. And he wente vnto his fathers houſe at Ephrah * and ſlewe all his brethrē, the ſonnes of Jerobaal, euen .lxx. perſones ✣ with one ſtone. Notwithſtādyng yet Joatham the yongeſt ſonne of Jerobaal eſcaped, for he hyd hym ſelfe. And all the men of Sichem gathered togyther, ⁊ al the houſe of Mello, and came ⁊ made Abimelech kyng in the playne, where the great ſtone was by Sichem. And when they tolde it to Joatham he wente and ſtode in the top of mount Garizim, and lyfte vp his voyce, and cryed, ⁊ ſayd vnto them.

B Herken vnto me, ye men of Sychem, that god may herken vnto you. * The trees went forth to anoynt a kyng ouer them, and ſayde vnto the Olyue tree: reygne thou ouer vs. But the olyue tree ſayd vnto them: ſhuld I leaue my fatneſſe, which both goddes and men prayſe in me, ⁊ go to be promoted ouer the trees? And the trees ſayde to the Fygge tree: come thou, and be kynge ouer vs. The fygge tree anſwered them: ſhulde I forſake my ſwetneſſe, and my good frute, and go to be promoted ouer the trees? Then ſayde the trees vnto the vyne: come thou and be kyng ouer vs. The vyne ſayde vnto them: ſhulde I leaue my wyne wherby I chere bothe goddes and mē, and go to be promoted ouer the trees? Then ſayde all the trees vnto the Fyr buſſhe: come thou, and reygne ouer vs. And the Fyr buſſhe ſayde vnto the trees: yf it be true that ye wyll anoynte me kyng ouer you, thē come, ⁊ put your truſt vnder my ſhadow. If no, the fyre come out of the Fyr buſſhe, ⁊ waſte the Cedre trees of Libanon.

C Nowe therfore, yf ye do truely and vncorruptly, to make Abimelech kynge: and yf ye haue delte well with Jerobaal and his houſe and haue done vnto hym accordynge to the deſeruyng of his handes, iudge ye. For euen he (my father) fought for you, and aduentured his lyfe, and ryd you out of the hande of Madian. And ye are ryſen vp agaynſt my fathers houſe this daye, and haue ſleyne his chyldren, euen .lxx. perſones with one ſtone, and haue made Abimelech the ſonne of his mayde ſeruaunt, kynge ouer the men of Sichem, bycauſe he is your brother: Yf ye then haue delte truely and purely with Jerobaal and with his houſe this daye, then reioyſe ye with Abimelech, ⁊ let hym reioyſe with you.

But yf ye haue not delte truely, then I pray God a fyre may come out of Abimelech and conſume the men of Sichem ⁊ the houſe of Mello. And that there maye come a fyre from among the men of Sichem, and out of the houſe of Mello, and conſume Abimelech. And Joatham ran away, and fled, and went to Beer and dwelt there, for feare of Abimelech his brother. When Abimelech had reygned thre yere, God ſent an hate bytwene Abimelech and the men of Sichem. And the citezens of Sichem rayled vpon Abimelech, and wyſſhed, that the wyckednes done to the lxx. ſonnes of Jerobaal myght come on hym and layde the blood of them vnto Abimelech theyr brother which ſlewe them, and vnto the other men of Sichem, whiche ayded hym in the kyllyng of his brethren. And the citezens of Sichem ſet men to lay awayte for hym in the toppe of the mountaynes: whiche men, ✣ (vvhyle they taryed for his comyng) robbed all that came alonge the way by them. And it was tolde Abimelech.

D And Gaal the ſonne of Abed came with his brethren, and they gat them to Sichem. And the men of Sichem put theyr cōfidence in hym. And they went out in to the feldes, ⁊ gathered in theyr grapes, ⁊ trode them, and made mery: and went in to the houſe of theyr goddes, and dyd eate ⁊ drynke, ⁊ curſed Abimelech. And Gaal the ſonne of Abed ſayde: what is Abimelech? ⁊ what is Sichem? that we ſhulde ſerue hym? Is he not the ſonne of Jerobaal? and Zebul was his offycer? ſerue ſuche as come of * Hemor the father of Sichem, for what reaſon is it, that we ſhulde ſerue hym? wolde God this people were vnder my hande, then wolde I take Abimelech out of the way. And he ſpake agaynſt Abimelech: make thyne hooſt greater, and go out. Gene.34.a And when Zebull the ruler of the cytye herde the wordes of Gaal the ſon of Abed, he was wrothe, and ſent meſſengers vnto Abimelech pryuely, ſayenge. Beholde, Gaal the ſonne of Abed and his brethren be come to Sichem: and beholde, they ſet the citye agaynſt the. Nowe therfore vp by nyght, thou and all the people that is with the, and laye in wayte in the felde. And aryſe earlye in the mornynge as ſoone as the Sonne is vp, and fall vpon the Citye. And yf he and the people that is with hym, come out agaynſt the, do to hym what thy handes ſhall be able. And Abimelech roſe vp, and all the people that were wt hym, by nyght.

E And they layde awayte agaynſt Sichem in foure companyes. And Gaal the ſonne of Ebed wente out, and ſtode in the entrynge of of the gate of the citie. And Abimelech roſe vp, and the folke that were with hym, frome laynge awayte. And when Gaal ſawe the people, he ſayd to Zebul: beholde, there come people downe from the top of the mountaynes. And Zebul ſayde vnto hym: the ſhadowe of ✠ the hylles ſeme men vnto the. ✠ (and by that errour arte thou deceyued.) And Gaal anſwered agayne, and ſayde: Se, there come folke downe by the myddle of the lande, & another company come alonge by the playne of the charmers. Thē ſayd Zebul vnto hym: where is nowe thy mouth that ſayde: What felowe is Abimelech, that we ſhulde ſerue hym? Is not this the people that thou haſt deſpyſed? Go out nowe and fyght with them. And Gaal went out before the citizens of Sichem and fought with Abimelech. And Abimelech ✠ chaſed hym, that he fled before hym, ✠ (and he droue hym in to the Citye,) & many were ouerthrowen and wounded, euen vnto the entryng of the gate. And Abimelech dwelte at Arumah. And Zebul thruſt out Gaal and his brethren, that they ſhulde not dwell in Sichem, ✠ ✠ (and ſuffered them not to tarye therein.)

F And on the morowe, it happened, that the people went out in to the felde. And they told Abimelech. And he toke the people, and deuided them in to thre companyes, and layde awayte in the feldes, and loked, and beholde, the people were come out of the Citye, and he ran vpon them, and ſmote them. And Abimelech, and the companyes that were with hym reached farther, and ſtode in the entrynge of the gate of the citie. And the two other companyes ran vpon all the people that were in the feldes and ſlewe them. And when Abimelech had fought agaynſt the citie al that day he toke it, and ſlewe the people that was therin, and deſtroyed the citie & ſowed ſalte thorowe it. And when all the men of the towre of of Sichem herd that, they entred in to a ſtrong holde of the houſe of theyr god Baal Berith, ✠ (Where they made a bonde with hym, and therof dyd the place take the name, which place was excedynge ſtronge.)

And it was tolde Abimelech, that all the men of the towre of Sichem were gathered together, and Abimelech gat hym to mount Zelmon, bothe he & all the people that were with hym, and toke axes with hym and cut downe bowes of trees, and toke them & bare them on his ſhoulder, & ſayde vnto the folke that were with hym, & what ye haue ſene me do, ſpede your ſelues, & do lykewyſe as I haue done. And all the men that were amonge the people, cut downe bowes, & folowed Abimelech, & put them in to the holde, & ſet the holde a fyre by them: ſo that ✠ (with ſmoke & fyre,) ✠ al the men of the towre of Sichem were ſleyne, vpon a thouſande men and women.

Iude.ix.d.

G Then went Abimelech to Thebez, and beſeyged it, and toke it. But there was a ſtrong towre within the citye, and thyther ran all the men and women, and al the cheyfe that were in the citie, and ſhut it to them, and got them vp ✠ (by the bulvvorkes) ✠ to the toppe of the towre. And Abimelech came vnto the towre, and fought agaynſt it, and went harde vnto the dore of the towre, to ſet it on fyre. And a certayne woman * caſt a pece of a mylſtone vpon his head, & all to brake his brayne pan. ii.Reg.

Then Abimelech called haſtely vnto the yonge man that bare his harneſſe, and ſayde vnto hym: * Drawe thy ſwerde and ſley me, that men ſay not of me: a woman ſlewe hym. And his lad thruſt hym thorow, and he dyed.

And when the men of Iſrael ſawe that Abimelech was deade, they departed, euery man vnto his owne houſe. And thus * the wickedneſſe of Abimelech which he dyd vnto his father, in ſleyenge his ſeuentye brethren, and therto all the wyckedneſſe of the men of Sichem dyd God brynge vpon theyr heades. And vpon them came the curſe of Ioatham the ſonne of Ierobaal.

¶ Thola, and Iair are Iudges of Iſraell.

CAPI. X.

A After Abimelech there aroſe, to defende Iſrael, one Thola (the ſon of Phuah) ☞ his vncles ſonne, a man of Iſachar, B which dwelte in Samir in mount Ephraim. And he iudged Iſrael .xxiii. yere, and dyed, & was buryed in Samir. And after hym aroſe Iair a Gileadite, & iudged Iſrael .xxii. yere.

And he had thyrtye ſonnes that * rode on thyrtie Aſſe coltes, and they had thyrtie cities which are called the townes of Iair vnto this day, and are in the lande of Gilead. And Iair dyed, and was buryed in Kamon.

* And the chyldren of Iſraell wrought wyckedneſſe yet agayne, in the ſyghte of the Lorde, and ſerued Baalim and Aſtharoth, & the goddes of Syria, the goddes of Sidon, and the goddes of Moab, the goddes of the chyldren of Ammon, and the Goddes of the Philiſtines, and forſoke the lorde and ſerued not hym. And the Lorde was wroth with Iſraell, and ſolde them in to the handes of the Philiſtines, and in to the handes of the chyldren of Ammon: which from that yere forth,

[illegible]

pylde and oppreſſed the chyldren of Iſraell. xviii. yere, all that were on the other ſyde Iordane: in the lande of the Amorites whiche is in Gilead. Moreouer, the chyldren of Ammō went ouer Iordane to fyght agaynſt Iuda, Beniamin, ⁊ the houſe of Ephraim: ſo that Iſraell was ſore combred.

C And the Chyldren of Iſraell cryed vnto the Lorde, ſayenge: we haue ſynned agaynſt the: for we haue forſaken our owne god, and haue ſerued Baalim. And the Lorde ſayde vnto the chyldren of Iſraell: dyd not the Egyptians, the Amorites, the chyldren of Ammon, the Philiſtines, the Sidonites, the Amaleckites, ⁊ the Maonites, oppreſſe you? And ye cryed to me, ⁊ I delyuered you out of theyr handes. And for all that, ye haue forſaken me, and ſerued ſtraunge goddꝭ, wherfore I wyll helpe you no more. Go and crye vnto the Goddes whiche ye haue choſen, and * let them ſaue you in the tyme of your tribulacō.

Deut. 32.c. Iere. 11.c.

D And the Chyldren of Iſraell ſayde vnto the Lorde: we haue ſynned: do thou vnto vnto vs whatſoeuer pleaſe the, delyuer vs only this daye. And they put awaye the ſtraunge goddes from them, and ſerued the Lorde.

And his ſoule had pitye on the miſerye of Iſraell. Then the Chyldren of Ammon gathered togyther, ⁊ pytched in Gilead. And the chyldren of Iſraell gathered them togyther, ⁊ pytched in Mizpa. And the Lordes of Gilead ſayde eche to other, who ſoeuer wyll begyn the battayle agaynſt the chyldren of Ammon, the ſame ſhall be heade ouer all the enhabyters of Gilead.

¶ Iephthah delyuered Iſraell from the Ammonites.

CAPI XI.

A AND there was one Iephthah a Gileadite, a ſtronge man, the Sonne of an harlot: and Gilead begat Iephthah. And Gileads wyfe bare hym ſonnes, which when they were come to age, thruſt out Iephthah, and ſayde vnto hym: thou ſhalt not enheryte in our fathers houſe, for thou arte the ſon of a ſtraunge woman. Then Iephthah fled frō his brethren, and dwelt in the lande of Tob.

☙ And there gathered ydle ☙ (and theuyſſhe) men to Iephthah ⁊ went out with hym. And it chaunced in proceſſe of tyme, that the chyldren of Ammon made war agaynſt Iſraell. And when the Chyldren of Ammon fought thus agaynſt Iſraell, the Elders of Gilead went to fetche Iephthah out of the lande of Tob ☙ (to helpe them,) and ſayde vnto hym: come ⁊ be oure captayne, that we may fyght with the chyldren of Ammon. Iephthah anſwered the elders of Gilead: Dyd not ye hate me ⁊ expell me out of my fathers houſe? how B happeneth it then, that you come vnto me nowe in tyme of youre tribulacyon? And the elders of Gilead ſayd vnto Iephthah: Therfore we turne agayn to the now, that yͧ mayſt go with vs, ⁊ fyght agaynſt the Chyldren of Ammon, ⁊ be our heade ouer all the enhabytours of Gilead. And Iephthah ſayde vnto the elders of Gilead: Yf ye brynge me home agayn, to fyght with the chyldren of Ammō, then yf the lord delyuer them before me, ſhall I be your heade? And the Elders of Gilead ſayde to Iephthah: the lorde be wytneſſe betwene vs, yf we do not accordyng to thy wordes. Then Iephthah went with the elders of Gilead. And the people made hym heade, ⁊ ruler ouer them. And Iephthah rehearſed al his wordes before the Lorde ☙ in Mizpa. ☙

And Iephthah ſent meſſengers vnto the kynge of the Chyldren of Ammon, ſayenge: what haſt thou to do with me, that thou arte come agaynſt me, to fyght in my lande? The kynge of the Chyldren of Ammon anſwered vnto the meſſengers of Iephthah: Bycauſe Iſraell toke away my lande, when they came out of Egypt, euen frō Arnon vnto Iabok, ⁊ C vnto Iordan. Now therfore reſtore thoſe landes agayne wͭ fayre meanes. And Iephthah ſent meſſengers agayn vnto the kyng of the chyldren of Ammon, ⁊ ſayde vnto hym: thus ſayeth Iephthah: * Iſrael toke not away the lande of Moab, nor the lande of the chyldren of Ammō. But when Iſraell came out of Egypt, ⁊ walked thorow the wyldernesse, euen vnto the red ſee, they came to Cades, * ⁊ ſent meſſengers vnto the kynge of Edō, ſayenge: Let me (I praye the) go thorowe thy lande. But the kyng of Edō wolde not agre therto. And in lyke maner they ſent vnto the kynge of Moab, but he wolde not conſent. And ſo Iſrael abode ſtyll in Cades. And then they went alonge thorow the wyldernesse, and cōpaſſed the lande of Edō, ⁊ the lande of Moab, ⁊ came alonge by the eaſt ſyde of the land of Moab, ⁊ pytched on the other ſyde of Arnon, ⁊ wolde not come within the cooſte of Moab, * For Arnon was the vttermooſt border of Moab. And then Iſraell * ſent meſſengers vnto Sehon, kynge of the Amorytes, ⁊ D kynge of Heſbon, ⁊ ſayde vnto hym: Let vs paſſe thorowe thy lande vnto our owne countrey. But Sehō cōſented not to Iſraell, that he ſhulde go thorowe his cooſt: but gathered all his people togyther, ⁊ pytched in Iahaz, ⁊ fought with Iſraell. And the lorde god of Iſraell delyuered Sehon and all his folke in to the handes of Iſraell. And ſo Iſraell

Deute. ii.b

Nume. xx.d

Nume. 21.c
Deute. ii.d.

ſmote them/ ⁊ conquered all the lande of the
Amorites, the enhabyters of the ſayde countrey.
And they cōquered all the cooſtes of the
Amorites, from Arnon vnto Jaboke, ⁊ from
the wyldernesse vnto Jordane. So nowe, ſeynge
the Lorde God of Iſraell hath caſt out
the Amorites before his people Iſraell, ſhuldeſt
ỷ poſſeſſe the lande? Naye, but what people.
Camos thy God dryueth out, that lande
poſſeſſe thou. Euen ſo whatſoeuer natiō the
lorde our god expelleth, that lande ought we
Nume. xxii. a to enioye. * And art thou better then Balack
Deut. xxiii. a. the ſonne of Zephor kynge of Moab? dyd he
E ſtryue with Iſraell or fyght agaynſt them/
all the whyle Iſraell dwelte in Heſbon, ⁊ her
townes, in Aroer ⁊ her townes, and in all the
cityes that be a longe by the cooſtes of Arnō
thre hundred yeares? why dydeſt ỷ not recouer
them in all that place? Wherfore I haue
not ſynned agaynſt the. But thou doeſt me
wronge, to war agaynſt me. The Lorde therfore
be iudge this daye, bytwene the chyldren
of Iſraell, ⁊ the chyldren of Ammō. Howbeit
the kynge of the chyldren of Ammon, herkened
not vnto the wordes of Jephthah, which
he ſent hym. Then the ſpiryte of the Lorde
came vpon Jephthah. And he paſſed ouer to
Gilead, ⁊ to Manaſſes, and came to Maſphah
that lyeth in Gilead, ⁊ from thence vnto
the Chyldren of Ammon. And Jephthah
vowed a vowe vnto the Lorde, ⁊ ſayde: * Yf
Nume. xxx. a thou ſhalte delyuer the Chyldren of Ammon
F into my handes, then that thyng that cometh
out of the dores of my houſe agaynſt me,
when I come home in peace, from the Chyldren
☞ of Ammon, ſhall be the lordes, ☞ and I
wyll offre it vp for a burntofferynge. And ſo
Jephthah went vnto the chyldren of Ammō
to fyght with them. And the lorde delyuered
them in to his handes. And he ſmote them
from Aroer, tyll thou come to Menith, euen
xx. cityes: ⁊ ſo forth to the playne of the vineyerdes,
with an exceadynge greate ſlaughter.

And thus the Chyldren of Ammon were
brought vnder, before the chyldren of Iſrael.
When Jephthah came to Maſphah vnto his
houſe, ſe, his doughter came out agaynſte
hym, with tymbrels ⁊ daunſes, whiche was
his onely Chylde: ſo that beſyde her, he had
neyther ſon nor doughter. And when he ſaw
G her, he rent his clothes, and ſayde: Alas my
✠ doughter ✠ thou haſt brought me lowe, and
arte one of them that trouble me. For I haue
opened my mouth vnto the Lorde, ⁊ can not
go backe. And ſhe ſayd vnto hym: my father,
yf ỷ haue opened thy mouth vnto the Lorde,
then do wᵗ me accordynge to it that proceded
out of thy mouth, for as moche as the Lorde
hath auenged the ✠ (and gyuen the victory) ✠
of thyne enemyes the Chyldren of Ammon.
And ſhe ſayd vnto her father: do thus moche
for me: let me alone ii. monethes, that I may
☞ go downe to the mountaynes, ⁊ bewayle ☞
my vyrgynyte, I ⁊ my felowes. And he ſayd:
go, ⁊ he ſent her awaye two monethes. And
ſo ſhe went wᵗ her cōpanions, ⁊ lamented her
mayden heade vpon the mountaynes. And
after the ende of the two monethes, ſhe turned
agayne vnto her father, whiche ☞ dyd ☞
with her accordynge to his vowe whiche he
had vowed, ⁊ ſhe had knowen no man. And
it grewe to a cuſtome in Iſraell. The doughters
of Iſrael came yere by yere to lament the
doughter of Jephthah the Gileadite, foure
dayes in a yeare.

¶ The battayle of Jephthah agaynſte Ephraim. After the death of Jephthah ſucceedeth Elon. After Elon Abdon.

CAPI. XII.

AND the men of Ephraim gathered them A
ſelues togyther, and went northwarde,
⁊ ſayde vnto Jephthah: * Wherfore wenteſt Iudi. viii. a
thou to fyght with the chyldren of Ammon,
⁊ dydeſt not call vs to go with the? We wyll
therfore burne thyne houſe vpon the, with
fyre. And Jephthah ſayde vnto them: I and
my people were at great ſtryfe with the chyldren
of Ammon. And when I called you, ye
delyuered me not out of theyr handes. And
when I ſawe that ye delyuered me not, * I Iob. xii / Psal. cx
☞ put my lyfe in my handes, ⁊ went vpon ☞
the chyldren of Ammon. And the lorde delyuered
them in to my handes. Wherfore then
are ye come vpon me now to fyght with me?

Jephthah therfore gathered togyther all
the men of Gilead, ⁊ fought wᵗ the Ephraites B
And the men of Gilead ſmote the Ephraites,
bycauſe they ſayde: Ye Gileadites are but
renegates of Ephraim amonge the Ephraites
⁊ the Manaſſites. Moreouer, the men of
Gilead toke the paſſages of Jordane before
the Ephraites. And whē thoſe Ephraites that
were eſcaped, ſayde: Let vs go ouer, then the
men of Gilead ſayd vnto them: Arte thou an
Ephraite? they ſayd: nay. Then ſayd they vnto ☞
him: then ſaye: ☞ Schibboleth ✠ (vvhich
is by interpretacyon, an eare of corne.) And he
ſayde: Sibboleth: for he coulde not ſo pronounce.
And then they toke hym, ⁊ ſlew hym,
at the paſſages of Jordane. And there were
ouerthrowen at that tyme of the Ephraites, C
xlii. thouſand. And Jephthah iudged Iſraell
ſixe yeare, ⁊ dyed, ⁊ was buryed in one of the
cityes of Gilead. After this man, iudged Iſraell
one Abezan of Bethlehem, and he had
thyrtie

thirtye ſonnes and thirtye doughters, whom he ſent out, and toke thirtye other in, for his ſonnes. And when Abezã had iudged Iſraell ſeuen yere, he dyed, ⁊ was buryed at Bethleem. After hym, Elon a Zabulonite Iudged Iſrael ten yere, ⁊ Elon the Zabulonite dyed, ⁊ was buryed in Aialon, in the countrey of Zabulon. After hym, Abdon the ſon of Hellel a Pharathonite iudged Iſraell. And he had fourtye ſonnes, ⁊ thirtye neues, that rode on ſeuentie aſſe coltes. And when Abdon the ſon Iudi.ii.b. of Hellell the Pharathonite had iudged Iſraell eyght yere, he dyed, and was buryed in Pharthon in the lande of Ephraim, in the mount of the Amalechites.

¶ Iſrael beyng an Idolatrer, is oppreſſed of the Philiſtines. The byrth of Samſon. The ſacrifice of Samſons Father.

CAPI. XIII.

A AND the Chyldren of Iſraell began agayne to commyt wyckedneſſe in the ſyght of the Lorde. * And the lorde de- Iudi.ii.d lyuered them in to the handꝭ of the Philiſtines fourtye yeare. And there was a man in Zarah of the kynred of Dan, named Manoah, whoſe wyfe was barren, and bare not. And the angell of the Lorde appeared vnto the woman, ⁊ ſayde vnto her: Beholde, thou arte barren, and beareſt not: But thou ſhalte conceyue, and beare a ſon. And nowe beware Num.vi.a * that yͧ drynke no wyne, nor ſtronge drynke, neyther eate any vncleane thyng: for ſe, thou ſhalte conceyue ⁊ beare a ſon. And there may Luke.i.b. no * raſer come on his heade: For the lad ſhal Num.vi.a be an * abſteyner vnto God, euen from his ☞ ☞ (infancye and from his) byrth. And he ſhall begyn to delyuer Iſraell out of the handes of the Philiſtynes. Then the wyfe came, and tolde her huſbande, ſayenge: a man of God came vnto me, and the faſſyon of hym, was lyke the faſſyon of an angel of god, excedyng fearful. But I aſked hym not whenſe he was neyther tolde he me his name, but ſayd vnto Num.18.c. Luke.i.c. me: * beholde, thou ſhalte be with chylde and beare a ſonne, and nowe drynke no wyne nor B ſtronge drynke, neyther eate any vncleane thynge: for the ladde ſhall be an abſteyner to ☞ god, euen from his ☞ (infancye, and from his) byrth, to the day of his death. The Manoah made interceſſion to the lorde, ⁊ ſayd: I pray the my lorde, let the man of god whiche thou ſendeſt, come once more vnto vs, and teache vs what we ſhall do vnto the lad, when he is borne. And god herde the voyce of Manoah, C and the angell of god came agayne vnto the wyfe as ſhe ſat in the feld: But Manoah her huſband was not wͭ her. And the wyfe made haſt, ⁊ ran, and ſhewed her huſbande, ⁊ ſayd vnto hym, Beholde, the man appeared vnto me, that came vnto me to day. And Manoah aroſe, ⁊ went after his wyfe, and came to the man, and ſayde vnto hym: arte thou the man that ſpakeſt vnto my wyfe? And he ſayde: I C am. Manoah ſayde: nowe when thy ſayenge is come to paſſe: what ſhall be the maner of the chylde, ⁊ what ſhall he do? And the angel of the Lorde ſayde vnto Manoah: thy wyfe muſt abſteyne from al that I ſayd vnto her: ſhe may eate of nothynge that cometh of the vyne tree, nor drynke wyne or ſtrong drynke, nor eate any vncleane thynge: But muſt obſerue all that I bad her. Manoah ſayde vnto the Angell of the Lorde: we wyll kepe the ſtyll, vntyll * we haue made redye a kyd, and Tobi.xii.b haue ſet it before the. And the Angell of the Lorde ſayde vnto Manoah: though yͧ make ☞ me abyde, * I wyll not eate of thy ☞ breade. Gene.18.a. Tobi.xii.b. And yf yͧ wylte offre a burntofferynge, thou muſt offre it vnto the Lorde. For Manoah wyſt not, that it was an angell of the Lorde. And Manoah ſayde agayne vnto the angell of the Lorde: what is thy name, that when thy ſayenge is come to paſſe, we may do the ſome worſhyp? And the Angell of the Lorde ſayde vnto hym: * why aſkeſt thou after my Gene.32.f name, which is ☞ Secrete. ☞ And ſo Manoah toke a kyd with a meate offerynge, and offered it vpon a rocke vnto the Lorde. And the D angell dyd wonderouſlye, Manoah, and his wyfe lokyng vpon. And whē the flame came vp towarde heuen from the aulter the angel of the Lorde aſcended vp in the flame of the aulter. And Manoah ⁊ his wyfe loked vpon it, ⁊ fell flat on theyr faces vnto the grounde: But the angell of the Lorde dyd no more appeare vnto Manoah and his wyfe. And then Manoah knewe that it was an angell of the Lorde, ⁊ ſayd vnto his wyfe, * we ſhall ſurely Exodi.33.d Iudi.vi.c dye, bycauſe ☞ we haue ſene god. ☞ But his wyfe ſayd vnto hym: Yf the lorde wolde kyll vs, he wolde not haue receyued a burntofferynge, and a meate offerynge of our handes, neyther wolde he haue ſhewed vs all theſe thynges, nor wolde nowe haue tolde vs any ſuche. And the wyfe bare a ſonne, ⁊ called his name Samſom. And the lad grewe, and the lorde bleſſed hym. And ☞ the ſpiryte of the ☞ Lorde began to moue hym in the hooſte of Dan, bytwene Zarah and Eſthaoll.

¶ The maryage of Samſon. He kylleth a Lyon. He propoundeth a ryddle. He kylleth .xxx. men. His wyfe forſaketh hym, and taketh another.

CAPI. XIIII.

A SAmſon went downe to Thamnath, and ſaw a woman in Thamnath of the doughters of the Philiſtines, and he came vp, and tolde his father, and his mother, and ſayde: I haue ſene a woman in Thamnath of the doughters of the Philiſtines. And now gyue her me to wyfe. Then his father and mother Deut. vii. a ſayde vnto hym, * Is there neuer a woman amonge the doughters of thy brethꝛen, and amonge all my people, but that thou muſt go, ⁊ take a wyfe of the vncircumciſed Philiſtines? And Samſon ſayd vnto his father: gyue me this womā, foꝛ ſhe pleaſeth me wel. But his Father and mother wyſt not that it was the Loꝛdes doynge, and that he ſought an occaſyon agaynſte the Philiſtines, foꝛ at that tyme the Philiſtines reygned ouer Iſ- B raell. Then went Samſon, and his father, ⁊ his mother downe to Thamnath, and came to the vineyeardes of Thamnath: And be- ✿ holde, a yonge ✿ (vvod) Lyon roꝛed vpon hym. And the ſpiryte of the loꝛde came vpon hym. And he tare hym, as he wolde haue rent a kyd, and yet had nothynge in his hande, neyther tolde his father and mother what he had done. And he went downe, and talked with the woman, whiche ſemed well fauoured in the ſyght of Samſon. And within a ſhoꝛte ſpace after, as he went thyther agayne to take her to wyfe, he turned out of the waye, to ſe the carkas of the Lyon. And beholde, there was a ſwarme of bees, ⁊ hony in the carkas of the Lyon. And he toke of the honye in his handes, and went eatynge, and came to his father ⁊ mother, and gaue them alſo. And they dyd eat. But he tolde not them that he had taken the honye out of the carkas of the Lyon.

C And ſo his father came vnto the woman, and Samſon made there a feaſt, foꝛ ſo vſed ✿ ✿ the yonge men to do. And ✿ when they ✿ (the cytezens of that place) ſawe hym, they bꝛought xxx. companions to be with hym. And Samſon ſayde vnto them: I wyll now put foꝛth a ryddle vnto you, and yf ye can declare it me within ſeuen dayes of the feaſt, and fynde it oute, I wyll gyue you thirtye ſhertes, and xxx. chaung of garmentes: But and yf ye can not declare it me, then ſhall ye gyue me thyꝛtye ſhertes ⁊ thyꝛtye chaunge of garmentes. And they anſwered him: put foꝛth the ryddle, that we may heare it. And he ſaid vnto them: Out of the eater came meate, and out of the ſtronge came ſwetneſſe. And they coulde not in thre dayes expounde the ryddle. And when the ſeuenth daye was come, they ſayde vnto ✿ Samſons wyfe: Flatter thyne huſband ✿ (and perſvvade hym) that he maye declare vs the ryddle, leſt we burne the ⁊ thy fathers houſe with fyꝛe. Haue ye called vs hyther, to make vs beggers? And Samſons wyfe wepte befoꝛe hym, ✿ (complayned) and ſayde: Surely ✿ thou hateſt me ⁊ loueſt me not: foꝛ thou haſt put foꝛth a ryddle vnto the Chyldꝛen of my folke, and haſt not tolde it me. And he ſayde vnto her: Beholde, I haue not tolde it my father, and my mother, and ſhall I tell it the?

And Samſons wyfe wepte befoꝛe hym ſeuen dayes, whyle the feaſte laſted. And the ſeuenth daye he tolde her, bycauſe ſhe laye ſo ſoꝛe vpon hym. And ſhe tolde it the chyldꝛen of her folke. And the men of the citye ſayde vnto hym the ſeuenth daye, befoꝛe the ſonne went downe. What is ſwetter then honye, ⁊ what is ſtronger then a Lyon? Then ſayd he vnto them: Yf ye had not ☞ plowed with my ✿ calfe, ye had not founde out my ryddle. And he went downe to Aſkalon, and ſlewe thyꝛtye men of them, and ſpoyled them, and gaue chaunge of garmentes vnto them whiche expounded the ryddle. And he was wꝛothe, and went vp to his fathers houſe. But Sāſons wyfe was gyuen to one of his companyons, that he had taken vnto hym.

¶ Samſon tyeth fyꝛebrandes to Foxe tayles. With the Jawe bone of an Aſſe he kylleth a thouſande men. Out of a great tothe in the Jaw God gyueth hym water.

CAPI XV.

BUt it chaunced within a whyle after, euen A in the tyme of wheat heruest that Samſon viſyted his wyfe with a kyd, ſayng: I wyll go in to my wyfe in to the chambꝛe: but her father wolde not ſuffre hym to go in. And her Father ſayde: I thought that thou haddeſt hated her, and therfoꝛe gaue I her vnto one of thy cōpanyons. Is not her yonger ſyſter fayꝛer then ſhe? Take her in ſteade of the other. Samſon ſayd vnto them: Now am I moꝛe blameleſſe then the Philiſtines, and therfoꝛe wyll I do them diſpleaſure.

And Samſon went out, and caught thꝛe hundꝛed foxes, and toke fyꝛebrandes ⁊ faſtened tayle to tayle, and put a fyꝛebrand in the myddes betwene two tayles. And when he had ſet the bꝛandes on fyꝛe, he ſent them out ✿ (that they myght run abrode, vvhiche vvent immediatly) in to the ſtandynge coꝛne of the ✿ Philiſtines, and burnt vp bothe the reaped coꝛne and alſo the ſtandynge, with the vine- B yeardes and Olyues. Then the Philiſtines ſayde: who hath done this? And it was tolde them that Samſon the ſonne in lawe of the Thamnite, bycauſe he had taken his wyfe, and gyuen her to his companyon. And the Philiſtines came vp and burnt her, and her father with fyꝛe. And Samſon ſayde vnto them: Though ye haue done this, yet wyll I be advenged of you, and then I wyll ceaſe. ✤ And he ſmote them leg and thygh with a myghtye plage. And then he went & dwelte in the caue of the rocke Etam.

✤ ✤ Then the Philiſtines came vp, & pytched in Juda, and laye in ✤ (a place, that vvas afterwarde called) Lehi ✤ (that is a Iavve bone, vvhere theyr hooſt vvas ſcatered abrode.) And the men of Juda ſayde, why are ye come vp vnto vs? They anſwered to bynde Samſon C are we come vp, and to do to hym as he hath done to vs. Then thre thouſand men of Juda went downe to the caue of the rocke Etã/ and ſayde to Samſon: woteſt thou not that the Philiſtines are rulers ouer vs? wherfore then haſt thou done thus vnto vs? He anſwered them * as they dyd vnto me, ſo I haue done vnto them. And they ſayd vnto hym agayne: we are come downe to bynde the, and to delyuer the in to the hande of the Philiſtines. And Samſon ſayd vnto them: ſweare vnto me ✤ (and promyſe me,) that ye ſhall not fall vpon me your ſelues. They anſwered hym, ſayenge: No, but we wyll bynde the and delyuer the vnto theyr handes: But we wyll dot kyll the. And they bounde hym with two newe cordes, and brought hym from the rocke. And when he came to Lehi, the Philiſtines ſhowted agaynſt hym. And the ſpiryte of the Lorde came vpon hym, and the cordes that were vpon his armes became as flax that was burnt with fyre, for the bandſ lowſed from of his handes. And he founde a rotten Jawbone of an Aſſe, and put forth his hande, and caught it, and ſlewe a thouſande men therwith.

uit.24.c ui.i.b

D And Samſon ſayde: with the Jawe of an aſſe, haue I made heapes of them: with the Jawe of an Aſſe haue I ſleyne a thouſande men. And when he had lefte ſpeakynge he he caſt away the Jawe bone out of his hande ☞ and called the place: ☞ Ramath Lehi. ✤ ✤ (That is by interpretacyon the lyftynge vp of the iavve bone.) And he was ſore a thyrſt, and called on the Lorde and ſayde: Thou haſt gyuen this greate victorye, in the hande of thy ſeruaũt. And nowe I muſt dye for thyrſt, and fall into the handes of the vncircumſiſed. But God brake a greate tothe that was in the Jawe, and there came water therout. And when he had dronke/ his ſpiryte came agayne, and he was refreſſhed: wherfore the name therof was called, vnto this daye, the well of the caller on, whiche came of the Jawe. And he iudged Iſraell in the dayes of the Philiſtines, twentye yeares.

¶ Samſon lyfteth vp the gates of Gaza. He was deceyued by Dalila. He pulleth downe the houſe vpon the Phyliſtynes, and dyeth with them.

CAPI. XVI.

A Then went Samſon to * Azath, & ſawe there an harlot, and went in vnto her. And it was tolde the Azathites, ſayng: Samſon is come hyther. And they went aboute, & layde awayt for hym there, all nyght in the gate of the citye, and were ſtyll all the nyght, ſayenge: in the mornyng when it is daye, we ſhall kyl hym. And Samſon toke his reſt tyl mydnyght, and aroſe at mydnyght, and toke the dores of the gate of the citye, and the two ſyde poſtes, and rent them of with the barre and all, and put them vpon his ſhoulders, & caryed them vp to the toppe of an hyll, that is before Hebron. And after this it fortuned, that by the ryuer of Sorek, he loued a womã called Dalila vnto whome came the Lordes of the Philiſtines, and ſayde vnto her: perſwade hym, and ſe wherin his great ſtrength lyeth, and by what meane we may ouercome hym, that we may bynde hym, to brynge him B vnder, and euery one of vs ſhall gyue the eleuen hundred ſyluerlynges.

** Otherwyſe called Gaza.*

And Dalila ſayde to Samſom: Oh, tell me where thy great ſtrength lyeth, and howe thou myghteſt be bounde, and brought vnder. Samſon anſwered vnto her: If they bynde me with ſeuen grene withes that were neuer dryed, I ſhall be weake as other men.

And then the Lordes of the Philiſtines brought her ſeuẽ wythes that were yet grene and neuer dryed, & ſhe bounde hym therwith. Notwithſtandynge ſhe had men lyenge in wayte with her in the chambre. And ſhe ſayd vnto hym, the Philiſtines be vpon the Samſon. And immediatly he brake the cordes as a ſtrynge of towe, ✤ (that is tvvyned) ✤ breaketh, when it feleth fyre. And ſo his ſtrength was not knowen.

C And Dalila ſayde vnto Samſon: Se, thou haſt mocked me & tolde me lyes. Nowe therfore tell me, wherwith thou myghteſt be bounde. He anſwered her: yf they bynde me with newe ropes that were neuer occupyed/ I ſhall be weake, and as another man. Dalila therfore toke newe ropes, & bounde hym therwith, and ſayde vnto hym: the Philiſtines be vpon the Samſon. And there were lyers of wayte in the chambre, and he brake them from of his armes, as they had ben but a threde. And Dalila ſayde vnto Samſom: Hetherto thou haſt begyled me, and tolde me lyes: yet tell me howe ỹ myghteſt be bounde. He ſayde vnto her: If thou plattedſt the. vii. lockes of my heade with an heere lace, And ſhe faſtened them with a nayle, & ſayde vnto hym: the Philiſtines be vpō the Samſon. And he awaked out of his ſlepe, & plucked awaye the nayle, that was in the plattynge with the heere lace.

D And ſhe ſayde vnto hym agayne: Howe canſt thou ſaye that thou loueſt me, when thyne herte is not with me, behold, thou haſt mocked me this thre tymes, & haſt not tolde me, wherin thy greate ſtrength lyeth. And as ſhe laye vpon hym with her wordes contynually vexynge of hym, his ſoule was encombred euen vnto the death. And ſo he tolde her all his herte, and ſayde vnto her, * there neuer came raſer vpon myne heade, for I haue ben an abſteyner ✿ (that is to ſay, conſecrate) vnto God, euen from my mothers wombe: therfore when I am ſhauen, my ſtrength wyl go from me, and I ſhall waxe weake, and be lyke all other men. And when Dalila ſawe that he had tolde her all his herte, ſhe ſent, & called for the Lordes of the Philiſtines, ſayenge: come vp yet this once, for he hath ſhewed me all his herte. Then the Lordes of the Philiſtines came vp vnto her, and brought the money in their handes. And ſhe made hym ſlepe vpon her knees ✿ (and to laye his heade dovvne in her lappe,) and ſhe ſent for a man, and he dyd ſhaue of the ſeuen lockes of his heade, and began to vexe hym, and his ſtrength was gone from hym. And ſhe ſayd: the Philiſtines be vpon the Samſon.

Numb. vi. a
Iudi. xiii. a
✿
✿

E And he awoke out of his ſlepe, and ſayde: I wyll go out now as at other tymes before, & ſhake my ſelfe, & he wyſt not that the lorde was departed from hym. But the Philiſtynes toke hym, & put out his eyes, & brought hym downe to * Azath, and boūde hym with two fetters of braſſe. And ☞ he dyd grynde in the pryſon houſe, howbeit the heere of his heade began to growe agayne after that he was ſhauen. Then the Lordes of the Philiſtines gathered them togyther, for to offre a ſolempne offerynge vnto Dagon their god, and to reioyſe: for they ſayde, oure God hath deleuered Samſon oure enemye in to oure handes. And when the people ſawe hym, they prayſed their God: for they ſayde: our God hath delyuered into our handes, our enemy, and diſtroyer of oure countrey, whiche ſlewe many of vs. And when their hertes were merye, it fortuned, that they ſayd: ſende for Sāſon, that he maye make vs laugh.

* Or Gaza
☞

F And they ſet Samſon out of the pryſon houſe, and he played before them, and they ſet hym bytwene the pyllers. And Samſon ſayde vnto the lad that led hym by the hand: ſet me that I maye touche the pyllers, that the houſe ſtande vpon, & that I maye leane to them. And the houſe was full of men, and women. And there were all the Lordes of the Philiſtines. And there were vpon the roofe a thre thouſande men & women, that behelde whyle Samſon played.

G And Samſon called vnto the Lorde, and ſayde: O Lorde God, thynke vpon me, and ſtrengthen me, at this tyme onely, O God, that I maye be auenged of the Philiſtines for my two eyes. And Samſon caught the two myddle pyllers on which the houſe ſtode & on whiche it was borne vp, the one in his ryght hande, & the other in his lefte, & ſayde: my ſoule ſhall dye with the Philiſtines, and bowed them with all his myght. And the houſe fell vpon the Lordes, and vpon all the people that were therin. And ſo the deade, which he ſlew at his death, were mo then they whiche he ſlew in his lyfe. And then his brethren & al the houſe of his father came downe and toke hym vp, and brought hym, and buryed hym bytwene Zarah, and Eſthaoll, in the buryenge place of Manoah his Father. And he iudged Iſraell twentye yeare.

¶ Of Micah, whoſe mother made hym an ydoll of ſyluer.

CAPI. XVII.

A THere was a man in mounte Ephraim, named Micah, and he ſayde vnto his mother: the eleuen hundred Syluerlynges/ that were taken from the, aboute which thou curſedſt, & ſpakeſt it in myne eares: Behold, the ſyluer is with me, I toke it awaye. And his mother ſayde: bleſſed be thou my ſon, in the Lorde. And when he had reſtored the eleuen hundred ſyluerlynges to his mother agayne, his mother ſayde: I vowed the ſyluer vnto the lorde of myne hande for the my ſon: that thou ſhuldeſt make a grauen ymage, & an ymage of metall.

B Nowe therfore I wyl gyue it the agayne. And when he reſtored the money agayne vnto his mother, his mother toke two hundred ſyluerlynges, and gaue them to a goldſmyth, which made therof a grauen ymage, and an ymage of metall, and it was in the houſe of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim, ✿ (that is to ſay, a garment for the preeſt and Ydols) and fylled the hande of one of his ſonnes whiche became his preeſt. * In thoſe dayes there was no kynge of Iſraell, but euery man dyd that, whiche was good in his owne eyes. And there was a yonge man out of Bethleem Iuda, of the kynred of Iuda: which yonge man was a Leuite, & ſoiourned there

✿
Iud. xviii. a
and. xxi. d

there. And the man departed out of the cytye
of Bethleem Juda, to go dwell where he
coulde fynde a conuenyent place. And he
came to mounte Ephraim, to the houſe of
C Micah as he tourneyed. And Micah ſayde
vnto hym: whence comeſt thou? The Leuite
anſwered hym: I am of Bethleem Juda, ⁊
go to dwel where I may fynde a place ✿ (and
✿ vvhere I may ſpye it to be for my profyt.) And
Micah ſayde agayne vnto hym: dwell with
me, and be vnto me a father ⁊ a preeſt. And
I wyll gyue the ten ſyluerlynges by yeare,
two garmentes, and thy meate and drynke.

And the Leuite was content to dwel with
the man, and was vnto hym as one of his
owne ſonnes. And Micah conſecrated the
hande of the Leuyte, and the yonge man became
his preeſt, and was in the houſe of Micah.
Then ſayde Micah: nowe I am ſure
that the Lorde wyll be good vnto me, ſeynge
I haue a Leuyte to my Preeſt.

❡ The chyldren of Dan take the gods ⁊ the preeſt of Micah away. They deſtroy Lais, and after buylde it agayne.

CAPI. XVIII.

A IN thoſe dayes * there was no kynge in
Jud. 17. b. Iſraell. And in thoſe dayes the Trybe of
Dan ſought them an enherytaunce to
Jud. 19. b dwell in, * for vnto that tyme ☞ there fell
☞ none enherytaunce vnto them amonge the
trybe of Iſraell. And the Chyldren of Dan
ſent of theyr kynred fyue actyue men in feates
of warre out of theyr cooſtes, euen out of
Zarah, and Eſthaoll, to vewe the lande and
ſearche out the lande. Whiche when they
came to mount Ephraim, euen to the houſe
of Micah, they lodged there. And when they
were in the houſe of Micah, they knewe the
voyce of the yonge man the Leuyte: ⁊ when
they turned in thyther, they ſayde vnto hym:
Who brought the hyther? what makeſt thou
in this place? and what haſt thou here? And
he anſwered them: thus ⁊ thus dealeth Micah
with me, and hath hyred me, ⁊ I am become
B his preeſt.

☞ And they ſayd vnto hym ☞ agayne: aſke
councell nowe of God, that we maye knowe,
whyther the waye whiche we go, ſhalbe proſperous
or no. And the preeſt ſayd vnto them:
go in peace, for the Lorde gydeth your waye
whiche ye go. Then the fyue men departed
and came to Lais, and ſawe the people that
were therin, howe they dwelte careleſſe, after
the maner of the Sidons, ſtyll, and without
caſtynge of peryls: and that no man made
any trouble in the lande or vſurped any dominyon,
but were far from the Sidons / and
had no buſyneſſe with other men.
And they came vnto theyr brethren, to Zarah
and Eſthaoll. And theyr brethren ſayde vnto
them: what haue ye done?

And they anſwered: Aryſe, that we maye C
go vp agaynſt them, * for we haue ſene the Num. 13. d
lande: ſurely a verye good one. And do ye ſyt
ſtyll? be not ſlouthfull to departe. But come
to conquere the lande (✿ it ſhal be no laboure. ✿
Yf ye wyll go, ye ſhall come vnto a people
that caſteth no peryls, and it is a very large
countrey: whiche god hath gyuen in to youre
handes. It is alſo a place, whiche doth lacke
nothynge that is in the worlde. And there departed
thence of the kynred of the Dannites /
euen out of Zarah, and Eſthaoll, ſyxe hundred
men appoynted with inſtrumentes of
warre. And they went vp, and pytched in Kariath
Jarim whiche is in Juda.

Wherfore they called the place the hooſte D
of Dan vnto this day, and it is on the backe
ſyde of Kariath Jarim. And they went thence
vnto mount Ephraim, ⁊ came to the houſe
of Micah. Then anſwered the fyue men that
went to ſpye out the countrey of Lais, ⁊ ſayd
vnto theyr brethren: wote ye not that there is
in theſe houſes an Ephod, ☞ Theraphim, a ☞
grauen Image, and an Image of metall?
Nowe therfore conſydre what ye haue to do.
And they turned thyther warde and came to
the houſe of the yonge man the Leuyte, euen
vnto the houſe of Micah, and ſaluted hym
peaſably. And the ſyxe hundred men gyrded
with wepons of warre, whiche were of the
Chyldren of Dan, ſtode by the enterynge of
the gate. And the fyue men that went to ſpye
out the lande, went in thyther and toke the
carued Image, and the Ephod, Theraphim,
and the Image of metall.

And the preeſt ſtode in the enterynge of the E
gate with the ſyxe hundred men that were armed
vnto battayle, whyle the other went into
Micahs houſe, and fet the carued Image,
the Ephod, Theraphim, and the ymage of
metal. Then ſayd the preeſt vnto them: what
do ye? They anſwered hym, holde thy peace
☞ lay thyne hande vpon thy mouth, ⁊ come ☞
with vs, to be our father and preeſt. It is better
for the to be a preeſt vnto the houſe of one
man, then to be a preeſt vnto a trybe or a kynred
in Iſraell? And the preeſt was glad / and
toke the Ephod, and Theraphim, ⁊ the grauen
Image, and went with the people. And
they turned and departed, and put the Chyldren,
the cattell and theyr other ſubſtaunce
before them. And whē they were a good way
from the houſe of Micah, the men that were
in the houſes and in Micahs houſe, made

F an outcrye, and folowed after the chyldren of Dan, and called vnto them. And they turned theyr faces, and ſayde vnto Micah: what ayleth the, that thou makeſt an out crye: And he ſayde: ye haue taken awaye my Goddes, whiche I made, and alſo the Preeſt, and go your wayes with them: And what haue I more? howe then ſay ye vnto me, what ayleth the? And the Chyldren of Dan ſayde vnto hym: Let not thy voyce be herde among vs, leeſt angrye felowes run vpon the, and thou loſe thy lyfe with the lyues of all thyne houſeholde. And ſo the Chyldren of Dan wente theyr wayes. And when Micah ſawe that they were to ſtronge for hym, he turned and went backe vnto his houſe agayne.

G And they toke the thynges which Micah had made, & the preeſt which he had, & came vnto Lais, euen vnto a people that were at reſt and without myſtruſt, and ſmote them with the edge of the ſwerde, and burnt the cytye with fyre. And there was no man to help, bycauſe Lais was far from Sidon, & they had no medelynge with any other man. And the cytye ſtode in the valeye that lyeth hygh Bethrehob. And they buylte them there a cytye, and dwelt therin, Joſue 19.d * & called it Dan, after the name of Dan theyr father/ whiche was borne vnto Iſrael. Howbeit, in very dede the name of the Cytye was Lays at the begynnynge. And the chyldren of Dan ſet them vp the grauen Image. And Jonathan the Son of Gerſon, the Sonne of Manaſſes and his ſonnes were the preeſtes in the trybe of Dan Jud. 18.g. * vntyll they were caryed awaye out of the lande captyue. And they ſet them vp the carued Image which Micah made, al the whyle that the houſe of God was in Silo.

¶ Of the Leuyte, whoſe wyfe was vyllanouſly kylled in Gibea.

CAPI. XIX.

A IT chaunced in thoſe dayes, when there was no kynge in Iſraell/ that a certayne Leuyte ſoiournyng on the ſyde of mõute Ephraim, toke to wyfe a concubyne out of Bethleem Juda, and his concubyne played the hoore by him, and went away from hym/ vnto her fathers houſe to Bethleem Juda/ and there contynued foure monethes. And her huſband aroſe & went after her, to ſpeake frendlye vnto her, and to brynge her home agayne, hauynge his lad with hym, & a couple of Aſſes. And ſhe brought hym vnto her fathers houſe, & when the father of the damſell ſawe hym, he reioyſed of his commynge. And his father in lawe the damſels Father kepte hym: And the Leuyte abode with hym thre dayes and ſo they dyd eate & drynke, and lodged there. The fourth daye when they aroſe earlye in the mornyng, the man ſtode vp to departe.

B And the damſels father ſayde vnto his ſon in lawe, comforte thyne herte with a morſell Gen. 18. * of breade, and then go your waye. And they ſat downe, & dyd eate & drynke bothe of them togyther. And the damſels father ſayde vnto the man: Be content I praye the, & tary all nyght and let thyne herte be merye. And when the man ſtode vp to departe, his father in lawe compelled hym to turne agayne: and to tary all nyght there. And he aroſe vp early the fyfth daye to departe, & the damſels Father ſayde, conforte thyne herte: & they taryed vntyll after myddaye. And they dyd eate both of them togyther. And when the man aroſe to departe with the concubyne & his lad, his father in lawe the damſels father ſayde vnto hym: beholde, the daye gothe faſt awaye and draweth towarde euen, tary all nyght: at the leaſt waye tarye this daye here, that thyne herte may be merye.

C And to morow get you earlye vpon your way, that thou mayſt get the to thy tent. Neuerthelatter the man wolde not tarye but aroſe and departed, and came as far as Jebus (whiche is Jeruſalem) and his two Aſſes laden, and his cõcubyne and his lad with hym And when they were faſt by Jebus, the daye was ſore ſpent, and the yonge man ſayde vnto his mayſter: come I praye the and let vs turne in, into this cytye of the Jebuſytes and lodge all nyght there. His mayſter anſwered hym: we wyll not turne in to a ſtraunge cytye that are not of the Chyldren of Iſraell: we wyll go forth to Gibea. And he ſayde vnto his lad, go forwarde, and we ſhall come to one of theſe places to lodge all nyght/ eyther D in Gibea or in Rama.

And they went forwarde vpon theyr way and the ſonne went downe vpon them, when they were faſt by Gibea whiche belongeth to them of Ben Jamin. And they turned thyther warde to go in, and lodge all nyght in Gibea. And when he came, he ſat hym downe in a ſtreete of the cytye, for there was no man that toke them to lodgynge. And beholde, there came an olde man from his worke, out of the felde at euen, which was alſo of mõute Ephraim, & dwelte as a ſtraunger in Gibea: But the men of the place were the Chyldren of Jemini. And when he had lyfte vp his eyes, he ſaw a wayfarynge man in the ſtreete of the cytye. And the olde man ſayd: whyther goeſt thou?

And whence cōmeſt thou? He anſwered hym: we come from Bethleem Juda, towarde the ſyde of mount Ephraim: from thence am J, and J went to Bethleem Juda, and go nowe to the houſe of the Lorde.

E And there is no man that receyueth me to houſe: we haue ſtrawe & prauender for oure Aſſes, and breade and wyne for me and thy handmayde, and for the lad that is with thy ſeruaunt, and we lacke nothynge. The olde man ſayd: peace be with the, all that thou lackeſt ſhalte thou fynde with me: onely abyde not in the ſtreete al nyght, and ſo he brought hym in to his houſe, and gaue fodder vnto his Aſſes. And they waſſhed theyr feete, and dyd eate and drynke. And as they were makyng theyr hertes mery: beholde, the men of the citye whiche were wycked, beſet the houſe rounde aboute, and thruſt at the dore, & ſpake to the man of the houſe, the olde man, ſayinge Brynge forth the man that came in to thyne houſe, that we may knowe hym.

F And * the man of the houſe, the olde mā went out, and ſayde vnto them: Oh, nay my brethren, do not ſo wyckedly, ſeyng that this man is come in to myne houſe: do not ſo vnmete a thyng. Beholde, here is my doughter a mayden, and this mannes concubine, them J wyll brynge out nowe vnto you, and humble them, and do with them what ſemeth you good: but vnto this man, do not ſo abhominable a thynge. But the men wolde not herken to hym. And the man toke his concubyne and brought her out vnto them, which knew her, and abuſed her, all the nyght, euen vnto the mornynge. And when the daye began to ſprynge, they let her go. Gen.19.b.

G And then came the womā in the dawnyng of the day, and fell downe at the doore of the mannes houſe, where her Lorde was, tyll it was day. And her lorde aroſe vp in the mornyng, and opened the dores of the houſe, and went out to go his way. And beholde, the woman, euen his concubine lay along before the dore of the houſe, and her handes ſtretched out vpon the threſſholde.

✠ And he ✠ (thynkynge her to haue ben a ſlepe,) ſayde vnto her: Up / and let vs be goynge. ✠ But ſhe anſwered not. Then the man ✠ (perceyuynge that ſhe vvas deade,) toke her vp vpō an Aſſe, and rode vp, and gat hym vnto his owne home. And when he was come vnto his houſe, he toke a knyfe, and caught his concubine, and deuyded her with the bones into twelue peces, and ſent her in to all quarters of Jſraell. And all that ſawe it, ſayde: there was no ſuche dede done, or ſene, ſynce the chyldren of Jſraell came out of Egypte vnto this daye, ✠ conſyder the matter, take aduiſement, and ſay youre myndes. ✠

¶ The battayle of the Jſraelytes agaynſt the trybe of Ben Jamin, for the Leuites wyfe which was kylled.

CAPI. XX.

A Then al the chyldren of Jſrael went out: and the congregacyon was gathered togyther as it had bene but one man, euen from Dan to Berſeba, & vnto the lande C of Gilead, vnto the Lorde ✠ in Mizpa, and there ſtode folke out of all quarters, and of all the tribes of Jſraell, in the congregacion of the people of god, foure hūdred thouſande fote men that drewe ſwerdes. And when the chyldren of Ben Jamin herde that the chyldren of Jſrael were gone vp to Mizpa, & had ſayde: Oh ye chyldren of Jſraell, tell vs how this wyckedneſſe happened. And the Leuite, the womans huſbande that was ſleyne, anſwered and ſayde: J came in to Gibea that is in Ben Jamin with my concubyne to lodge all nyght.

And the men of Gibea roſe agaynſte me, and beſet the houſe round about vpon me by nyght, and thought to haue ſleyne me: and my concubyne haue they ſo forced / that ſhe is deade. And J toke my concubine, and cut her in peces, and ſent her thorowout all the landes of the enheritaūce of Jſrael. For they haue cōmytted abhominacyon and follye in Jſrael. Beholde, ye are all chyldren of Jſrael Pondre this matter, and gyue youre aduyſe in the caſe.

B And al the people aroſe, as it had ben one man, ſayinge: there ſhall not a man of vs go to his tente, neyther turne in to his houſe. But this ſhall be it that we wyl do to Gibea: we wyll go vp by lot agaynſt it. And we wyl take ten men of the hundred thorowout all the tribes of Jſraell, and an hundred of the thouſande, and a thouſande out of ten thouſande, to fet vytayle for the people to make that they maye go agaynſt Gibea Ben Jamin, bycauſe of all the abhominacyon, that they haue wrought in Jſraell.

And ſo all the men of Jſraell gathered togyther agaynſte the Citye, knyt togyther, as it had bene but one man. And the tribes of Jſrael ſent men thorowe all the tribe of Ben Jamin, ſayeng. * What wyckedneſſe is this that is happened amonge you. Nowe therfore delyuer vs the men, thoſe chyldren of Beliall whiche are in Gibea, that we maye ſley them, and put awaye euyll from Jſraell. Joſua.22 Neuertheleſſe the Chyldren of Ben Jamin wolde not herken vnto the voyce of theyr brethren and chyldren of Iſraell: but gathered them ſelues togyther out of the cityes vnto Gibea, to come out and fyght agaynſt the chyldren of Iſrael. And the chyldren of Ben Iamin were nombred at that tyme, out of the cityes .xxvi. thouſande men that drewe ſwerdes, beſyde the enhabitours of Gibea, which were nombred ſeuen hundred choſen men. And amonge all theſe folke were ſeuen hundred lefte handed mē, which euery one coulde flyng ſtones at an heere bredth, ⁊ not myſſe.

C And the chyldren of Iſraell beſyde Ben Iamin, were nombred foure hundred thouſande men that drewe ſwerdes, and were all men of war. And the chyldren of Iſrael aroſe and went vp to Bethel, and aſked counſayle of god, who ſhuld begyn the batayle agaynſt the chyldren of Ben Iamin? And the Lorde ſayd: Iuda ſhall begyn. And the chyldren of Iſraell ſtode vp early and beſeyged Gibea. And the men of Iſrael wente out to battayle agaynſt Ben Iamin, and the men of Iſraell put them ſelues in araye to fyght agaynſte them, beſyde Gibea. And the chyldrē of Ben Iamin came out of Gibea, and deſtroyed of the Iſraelites that day .xxii. thouſande men, and brought them to the earth. And the folke of the Chyldren of Iſraell plucked vp theyr hertes, and went to agayne, ⁊ made battayle in the ſame place, where they dyd the fyrſte day. And the chyldren of Iſraell wente vp, ⁊ wepte before the Lorde vnto euen, and aſked of the Lorde, ſayenge: ſhall we go agayne to battayle agaynſt the chyldren of Ben Iamin our brethren? And the Lorde ſayde: go vp agaynſt them. And the chyldrē of Iſrael came out agaynſt the the chyldren of Ben Iamin the ſeconde day. And the chyldren of Ben Iamin went agaynſt them out of Gibea, the ſeconde day, and deſtroyed to the earth of the chyldren of Iſrael once agayne .xviii. M. mē that drewe ſwerdes euery man of them.

D Then the chyldren of Iſraell and all the people went vp and came vnto Bethell, and wepte and ſat there before the Lorde, ⁊ faſted the ſame daye vnto euen, and offered burntofferynges and peaceofferynges before the Lorde. And the chyldren of Iſraell aſked the Lorde: for there was the arke of the appoyntment of God, in thoſe dayes. ☞ And ☞ Phinehes the ſonne of Eleazar, the ſon of Aaron, waytyng vpon it at that tyme, ſayde: ſhall I get me vp to go out any more to battayle agaynſt the chyldren of Ben Iamin my brethren, or ſhall I ceaſe? The Lorde ſayde: go, for to morowe I wyl delyuer them in to your handes. And Iſrael ſet lyers awayte rounde aboute Gibea. And the chyldren of Iſraell went vp agaynſt the chyldren of Ben Iamin the thyrde tyme, and put them ſelues in aray agaynſt Gibea, as twyſe before.

E And the chyldren of Ben Iamin came out agaynſte the people, and were drawen away from the cytye. And they began to ſmyte of the people deade (as twyſe before, by two hygh wayes, of whiche one gothe vp to Bethel, and the other to Gibea thorow the felde) vpon a thyrtye men of Iſraell. And the chyldren of Ben Iamin ſayd: They are fallen before vs, as at the fyrſte. But the chyldren of Iſrael ſayd: let vs flee ⁊ plucke them awaye from the cytye, vnto the hygh wayes. And all the men of Iſrael aroſe vp out of theyr place and put them ſelues in araye at Baal Thamar. And lyke wyſe the lyers in wayte of Iſraell came forth out of theyr places, euen of the medowes that were about Gibea, ⁊ came agaynſt Gibea: ten thouſande choſen mē out of all Iſrael, and there was a ſore battayle.

But the other wyſt not that ſo greate euyll was ſo nygh them. And the lorde plaged Ben Iamin before Iſrael, and the chyldren of Iſraell deſtroyed of the Beniamites the ſame day .xxv. thouſand and an hundred men, that drewe ſwerdes euery one of them.

F And when the chyldren of Ben Iamin ſaw that they were put to the worſe, the men of Iſraell gaue rowme to the Beniamites, bycauſe they truſted vnto the lyers in wayte, which they had layde beſyde Gibea. And the lyers in wayte haſted, and ran vpon Gibea, and went ⁊ ſmote all the cytye with the edge of the ſwerde. And an appoyntement had the men of Iſrael from the lyers in wayte, that they ſhulde make a great ſmoke aryſe vp out of the cytye. And when the men of Iſraell fled in the battayle, Ben Iamin began to ſmyte dead of the chyldren of Iſrael, aboute a thyrtye perſones, and ſayde: the other are put to the worſe before vs, as in the fyrſt battayle. But when there began to aryſe out of the cytye a pyller of ſmoke, the Beniamites loked backe: and beholde, the waſtynge of the hole cytye began to aſcende vp to heuen. When the men of Iſrael alſo turned agayne, the mē of Ben Iamin were abaſſhed: for they ſawe that euyll approched them. And therfore they turned theyr backes before the men of Iſrael vnto the way that leadeth to the wylderneſſe, but the men of warre ouertoke them.

G And beſyde that, they whiche came oute of the Cytye, deſtroyed them in the myddeſt of them. And thus they compaſſed the Beniamites about, and chaſed hym to Manuha, and ouerran them to Gibea on the Eaſt ſyde and there were ſleyne of Ben Jamin. xviii. thouſande, which were all men of warre. And they turned and fled towarde the wyldernes, ⁊ vnto the rocke of Rimmon. And the other ſlue by the way of the reſt of them, fyue thouſande mē, and ſtycked vnto them, vntyll they came to Gideom, and ſlue two thouſande mē of them. So that all that were ſleyne that ſame day of Ben Jamin were. xxv. thouſand men that drue ſwerdes, whiche were all men of warre: only. vi. hundred men turned ⁊ fled to the wylderneſſe, vnto the rocke of Rimmō and abode there. iiii. monethes. And the men of Iſrael turned backe agayne vnto the chyldren of Ben Jamin, ⁊ ſmote them with the edge of the ſwerde in the cityes, bothe man ⁊ beaſt, ⁊ al that came to hande, and ſet on fyre all the cityes that they coulde come by.

¶ The enhabiters of Gilead are vtterly deſtroyed

CAPI. XXI.

A AND euery man of Iſrael ſware in Mizpa ſaynge: there ſhall none of vs gyue his doughter vnto any of Ben Jamin to wyfe. And the people came to Bethell / and abode there tyll euen before God, ⁊ lyfte vp theyr voyces, and wepte ſore, and ſayde: Oh lorde god of Iſrael, why is this chaũced in Iſraell, that there ſhulde be this day one tribe lackyng in Iſrael? And on the morowe the people roſe vp be tyme, ⁊ made there an aulter, and offered burntofferynges and peace offerynges. And the chyldren of Iſrael aſked who are they amonge al the tribes of Iſrael, that came not vp with the congregacyon vnto the lorde? for they had made a greate othe concernyng hym that came not vp to the lord to Mizpa, ſaynge: he ſhal ſurely dye. And the chyldren of Iſrael had pytie on Ben Jamin theyr brethren, and ſayd: there is one tribe cut of from Iſrael this day: what ſhal we do vnto the remenaũt of them, that they may haue B wyues? we haue ſworne by the Lorde. that we wyll not gyue them of our doughters to wyues. And they ſayde: Is there any of the tribes of Iſrael, that came not vp to Mizpa to the Lorde? And beholde, there came none of the enhabitours of Jabes Gilead vnto the hooſt and congregacion. For the people were vewed: ⁊ beholde, there were none of the enhabitours of Jabes Gilead there. And they ſent thyther a multitude, euen. xii. thouſande men of the ſtrongeſt of them, and cōmaũded them, ſaynge: go and ſmyte the enhabitours of Jabes Gilead with the edge of the ſwerde bothe women and chyldren. * And this is it that ye ſhall do: vtterly deſtroy all the males and all the women that haue lyen by men. And they founde amonge the enhabytours of Jabes Gilead foure hundred damſelles, vyrgyns, that had knowen no man, by lyeng with any male. And they brought them vnto the hooſt to Silo, whiche is in the lande of Canaan. And the hole congregacion ſent ⁊ ſpake with the chyldren of Ben Jamin that were in the rocke of Rimmon, ⁊ called peaceably vnto them, ⁊ Ben Jamin came agayne at that tyme, ⁊ they gaue them wyues, which C they had ſaued alyue of the women of Jabes Gilead. But they ſuffyſed them not. And the people had compaſſyon on Ben Jamin, bycauſe that God had made a gap in the tribes of Iſrael. And then the elders of the congregacyon, ſayde: what ſhall we do to the remenaunt of them, to get them wyues, ſeynge al the wyues of Ben Jamin are deſtroyed? And they ſayde: there muſt be an enheritaunce for them that be eſcaped of Ben Jamyn, that a tribe be not deſtroyed out of Iſrael: Howbeit we may not gyue them wyues of our doughters. For the chyldren of Iſraell had ſworne, ſayenge: curſed be he, that gyueth a wyfe to Ben Jamin. Then they ſayd: beholde, there is a feaſt of the lorde yerely in Silo, which is on the north ſyde of Bethell, and on the eaſt ſyde of the waye that gothe from Bethell to Sichem, and ſouth from Libanon. Therfore they cōmaunded the chyldren of Ben Jamin ſaynge: go ⁊ lye in wayte in the vyneyardes. And when ye ſe that the doughters of Silo come oute to daunce in a rowe, then come ye out of the vyneyardes, and catche you euery man a wyfe of the doughters of Ben Jamin. D

And when theyr fathers, or brethren come vnto vs to complane, we wyl ſay vnto them: haue pytie on vs for theyr ſakes bycauſe we reſerued not to eche man his wyfe in tyme of warre, E ☞ Neyther haue ye gyuen vnto them that ye ſhulde ſynne at this tyme. And the chyldren of Ben Jamin dyd euē ſo: and toke them wyues accordynge to the nombre of them that daunced whom they caught. And they wente, and returned vnto theyr enheritaunce, and repared the cityes, and dwelte in them. And the chyldren of Iſraell departed thence at that tyme, and wente euery man to his tribe, and to his kynred, and wente oute from thence euery man to his enheritaunce. * In thoſe dayes there was no kynge in Iſraell: but euery man dyd that whiche ſemed ryght in his owne eyes. Iudi. 17. b. and. xviii. a

¶ The ende of the boke of Judges,

called in the Hebrue, Sophtim.

The boke of Ruth

¶ Elimelec goeth with his wyfe and Chyldren into the lande of Moab.

CAPI. Primo.

A IT fortuned that * (in the dayes of a certayne Iudge) when the Iudges iudged, there fell a derthe in the lande, and a certayn man of Bethleem Iuda went for to ſoiourne in the countrey of Moab, he ⁊ his wyfe, and his ii. ſonnẽs. The name of the man was Elimelec, ⁊ the name of his wyfe, Naomi: ⁊ the names of his two ſonnes were, Mahlon and Chilion, ⁊ they were Ephraites, out of Bethleem Iuda. And when they came in to the lande of Moab, they contynued there. And Elimelec Naomis huſbande dyed, and ſhe remayned with her two ſonnes, whiche toke them wyues of the nacions of the Moabites the ones name was Orpha, and the others Ruth. And they dwelled there aboute a ten yere. And Mahlon ⁊ Chilion dyed alſo euen bothe of them, and the woman was lefte deſolate of her two ſonnes and of her huſbande.

Then ſtode ſhe vp with her doughters in B lawe, ⁊ returned from the countrey of Moab for ſhe had herde ſay in the coũtrey of Moab, howe that the Lorde had viſited his people, and gyuen them breade. wherfore ſhe departed out of the place where ſhe was, ⁊ her two doughters with her. And they went on theyr way to returne vnto the lande of Iuda. And Naomi ſayd vnto her .ii. doughters in lawe: go and returne eche of you vnto youre mothers houſe: and the Lorde deale as kyndly with you, as ye haue delte with the dead, and with me. And the lorde gyue you, that ye may fynde reſte, eyther of you in the houſe of her huſbande. And when ſhe kyſſed them, they lyfte vp theyr voyce, and wepte, and ſayd vnto her: we wyll go with the vnto thy folke. And Naomi ſayd: turne agayne my doughters: for what cauſe wyll ye go with me? Are there any mo chyldren in my wombe, to be your huſbandes?

Turne agayne my doughters, and go: for C I am to olde to haue an huſbande. And yf I ſayd, I haue hope, yf I toke a man alſo this nyght: yea and though I had all redy borne ſonnes, wold ye tary after them, tyl they were of age? or wolde ye for them ſo long refrayne frõ takynge of huſbandes? Not ſo my doughters: for it greueth me moche for your ſakes, that the hand of the lord is gone out agaynſt me. And they lyfte vp theyr voyces, ⁊ wepte agayne, ⁊ Orpha kyſſed her mother in lawe, but Ruth abode ſtyl by her. And Naomi ſayd: Se, thy ſyſter in lawe is gone backe agayne vnto her people and vnto her goddes: returne thou after her. And Ruth anſwered: entreate me not to leaue the, and to returne from after the: for whyther thou goeſt, I wyll go alſo: and where thou dwelleſt, there I wyll dwell: thy people ſhall be my people, ⁊ thy God my God. where thou dyeſt, there wyll I dye, and there wyll I be buryed. The Lorde do ſo and ſo to me, yf ought then death onely departe the and me aſondre.

When ſhe ſawe that ſhe was ſtedfaſtlye mynded to go with her, ſhe lefte ſpeakynge D vnto her. And ſo they went bothe, vntyll they came to Bethleem. And whẽ they were come to Bethleem, it was noyſed of them thorowe all the cytye, and the women ſayd: is not this Naomi? And ſhe anſwered them: call me not Naomi * (that is to ſay, beutyfull,) but call me Mara * (that is to ſay, bytter.) For the almyghtye hath made me verye bytter. I wente out ful: ⁊ the lorde hath brought me home agayn emptye. why then call ye me Naomi: ſeynge the lorde hath humbled me, and the almyghtye hath brought me vnto aduerſyte. And ſo Naomi wͭ Ruth the Moabiteſſe her doughter in lawe returned oute of the countrey of Moab, and came to Bethleem, in the begynnynge of barley harueſt.

¶ Ruth gathereth corne in the feldes of Booz.

CAPI. II.

AND Naomis huſbande had a kynſman of ſtrength, and myght, (whiche was of A the kynred of Elimelec) named Booz. And Ruth the Moabiteſſe ſayde vnto Naomi: let me go to the felde, and gather eares of corne * (ſuche as the reapers leaue) after any man in whoſe ſyght, I fynde grace. And ſhe ſayde vnto her: go my doughter. And ſhe went, and came to the felde, and gathered after the reapers, and her chaũce was, that the ſame felde pertayned vnto Booz, which was of the kynred of Elimelec. And behold, Booz came from Bethleem, and ſayd vnto the reapers: the lorde be with you. And they anſwered hym: the Lorde bleſſe the.

Then ſayd Booz vnto his yong man that ſtode by the reapers. whoſe damſell is this? B

And the yonge man that ſtode by the reapers, anſwered and ſayde: It is the Moabityſhe damſell, that came with Naomi out of the countrey of Moab, and ſhe ſayde vnto vs. Oh let me leaſe and gather after the reapers, the eares that remayne: and ſo ſhe came and hath continued euen from the mornyng vnto nowe, ſaue that ſhe taryed a lytell in the houſe. Then ſayde Booz vnto Ruth: heareſt thou my doughter: go to none other felde to gather, neyther go frõ hence: but abyde here by my maydens. Let thine eyes be on the feld that they reape, and go thou after the maydens. Haue I not charged the yonge men, that they ſhall do the no hurte? Moreouer when thou arte a thyrſt, go vnto the veſſels, and drynke of that whiche the ladde haue drawen. Then ſhe fell on her face ⁊ * bowed her ſelfe to the grounde, and ſayd vnto hym: howe is it that I haue founde grace in thyne eyes: and that thou ſhuldeſt know me, ſeyng I am an alyaunte?

C And Booz anſwered and ſayde vnto her: all is tolde ⁊ ſhewed me, that thou haſt done vnto thy mother in lawe, ſynce the death of thyne huſbande, howe thou haſt lefte thy father and thy mother: ⁊ the lande where thou waſt borne, ⁊ arte come vnto a nacyon which thou kneweſt not in tyme paſſed. The Lorde quyte thy worke, and a full rewarde be gyuẽ the of the Lorde god of Iſraell, vnder whoſe wynges thou arte come to abyde. Then ſhe ſayde: let me fynde fauoure in thy ſyght my Lorde, thou that haſt conforted me, and ſpoken hertely vnto thy mayde, whiche yet am not lyke vnto one of thy maydes. Booz ſayde vnto her agayne: in tyme of refeccyon come thou hyther, and eate of the breade, and dyp thy ſop in the vynegre. And ſhe ſat downe by the reapers, and he reached her * parched corne: of the whiche ſhe dyd eate, ⁊ was ſuffyſed, and lefte parte. And when ſhe was ryſen vp to gather, Booz cõmaũded his yong men ſaynge, let her gather euen amonge the heapes, and forbyd her not. And leaue her ſome of the ſheues for the nonce, ⁊ let it lye, that ſhe may gather it vp ✠ (vvithout ſhame) and rebuke her not. And ſo ſhe gathered in the felde vntyl euen, ⁊ threſſhed that ſhe had gathered and it was in meaſure vpon an Epha ✠ (that is thre buſſhels) of barley.

D And ſhe toke it vp, and went in to the citie: and when her mother in lawe had ſene what ſhe had gathered, ſhe plucked out alſo, and gaue to her that ſhe had reſerued, when ſhe had eaten ynough. And her mother in lawe ſayde vnto her: where haſt thou gathered to daye? and where wroughteſt thou? bleſſed be he that knewe the. And ſhe ſhewed her mother in lawe how ſhe had wrought with hym, and ſayde: the mannes name with whom I wrought to daye is Booz. And Naomi ſayde vnto her doughter in lawe: bleſſed be he of the Lorde, for he ceaſeth not to do * good to the lyuyng and to the deade. And Naomi ſayde agayne vnto her: the man is nygh vnto vs, ⁊ of oure nexte kynne. And Ruth the Moabite ſayde: he ſayd vnto me alſo. Thou ſhalt be with my yonge men, vntyll they haue ended all my harueſt. And Naomi anſwered vnto Ruth her doughter in law: It is beſt my doughter that thou go out wͭ his maydens, that they fall not vpon the in any other felde. And ſo ſhe kepte her by the maydens of Booz, to gather, vnto the ende of Barley harueſt, and of wheate harueſt alſo: and dwelte with her mother in lawe.

Tobi. ii. b

¶ Ruth ſlepeth at Booz fete, and is knowen his kynſwoman.

CAPI. III.

A THen Naomi her mother in lawe ſayde vnto her: my doughter, ſhall I not ſeke reſt for the, that thou mayſt proſper? And is not Booz our kynſman, with whoſe maydens thou waſt? Beholde, he wyndoeth barley to nyght in the threſſhyng flore: waſhe thy ſelfe therfore, and anoynte the, ⁊ put thy rayment vpon the, and get the downe to the barne. But let no man knowe of the, vntyl he haue lefte eatynge and drynkynge. And whẽ he gothe to ſlepe, marke the place where he layeth hym downe, and then go and lyfte vp the clothes, that are on his fete, and lay the downe there, and ſo ſhal he tel the what thou ſhalte do. And ſhe anſwered her: all that thou byddeſt me, I wyl do.

B And ſo ſhe wente downe vnto the barne, and dyd accordyng to all that her mother in lawe bad her. And when Booz had eaten and dronken, and made hym merye, ⁊ was gone in, to lye downe beſyde the heape of corne, ſhe came ſoftely, and lyfte vp the clothes of his fete, and layde her downe. And at mydnyght the man was afrayde and groped.

And beholde: a woman lay at his fete. And he ſayde: what arte thou? ſhe anſwered: I am Ruth thyne handmayde, ſpreade thy wynge ouer thyne handmayde, for thou arte the nexte of the kynne. He ſayde: bleſſed be thou in the Lorde my doughter, for thou haſt ſhewed more goodneſſe in the latter ende, then at the begynnynge, in as moche as thou folowedſt not yonge men, whyther they were poore or ryche.

C And nowe my doughter feare not, I wyl do to the all that thou requyreſt, for all the Cytye of my people dothe knowe, that thou arte a woman of vertue. And it is true that I am of thy nexte kynne: howe be it, there is one nygher then I.

Tary this nyght, and when mornynge is come, yf he wyll marry the, it is good, ſo let hym do. But and yf he wyll not haue the, as ſure as the lorde lyueth I wyll haue the: lye ſtyll vntyll the mornynge. And ſo ſhe laye at his fete vntyll the mornynge. And ſhe aroſe vp before one coulde knowe another. And he ſayde: let no man knowe, that there came any woman in to the barne.

D And he ſayd agayne: brynge the mantell that thou haſt vpon the, and holde it vp. And when ſhe helde it vp, he met in ſyxe meaſures of barley, and layde it on her. And ſhe gat her vnto the citye: and when ſhe came in, to her mother in lawe, ſhe ſayde: howe is it with the my doughter? And ſhe tolde her all that the man had done to her. And ſayd alſo: theſe .vi. meaſures of barley gaue he me, and ſayde: thou ſhalte not come emptye vnto thy mother in lawe. Then ſayde ſhe: my doughter, ſyt ſtyll, vntyll thou knowe howe the matter wyll chaunce. For the man wyll not be in reſt vntyll he haue fynyſſhed the thynge this ſame daye.

¶ Booz taketh Ruth to wyfe, of whome he begetteth Obed.

CAPI. IIII.

A Then wente Booz vnto the gate, and ſat hym downe there. And beholde, the kynſmā of whiche Booz ſpake, came by. Unto whom he ſayd: come and ſyt downe here, and called hym by his name. And he turned in & ſat downe. And he toke ten men of the elders of the citie, and ſayd: ſyt ye downe here, and they ſat downe. And he ſayd vnto the kynſmā: Naomi that is come agayn out of the countrey of Moab * wyll ſell a parcell of lande, whiche was our brother Elimelechs. And I thought to do the to wete, and byd the bye it before the enhabitours and elders of my people. If thou be dyſpoſed to redeme it, do: but and yf thou wylte not purchaſe it, then tel me that I may knowe. For there is none to chalenge it, ſaue thou, and I nexte the. And the other anſwered: I wyll purchaſe it. Then ſayde Booz, what daye thou byeſt the felde

Leuiti. 25. b
Iere. 32. b

B of the hande of Naomi, thou muſt take alſo Ruth the Moabitiſſe, the * wyfe of the dead, to ſtyrre vp the name of the dead vpon his enheritaunce. The kynſman anſwered: I can not purchaſe it, for marrynge of myne owne enherytaunce: take thou my ryght to the, for I can not purchaſe it. Now this was the maner of olde tyme in Iſraell concernynge purchaſynge & chaungynge, for to ſtablyſſhe al thynges that a man muſt plucke of his ſhoo, & gyue it his neyghbour, and this was a ſure wytneſſe in Iſraell.

Deute. 25. b

C Therfore the kynſman ſayd to Booz: bye it thou: and ſo drewe of his ſhoo. And Booz ſayd vnto the elders & vnto all the people: ye are wytneſſes this day, that I haue bought all that was Elimelechs, & all that was Chilions and Mahlons, of the hande of Naomi. And moreouer, Ruth the Moabite the wyfe of Mahlon, haue I purchaſed to be my wyfe to ſtyrre vp the name of the deade vpon his enheritaunce, and that his name be not put out from amonge his brethren, and from the gate of his place: ye are wytneſſes this daye.

And all the people that were in the gate, & the elders ſayde: we are wytneſſes: the Lorde make the woman, that is come in to thyne houſe, lyke * Rahel and Lea, whiche twayne dyd buylde the houſe of Iſraell: do thou alſo valyauntly in Ephrata, & be famous in Bethleem. Thy houſe be lyke the houſe of Phares * whom Thamar bare vnto Iuda, euen of the ſede whiche the Lorde ſhall gyue the of this yonge woman.

D And ſo Booz toke Ruth, and ſhe was his wyfe. And when he went in vnto her, the lorde gaue that ſhe conceyued, and bare a ſonne. And the women ſayd vnto Naomi: bleſſed be the Lorde, the whiche hath not lefte the without a kynſman, to haue a name in Iſraell, & that ſhall brynge thy lyfe agayne, & cheryſhe thyne olde age. For thy doughter in lawe, whiche loueth the, hath borne vnto hym: and ſhe is better to the, then ſeuen ſonnes. And Naomi toke the chylde, and layd it in her lap, and became nurſe vnto it. And her neyghbours gaue it a name, ſayeng: There is a Chylde borne to Naomi, and called it, Obed: The ſame is the father of Iſai, the father of Dauid. Theſe are the generacions of * Phares: Phares begat Hezron: Hezron begat Ram: Ram begat Aminadab: Aminadab begat Nahſon: Nahſon: begat Salmon: Salmon begat Booz, Booz begat Obed, Obed begat Iſai: Iſai begat Dauid.

The ende of the Boke of Ruth.

The fyrſt boke of Samuel called the fyrſt boke of the kynges.

¶ Elkana hath two wyues, Hanna, and Phenenna.

CAPI. Primo.

A There was a man of ☞ one of the ii. Ramathes (of the kinred of Zophim, of mount Ephraim) named * Elkana, the ſonne of Jeroham, the ſon of Elihu, the ſon of Thohu the ſon of Zuph, an Ephrathite: whiche had two wyues, the one called Hanna, & the other Phenenna. And Phenenna had children, but Henna had none. * And the ſayd man wente vp out of his citie euery feaſtful day, to pray and to offre vnto the lorde of hooſtes in Silo where were the two ſonnes of Eli (Hophni & Phinehes) the Lordes preeſtes. And it fel on a ſolempne day, that Elkana offered, & gaue to Phenenna his wyfe and to all her ſonnes and doughters porcions. But ☞ vnto Hāna he gaue a porcyon with an heuy chere, for he loued Hanna, and the Lorde had made her barren. And her enemye (Phenenna) vexed her a good, to moue her, bycauſe the Lorde had made her barren. And ſo dyd ſhe yere by yere as ofte as ſhe wente vp to the houſe of the lorde. And ſo chafed her, whiche wepte, & dyd not eate.

Then ſayde Elkana her huſbande to her: B Hanna, why wepeſt thou? & why eateſt thou not? and why is thyne herte troubled? am not I better to the then ten ſonnes? So Hanna roſe vp after that they had eaten and dronken in Silo. And Eli the preeſt ſat vpon a ſtole by one of the ſyde poſtes of the temple of the Lorde. And ſhe was troubled in her mynde, and prayed vnto the lorde, and wepte ſore, and vowed a vowe, and ſayde.

Oh Lorde of hooſtes, yf thou wylte loke on the trouble of thyne handmayde, and remembre me, and not forget thyne handmayde, but gyue vnto thyne handmayde a man chylde: I wyll gyue hym vnto the lorde al the dayes of his lyfe * & there ſhal no raſer come vpon his heade. And as ſhe contynued prayenge before the lorde it fortuned, that Eli marked her mouth. For Hāna ſpake in her herte, and her lyppes dyd but moue only, but her voyce was not herde. And therfore Eli thought ſhe had bene dronken, and Eli ſayde vnto her. Howe long wylte thou be dronken? put away from the, the wyne that thou haſt.

C Hanna anſwered, and ſayde: not ſo my Lorde, I am a woman of a ſorowfull herte, I haue dronke neyther wyne, nor ſtronge drynke, but haue * ☞ powred out my ſoule before the lorde. Count not thyne handmayd to be lyke a doughter of Belial, for out of the aboundaunce of my heuyneſſe, and greefe, haue I ſpoken hytherto. Pſal. xlii.a

Eli anſwered her agayne, and ſayd: go in peace: the God of Iſraell graunt the thy peticion, that thou haſt aſked of hym. She ſayd let thyne handmayd fynd grace in thy ſyght. And ſo the woman went her waye, and dyd eate, and loked no more ſo ſad. And they roſe vp early, and worſhypped before the Lorde, and then returned and came to theyr houſe to Ramath. And when Elkana knewe Hāna his wyfe, the lorde remembred her: for in proceſſe of tyme it came to paſſe, that ſhe conceyued, and bare a ſonne, and called his name Samuel (ſayenge.) Bycauſe I haue aſked hym of the lorde. And Elkana & all his houſe went vp to offre vnto the Lorde, the offeryng due for the feaſt, and alſo ☞ his vowe.

D Neuertheleſſe Hāna went not vp, but ſayd vnto her huſbande: I wyl tary vntyll the lad be weyned, and then I wyll bryng hym, that he may apeare before the lorde, & there abyde for euer. Elkana her huſbande anſwered her: do what ſemeth the beſt: tarye at home, vntyll thou haſt weyned hym, and I beſeche the Lorde, to make good his ſayinge. And ſo the woman abode and gaue her ſonne ſucke, vntyll ſhe weyned hym. And when ſhe had weyned him, ſhe toke hym with her, with thre bullockes, and an Epha of floure, and a bottel of wyne, and brought hym vnto the houſe of the Lorde in Silo, and the chylde was yet but tender of age. And they ſlewe a bullocke, and brought in the lad to Eli, and ſhe ſayde. Oh my Lorde: as truely as thy ſoule lyueth, my Lorde, I am the woman that ſtode before the here, prayenge vnto the Lorde. For this lad I prayed, and the Lorde hathe gyuen me my deſyre, whiche I aſked of hym: and therfore I haue gyuen hym vnto the Lorde, as longe as he is mete for the Lorde. And they worſhypped the Lorde there.

¶ The ſonge of Hanna. The offence of the ſonnes of Eli.

CAPI. II.

A And Hanna prayed and ſayd: myne hert reioyſeth in the Lorde, & myne ☞ horne is exalted in the Lorde. My mouth is wyde open ouer myne enemyes, for I reioyſe in thy ſaluacyon. There is none ſo holy as the Lorde: for without the is nothyng. Neyther is there any of ſtrength as is our God.

Talke not to moche proudlye: let olde thynges
departe out of youre mouthes, for the
Lorde is a God of knowledge, & his purpoſes
☞ come to paſſe. The ☞ bowe of the ſtrong
is broken: & they that were weake, haue gyrded
them ſelues with ſtrength.

They that were ful, haue hyred out them
B ſelues for breade: and they that were hungery
ceaſe ſo to be, tyll the barren hath borne ſeuen:
and ſhe that had many chyldren is waxed feble.
Deute.32.f ble. * The Lorde kylleth, and maketh alyue:
☞ ☞ bryngeth downe to hell, and fetcheth vp
agayne. The Lorde maketh poore, and maketh
ryche: bryngeth low, and heaueth vp on
Psal.113.b. hye. * He rayſeth vp the poore out of the duſt
and lyfteth vp the begger from the dunghyl:
to ſet them amonge prynces, and to enherite
them with the ſeate of glory. For the pyllers
of the earth are the lordes, and he hath ſet the
rounde worlde vpon them. He wyll kepe the
feete of his ſayntes, and the wicked ſhal kepe
Deute.8.b. ſylence in darkeneſſe, & * in his owne myght
ſhall no man be ſtronge. The Lordes aduerſaries
ſhall be deſtroyed of hym: and out
of heuen ſhall he thunder vpon them.

The Lorde ſhall iudge the endes of the
C worlde, and ſhal gyue myght vnto his kyng,
and exalte the horne of his anoynted.

And Elkana went to Ramath to his houſe,
and the lad dyd miniſtre vnto the Lorde before
Eli the preeſt. But the ſonnes of Eli were
☞ ☞ chyldren of Belial, & knewe not the lorde.
And the preeſtes made a lawe for the people,
that when ſoeuer any man offered any offerynge,
the preeſtes lad came, whyle the fleſhe
was in ſethynge, and a fleſhe hoke with thre
teeth in his hande, and thruſt it in to the pan,
ketle, caldron, or pot. And all that the fleſhe
hoke brought vp, that the preeſt toke awaye.
And ſo they dyd vnto all the Iſraelites, that
came thyther to Silo. Yea and therto, before
they burnt the fat, the preeſtes lad came and
ſayde to the man that offered: Gyue fleſhe
that I may dreſſe it for the preeſt, for he wyll
not haue ſodden fleſhe of the, but rawe.

And yf any man ſayd vnto hym: let them
D burne the fat accordyng to the day, and then
take as moche as thyne herte deſyreth. The
lad wolde anſwere him, yea, thou ſhalte gyue
it me now: And yf thou wylte not, I wyl take
it with violence. And the ſynne of the yonge
men was very great before the lorde,
For men abhorred the offerynge of the lorde.

☞ But the chylde Samuel ☞ miniſtred before
the Lorde/ gyrded aboute with a lynnen
☞ ☞ Ephod. Moreouer his mother made hym
a lytell coote, and brought it to hym frome
yere to yere, when ſhe came vp with her huſbande
to offre the offerynge in the ſolempne
feaſtes. And Eli bleſſed Elkana and his wife
& ſayd: the lorde gyue the ſeede of this womā
for the peticion that ſhe aſked of the Lorde.
And they went vnto theyr owne home. And
the Lorde viſited Hanna, ſo that ſhe conceyued
and bare thre ſonnes and two doughters.
And the chylde Samuel grewe before
the Lorde.

Eli was very olde, and herde all that his
ſonnes dyd vnto all Iſraell, and howe they E
lay with the women that wayted at the dore
of the Tabernacle of wytneſſe, and he ſayde
vnto them: why do ye ſuche thynges? For of
all theſe people I heare euyl reportes of you.
Oh, nay my ſonnes: for it is no good reporte
that I heare, howe that ye make the Lordes
people to treſpaſſe. If one man ſyn agaynſte
an other, ☞ dayeſmen may be iudges: but yf ☞
a man ſynne agaynſt the Lorde, who wyll be
his dayeſman? Notwithſtandyng, they herkened
not vnto the voyce of theyr father, bycauſe
the Lorde wolde ſley them. The chylde
Samuel profited * and grewe, and was in
fauour both with the Lorde & alſo with men.
And there came a man of God vnto Eli, and F
ſayd vnto hym: thus ſayth the Lorde: dyd not
I appeare vnto the houſe of thy father, whē
they were in Egypte ſubiecte vnto Pharaos
houſe? And I choſe thy father out of all the
tribes of Iſraell to be my Preeſt, for to offre
vpon myne aulter, & to burne inſence, * and
to weare an Ephod before me.

And I gaue vnto the houſe of thy father all
the offrynges of the chyldrē of Iſrael. Wherfore
treade ye downe my ſacrifice and myne
offerynge, whiche I cōmaunded to be made
in the Tabernacle, and honoureſt thy Chyldren
aboue me, to make youre ſelues fat of
the fyrſt fruytes of all the offerynges of Iſrael
my people?

Wherfore the Lorde god of Iſraell ſayth:
I ſayde, that thy houſe, and the houſe of thy
father ſhulde walke before me, for euer.

But nowe the lorde ſaythe: that be farre G
from me: for them that worſhyp me, I wyll
worſhyp: and they that deſpyſe me, ſhal come
to ſhame. Beholde, the dayes come, that I
wyll cut of thyne arme, and the arme of thy
fathers houſe, that there ſhall not be an elder
in thyne houſe. And thou ſhalte ſe thyne enemye
in the tabernacle, & in al that ſhal pleaſe
Iſrael, & there ſhall not be an elder in thyne
houſe for euer. Neuertheleſſe, I wyll not deſtroye
all the males that come of the, from
myne aulter, But to make thyne eyes daſe,

and to make thyne herte melte. And all they Reg.12.d. that be multiplied in thyne houſe, * ſhal dye, yf they be men. And this ſhall be a ſygne vnto the, that ſhall come vpon thy two ſonnes, Reg.11.c. * Hophni and Phinehes: euen in one daye they ſhall dye bothe. And I wyll ſtyrre me vp a faythfull preeſt that ſhall do accordyng to my herte and mynde. And I wyll buylde hym a ſure houſe. And he ſhall walke before myne anoynted for euer. And they that are lefte in thyne houſe, ſhall come and crouche to hym for a lytle pece of ſyluer and a cake of breade, and ſhall ſaye: put me I praye the in one offyce or other amonge the preeſtes, that I maye eate a morſell of breade.

❡ The Lorde called Samuell thre tymes.

CAPI. III.

A ☞ AND the chylde Samuell mynyſtred vnto the lorde before Eli: and ☞ the worde of the Lorde was precyous in thoſe dayes, neyther was there any open viſyon. And it chaunſed at that tyme, that Eli laye Reg.4.c. in his place, and his * eyes began to ware dym that he coulde not ſe. And ere the lampe of god went out, Samuel layde hym downe to ſlepe in the temple of the Lorde, where the arke of God was. And the Lorde called Samuell, and he ſayde: here am I, and he ran vnto Eli, and ſayde: here am I, for thou calledſt me. And he ſayde I called the not: go agayne and ſlepe. And he went, and layde him downe to ſlepe. And the Lorde called once agayne, Samuell: and Samuel aroſe & went to Eli, and ſayde: I am here, for thou dydeſt call me. And he anſwered: I called the not my Sonne,

B ☞ Go agayne and take thy reſt: ☞ Samuel knewe not yet the Lorde, neyther was the worde of the Lorde yet opened vnto hym. And the Lorde went to, and called Samuell the thyrde tyme. And he aroſe and went to Eli and ſayd: I am here, for thou haſt called me. And Eli perceyued that the lorde had called the chylde. Therfore, Eli ſayde to Samuell: go, and lye downe: and yf he cal the agayne, then ſaye: ſpeake on Lorde, for thy ſeruaunt heareth. So Samuell went, and layde hym downe in his place. And the Lorde came and ſtode, and called as before, Samuel Samuell. Samuell anſwered: ſpeake on, for thy ſeruaunt heareth. And the Lorde ſayde to Samuell: beholde, I wyll do a thyng in Iſrael/ that bothe the eares of as many as heareth it, ſhall tyngle. In that daye I wyll rayſe vp agaynſt Eli, that which I haue ſpoken concernynge his houſe, from the begynnynge to Reg.4.d. the endynge. I haue tolde hym, * that I wyl iudge his houſe for euer. For the wyckednes whiche he knoweth. ✿ For when the people ✿ curſed his ſonnes for the ſame wyckedneſſe/ he hath not correcte them.

C And therfore I haue ſworne vnto the houſe of Eli, that the wyckedneſſe of Elies houſe/ ſhall not be pourged with ſacrifyce nor offeryng, for euer. Samuell laye tyll the mornynge, & opened the dores of the houſe of the Lorde. And Samuel feared, to ſhew Eli the viſyon. Then Eli called Samuell, & ſayde: Samuell my Son. And he anſwered: here I am. He ſayde: what is that (the Lorde) hath ſayd vnto the? Se thou hyde it not from me. Ruth.1.d. * God do ſo and ſo to the, yf thou hyde any thynge from me, of all that he ſayd vnto the. And Samuell tolde hym euerye whyt/ and hyd nothynge from hym. And he ſayde, it is the lorde, let hym do what ſemeth hym beſt.

And Samuell grewe, and the Lorde was with hym, and lefte none of his wordes vnperformed. And all Iſraell frō Dan to Berſabe wyſt that faythfull Samuel was made the Lordes prophet. And the lorde appeared agayne in Silo: for the Lorde opened hym ſelfe to Samuell in Silo, thorow the worde of the Lorde.

❡ The arke of the Lorde is taken. Eli & his chyldren dye.

CAPI. IIII.

A ✿ AND Samuell ſpake vnto all Iſraell. ✿ And it fortuned that in thoſe dayes the Philiſtynes came togyther to fyght.) And Iſraell went out agaynſt the Philiſtines to battayle, and pytched beſyde ☞ the ☞ 1.Reg.vii.b. * helpe ſtoone. And the Philiſtines pytched in Aphek. And put them ſelues in araye agaynſt Iſrael. And in the ende of the battayl Iſraell was put to the worſe before the Philiſtines. And the Philiſtines ſlewe in araye alonge by the felde, aboute a foure thouſand men. And when the people were come in to theyr tentes, the elders of Iſraelll ſayd: wherfore hath the Lorde caſt vs downe this daye before the Philiſtines? let vs fetche the Arke of the appoyntment of the lorde out of Silo vnto vs, that when it cōmeth amonge vs, it may ſaue vs out of the hande of our enemye.

B And ſo the people ſent to Silo, & fet from thence the Arke of the appoyntment of the Lorde of hooſtes, whiche dwelleth bytwene the Cherubyns. And there were the two ſonnes of Eli, Hophni & Phinehes w the Arke of the appoyntment of God. And it fortuned that when the Arke of the appoyntment of the Lorde came in to the hooſte, all Iſraell ſhowted a myghtye ſhowte, ſo that the earthe range agayne. And when the Philiſtines herde the noyſe of the ſhoute, they ſayd: what meaneth the ſoude of this myghtye ſhoute in the hooſte of the Hebrues? And they underſtode, howe that the Arke of the Lorde was come into the hoſt. And the Philiſtines were afrayde, ⁊ ſayde: God is come into the hooſt. And they ſayd agayn: wo unto us, for it was neuer ſo before this. Wo unto us, who ſhall delyuer us out of the hande of theſe myghtie Goddes? theſe are the goddes that ſmote the Egyptians with ſo many plages in the wyldernesſe. Be ſtronge ⁊ quite oure ſelues lyke men O ye Philiſtines, that ye be not ſeruauntes unto the Hebrues, * as they haue ben to you. Be men therfore and fyght. Iudi. 13. a.

C And the Philiſtines fought, and Iſraell was put to the worſe, and fled, euery man in to his tent. And there was an exceedyng great ſlaughter, for there were ouer throwen of Iſraell, thyrtye thouſande footemen. And the arke of God was taken, ⁊ the two ſonnes of Eli, * Hophni, and Phinehes were deade. i. Regū. ii. c. And there ran a man of Ben Jamin out of the araye, and came to Silo the ſame daye, with his clothes rent ⁊ earth upon his head. And when he came, Eli ſat upon a ſtoole and loked towarde the waye: for his herte feared for the arke of God. And when the man came into the citye ⁊ tolde it, al the citye cryed. And when Eli herde the noyſe of the cryenge, he ſayde: What meaneth the noyſe of that tumoute? And the man came in haſtely, ⁊ tolde Eli. Eli was foure ſcore and eyghtene yeare olde, ⁊ * his ſyght fayled hym that he coulde not ſe. i. Regū. 3. a. And the man ſayde unto Eli: I am he that came out of the aray, ⁊ fled this day out of the hooſte. And he ſayde, what thynge is fortuned my ſon? The meſſenger anſwered,

D and ſayde: Iſraell is fled before the Philiſtines, ⁊ there is a great ſlaughter chaunſed amonge the people, ⁊ thy two ſonnes, Hophni and Phines are deade, and the arke of God is taken. And it fortuned that when he made mencion of the arke of God, Eli fell from of his ſtoole backeward upon the threſholde of the gate, and his necke brake, and he dyed: for he was an olde man and heuye, and iudged Iſraell fourtye yeres. And his doughter in lawe Phinehes wyfe was with chylde and nygh the byrth. And when ſhe herde the tydynges that the arke of god was taken, and that her father inlawe, ⁊ her huſbande were deade, ſhe bowed her ſelfe, and trauayled, for her paynes came upon her. And aboute the tyme of her death, the women that ſtode aboute her, ſayde unto her: feare not, for thou haſt borne a ſonne. But ſhe anſwered not, nor regarded it. And ſhe named the chylde * Ichabod, ſayenge: The glorye is departed frō Iſraell. Bycauſe the arke of god was taken, and bycauſe of her father inlaw and her huſbande. And ſhe ſayde agayne: The glorye is gone frō Iſraell, for the arke of god is taken

* The / ry is go

¶ Dagon the god of the Philiſtynes, is caſt flat before the Arke.

CAPI. V.

A AND the Philiſtines toke the Arke of god, and caryed it from the helpe ſtone, unto Aſdod: agayne, the Philiſtines toke the arke of God, and brought it into the houſe of Dagon, and ſet it by Dagon. And when they of Aſdod were up in the mornyng beholde, Dagon laye upon the earth before the arke of the lorde. And they toke Dagon, and ſet hym in his place agayne. And when they were up earlye in the nexte mornyng, beholde, Dagon laye upon the grounde before the Arke of the Lorde, and his heede and his two handes cut of upon the threſholde, that is only the ſhap of a fyſhe was lefte on hym. And therfore is it, that the preeſts of Dagon, (neyther any man that cōmeth into Dagons houſe) treade not on the threſhold of Dagon in Aſdod, unto this daye.

B But the hande of the Lorde was heuye upon them of Aſdod, and he deſtroyed them, and ſmote them with emerodes, bothe Aſdod and in all the cooſtes therof. ✠ (The vyllages alſo and the feldes in the myddeſt of the countrey vvere full, and there came vp myce, and it vvas a confuſyon of a great death in the citye.) ✠ And when the men of Aſdod ſaw that it was ſo, they ſayde: the arke of the God of Iſraell ſhall not abyde here with us, for his hande is ſore upon us and upon Dagon our God. They ſent therfore ⁊ gathered all the lordes of the Philiſtines unto them, and ſayd: what ſhall we do with the arke of the god of Iſraell? They anſwered: let the arke of the god of Iſraell be caryed aboute unto Gath. And they caryed the arke of the god of Iſraell aboute. And it fortuned, that when they had caryed it aboute, there was by the hande of the lorde a myghtye great noyſe in the citye, and he ſmote the men of the citye both ſmall and great, and they had ſecrete dyſeaſes. C

✠ ✠ (And the Gethites toke councell, and made them ſelues preuye ſeates of ſkynnes.) Therfore they ſent the arke of god to Akaron.

And as ſoone as the arke of God came to Akaron, the Akaronites cryed out, ſayenge: they haue brought the arke of the God of Iſraell to us: to ſley us and our people. And ſo they ſent, and gathered togyther all the lordſ of the Philiſtines, and ſayde: ſende awaye the arke of the god of Iſraell, to go agayne vnto his owne place, that it ſley vs not, and our people. For there was a deadly noyſe thorow out all the cytye, and the hande of God was excedynge ſore there. And the men that dyed not, were ſmyten with the Emerods, and the crye of the cytye went vp to heuen.

¶ The kyne brynge home the Arke with the rewardes.

CAPI. VI.

A The arke of the Lorde was in the countrey of the Philiſtines ſeuen monethes: ⁊ the Philiſtines called for the preeſtes and the ſothſayers, ſayinge: what ſhall we do with the arke of the Lorde? tell vs, wherwith we ſhall ſende it home agayne? They ſayde: Yf you ſende the Arke of the God of Iſraell home agayne, ſende it not emptye: But rewarde it with a treſpaſſeofferynge, and then ye ſhall be hoole, ⁊ it ſhall be knowen to you, why his hand departeth not from you. Then ſayde they: And what ſhal be the treſpaſſeofferynge, whiche we ſhall rewarde hym with? They anſwered: fyue golden arſſes, and fyue golden myce, accordynge to the nombre of the Lordes of the Philiſtines. For it is one maner of plage on you all, ⁊ on your lordes. wherfore ye ſhal make ymages lyke to your arſſes, ⁊ ymages lyke to your myce that corrupt the lande, and ye ſhall gyue glorye vnto the god of Iſrael, that he may take his hand from of you, ⁊ from of your goddes, ⁊ from B of your lande. Wherfore do ye harden youre hertes as the Egyptians ⁊ Pharao hardened theyr hertes? whiche when he toke on agaynſt them, dyd they not let the people go, ⁊ they departed? Nowe therfore make a newe carte, ⁊ take two mylche kyne, on whoſe neck there hath come no yocke. And tye the kyne to the carte, ⁊ brynge the calues home from them. And take the arke of the Lorde, ⁊ laye it vpon the carte, and put the Iuels of golde (whiche ye rewarde hym with for a ſynofferynge) in a coofer by the ſyde therof, ⁊ ſende it away, that it maye go. And yf ye ſe that he go vp by the way of his owne cooſt, to Bethſames, then it is he that dyd vs this greate euyll. Yf no, we ſhall knowe then, that it is not his hande that ſmote vs, but it was a chaunce that happened vs. And the men dyd euen ſo: and toke two kyne that gaue mylke, and tyed them to the carte, and kepte the cal- C ues at home, and they layde the Arke of the Lorde vpon the carte, and the coofer with the myce of golde, and with the ymages of theyr arſſes. And the kyne toke the ſtreyght waye to Bethſames, and went one waye: ⁊ as they went, lowed and turned neyther to the ryght hande nor to the lefte. And the Lordes of the Philiſtines went after them, vntyll the borders of Bethſames. And they of Bethſames were reapyng theyr wheate herueſt in the valeye. And they lyfte vp theyr eyes, and ſpyed the arke. And reioyſed when they ſawe it. And the carte came in to the felde of one Joſua a Bethſamite, and ſtode ſtyl there. There was alſo a greate ſtoone. And they claue the wood of the carte ⁊ offered the kyne a burntofferynge vnto the Lorde. And the Leuytes toke downe the arke of the lorde ⁊ the coofer that was with it, wherin the Iuels of golde were, and put them on the great ſtone. And the men of Bethſames ſacrificed burntſacrifyce, and offered offerynges that ſame daye vnto the Lorde. And when the fyue Lordes of the Philiſtines had ſene it, they returned D to Akarō the ſame day. And theſe are the golden arſſes whiche the Philiſtines gaue to amendes for a treſpaſſeofferynge, to the lorde: for Aſdod one: for * Gaza one: for Aſkalon * Or Aza. one: for Gath one: and for Akaron one. And golden myce, accordynge to the nombre of al the cityes of the Philiſtines, euen accordyng to the fyue Lordes: bothe of walled townes, ⁊ of townes vnwalled, euen vnto the greate ſtone of lamentacion, wheron they ſet downe the arke of the lorde, which ſtone remayneth vnto this daye / in the felde of Joſua the Bethſamite. And he plaged the men of Bethſames, bycauſe they had ſene the Arke of the lorde. And he ſlewe amonge the people fiftye thouſande, ⁊ thre ſcore and ten men. And the other people lamented, bycauſe the lorde had ſleyne the people with ſo great a ſlaughter. Wherfore the men of Bethſames ſayd: who is able to ſtande before the Lorde ſo hooly a God: ⁊ to whome ſhall he go from vs? And they ſent meſſēgers to the enhabyters of Kariath Jarim, ſayenge: The Philiſtines haue brought agayne the arke of the Lorde: come ye downe therfore, and fet it vp to you.

¶ The Arke is brought to Kariathiarim.

CAPI. VII.

AND ſo the men of Kariathiarim came / A and fet vp the Arke of the Lorde, and * brought it in to the houſe of Abina- ii. Reg. vi. a dab in Gibea, and ☞ ſanctifyed Eleazar his ſon, to kepe the arke of the Lorde. And whyle the arke abode in Kariathiarim, the dayes multiplied, ⁊ there paſſed ouer twentie yeres and all the houſe of Iſraell lamēted after the lorde. And Samuell ſpake vnto al the houſe of Iſraell, ſayinge: yf ye be come agayne vnto the Lorde with all your hertes, then * put

Ioſua.24.c awaye the ſtraunge Goddes and Aſtharoth
from amonge you: and prepare youre hertes
Deute.vi.c vnto the lorde, ⁊ ſerue hym * only, for he ſhal
Math.4.b ryd you out of the hande of the Philiſtines.
Then the chyldren of Iſraell dyd put awaye
Baalim, ⁊ Aſtaroth, ⁊ ſerued the Lorde only.
B And Samuell ſayde, gather all Iſrael to
Mizpa, ⁊ I wyll pray for you vnto the lorde.
And they gathered togyther to Mizpa, and
drewe water, ⁊ powred it out before the lorde,
and faſted the ſame daye, and ſayde there: we
haue ſynned agaynſt the lorde. And Samuell
iudged the Chyldren of Iſraell in Mizpa.
When the Philiſtines herde, that the Chyldren
of Iſraell were gathered togyther to
Mizpa, the Lordes of the Philiſtines went
vp agaynſt Iſraell. And when the Chyldren
of Iſraell herde that, they were afrayde of
the Philiſtines, ⁊ the chyldren of Iſrael ſayd
to Samuell: ceaſe not to crye vnto the lorde
our God for vs, that he maye ſaue vs out of
the hande of the Philiſtines. And Samuell
Eccle.46.d toke * a ſuckynge lambe, ⁊ offered it al togyther
for a burntofferyng, vnto the lorde, and
cryed vnto the lorde, for Iſraell, ⁊ the Lorde
herde hym.

C And as Samuell offered the burntofferyng,
the Philiſtines came to fyght agaynſt
Iſraell. But the LORDE thundered a
greate thunder that ſame daye amonge the
Philiſtines, and ſcattered them, that they fell
before Iſraell. And the men of Iſraell went
out of Mizpa, ⁊ purſued the Philiſtines, and
folowed vpon them, vntyll the place that is
Ioſua.24.f vnder Bethcar. And [illegible] Samuell * toke a
ſtone, and pytched it bytwene Mizpa and the
marke of the rocke, ⁊ called the name therof
I.Regū.4.a the * ſtone of helpe, ſayinge: Hitherto hath the
lorde helped vs. And ſo the Philiſtines were
brought vnder, ⁊ they came no more in to the
cooſtes of Iſraell: ⁊ the hande of the Lorde
D was agaynſt the Philiſtines all the dayes of
Samuell. Therto, the cities which the Philiſtines
had taken from Iſrael, were reſtored
agayne to Iſrael, euen frō Akaron to Gath,
with the cooſtes of the ſame, ⁊ Iſraell plucked
them out of the handꝭ of the Philiſtines
And there was peace bytwene Iſraell ⁊ the
Amorites. Samuell Iudged Iſraell all the
dayes of his lyfe, ⁊ went about yere by yere,
to Bethell, Gilgall, and Mizpa, and Iudged
Iſraell in al thoſe places, and came agayne
to Rama: for there was his houſe, and there
he iudged Iſraell alſo, and there he buylte an
aulter vnto the Lorde.

¶ The people requyre a kynge.

CAPI. VIII.

A When Samuell was olde, he made his
ſonnes iudges ouer Iſrael. The name
of his eldeſt ſon was Ioell, ⁊ the name of the
ſecond Abia, ✿ ⁊ they were iudges in Beerſeba.
And his ſonnꝭ walked not in his wayes
but turned aſyde after lucre, ⁊ * toke rewardes,
Deut.16. ⁊ peruerted the ryght. Then all the Elders
of Iſraell gathered them togyther, and
came to Samuell vnto Rama, ⁊ ſayde vnto
hym: beholde, ẏ arte olde, ⁊ thy ſonnes walke
Deut.17. not in thy wayes. Nowe therfore * make vs
I.Regū.10. a kynge, to iudge vs, as all other nacyons
Oſee.13. haue. But the thynge diſpleaſed Samuell/
Actes.13. when they ſayd, gyue vs a kyng to iudge vs.

B And Samuell prayed vnto the Lorde.
And the lorde ſayd vnto Samuell: heare the
voyce of the people in all that they ſaye vnto
the. For they haue not caſt the away, but me:
that I ſhulde not reygne ouer them. And as
they haue euer done (ſence I brought them
out of Egypt vnto this day, ⁊ haue forſaken
me, ⁊ ſerued other Goddes) euen ſo do they
vnto the. Nowe therfore herken vnto their
voyce: howbeit yet teſtifye vnto them, ⁊ ſhew
Deut.17. them * the dutye of the kyng that ſhal reygne
ouer them. And Samuell tolde all the wordꝭ
of the lorde vnto the peple, that aſked a kyng
of hym, ⁊ he ſayd: this ſhalbe the dutye of the
I.Regū. kynge that ſhall reygne ouer you: * he wyll
C take your ſonnꝭ ⁊ put them to his charettes,
⁊ make his horſemen of them, to run before
his charet, and wyll make hym of them, captaynes
ouer thouſandes, ⁊ ouer fyftyes, and
wyl ſet them to eare his grounde, ⁊ to gather
in his harueſt, ⁊ to make inſtrumentꝭ of war
and apparell for his charettes. And he wyll
take your doughters, ⁊ make them apotecaryes,
cookes, ⁊ bakers. And he ſhall take the
I.Reg. beeſt of your feldes, * ⁊ of your vyneyerdes/
⁊ of your olyue trees, ⁊ gyue them to his ſeruauntes.
And he ſhall take the tenth of your
ſeede, ⁊ of youre vineyerdes, ⁊ gyue it to his
chamberlaynes, ⁊ to his ſeruauntes. And he
ſhall take the beſt of your menſeruauntes, ⁊
maydeſeruauntes, ⁊ yonge men, ⁊ of youre
D Aſſes, ⁊ put them to his worke. And he ſhall
take the tenth of your ſhepe, ⁊ ye ſhall be his
ſeruauntes, And ye ſhall crye out at that tyme
vpon your kyng, which ye ſhall haue choſen
you, ⁊ the Lorde, wyll not heare you at that
daye. Neuertheleſſe, the people wolde not
heare the voyce of Samuell, but dyd ſaye:
naye not ſo. But there ſhall be a kynge ouer
vs, that we maye be lyke other nacyons, and
that our kynge maye iudge vs ⁊ go out before
vs, and fyght oure battayles ✿ (for vs). ✿

Therfore, whē Samuell herde all the wordſ
of the people, he rehearſed them in the eares
of the Lorde. And the Lorde ſayde to Samuel:
herken vnto theyr voyce, & make them
a kynge. And Samuell ſayde vnto the men
of Iſraell: go euery man vnto his cytye.

¶ Saull the ſonne of Cis is choſen kynge.

CAPI. IX.

A There was a man of Ben Iamin named
* Cis the ſon of Abiel, the ſon of Zeror
the ſonne of Bechorath, the ſonne of
Aphiah, the ſon of a man that was a Ieminite,
a man of ſtrength & myght: & the ſame
had a ſonne called Saull, a goodly yonge
man & a fayre, ſo that amonge the Chyldren
of Iſraell, there was none goodlyer then he.
For frõ the ſhoulders vpwarde, he was hier
then all the other peple. And the Aſſes of this
Cis Sauls father, were loſt, & Cis ſayde to
Saul his ſonne: take one of the laddes with
the, & vp and go ſeke the Aſſes. And he went
through mounte Ephraim, and through the
lande of Saliſa, but they founde them not.
Then they went through the lande of Salim,
& there they were not. When they went alſo
throughe the lande of Iemini, they founde
them not. At the laſt when they were come to
the lande of Zuph, Saull ſayde to his lad
that was with hym: come, let vs returne, leſt
my Father leaue carynge for the Aſſes, and
take thought for vs. He ſayde vnto hym: beholde,
there is in this Cytye a man of God/
and he is a worſhypfull man, all that he ſayeth,
B cõmeth to paſſe. Nowe then let vs goo
thyther: peraduenture he ſhall ſhewe vs what
way we may go. Then ſayde Saul to his lad:
yf we wyll go, what ſhall we bryng the man?
For our bread is all ſpent out of our veſſels/
and there is noone other preſente to brynge
the man of God: what haue we? And the lad
anſwered Saull agayne, and ſayde: I haue
founde aboute me the fourth parte of a ſycle/
that wyll I gyue the man of God, to tell vs
our waye. Before tyme in Iſraell when a
man went to ſeke an anſwere of God, thus
wyſe he ſpake, come: and let vs go to the ☞
ſear. For he that is nowe called a Prophet/
was in the olde tyme called a ſear. Then
ſayde Saull to his lad: well ſayd of the: come,
let vs go. And ſo they went vnto the cytye
where the mã of god was. And as they were
goyng vp into the cytye, they met with damſels
that came out to drawe water, and ſayde
vnto them: is there here a ſear? And the maydens
anſwered them, yea ☞ (here is one) beholde,
he is before you. Make haſt nowe, for
he came this daye to the cytye, for ☞ there is
an offerynge of the people this day in the hyl.
When ye be come in to the cytye, ye ſhal fynd
hym ſtreyght waye, ere he go vp to the hyl to
eate: for the peple wyl not eate vntyl he come
bycauſe ☞ he doth bleſſe the offerynge. And
then eate they that be bydden to the feaſt.

C Nowe therfore get you vp, for this daye
ſhall ye fynde hym. And they went vp in to
the cytye. And when they were come in to the
myddes of the cytye: beholde: Samuell came
out agaynſt them, for to go vp to the hyll.
* But the Lorde had tolde Samuell in his 1.Reg.xv.a
eare (a daye before Saull came) ſayenge: to
morowe this tyme I wyll ſende the a man
out of the lande of Ben Iamin, hym ſhalte
thou anoynte to be captayne ouer my people
Iſraell, that he maye ſaue my people out of
the hand of the Philiſtines: for I haue loked
vpon my people, and theyr crye is come vnto
me. When Samuell therfore ſawe Saull/
the Lorde anſwered hym: ſe, this is the man/
whome I ſpake to the of. This ſame ſhall
reygne ouer my people. Then went Saull
to Samuell in the myddle of the gate, and
ſayde: Tell me I praye the, where the ſears
houſe is. Samuell anſwered Saull, & ſayd:
I am the ſear go vp before me vnto the hyll,
for ye ſhall eate with me to daye. And to morowe
I wyll let the go, and wyll tell the all
that is in thyne herte. And as for thyne aſſes
that were loſte thre dayes ago, care not for
them/ for they are founde. And moreouer,
whoſe ſhall the bewtyfull thynges of Iſrael
D be? belonge they not to the, and vnto all thy
fathers houſe? But Saull anſwered & ſayd:
Am not I the ſon of a Ieminite of the ſmalleſt
trybe of Iſraell? and my kynred is the
leaſt of all the kynreds of the trybe of Beniamin.
Wherfore then ſpeakeſt thou ſo to
me? And Samuell toke Saull and his lad/
& brought them into the parler, & made them
ſyt in the cheyfeſt place amonge them that
were bydden: whiche were vpon a thyrtye
perſons. And Samuell ſayde vnto the cooke:
brynge forth the porcyon wiche I gaue the, &
of which I ſayde vnto the: kepe it with the.
And the coke toke vp the ſhoulder, and that
whiche was vpon it, & ſet it before Saull. And
Samuell ſayde beholde, that which is lefte:
put it before the and eate, for hytherto hath it
ben kept for the of purpoſe, whē I called the
people. And ſo Saull dyd eate with Samuell
that daye. And when they were come downe
from the hyll in to the cytye, Samuell cõmuned
with Saull ☞ vpon the top of the houſe;
& when they aroſe early aboute the ſprynge of
the day, Samuell called Saull vpon the toppe

of the houſe, ſayenge: Up, that I maye ſende the awaye. And Saull aroſe. And they wente out at the dorre both he & Samuel. And when they were come almooſt out of the towne. Samuell ſayde to Saull: byd the lad go before vs (& he went before) but ſtande þu ſtyll a whyle, that I may ſhew the what god ſayeth.

¶ Saull is annoynted kynge, and prophecyeth.

CAPI. X.

A Actes xiii.b — And then Samuel toke a veſſel of oyle/ and powred it vpon his heade, & * kyſſed hym, and ſayde: hath not the Lorde anoynted the, to be captayne ouer his enherytaunce ✠ (and thou ſhalte deliuer his people out of the handes of theyr enemyes, vviche are rounde aboute them. And this token ſhalt thou haue, that the LORDE hath annoynted the to be prynce.) When thou art departed from me this daye/ thou ſhalte fynde two men by Gene.35.a * Rahels ſepulchre in the border of Ben Iamin, euen at Zelzah. And they wyll ſaye vnto the: the Aſſes whiche thou wenteſt to ſeke/ are founde. And lo, thy father hath lefte the care of the aſſes, & ſoroweth for you, ſayenge: what ſhall I do for my ſon? Then ſhalt thou go forth from thence, and ſhalte come to the ☞ playne of Thabor. And there ſhall mete the thre men goynge vp, ☞ to God to Bethell: one caryenge thre kyddes, & another caryeng thre loues of breade: and another caryenge a bottell of wyne. And they wyl ſalute the, and gyue the two loues of breade, whiche thou ☞ ſhalt receyue of theyr handes. After that ſhalt B thou come to the hyll of God, where the Philiſtines kepe theyr watche. And when thou arte come thyther to the citie, thou ſhalt mete ☞ ☞ a company of prophettes cõmyng downe frõ the hyll, with a pſaltre, a tymbrel, a pype/ and a harpe before them, & ☞ they ſhall pro☞phiſye. And the ſpiryte of the lorde wyl come vpon the alſo, & thou ſhalte prophecye, with them, and ſhalt be turned in to another man. i.Reg.xvi.a i.Par.xx.a Therfore when * theſe ſygnes are chaunced the, do what thou haſt to do, for God is with the. And thou ſhalt go before me to Gylgal. And I alſo wyll come downe vnto the, to ſacrifyce, burnteſacrifyces, and to offre peaceof i.Reg.xi.b ferynges. * Tary for me ſeuen dayes, vntyll I come to the, and ſhewe the what thou ſhalt do. And as ſoone as he had turned his ſhoulder to go from Samuell, god gaue hym another maner of herte, and all thoſe tokens came to paſſe that ſame daye. And when they came to the hyll: beholde, the companye i.Reg.xi.c of prophettes met hym, and * the Spiryte of God came vpon hym alſo, he propheſyed amonge them. And al that knewe him before/ when they ſawe that he propheſyed amonge the prophettes, they ſayde eche to other: what is this that is happened vnto the ſon of Cis? C i.Reg.xix * Is Saull alſo amonge the Prophettes? And one of the ſame place anſwered, & ſayde: who is theyr father? And therof came the pro☞uerbe what, is ☞ Saull alſo among the prophettes? And when he had made an ende of propheſienge, he came to the hyl. And Saules fathers brother ſayde vnto hym & to his lad: whyther went ye? He ſayde: to ſeke the Aſſes: & when we ſawe that they were no where, we came to Samuell. And Sauls vncle ſayd, tell me what Samuell ſayde vnto you? Saull anſwered his vncle: he tolde vs plainly, that the aſſes were founde: But of the kyngdome wherof Samuell ſpake, tolde he him not. And Samuell called the people togyther vnto the lorde to Mizpa, & ſayde vnto the chyldren of Iſraell: thus ſayeth the lorde god of Iſraell: I brought Iſraell out of Egypte, and delyuered you out of the hande of the Egyptians & out of the handes of all kyngdomes that troubled you. And ye haue this daye caſte awaye youre God that helped you out of all your aduerſityes and tribulacyons. And ye haue ſayde vnto hym: * make a kynge ouer i.Reg.viii. and xii.a vs. Nowe therfore ſtande ye before the lorde by your trybes & your thouſandes. And when Samuell had brought all the trybes of Iſ D raell, the trybe of Ben Iamin was caught. When he had brought the trybe of Ben Iamin by theyr kynreds, the kynred of Matri was caught: & at the laſt Saull the ſonne of Cis was caught. And whẽ they ſought him, he coulde not be founde. Therfore they aſked the lorde further, yf the man ſhuld come thyther. And the Lorde anſwered: beholde, he hathe hyd hym ſelfe amonge the ſtuffe. And they ran, & fet him thence. And when he ſtode among the peple, he was hyer then any of the people, frõ the ſhoulders vpwarde. And Samuell ſayde to all the peple: Se ye not hym/ whome the lorde hath choſen, & howe there is none lyke hym amonge the people? And all i.Reg. the peple ſhowted and ſayde: * God ſende the kynge lyfe. Then Samuell tolde the people Dani. * ☞ the dutye of the kyngdome, & wrote it ☞ in a booke, and layde it vp before the Lorde/ and ſent all the people awaye/ euery man to his houſe. And Saul alſo went home to Gibea. And there ✠ folowed hym ſtronge men, ✠ whoſe hertes God had touched. But the chyldren of Beliall, ſayde: howe ſhall he ſaue vs? Iud. * And they deſpiſed hym, and brought hym no preſentes. And he helde his tongue.

¶ The people renueth the kyngdome of Saull.

Nahas

CAPI. XI.

A NAhas the Ammonite came, and beſeged Iabes in Gilead. And all the men of Iabes ſayd vnto Nahas: make a couenaunt with vs, & we wyll be thy ſeruauntes. And Nahas the Ammonite anſwered them: In this wyll I make a couenaunt wͭ you, yf I maye thruſt out all youre ryght eyes, and brynge that ſhame vpō all Iſrael. To whom the elders of Iabes ſayd: gyue vs.vii.dayes reſpyte: that we may ſende meſſengers vnto all the cooſtes of Iſrael. And then yf there be no man to helpe vs, we wyll come out to the.

B Then came the meſſengers to Gibea vnto Saul, and tolde this tydynges in the eares of the people. And all the people lyfte vp theyr voyces & wepte. And beholde, Saull came folowynge the cattell out of the felde, & Saull ſayd: what ayleth this peple that they wepe? And they tolde hym the tydynges of the men of Iabes. And the ſpiryte of god came vpon Saull, when he herde thoſe tydynges, and he was exceedynge angrye, and toke a yocke of oxen, & hewed them in peces, & ſent them thorowout all the cooſtes of Iſraell by the handes of meſſengers, ſayenge: whoſoeuer commeth not forth after Saul, & after Samuel, ☞ ſo ſhall his oxen be ſerued. And ☞ the feare of the Lorde fell on the people, & they came out as it had ben but one man. And when he * nombred them in Bezek, the chyldren of C Iſraell were.CCC.M. men / & the men of Iuda.xxx.M. And they ſayde vnto the meſſengers that came: ſo ſaye vnto the men of Iabes in Gilead: to morow by that tyme the ſon be hote, ye ſhall haue helpe. And the meſſengers came & ſhewed the men of Iabes, which were glad. Therfore the men of Iabes ſayd: to morowe we wyll come out vnto you, and ye ſhall do wͭ vs all that pleaſeth you. And on the morowe it fortuned, that Saull put the people in thre partes. And they came in vpon the hooſt in the mornynge watche, and ſlewe the Ammonites, vntyll the heate of the day. And they that remayned, were ſkattred: ſo that two of them were not lefte togyther.

And the people ſayde vnto Samuell: what is he that dare ſay: ſhall Saull reygne ouer vs? brynge thoſe men, that we may ſley them.

D And Saull ſayde: there ſhall no man dye this daye, for to daye the Lorde hath ſaued Iſraell. Then ſayde Samuell vnto the people, ☞ come, that we maye go to Gylgall, ☞ and renewe the kyngdome there. And all the people went to Gilgall, and made Saull kynge there, before the Lorde in Gilgall. And there they offered peaceofferyngꝭ before the Lorde. And there Saull and all the men of Iſraell reioyſed exceedyngly.

¶ Samuell declareth hym ſelfe to be an innocent Iudge.

CAPI. XII.

SAmuell ſayde vnto all Iſraell: beholde, A I haue herkened vnto your voyce in all that ye ſayde vnto me, & haue made you a kynge. Now therfore your kynge walketh before you. And I am olde & graye headed: & beholde, my ſonnꝭ are with you, and I haue walked before you from my chyldhode vnto this daye. Beholde, here I am: beare recorde of me before the lorde & before his anoynted: * Whoſe oxe haue I taken? or whoſe Aſſe haue I taken: whome haue I done wronge to? ☞ Whome haue I hurte? Or of whoſe hande haue I receyued any brybe, to blynde myne eyes therwith? & I wyl reſtore it you agayne. They ſayd: yͧ haſt done vs no wrong / nor hurte vs, neyther haſt thou taken ought of any mannes hande. He ſayd vnto them agayne: the Lorde is wytneſſe agaynſt you, & his anoynted is wytneſſe this daye, that ye haue foūde nought in my handes. And they anſwered: he is wytneſſe. And Samuel ſayd vnto the people: it is ☞ the Lorde, that made B Moſes and Aaron, & that brought youre fathers out of the lande of Egypt. Nowe therfore ſtande ſtyll, that I may reaſon with you before the Lorde, accordynge to all ☞ the C ryghtouſneſſe of the Lorde, which he ſhewed bothe you & your fathers. * After that Iacob was come into Egypte, & your fathers cryed vnto the Lorde, * the Lorde ſent Moſes, and Aaron, whiche brought youre fathers out of Egypt, and made them dwell in this place.

* And when they forgat the Lorde theyr god he delyuered them in to the hande of Siſara captayne of the hooſte of Hazor, * and in to the hande of the Philiſtines, and * in to the hande of the kynge of Moab, & they fought agaynſt them. And they cryed vnto the lorde and ſayde: we haue ſynned, bycauſe we haue forſaken the Lorde, and haue ſerued Baalim and Aſtharoth. Nowe therfore delyuer vs out of the handes of our enemyes & we wyll ſerue the. And the Lorde ſent ☞ Ierobaall / * Badan & Iephthah, & * Samuell, and delyuered you out of the handꝭ of your enemyes on euery ſyde, and ye dwelled ſafe. And for al that, when ye ſawe that Nahas the kynge of the chyldren of Ammō came agaynſt you, ye ſayde vnto me: * not ſo, but a kynge ſhall reygne ouer vs, when yet the lorde your god was your kynge. Nowe therfore, beholde the kynge whome ye haue choſen, and whome ye haue deſyred: ſo, the Lorde hath ſet a kynge

Eccle.46.c
Actes.xx.g

Gene.46.a
Exodi.ii.b.
Exodi.iii.b

Iudi.iiii.a.
Iudi.xiii.a
Iudi.iii.b.

Iudi.vii.b
Iudi.xi.d
1.Reg.vii.b

1.Regū.8.a

ouer you. Yf ye wyll feare the Lorde ⁊ ſerue hym, and heare his voyce, and not dyſobeye the worde of the Lorde: bothe ye ⁊ the kynge that reygneth ouer you, ſhall folow the lorde youre God. Yf ye wyll not herken vnto the voyce of the Lorde, but dyſobeye the Lordes mouth: then ſhall the hande of the Lorde be vpon you and on youre fathers. Nowe alſo ſtande, and ſe this great thynge, whiche the Lorde wyl do before your eyes: is it not now wheatheruest? I wyl call vnto the lorde, and ☞ he ſhall ſende thunder and rayne: that ye maye perceyue and ſe, howe that youre wyckedneſſe is great, whiche ye haue done in the ſyght of the Lorde, in aſkynge you a kynge. **D** And ſo Samuell called vnto the Lorde, ⁊ the lorde ſent thunder ⁊ rayne the ſame day. And all the people feared the Lorde, and Samuell excedyngly. And all the people ſayde vnto Samuell: praye for thy ſeruauntes vnto the Lorde thy God, that we dye not: for we haue ſynned in aſkynge vs a kynge, beſyde all the ſynnes that euer we dyd.

And Samuell ſayde vnto the people: feare not. Ye haue in dede done all this wyckedneſſe, yet departe not from folowynge of the Lorde. But ſerue hym euen with all youre hertes. Neyther turne ye after vayne thynges whiche are not able to profyt you, for they are but vanitie. For the * Lorde wyll not forſake his peple, bycauſe of his greate names ſake: bycauſe ✿ it hath pleaſed the Lorde, to make you his people. Moreouer, God forbyd that I ſhulde ſynne agaynſt the ☞ Lorde, ⁊ ceaſe prayenge for you, but to ſhewe you the good, and ryght way. Therfore feare ye the Lorde, and ſerue hym in the trueth, ⁊ with all youre hertes, and conſydre, howe great thynges he hath done for you. But and yf ye do wyckedlye, then ſhall ye peryſhe, bothe ye and youre kynge.

Psal.94.b
Deute.31.a.
Josua.7.b.

¶ The Philiſtines are ſmytten of Saull and Jonathas. Saull beynge dyſobedyent to goddes commaundement, is ſhewed of Samuell that he ſhall not reygne.

CAPI. XIII.

A SAull had ben kynge one yere (when theſe thynges came to paſſe) and he reygned two yeres ouer Iſraell. And Saull choſe hym thre thouſande men of Iſraell. Two thouſande were with Saull in Michmas, ⁊ in Mounte Bethell, and a thouſande with Jonathas in Gibea BenJamin. And the reſt of the people he ſent, euery man to his owne houſe agayne. And Jonathas ſmote the holde of the Philiſtines, that was in the hyll, and it came to the Philiſtines eares. And Saull blewe the trompet thorowout all the lande, ſayenge: Let the Hebrues heare. And all Iſraell herde ſaye, howe that Saull had deſtroyed an holde of the Philiſtines, wherfore ☞ Iſraell ſtancke before the Philiſtines. And the people gathered togyther after Saull to Gilgall.

B The Philiſtines alſo gathered them ſelues togyther to fyght with Iſraell, thyrtye thouſand charettes and ſyxe thouſand horſe men, with other people lyke the * ſande by the ſees ſyde in multitude, and came vp and pytched in Michmas Eaſtwarde from Bethauen. And when the men of Iſraell ſawe it, they were in a ſtrayte, and fere came vpon the people, and they hyd them ſelues in caues, ⁊ in preuye hooles, and in rockes, and in hye places, and in pyttes. And ſome of the Hebrues went ouer Jordan to go vnto the land of Gad and Gilead. And Saull was yet in Gilgall, and all the people that folowed hym were aſtonyed. And he taryed ſeuen dayes, euen vnto the tyme that Samuell * had appoynted. But Samuell came not to Gilgal, and the people were therfore ſcattered from hym. And Saull ſayde: brynge a burntſacrifyce to me and peaceofferynges. And he offered burntſacrifice. And as ſoone as he had made an ende of offerynge the burntſacrifice, beholde, Samuell came. And Saull went agaynſt hym, to ☞ bleſſe hym. And Samuel ſayde: what haſt thou done? Saull ſayde: bycauſe I ſaw that the peple ſcattered from me, and that thou cammeſt not within the dayes appoynted, and that the Philiſtines gathered them ſelues togyther to Michmas: therfore ſayd I: the Philiſtines ſhal come downe nowe vpon me to Gilgall, and I haue not made ſupplicacyon vnto the Lorde.

[illegible]
1.Regi.10.

C And ☞ when I had ouercome my ſelfe, at the laſt I offered a burntofferynge. And Samuell ſayde to Saull, * thou arte become a foole, thou haſt not kept the cōmaūdement of the Lorde thy God, whiche he cōmaunded the. For at this tyme wolde the Lorde haue ſtablyſhed thy kyngdome vpon Iſraell for euer. But nowe, thy kyngdome ſhal not contynewe, * The Lorde hath ☞ ſought hym a man after his owne herte, and the lorde hath cōmaūded hym to be captayne ouer his people, bycauſe thou haſt not kepte that, whiche the lorde cōmaūded the. And Samuell aroſe ⁊ gat hym vp frō Gilgal to Gibea BenJamin. ✿ (And the remenaunce of the folke wente vp after Saull, to mete the people, which fought agaynſt them, as they were comynge from Gilgall to Gibea, in the hyll of Ben Iamin.) And Saull nombred the people that were founde with hym, ⁊ they were aboute a.vi.C. men.

[illegible]
2.Para.[illegible]

D [illegible]

And

D And Saul and Jonathas his ſon and the
people that were founde with hym, had theyꝛ
abydyng in the hyll of Ben Jamin. But the
Philiſtines pytched in Michmas. And there
came out of the hooſt of the Philiſtines thꝛe
companyes, to deſtroy, one company turned
vnto the way that leadeth to Ophꝛa vnto the
lande of Sual. And an other company tur-
ned the way to Bethoꝛō. And the thyꝛde com-
pany turned to the waye of the cooſt that is
ſene aboue the valey of Zeboim towarde the
wyldernesse. There was no ſmyth foūde tho-
rowout all the lande of Iſraell. Foꝛ the Phi-
liſtines ſayde: Leſt haply the Hebꝛues make
them ſwerdes oꝛ ſperes. But all the Iſraeli-
tes went downe to the Philiſtines, to mende
euery man his ſhare, his mattocke, his axe, ⁊
his neceſſary toles: And then the edges of the
ſhares, mattockes, dong foꝛkes, ⁊ axes were
blunt, and alſo the foꝛkes were to be ſet in.
And ſo in tyme of battayle there was neyther
ſwerde noꝛ ſpere founde in the handes of any
of the people that were with Saull ⁊ Jona-
thas. But ŵ Saul ⁊ Jonathas his ſon was
there ſomwhat foūde. And the watche of the
Philiſtinꝭ came out, to go ouer to Michmas.

¶ Jonathas and his harnes bearer putteth the Phi-
liſtines to flyght. He taſteth the honye.

CAPI. XIIII.

A And it foꝛtuned the ſame tyme, that Jo-
nathas the ſon of Saul ſayde vnto his
yong man that bare his harnes: come,
and let vs go ouer to the Philiſtines watche
that are yonder on the other ſyde, ⁊ he tolde
not his father. And Saul taryed in the vtter
moſt parte of Gibea vnder Rimmon, whiche
is in Migron, ⁊ the people that were ŵ hym
were vpon a. vi. C. men. And Ahia the ſon of
Ahitob Jehabods bꝛother, the ſonne of Phi-
nehes, the ſon of Eli, was the Loꝛdes pꝛeeſt
in Silo, and ware an Ephod. And the people
wiſt not that Jonathas was gone. And in the
myddes of the paſſage (by whiche Jonathas
ſought to go ouer vnto the Philiſtinꝭ watch)
were there two ſharpe rockes, eueͬ one on the
one ſyde, ⁊ the other on the other ſyde: the one
called Bozez, and the other Senne. The foꝛe
B front of the one, leaned noꝛthward / towarde
Michmas, and the other was ſouthwarde,
towarde Gibea. And Jonathas ſayde to the
yong man that bare his harnes: come and let
vs go ouer vnto the watche of theſe vncir-
cumciſed, peraduenture the loꝛde wyll woꝛke
with vs: foꝛ it is no hardneſſe with the Loꝛde
Pa.14.a. * to ſaue eyther in many oꝛ in fewe. And his
harnes berer ſayde vnto hym: Do all that is
in thyne herte. Go where it pleaſeth the: Be-
holde, I am with the, as thyne herte luſteth.
Then ſayd Jonathas: Beholde, we go ouer
vnto theſe men, ⁊ ſhal ſhewe our ſelues vnto
them: yf they ſay on this wyſe to vs: tary, vn-
tyll we come to you, then we wyll ſtande ſtyll
in our place, ⁊ not go vp vnto them. But and
yf they ſay: come vp vnto vs, then we wyl go
vp, foꝛ * the loꝛde hath delyuered them in to 1.Mach.4.b
our handꝭ. And this ſhalbe a ſygne vnto vs.
And they bothe ſhewed them ſelues vnto the
watch of the Philiſtinꝭ. And the Philiſtines
ſayd: Se, the Hebꝛues come out of the holes
where they had hyd them ſelues in. And the
men of the watche anſwered Jonathas and
his harnes bearer, and ſayde: come vp to vs,
and we wyll ſhewe you a thynge. And Jona-
thas ſayd vnto his harnes bearer: Come vp
after me, foꝛ the Loꝛde hath delyuered them
in to the hande of Iſraell. And Jonathas
clambe vp vpon handes ⁊ fete, ⁊ his harnes
berer after hym. And ✽ (ſo vvhen they had ✽
ſene Ionathas face) they fell befoꝛe Jonathas:
⁊ his harnes berer ſlue them after hym. And
that fyꝛſt ſlaughter whiche Jonathas ⁊ his
harnes berer made, was vpon a. xx. men, ŵin
the compaſſe as it were aboute an halfe aker
of lande. And there was a feare in the hooſt, C
in the felde, ⁊ among all people: in ſo moche
that they that were gone out of the watch to
rob, were afrayde alſo: ⁊ the earth trymbled,
foꝛ the feare that was ſent of God. And the
watchmē of Saul in Gibea Beniamin, ſaw.
And beholde, the people (of the Philiſtines)
were ſcattered ⁊ were ſmytten as they wente.
Then ſayde Saul vnto the people that was
with hym: Searche ⁊ ſe, who is gone awaye
frō vs. And when they had nombꝛed: beholde
Jonathas ⁊ his harnes berer were not there.
And Saul ſayd vnto Ahia: bꝛyng hyther the
arke of god. Foꝛ the arke of god was at that
tyme with the chyldꝛen of Iſrael. And it foꝛ-
tuned that whyle Saul talked vnto the pꝛeeſt,
the noyſe that was in the hooſt of the Phili-
ſtines ſpꝛed farther abꝛode, ⁊ increaſed ✽ (by ✽
lytle and lytle, and gaue a more cleare ſounde)
And Saul ſayde vnto the pꝛeeſt: withdꝛawe
thyne handes. And Saull ioyned hym ſelfe
vnto all the people that were with hym, and
they came to the battayle. And behold * euery Iudic.7.c
mannes ſwerde was agaynſt his felowe, and ii.Pa.20.d.
there was a very great rumour. Moꝛeouer,
the Hebꝛues that were with the Philiſtines
befoꝛe that tyme, and were come with them
in to al partes of the hooſt, turned, to be with
the Iſraelites that were with Saul ⁊ Jona-
thas. And al the mē of Iſrael alſo, which had
hyd them ſelues in mount Ephꝛaim, as ſoone

D As they herde howe that the Philiſtines were fled, they folowed after them in the battayle. And ſo god helped Iſrael that daye. And the battayl cõtinued vnto Bethauen. And whyle the men of Iſraell were kepte downe with hunger that daye, Saull charged the people with an othe, ſayinge. Curſed be the man that eateth any food vntyll nyght, tyll I be auenged of myne enemyes. And ſo, noone of the people taſted any ſuſtenaunce. And al the inhabitours of the land came to a wood where hony lay vpon the grounde. And the people came in to the wood: And beholde, the honye dropped, and no man moued his hand to his mouth, for the people feared the othe. But Jonathas herde not when his father charged the people with the othe, wherfore he put forth the ende of the rod that was in his hand & dypte it in an hony combe, & put his hande ☞ to his mouth, and ☞ his eyes receyued ſight. Then anſwered one of the people and ſayde: thy father adiured the peple, ſayinge: Curſed be the man that eateth any ſuſtenaunce this day, and the people were fayntye. Then ſayde Jonathas: my father hath troubled the land ſe howe myne eyes haue receyued ſyght, bycauſe I taſted a lytell of this honye: Howe moche more then to daye: yf the people had eaten of the ſpoyle of their enemyes, whiche they founde. And had there not bene then a moche greater ſlaughter among the Philiſtines? And they layde on the Philiſtines that day, from Michmas to Aialon. And the people were excedyng faynte.

E And the people gat them to the ſpoyle, and toke ſhepe, oxen, and calues, and ſlue them on the grounde, and the people dyd eate them * with the bloode. Then men tolde Saull, ſayenge: Beholde, the people ſynne agaynſte the Lorde, in that they eate with the blood.

Leuit. vij. c [illegible]

And he ſayde: ye haue treſpaſſed. Rowle a greate ſtone vnto me this day. & Saull ſayde agayne: Go abrode amonge the people, and byd them brynge me euery man his oxe, and euery man his ſhepe, and ſley them here, and ſynne not agaynſt the Lorde in eatynge with the blood. And the people brought euery mã his oxe in his hande by nyght, and ſlue them there. And Saull made an aulter vnto the Lorde. And that was the fyrſt aulter that he made vnto the Lorde. And Saull ſayd: let vs go downe after the Philiſtines by night and ſpoyle them, vntyll it be day in the mornyng, & let vs not leaue one man of them. And they ſayde: do what ſoeuer thou thynkeſt beſt. Then ſayd the preeſt: let vs come hyther vnto God. And Saull aſked of God: ſhall I go downe after the Philiſtines? wylte thou delyuer them in to the handes of Iſraell? But he anſwered hym not at that tyme. And Saul ſayde: Let the people come hyther out of all quarters, and knowe and ſe by whome this ſynne is chaunced this daye: for as truely as the lorde lyueth which saueth Iſrael, though it be in Jonathas my ſonne, he ſhall dye the death. But there was no man among all the people that anſwered hym.

F Then he ſayde vnto all Iſraell: be ye on one ſyde, and I and Jonathas my ſonne wyl be on the other ſyde. And the people ſayd vnto Saul: what thou thynkeſt beſt, that do. Therfore Saul ſayd vnto the Lorde God of Iſrael: Gyue a perfyte lot * (Lorde god, gyue thou the iudgement. Hovve happeneth it, that thou gyueſt thy ſeruaunt no anſvvere to daye? Yf this ſyn be in me, or in Jonathas my ſonne, ſhevv it, or yf this iniquyte be in thy people.) And Saul and Jonathas were caught, but the people ſcaped free. And Saul ſayde: caſt lottes bytwene me and Jonathas my ſonne. And Jonathas was caught. The Saul ſayd to Jonathas: tell me what thou haſt done. And Jonathas tolde hym, and ſayd: I taſted a lytell honye with the ende of the rod that was in myne hande: and lo, I muſt dye.

Saul anſwered: * God do ſo and ſo with me, thou ſhalte dye the death Jonathas. And the people ſayd vnto Saul: ſhall Jonathas dye, whiche hath ſo myghtely helped Iſrael? God forbyd. As truely as the Lorde lyueth * there ſhall not one heere of his heade fall to the grounde: For he hath wrought with God this daye. And ſo the people delyuered Jonathas, that he dyed not. And then Saul departed vp from folowynge the Philiſtines. G And the Philiſtines went to their owne place. And ſo Saul helde the kyngdom ouer Iſraell, and faught agaynſt all his enemyes on euery ſyde: agaynſt Moab: agaynſt the chyldren of Ammon: agaynſt Edom: agaynſt the kynges of Zoba, and agaynſt the Philiſtines. And whyther ſoeuer he turned hym ſelfe, there he wan: and he gathered his hooſt togyther, and ſmote the * Amalechites, and ryd Iſraell out of the handes of them that ſpoyled them. The ſonnes of Saul were: Jonathas, Joſui, and Melchiſua. And his two doughters were thus named: the elder was called Merob, and the yonger Michol. And the name of Saules wyfe, was Ahinoam the doughter of Ahimaas. And the name of his cheyfe captayne was Abner the ſonne of Ner, Saules vncle.

And * Cis was Saules father. And Ner

the father of Abner was the ſonne of Abiell. And there was ſore warre agaynſt the Philiſtines, al the dayes of Saul. And who ſoeuer Saul ſawe to be a ſtrong man, and mete for the warre, he toke hym vnto hym.

¶ Saul is cõmaunded to kyll Amalecke. He is diſobedient to the voyce of God. Samuel mourneth for Saul.

CAPI. XV.

A SAmuel ſayd vnto Saul: * the lorde ſent me to anoynt the, to be kyng ouer his peple Iſrael. Nowe therfore herken ỹ vnto the voyce of the wordes of the Lorde. Thus ſayeth the lorde of hooſtes: I remembre that, which Amalec dyd to Iſrael * how they layd wayte for them in the way, as they came out of Egypte. Now therfore go, & ſmyte Amalec and deſtroy ye al that perteyneth vnto them, and ſe thou haue no compaſſyon on them, ☩ *(and couet nothynge that they haue) ſlee both man and woman, infant, & ſuklyng, oxe and ſhepe, camel, and aſſe. And Saul gathered the people togyther, and * nombred them in Telaim, two hundred thouſande foote men, and ten thouſande men of Iuda. And Saul came vnto a citye of Amalec, & ſet watche in B the valley. And Saul ſayde to the Kenites: go, & departe, & get you downe from among the Amaleckites, leeſt I deſtroy you wᵗ them: for ye ſhewed mercy to all the chyldren of Iſrael, when they came out of Egypte. And ſo the Kenites departed from among the Amaleckites. And Saul ſmote the Amaleckites from Heuila, as ỹ comeſt to Sur, that lyeth before Egypte, and toke Agag the kyng of the Amaleckites alyue, & vtterly deſtroyed al the people wᵗ the edge of the ſwerde. * But Saul & the people ſpared Agag, & the better ſhepe, & the fatter oxen, & the lambes, & all that was good, & wolde not deſtroy them. But all that was foule and nought worth, that they deſtroyed vtterly. Then came the worde of the lorde vnto Samuel, ſayenge.

It * repenteth me, that I haue made Saul C kynge. For he is turned from me, & hath not perfourmed my cõmaundementes. And Samuel was euyl apayde, & cryed vnto the lord all nyght. And when Samuel aroſe early, to mete Saul in the mornyng, it was tolde Samuel that Saul was come to Carmell, & ☞ beholde, he ☞ hath made hym there a place, & is returned, and departed, & gone downe to ☩ Gylgal. And Samuel ſayd to Saul, & ☩ (Saul offered burntſacrifyce vnto the lorde of the fyrſt of the ſpoyles vvhich he had brought frõ Amalec. And vvhen Samuel vvas come vnto Saul) Saul ſayd vnto hym: Bleſſed be thou in the Lorde I haue fulfylled the cõmaundement of the lorde. Samuel ſayd: what meaneth the the bleatyng of the ſhepe in myne eares, and the noyſe of the oxen which I heare? Saul an- D ſwered: they haue brought them from the Amaleckites. For the people ſpared the beſt of the ſhepe & of the oxen, to ſacrifice them vnto the lorde thy God. And the remenaunt haue we deſtroyed vtterly. Samuel ſayd to Saul: let me tell the what the lord hath ſayd to me this nyght. And he ſayd vnto him: ſay on. Samuel ſayd * when ỹ waſt lytel in thyne owne ſight i.Regũ.9.a and 5.a. waſt ỹ not made the head of the tribes of Iſrael? And the lorde anoynted the kynge ouer Iſrael. And the lorde ſent the on a iourney & ſayd: Go, & vtterly deſtroy thoſe ſynners the Amaleckites, & fyght agaynſt them, vntyll ỹ vtterly deſtroy thẽ. E And wherfore haſt ỹ not herkened vnto the voyce of the lorde, but haſt turned to the pray, & haſt done that which is wycked in the ſyght of the lorde? And Saul ſayd vnto Samuel: yea I haue herkened vnto the voyce of the Lorde, & haue gone the way which the lorde ſent me vnto, & haue brought Agag the kyng of Amalec, & haue vtterly deſtroyed the Amaleckites. But the peple toke the ſpoyle ſhepe, oxẽ, & the cheyfeſt of the thinges which ſhuld haue bene deſtroyed, to offre vnto the lorde thy God in Gylgal. And Samuel ſayd: hath the lord as great pleaſure in burnſacrifices & offrynges, as whẽ the voyce of the lord is obeyed? Beholde, to obey is better then ſacrifice, & to herken is better thẽ the fat of rãmes. For rebellyon is as the ſynne of * wytchcrafte, & ſtoburnes is as the wickednes of Idolatrie. Exodi.22.d Deu.18.b. Bycauſe ỹ haſt caſt awaye the worde of the lorde, therfore hath the lorde caſt away the alſo, frõ beyng kyng. F And Saul ſayd to Samuel: I haue ſynned, for I haue gone further thẽ the ſayeng of the lorde & thy wordes, bycauſe I feared the people, & obeyed theyr voyce. Now therfore take away my ſyn & turne agayne with me, that I may worſhip the lorde. And Samuel ſayde vnto Saul: I wyl not returne with the: for ỹ haſt caſt away the worde of the lorde, & the lorde hath caſt away the, that ỹ ſhalt not be kyng ouer Iſrael. And as Samuel turned hym ſelfe to go away he caught the lap of his coote, & it rent. And Samuel ſayd vnto hym: the lorde hath rent the kyngdom of Iſrael from the this daye, & hath gyuen it to a neyghboure of thyne, that is better thẽ thou. ☞ The ſtrength of Iſrael ☜ wyl not begyle nor repent: for he is not a mã that can repent. He ſayd: I haue ſynned. But nowe honour me before the elders of my peple: & before Iſrael, and turne agayne with me, that I maye worſhyp the Lorde thy god.

And ſo Samuel turned agayne and folowed G Saull. And Saull worſhypped the Lorde.

Then ſayd Samuel: Brynge ye hyther to me. Agag the kyng of the Amalechites. And ☞ Agag came vnto hym ☞ delicately. And Agag ſayd: truely the bytter death cometh on.

And Samuel ſayde: As thy ſwerde hathe made women chyldeleſſe, ſo ſhall thy mother be chyldeleſſe aboue other women. And Samuel hewed Agag in peces, before the Lorde 1.Regū.7.b in Gilgal. And then * Samuell departed to Rama. And Saul wente home to his houſe to Gibea Saul. And Samuel came no more to ſe Saul vntyll the day of his death. Neuertheleſſe Samuel mourned for Saul, and ☞ the lorde ☞ repented, that he had made Saul kynge ouer Iſrael.

Dauid is anoynted kyng. An euyl ſpirite cometh vpon Saul.

CAPI XVI.

A THe Lorde ſayde vnto Samuel: Howe longe wylte thou mourne for Saul, ſeynge I haue caſt hym away, from reygnyng ouer Iſrael? Fyl thyne horne with oyntment and come that I maye ſende the to Iſai the Bethleemite, for I haue prouyded me a king among his ſonnes. And Samuel ſayd: how can I go? For yf Saul heare it, he wyll kyll me. The Lorde anſwered: Take an Heyfer with the, and ſaye: I am come to offre to the Lorde. And call Iſai to the offeryng, & I wyl ſhewe the, what þ ſhalte do. And thou ſhalte anoynt hym whom I name vnto the. And ſo Samuel dyd as the Lorde bad hym, & came to Bethleem, & the elders of the towne were aſtonyed at his comynge, and ſayde.

1.Regū.16.c * Comeſt thou peaceably? He anſwered: B Yea, I am come to offre vnto the Lorde. ☞ ☞ * Sanctifie your ſelues, and come with Nume.11.b Joſua.iii.b and.vii.c me to the offerynge. And he ſanctified Iſai & his ſonnes, & bad them to the offerynge. And when they were come, he loked on Eliab, and ☞ ſayd: ☞ Surely the Lordes anoynted is before hym. But the lorde ſayd vnto Samuel: loke not on his facion, or on the heyght of his ſtature, bycauſe I haue refuſed him: for God ſeyth not as man ſeyth. For mã loketh on the outwarde apperaũce, but god beholdeth the herte. Then Iſai called Abinadab, & made hym come before Samuel. And he ſayd: neyther hath the Lorde choſen this. Then Iſai made Sama come, and he ſayde, neyther yet hath the Lorde choſen hym. Agayne, Iſai made ſeuen of his ſonnes to come before Samuel. And Samuel ſayd vnto Iſai, the lord hath choſen none of theſe.

And Samuel ſayd vnto Iſai: are here al C thy chyldren? He ſayd: there is yet a lytel one behinde, that kepeth the ſhepe. And Samuel ſayd vnto Iſai: ſende and fet hym, for we wyl not ſyt downe, tyl he be come hyther. And he ſent, & brought hym in. And he was browne, & of an excellent beautye, * and well fauoured in ſyght. And the Lorde ſayde: Aryſe, and anoynte hym: for this is he. Therfore Samuel toke the horne with the oyntment, and anoynted him in the myddes of his brethren. And the ſpirite of the Lorde came vpon Dauid, from that day forwarde. And Samuel aroſe vp, and wente to Rama. But the ſpirite of the Lorde departed frome Saul, and an euyll ſpirite ſent of the Lorde vexed hym.

And Sauls ſeruauntes ſayde vnto hym: beholde, an euyl ſpirite ſent of god vexeth the let our lorde therfore cõmaunde his ſeruauntes (that are before the) to ſeke a man that is a cõnyng player with an harpe: that whẽ the euyll ſpirite ſent of god cometh vpon the, he D may play w his hande & thou ſhalte be eaſed Saul ſayd vnto his ſeruauntes: prouyde me a man then that can playe well, & bryng hym to me. Then anſwered one of his ſeruauntes & ſayd: Beholde, I haue ſene the ſon of Iſai the Bethleemite, that can playe vpon inſtrumentes, and is an actiue felowe, and a mã of war, and prudent in doynge of feates, & well made, and the Lorde is with hym.

Wherfore Saul ſente meſſengers vnto Iſai, & ſayd: ſende me Dauid thy ſon, whiche is with the ſhepe. And Iſai toke an aſſe laden with breade, & a flacket of wyne, & a kyd, and ſent them by Dauid his ſon vnto Saul. And Dauid came to Saul, & ſtode before hym, & he loued hym very wel, and he was made his harnes bearer. And Saul ſent to Iſai, ſayeng: let Dauid remayne with me, for he hath founde fauoure in my ſyght. And ſo it fortuned, that when the euyll ſpirite ſente of God came vpon Saul, Dauid toke an harpe, and played with his hande, and ſo Saul was refreſſhed, and dyd amende, and the euyll ſpirite departed from hym.

¶ Dauid ouercometh great Goliath.

CAPI. XVII.

THe Philiſtines gathered theyr hooſt to A battayle, and came togyther to Socoh whiche is in Iuda, & pytched betwene Socoh & Azekah, in the cooſt of Dammim. And Saul and the men of Iſrael came togyther, & pytched in the oke valley, & put them ſelues in aray, to fyght agaynſt the Philiſtines. And the Philiſtines ſtode on an hyll on the one ſyde, & Iſrael ſtode on an hyll on the other ſyde, & there was a valey betwene them

And there came a man betwene them both,

out of the tentſ of the Philiſtines, named Goliath * of Gath. vi. cubites & an handbredth longe, and had an helmet of braſſe vpon his heade, and a coote of mayle aboute him. And the weyght of his coote of mayle was fyue thouſand ſycles of braſſe. And he had bootes of braſſe vpon his legges, & a ſhelde of braſſe vpon his ſhoulders. And the ſhafte of his ſpeare was lyke a weuers beame. And his ſpeare head wayed. vi. hũdred ſicles of yron. And one bearyng a ſhelde went before hym.

B And he ſtode and cryed agaynſt the hooſt of Iſrael, and ſayde vnto them: why are ye come out in aray to battayle? am not I a Philiſtine, and you ſeruauntes to Saul? choſe ye a man from amonge you, and let hym come downe to me. And yf he be able to fyght with me, and to beate me, then wyll we be your ſeruauntes. But yf I can ouercome hym and beate hym, then ſhall ye be oure ſeruauntes and ſerue vs. And the Philiſtine ſayde: I defye the hooſt of Iſraell this daye, gyue me a man, that we may fyght togyther.

When Saul and all Iſrael herde thoſe wordes of the Philiſtine, they were diſcouraged, & greatly afrayde. Dauid was the ſon of an Ephrathite ☞ (of vvhom mencyon is made before) of Bethleem Iuda, named Iſai whiche had eyght ſonnes. And was an olde man in the dayes of Saul, and came to age amonge mẽ. And the. iii. eldeſt ſonnes of Iſai went, and folowed Saul to the battayle. And the names of his thre ſonnes that went to battayle, were: Eliab the eldeſt, & the nexte Abinadab, and the thyrde Sãma, & Dauid was the leaſt. And the thre eldeſt went after Saul. Dauid alſo went and departed from Saul, to fede his fathers ſhepe at Bethleem And the Philiſtine came forthe in the mornyng & euenyng, & ☞ continued. xl. dayes.

☞ And Iſai ſayde vnto Dauid his ſonne: take for thy brethre an Epha of this parched corne, & theſe ten loues, and bryng it vnto the hooſt to thy brethren. And cary theſe. x. freſhe cheſes vnto the captayne, and loke howe thy brethren fare, & ☞ fet out theyr pledge. And Saul and they, & all the men of Iſraell were in the oke valey, fyghtyng w the Philiſtines.

C And Dauid roſe vp early in the mornyng, & lefte the ſhepe with a keper, & toke and wente as Iſai had cõmaunded hym, & came within the compaſſe of the hooſt. And the hooſt went out in aray, and ſhowted in the battayle: for Iſrael & the Philiſtines had put them ſelues in aray, the one agaynſt the other. And Dauid toke downe the gere frõ hym, & put them vnder the handes of the keper of the veſſels, & ran into the hooſt, & came, & ſaluted his brethre. And as he talked w them, beholde, there ſtode a man in the myddes (Goliath the Philiſtine by name) of Gath, out of the araye of the Philiſtines & ſpake of the maner aboue reherſed, that Dauid herde it. And all the mẽ of Iſrael, when they ſawe the man, ran away from hym, and were ſore afrayde. And euery man of Iſrael ſayd: Sawe ye this man come forth? euen to reuyle Iſraell is he come.

* And to hym that beateth hym, wyll the kyng gyue great ryches, and wyll gyue hym his doughter therto: yea & make his fathers houſe free in Iſrael. And Dauid ſpake to the men that ſtode by, and ſayde. what ſhall be done to the man that beateth this Philiſtine, and taketh away the ſhame frõ Iſraell? And what is this vncircũcyſed Philiſtine, that he ſhuld reuyle the hoſt of the lyuyng god? And the people anſwered hym (after this maner,) ſayng: ſo ſhal it be done to the man, that beateth hym. And Eliab his eldeſt brother herde when he ſpake vnto the men, and Eliab was angry with Dauid, and ſayde. Joſue.15.d.

D Why cameſt thou downe hyther? & with whom haſt thou lefte thoſe fewe ſhepe in the wyldernеſſe? I know thy pryde, and the malice of thyne herte, that thou art come downe to ſe the battayle. And Dauid ſayde. And what haue I now done? is there not a worde? And he departed from hym in to the preſence of an other, and ſpake of the ſame maner, & the people anſwered hym agayne, as before. And they that herde the wordes whiche Dauid ſpake, reherſed them before Saul, which cauſed hym to be fet. And Dauid ſayde to Saul. Let no mannes herte fayle hym by cauſe of hym. Thy ſeruaunt wyll go, & fyght with yonder Philiſtine. And Saul ſayde to Dauid agayne: þ art not able to go agaynſt yonder Philiſtyne, to fyght with hym. For thou arte but a chylde, but he is a mã of war euen from his youth. Dauid anſwered vnto Saul. Thy ſeruaunt kept his fathers ſhepe and there came * a Lyon & lykewyſe a beare & toke a ſhepe out of the flocke. And I wente out after hym, & ſmote hym, & toke it out of his mouth. Iudi.14.b. hebrue.11.f

E And when he aroſe agaynſt me, I caught hym by the bearde, and ſmote hym, & ſlue hym. And ſo thy ſeruaunt ſlue the Lyon & the beare (alſo) hath thy ſeruaunt ſleyn. And truely this vncircumciſed Philiſtine ſhall be as one of them. ☞ (Novv vvyll I go and take avvay the rebuke of the people, for vvhat is this vncircũciſed Philiſtine?) ſeyng he hath rayled on the hooſt of the lyuyng god. And Dauid ſpake moreouer: the lorde that delyuered me out of the hande of the Lyon, and out of the hande of the beare, he ſhall delyuer me alſo out of the hande of the Philiſtine.

And Saul ſayd vnto Dauid: go, and the Lorde ſhall be with the. And Saul put his rayment vpon Dauid, and put an helmet of braſſe vpon his heade, ⁊ put a coote of mayle vpon hym, and gyrded Dauid with his owne ſwerde vpon his rayment. And he aſſayed to go. And bycauſe he neuer proued it, Dauid ſayde vnto Saul: I can not go with theſe, for I haue not vſed my ſelfe therto: ⁊ Dauid put them of hym, ⁊ toke his ſtaffe in his hand ⁊ choſe hym fyue ſmoth ſtones out of a broke ⁊ put them in a ſhepeherdes bag whiche he had, ⁊ in a ſlyng poke: and his ſlyng was in his hande, and he went to the Philiſtine. And the Philiſtine came and drue nere agaynſte Dauid, ⁊ the man that bare the ſhelde wente before hym. And when the Philiſtine loked aboute and ſawe Dauid, he dyſdayned hym, for he was but yonge, and well coloured, and goodly to loke vpon.

F And the Philiſtine ſayd vnto Dauid: am I a dog, that thou comeſt to me with a ſtaffe? and the Philiſtine curſed Dauid in the name of his gods. And the Philiſtine ſayd to Dauid: come to me, and I wyll gyue thy fleſſhe vnto the foules of the ayre, ⁊ to the beaſtes of the felde. The ſayd Dauid to the Philiſtine: thou comeſt to me with a ſwerde, a ſpeare ⁊ a ſhelde: But I come to the in the name of the Lorde of hooſtes, the God of the hooſt of Iſraell, whome thou haſte rayled vpon. This day ſhal the lorde delyuer the in to my hande and I ſhall ſmyte the, and take thyne heade from the, ⁊ I wyll gyue the carkaſſes of the hooſt of the Philiſtines this daye vnto the foules of the ayre, ⁊ to the beaſtes of the earth, that all they whiche be in the worlde, maye knowe, that there is a god in Iſrael. And all this congregacion ſhal knowe, that the lorde ſaueth not with ſwerde ⁊ ſpeare. For the batayle is the Lordes, ⁊ he ſhall gyue you in to our handes. And when the Philiſtine aroſe to come ⁊ drawe nygh vnto Dauid, Dauid haſted, ⁊ ran in to the batayle euen agaynſt the Philiſtine. And Dauid put his hande in his bag, and toke out a ſtone and ſlange it, ⁊ ſmote the Philyſtyne in his forhead, that the Eccle 47.a ſtone ſonke in to his foreheade, * and he fell grouelynge to the earth. And ſo Dauid ouercame the Philyſtyne with a ſlynge, ⁊ a ſtone/ G ⁊ ſmote the Philiſtyne, ⁊ ſlue hym, euen whē Dauid had no ſwerde in his hande. But Dauid ran, ⁊ ſtode vpon the Philiſtine, and toke his ſwerde, and drue it out of his ſhethe, and ſlue hym, and cut of his heade therwith. And when the Philiſtines ſawe/ that theyr champyon was deade, * they fled.

And the men of Iſraell and of Iuda aroſe and ſhouted, ⁊ folowed after the Philiſtines, vntyl they came to the valey ⁊ vnto the gates of Akaron. And the Philiſtines fell downe wounded by the way to Saaraim, euen vnto Gath, ⁊ Akaron. And the Chyldren of Iſraell returned from chaſynge after the Philiſtines and ſpoyled theyr tentes. And Dauid toke the heade of the Philiſtine, ⁊ brought it to Ieruſalem: but he put his armoure in his tente. When Saull ſawe Dauid go forth agaynſt the Philiſtine, he ſayd vnto * Abner 1.Reg.14 the captayne of the hooſt: Abner, whoſe ſon is this yong man? Abner anſwered: as truly as thy ſoule lyueth (O kyng) I can not tell. And the kyng ſayd: Enquyre thou, whoſe ſon the yonglyng is. And when Dauid was returned from the ſlaughter of the Philiſtine, Abner toke hym, ⁊ brought him before Saul with the head of the Philiſtiane in his hande And Saul ſayd to hym: whoſe ſon art thou, thou yong man? Dauid anſwered: I am the ſon of thy ſeruaunt Iſai the Bethleemite.

¶ The bonde betwene Dauid and Ionathas.
Saull goeth aboute to ſlee Dauid.

CAPI. XVIII.

A And when he had made an ende of ſpeakynge vnto Saul, the ſoule of Ionathas was knyt with the ſoule of Dauid and Ionathas loued hym as his owne ſoule. And Saul toke hym that day, and wolde let hym go no more home to his fathers houſe. And Ionathas made a couenaunt with Dauid, bycauſe he loued hym as his owne ſoule.

And Ionathas put of his owne coote that was vpon hym, and gaue it Dauid, ⁊ therto his cloke, his ſwerde, his bowe ⁊ his gyrdle. And Dauid went out whyther ſoeuer Saul ſent hym, ⁊ behaued hym ſelfe wyſelye. And Saul ſet hym ouer his men of war, ⁊ he was accepted in the ſyght of al the people, ⁊ in the ſyght of Sauls ſeruauntes. And it happened as they went, when Dauid was returned frō the ſlaughter of the Philiſtine, that women came out of all cityes of Iſrael ſyngyng and daunſyng, agaynſt kyng Saul, ⁊ with tym- B brels, w ioy, ⁊ with inſtrumentes of muſyke.

And the women anſwered one an other in theyr play, ⁊ ſayde. * Saul hath ſlayne his thouſand, and Dauid his x.M. And Saul was exceadyng wroth, ⁊ the ſayinge dyſpleaſed hym, ⁊ he ſayd: they haue aſcribed vnto Dauid ten thouſande, ⁊ to me but a thouſande, ⁊ what can he more haue, ſaue the kyngdome?

wherfore Saul loked aſyde on Dauid from
that daye forwarde. And it happened on the
morowe, that the euyll ſpirite ſente of God
☞ came vpon Saul, and ☞ he propheſyed in
the myddes of the houſe.
C And Dauid played with his hande lyke
as at other tymes, and there was a Jauelyn
in Sauls hande. And Saul toke the Jauelyn,
and ſayd: J wyl nayle Dauid to the wall
with it. And Dauid auoyded out of his preſence
two tymes. And Saul was afrayde of
Dauid, bycauſe the Lorde was with hym, ⁊
was departed from Saul. Therfore Saul
put hym from hym, and made him a captayn
☞ ouer a thouſande, and ☞ he went out and in
before the people. And Dauid behaued hym
ſelfe wyſely in all his wayes, and the Lorde
was with hym. Wherfore when Saul ſawe
that he was ſo excedyng wyſe, he was afrayd
of hym. But all Jſrael and Juda loued Dauid,
bycauſe he went out and in before them.

And Saul ſayde to Dauid. Beholde, my
D eldeſt doughter Merob, her J wyl gyue the to
wyfe: Onely play the man with me, ⁊ fyghte
the Lordes battayles. For Saul thought:
myne hande ſhall not be vpon hym, but the
hande of the Philiſtines. And Dauid anſwered
Saule: what am J? and what is my lyfe
or the kynred of my father in Jſrael, that J
ſhulde be ſon in lawe to the kynge? Howbeit
whē the tyme was come that Moreb Sauls
doughter ſhulde haue bene gyuen to Dauid
ſhe was gyuen vnto Adriel a Meholothite,
to wyfe. How beit, Michol Sauls doughter
loued Dauid. And they ſhewed Saul: and
the thyng dyſpleaſed hym not.
E And Saul ſayd: J wyll gyue hym her that
ſhe may be a ſnare to hym, and that the hand
of the Philiſtynes maye be agaynſt hym.
Wherfore Saul ſayd to Dauid: thou ſhalte
this day be my ſon in law in the other doughter.
And Saul cōmaunded his ſeruauntes to
comen with Dauid ſecretly and ſay. Beholde
the kyng hath a fauoure to the, and all his
ſeruauntes loue the, be now therfore the kynges
ſonne in lawe. And Sauls ſeruauntes
ſpake thoſe wordes in the eares of Dauid.

And Dauid ſayde: ſemeth it to you a lyght
thyng to be a kynges ſonne in lawe: J am a
poore man and of ſmall reputacion. And the
ſeruauntes brought Saule worde agayne,
ſayenge: of this maner ſpake Dauid.

And Saul ſayd: this wyſe ſhall ye ſay to
F Dauid: the king careth for none other dowry
but for an hundred foreſkynnes of the Philiſtines,
to be auenged of the kinges enemyes.
But Saul thought to make Dauid fal into
the handes of the Philiſtines. And when his
ſeruauntes tolde Dauid theſe wordes, it pleaſed
Dauid wel to be the kynges ſon in lawe.

And ☞ or the dayes were expyred, Dauid ☞
G aroſe with his men and went, and ſlue of the
Philiſtines. CC. men, and Dauid broughte
theyr foreſkynnes ⁊ ſatiſfied the kyng therof
to be his ſonne in lawe. * Wherfore Saul ii.Reg.iii.c
gaue hym Michol his doughter to wyfe.
And Saul ſawe and vnderſtode, howe that
the Lorde was with Dauid, ⁊ that Michol
his doughter loued hym, ⁊ he was the more
afrayde of Dauid, and Saul became alway
Dauids enemy. The lordes of the Philiſtines
vſed ☞ to go forth. And it fortuned that ☞
when they went forth, Dauid behaued hym
ſelfe wyſelyer thē al the ſeruauntes of Saul:
ſo that his name was moche ſet by.

¶ Saul cōmaundeth to ſlee Dauid.
Michol his wyfe ſaueth hym.

CAPI. XIX.

Saul ſpake to Jonathas his ſonne, and to A
all his ſeruauntes, that they ſhulde kyll
Dauid. * But Jonathas Sauls ſonne i.Regū.18.a
had a great fauour to Dauid, and Jonathas
tolde Dauid, ſaynge: Saul my father gothe
aboute to ſley the. Now therfore take hede to
thy ſelfe vntyll the mornyng, ⁊ abyde in ſome
ſecret place, and hyde thy ſelfe. And J wyl go
out, ⁊ ſtande by my father in the felde, where
thou art, ⁊ wyll comen with my father of the,
and what ſoeuer J ſe, J wyll tell the. And Jonathas
ſpake good of Dauid vnto Saul his
father, ⁊ ſayde vnto hym: let not the kynge
ſyn agaynſt his ſeruaunt Dauid, for he hath
not ſynned agaynſt the, and his workes haue ☞
ben toward the very good. For he dyd ☞ put Judi. xii.a.
* his lyfe in his hande, ⁊ ſlue the Philiſtine, Pſal. 119.a
and the Lorde brought to paſſe a great helth
for al Jſrael. Thou ſaweſt it, ⁊ thou reioyſed,
wherfore then wylte thou ſyn agaynſt innocent
bloode, ⁊ ſley Dauid without a cauſe?
B And Saul herkened vnto the voyce of Jonathas,
and ſware: as truely as the lorde lyueth
he ſhal not dye. And Jonathas called Dauid
and ſhewed hym all thoſe wordes, ⁊ brought
Dauid to Saul. And he was in his preſence
as in tymes paſt. And the war began agayn,
and Dauid wente out and foughte with the
Philiſtines, ⁊ ſlue them with a great ſlaughter,
and they fled from hym. And the euyll
ſpirite ſent of the Lorde was vpon Saul, as
he ſat in his houſe hauynge a Jauelyn in his
hande, and Dauid played with his hande.
And Saul entended to nayle Dauid to the
wall with the Jauelyn.
But he ſyd hym ſelfe out of Sauls preſence

as he ſmote the ſpeare ☞ (vvith a vayne ſtroke) in to the wall. And Dauid fled, and was ſaued that ſame nyght. Saul alſo ſent meſſengers vnto Dauyds houſe, to watche hym, and to ſley hym in the mornyng. And Michol Dauyds wyfe tolde it hym, ſayinge: If thou ſaue not thy ſelfe this nyght, to morow thou wylte be ſleyne. And ſo Micholl * let Dauid downe thorowe a wyndowe, and he went, and fled, and was ſaued.

Joſue ii.c Actes.9.d.

C And then ſhe toke an ymage and layde it in the bed, & put a pyllowe ſtuffed with goots heere vnder the heade of it, & couered it with a cloth. And when Saul ſent meſſengers to fetch Dauid, ſhe ſayd, he is ſycke. And Saul ſent the meſſengers agayne to ſe Dauid, ſayenge: Brynge hym to me, bed and all, that I may ſley hym. And whē the meſſengers were come in: Beholde, there lay an ymage in the bed, with a pyllow of gootes heere vnder the head of it. And Saul ſayde to Micholl: why haſt thou mocked me ſo, and ſent away myne enimye that he is eſcaped? Michol anſwered Saul: For he ſayde vnto me, let me go, or els I wyll kyll the. And ſo Dauid fled, and eſcaped, and came to Samuel to Rama, & tolde hym all that Saul had done to hym. And he and Samuel went, and dwelte in ☞ Naioth.

D And one tolde Saul, ſayenge: Beholde, Dauid is at Naioth in Rama, & Saul ſente meſſengers to fet Dauid. And whē they ſaw a company ☞ of Prophetes propheſyenge, and Samuel ſtandyng faſt by them, the ſpirite of god fell vpon the meſſengers of Saul & they propheſyed to. And when it was tolde Saul, he ſent other meſſengers, and they propheſyed likewyſe. And Saul ſent meſſengers yet agayne the thyrde tyme, and they propheſyed alſo. Then went he hym ſelfe to Rama, and came to a great well that is in Sechu, & he aſked and ſayde: where are Samuell and Dauid? And one ſayde: Beholde, they be at Naioth in Rama, and he went thyther, euen to Naioth in Rama, and the ſpirite of God came vpon hym alſo, and he wente propheſyenge vntyll he came to Naioth in Rama. And he ſtripte of his clothes, and propheſyed before Samuel in lyke maner, and ☞ fell naked all that day & al that nyght. * And therof it is, that they ſaye: is Saul alſo amonge the prophetes?

i.Regu.10.c

¶ Dauid complayneth vnto Jonathas.

CAPI. XX.

A AND Dauid fledde from Naioth whiche is in Rama, and came, and ſayde before Jonathas: what haue I done? wherin am I fautie? what is the ſynne that I haue cōmytted before thy father, that he ſeketh my lyfe? He ſayde vnto hym: God forbyd, thou ſhalte not dye. Beholde, my father wyll do nothynge eyther great or ſmall, but that he wyll ſhewe it me. And howe ſhulde my father hyde this thynge from me? He wyll not do it. And Dauid ſware agayne, and ſayde: thy father knoweth that I haue founde ☞ grace in thyne eyes, and therfore he ſayth: Jonathas ſhall not knowe it, leſt he be ſorye. And in very dede, euen as truely as the Lorde lyueth, and as truely as thy ſoule lyueth, there is but a ſtep bytwene me & death. Then ſayd Jonathas vnto dauid: what ſoeuer thy ſoule deſyreth that I wyll do vnto the. And Dauid ſayd vnto Jonathas: Beholde, to morowe is the begynnyng ☞ of the moneth, & I ſhulde ſyt with the kynge at meate. But let me go, that I maye hyde my ſelfe in the feldes vnto the thyrde day at euen.

B If thy father ſpeake of me, then ſay: Dauid aſked leaue of me, that he myght go to Bethleem to his owne citye, for there is holden a yerely feaſt for all the kynred. And yf he ſay: it is well done, then thy ſeruaunt ſhall haue peace. But and yf he be angrye: then be ſure that wyckedneſſe is vtterly concluded of hym. And then thou ſhalte ſhewe mercye vnto thy ſeruaunt, * for thou haſt made with me thy ſeruaunt a bonde in the Lorde. Notwithſtandynge, yf there be in me any treſpaſſe, then ſlee me thy ſelfe, & brynge me not to thy father. And Jonathas anſwered: God kepe that from the ☞ (neyther is it poſſible to come to paſſe.) For yf I knowe, that wyckedneſſe were concluded of my father, to come vpon the, thynkeſt thou that I ſhulde not tel it the? Then ſayde Dauid: who ſhall tell me, yf thy father anſwere cruelly? And Jonathas ſayd vnto Dauid, come and let vs go out into the felde. And they wente out bothe of them in to the felde.

C And Jonathas ſayde vnto Dauid: The Lorde god of Iſrael loke on it, when I haue groped my fathers mynde, one tyme or other within this thre dayes, that it ſtand wel with Dauid: If I then ſende not vnto the & ſhew it the, the Lorde do ſo and ſo vnto Jonathas.

D But yf my father haue any pleaſure to do the euyll, I wyl ſhewe the alſo, and ſende the awaye that thou mayſt go in peace. And the Lorde be with the, as he hath bene with my father. And thou ſhalt performe vnto me the mercy of the Lorde, not onely whyle I lyue, but euen when I am deade, and plucke not thy mercy awaye from ☞ my houſe for euer: No not when the Lorde hath deſtroyed the enemyes of Dauid, euery one from the face of the earth. And ſo Jonathas made a bonde with the houſe of Dauid, deſyrynge that the Lorde ſhulde ſeke it out by the handſ of Dauids enemyes (yf it were broken.) And with other wordſ dyd Jonathas ſweare vnto Dauid, bycauſe he loued hym. For he loued hym, as his owne ſoule. Then ſayde Jonathas to D Dauid: to morowe is the fyrſte daye of the moone. And thou ſhalt be myſſed, bicauſe the place where thou waſt wonte to ſyt, ſhall be emptye. Therfore this daye thre dayes come downe in any wyſe vnto the place where thou dyddeſt hyde thy ſelfe, ☞ when the buſynes was in hande: euen by the ſtoone Eſell. And I wyl ſhute thre arowes by the one ſyde therof, as though I ſhot them at a marke, ⁊ wyll ſende a lad, and byd hym go ſeke the arowes. And yf I ſay vnto the lad: ſe, the arowes are on this ſyde the, brynge them: then come thou: for it is peace, ⁊ no hurte, as ſure as the lorde lyueth. But and yf I ſay vnto the lad, behold the arowes are beyonde the, then go (in peace) for the Lorde hath ſente the awaye. And as touchynge this whiche thou ⁊ I haue ſpoken: beholde ☞ the Lorde be bytwene the, ⁊ me for euer. And ſo Dauid hyd him ſelfe in the felde. And when the newe moone was come/ the kynge ſat hym downe to eate meate.

E And the kynge ſat hym downe after the olde maner, in his ſeate by the wall. And Jonathas aroſe, ⁊ Abner ſat by Sauls ſyde, and Dauids place was emptye. Neuertheleſſe Saull ſayde nothynge at all that daye. For he thought: ſome thyng hath chaunced hym, that he is not cleyne. But on the morowe which was the ſecond day of the new moone, it appened, that Dauids place was emptye agayne. And Saull ſayde vnto Jonathas his ſonne: wherfore cōmeth not the Sonne of Iſai to meate, neyther yeſterday nor to day? And Jonathas anſwered vnto Saull: Dauid aſked lycence of me, to go to Bethleem, for he ſayde, Let me go I praye the, for oure kynred doth holde an offerynge in the cytye/ ⁊ my brother hath ſent for me. And therfore yf I haue founde fauoure in thyne eyes, let me go, and ſe my brother. This is the cauſe that he cōmeth not vnto the kynges table.

F Then was Saull angrye with Jonathas, ⁊ ſayde vnto hym: Thou wycked rebell, do not I knowe, that thou haſt choſen the ſon of Iſai vnto thyne owne rebuke, ⁊ vnto the rebuke and ſhame of thy mother? For as longe as the ſon of Iſai lyueth vpō the earth, thou ſhalt not be ſtablyſhed, nor yet thy kyngdom, wherfore nowe ſende and fet hym vnto me/ * for he is the chylde of death. And Jonathas anſwered vnto Saull his father, ⁊ ſayde to hym: wherfore ſhulde he dye? What hath he done? And Saul lyfte vp a ſpeare to hyt hym/ wherby Jonathas wyſt well, that it was vtterlye determyned of his father, to ſley Dauid. And ſo Jonathas aroſe from the table in a great anger, ⁊ dyd eate no meat the ſecond daye of the moneth, for he was ſory for Dauid, bycuſe his father had done hym ſhame. On the nexte mornynge, Jonathas went out in to the felde, at the tyme appoynted with Dauid, ⁊ a lytle lad with hym. And he ſayde vnto his boye: run ⁊ ſeke out myne arowes whiche I ſhute. And as the boye ran, he ſhot an arowe beyonde hym. G And when the ladde was come to the place whyther Jonathas had ſhot the arow, Jonathas cryed after the lad, and ſayde: Is not the arowe beyonde the? And Jonathas cryed after the lad agayne/ make ſpede, ⁊ ſtande not ſtyll. And Jonathas lad gathered vp the arowes, and came to his mayſter. But the lad wyſt nothynge of the matter: Only Jonathas and Dauid wyſt it.

i. Regū. 31.b
ii. Reg. ix.

And Jonathas gaue his wepons vnto the lad that was with hym, ⁊ ſayd vnto hym: go and carye them to the towne. And as ſoone as the lad was gone, Dauid aroſe out of a place that was toward the ſouth, and fell on his face to the grounde, and worſhypped thre tymes. And they kyſſed eyther other, ⁊ wepte togyther ſo longe, tyll Dauid exceded in wepynge. And Jonathas ſayd to Dauid: go in peace. And the thyngſ which we haue ſworne both of vs in the name of the lorde, ſayenge: the Lorde be bytwene the ⁊ me, and bytwene thy ſeed ⁊ myne, let them ſtand for euer. And he roſe and departed. And Jonathas went in to the towne.

¶ Dauid fleeth into Nob, to Ahimelech the Preeſt, ⁊ getteth of hym the ſhew breade to ſatiſfye his hunger. Afterwarde he fleeth to kynge Achis/ ⁊ there feyneth hym ſelfe to be mad.

CAPI. XXI.

A Then came Dauid to Nob to Ahimelech the preeſt: And Ahimelech was aſtonied at the ſodayne cōmynge of Dauid, and ſayde vnto hym: Why arte thou alone, ⁊ no man with the? And Dauid ſayde to Ahimelech the preeſt: the kynge hath cōmaūded me to do a certayne thyng, ⁊ hath ſayd vnto me/ let no man knowe where aboute I ſende the, and what I haue cōmaunded the to do. And I haue appoynted my ſeruauntes, to ſoch and ſoche places. Nowe therfore yf þ haſt aught vnder thyne hande? * gyue me fyue loues of breade, or what commeth to hande. And the preeſt anſwered Dauid, ⁊ ſayde: there is no comen breade vnder my hande, but here is

i. Regū. 25.b
[illegible]

B halowed bꝛeade, yf the yonge men haue kept
them ſelues from vncleane women.

Dauid anſwered the Pꝛeeſt, ⁊ ſayde vnto
hym: of a truethe women hath ben locked vp
from vs aboute a thꝛe dayes, when I came
☞ out ⁊ the ☞ veſſels of the yonge men were
☞ holy. Howe be it ☞ this waye is vnpure, and
howe muche moꝛe ſhall there be holyneſſe in
Leuit. 24. b / Math. 12. a the veſſell. * And ſo the pꝛeeſt gaue hym ha-
lowed bꝛead, foꝛ there was none other bꝛeade
there ſaue the ſhew bꝛeades, that were taken
frō befoꝛe the loꝛde, to put freſhe bꝛead there,
the daye that it was taken awaye. And there
was there the ſame daye a certayne man of
the ſeruaūtes of Saull abydynge befoꝛe the
loꝛde, named Doeg an Edomite, the cheyfeſt
of Sauls heerde men. And Dauid ſayd vn-
C to Ahimelech: is not here vnder thyne hande
eyther ſpeare oꝛ ſwerde? Foꝛ I haue neyther
bꝛought my ſwerde / noꝛ my harneſſe with
me, bycauſe the kyngs buſynes required haſt.
And the Pꝛeeſt ſayde: the ſwerde of Goliath
the Philiſtine whome thou ſlueſt in the Oke
valeye, beholde, it is here wꝛapt in a cloth be-
hynde the Ephod. Yf thou wylte take that /
take it, foꝛ there is none other ſaue that here.
And Dauid ſayd: there is none to that, gyue
it me. And Dauid aroſe ⁊ fled the ſame daye
from the pꝛeſence of Saull, ⁊ went to Achis
the kynge of Geth. And the ſeruauntes of A-
chis ſayd of him: is not this Dauid the kyng
of the lande? dyd they not ſynge vnto him, in
1.Reg. 18. b. and. 29. c. daunces ſayinge, * Saul hath ſleyne his thou
D ſande, ⁊ Dauid his. x. M? And Dauid put
thoſe woꝛdes into his herte, ⁊ was ſoꝛe afrayd
of Achis the kynge of Geth. And he chaūged
his ſpeche befoꝛe them, and feyned hym ſelfe
mad in theyꝛ handes, ⁊ ſcrabled on the doꝛes
of the gate, ⁊ let his ſpattell fall downe vpon
his bearde. Then ſayde Achis vnto his ſer-
uauntes: Lo, ye ſe that this man is beſyde
him ſelfe, wherfoꝛe then haue ye bꝛought him
to me? Haue I nede of mad men that ye haue
bꝛought this felowe to play the mad man in
my pꝛeſence? Shall he come into my houſe.

¶ Doeg betrayeth Dauid. Ahimelech is accuſed of treſon, and ſleyne, and lxxxv. pꝛeeſtes with hym, bycauſe they receyued Dauid. Nob is deſtroyed of Saull. Abiathar fleeth to Dauid.

CAPI. XXII.

A DAuid therfoꝛe departed thence, ⁊ eſca-
ped, and came vnto the caue Odollam.
When his bꝛethꝛen alſo ⁊ al his fathers
houſe herde it, they went downe thyther to
hym. And there gathered vnto hym all men
that were in cōbꝛaunce, ⁊ in det, ⁊ troubled in
theyꝛ myndes, ⁊ he became a captayne ouer
them. And there were with him vpon a. iiii. C
men. And Dauid went thence to Mizpa in
the lande of Moab, ⁊ ſayd vnto the kynge of
Moab: let my father ⁊ my mother (I pꝛay the)
☞ come foꝛth vnto you, tyll I knowe what ☞
god wyl do foꝛ me. And he bꝛought them be-
foꝛe the kynge of Moab, ⁊ they dwelte with
hym all the whyle that Dauid kept hym ſelfe
in holde. And the pꝛophet Gad ſayde vnto
Dauid: Abyde not in holde, but departe, ⁊ go
into the lande of Iuda. Then Dauid depar-
ted ⁊ came in to the foꝛeſt Hareth. And Saul
herde that Dauid was come abꝛode, ⁊ alſo the
men that were with hym. And Saull ſat in
Gibea vnder a tree in Rama, hauynge his
ſpeare in his hande, ⁊ al his men ſtode about
him. And Saull ſayd vnto his ſeruaūtes that
ſtode about hym. Heare I pꝛaye you ☞ ye B
ſonnes of Iemini: wyll the ſon of Iſai gyue ☞
euery one of you feldes, and vineyerdes, and
make you all captaynes ouer thouſandes, ⁊
ouer hundꝛeds? that ye haue alſo conſpyꝛed
agaynſt me, ⁊ there is none that telleth it me
in myne eare. * And where as my ſon hath 1.Reg. [illegible]
made a bonde wyth the ſon of Iſai, there is none
of you that mourneth foꝛ me, oꝛ ſheweth it in
myne eare: beholde, my ſon hath ſtyꝛꝛed vp
my ſeruaunt to laye awayte agaynſt me this
ſame daye. Then anſwered Doeg the Edo-
mite, whiche alſo ſtode by the ſeruauntes of
Saull, ⁊ ſayde: I ſawe the ſon of Iſai, when
he came to Nob, to Ahimelech the ſon of Ahi-
tob, whiche aſked counſayle of the Loꝛde foꝛ
hym, ⁊ gaue hym vytayles, ⁊ the ſwerde of
Goliath the Philiſtine alſo. Then the kynge
ſent ⁊ called foꝛ Ahimelech the pꝛeeſt the ſon
of Ahitob, ⁊ all his fathers houſe: that is to
ſaye, the pꝛeeſtes that were in Nob. And they
came all to the kyng. And Saull ſayd: heare
nowe thou ſon of Ahitob. He anſwered: here
I am, my Loꝛde. And Saull ſayde vnto hym: C
why haue ye cōſpyꝛed agaynſt me, thou and
the ſon of Iſai, in that thou haſt gyuen hym
vytayle, ⁊ a ſwerde, ⁊ haſt aſked cōſayle of
god foꝛ him, that he ſhuld aryſe agaynſt me /
and laye awayte, foꝛ me this day? Ahimelech
anſwered the kynge, ⁊ ſayd: who is ſo fayth-
full amonge all thy ſeruaūtes as Dauid, and B
therto the kynges ſon in lawe, ⁊ goeth at thy
byddynge, and is had in honoure in thyne
houſe? haue I this daye begon fyꝛſt to aſke
counſayle of god foꝛ hym? That be far from
me: let not the kynge put ſoch a thynge vnto
his ſeruaūt, in all the houſe of my father. Foꝛ
thy ſeruaunte knewe nothynge of all this,
eyther leſſe oꝛ moꝛe. The kynge ſayde, thou
ſhalte ſurelye dye Ahimalech, thou ⁊ all thy
fathers houſe. And the kynge ſayde vnto the

fote men that ſtode aboute hym: turne, and
D ſley the preeſtes of the Lorde, bothe bycauſe
theyr hande is with Dauid, and bycauſe they
knew when Dauid fled, and ſhewed it not to
me. But the ſeruauntes of the kynge wolde
not moue theyr handꝭ, to fal vpon the preeſtꝭ
of the Lorde: And the kynge ſayde to Doeg:
turne thou, and fall vpon the Preeſtes. And
Doeg the Edomite turned, and ran vpon the
preeſtes, ⁊ ſlewe that ſame day.lxxx.⁊.v.perſons,
that dyd weare a lynnen Ephod. And
Nob the cytye of the Preeſtes ſmote he wᵗ the
edge of the ſwerde, both men ⁊ women, chyldren,
⁊ ſucklynges, oxen, and aſſes, ⁊ ſhepe.

And one of the ſonnes of Ahimelech the ſon
of Ahitob (named Abiathar) eſcaped, ⁊ fled
to Dauid. And Abiathar ſhewed Dauid, how
that Saull had ſleyne the lordes preeſtꝭ. And
Dauid ſayde vnto Abiathar: I wyſt it the
ſame day, whē Doeg the Edomite was there/
that he wolde tell Saull. And I am cauſe of
the death of all the ſoulꝭ of thy fathers houſe
Abyde thou with me, ⁊ feare not: For yf any
man ſeke my ſoule, he ſhall ſeke thyne alſo/
with me thou ſhalte be in ſauegarde.

¶ Dauid fleeth into the wyldernes of ziph.

CAPI. XXIII.

A They tolde Dauid ſayenge: Beholde, the
Philiſtines fyght agaynſt Keilah, and
ſpoyle the barnes. Therfore Dauid aſked
the Lords aduyſe, ſaynge: ſhall I go and
ſmyte theſe Philiſtines? And the Lorde anſwered
vnto Dauid: go ⁊ ſmyte the Philiſtines,
and ſaue Keilah. And Dauids men that
were wᵗ hym, ſayd vnto hym: ſe, we be afrayd
here in Iuda: howe muche more then yf we
come to Keilah agaynſt the hooſt of the Philiſtines?
Then Dauid aſked the lorde agayne
And the lorde anſwered hym, ⁊ ſayde: Aryſe,
and go downe to Keilah, for I wyll delyuer
the Philiſtines into thyne hande. And ſo Dauid
⁊ his men went to Keilah, ⁊ fought with
the Philiſtines, ⁊ droue awaye theyr cattell/
and ſmote them with a great ſlaughter. And
ſo Dauid ſaued the enhabyters of Keilah.

B And it chaunced, when Abiathar the ſon
of Ahimelech fled to Dauid to Keilah, that
he brought an Ephod with him in his hande
And it was tolde Saul, that Dauid was come
to Keilah. And Saull ſayd: God hath delyuered
hym in to myne hande. For he is ſhut in
now that he is come into the towne that hath
gates ⁊ barres. And Saull called all the people
togither to war, for to go downe to Keilah
and to beſeyge Dauid ⁊ his men. And Dauid
hauynge knowledge that Saull ymagened
myſcheyfe agaynſt hym, ſayde to Abiathar
the preeſt: * Brynge the Ephod. Then ſayde i.Regū.30.b
Dauid: O Lorde God of Iſraell, thy ſeruaūt
hath herde, that Saull is aboute to come agaynſt
Keilah to deſtroye the Cytye for my
ſake: wyll the men of Keilah delyuer me into
his hande? And wyll Saull come downe, as
thy ſeruaunt hath herde ſaye? O Lorde God
of Iſraell, tell thy ſeruaunt. And the Lorde
ſayde: he wyll come downe. Then ſayde Dauid:
wyll the men of Keilah delyuer me, ⁊ the
men that are with me, into the hand of Saul?
and the lorde ſayde: they wyll betraye you.
Then Dauid and his men whiche were vpon
a ſixe hũdred, aroſe ⁊ departed out of Keilah,
⁊ went whyther they coulde. And it was tolde
Saull, that Dauid was fled from Keilah, ⁊
he let the iourney alone, Dauid abode in the
wylderneſſe in ſtronge holdes, ⁊ remayned
in a mountayne in the wylderneſſe of Ziph.

And Saull ſought hym euery daye, but
C god delyuered hym not into his hande. And
Dauid ſawe that Saull was come out, to ſeke
his lyfe. And Dauid was in the wylderneſſe
of Ziph in a thycket. And Jonathas Sauls
ſon aroſe, ⁊ went to Dauid in to the thycket, ⁊
conforted his hand in god, ⁊ ſayd vnto hym:
feare not, for the hande of Saull my father
ſhall not fynde the, ⁊ thou ſhalt be kyng ouer
Iſraell, ⁊ I muſt be nexte vnto the. And that
doth Saul my father know. * And they made i.Reg.19.a. and.18.b
a bonde, bothe of them togyther before the
lorde. And Dauid taryed ſtyll in the thicket, ⁊
Jonathas went to his houſe. Then came the
Ziphites to Saull, to Gibea, ſayenge: Dothe
not Dauid hyde him ſelfe faſt by vs in ſtrong
holdes, in a thycket that is by the hyll of Hachila,
on the ryght ſyde of the wylderneſſe?
Nowe therfore kynge, yͧ mayeſt come downe
occordynge to all the luſt of thy ſoule: come
downe, ⁊ our parte ſhall be to delyuer hym in
to the kyngꝭ hande. And Saul ſayd: Bleſſyd
are ye in the Lorde: for ye haue cōpaſſyon on
me. Go I praye you, ⁊ ordre the matter well,
knowe ⁊ ſe his haunte, where his foote hath
ben, ⁊ who hath ſene hym there: for it is tolde
me, that he is very ſubtyl, ⁊ worketh craftly.

Se therfore, and knowe all the lurkynge D
places, where he hydeth hym ſelfe, ⁊ come ye
agayne to me with the certeyntye, ⁊ I wyl go
with you. And yf he be in the lande, I wyll
ſerche hym out thorowout all the thouſandꝭ
of Iuda. And they aroſe, ⁊ went to Ziph before
Saull. But Dauid ⁊ his men were in the
wylderneſſe of Maon, in the playne that is/
on the ryght hande of Ieſymon. Saull alſo
and his men went to ſeke: ⁊ they tolde Dauid
Wherfore he went vnto a Rocke, and abode

in the wyldernеſſe of Maon. And when Saul herde that, he folowed after Dauid in the wyldernеſſe of Maon. And Saull and his men went on the one ſyde of the mountayne, and Dauid and his men on the other ſyde. And Dauid toke thought, howe to get from Saull. Foꝛ Saull ⁊ his men, cōpaſſed Dauid and his men, rounde aboute, to take them. But there came a meſſenger to Saull, ſayenge: Haſt the, and come, foꝛ the Philiſtines are come in to the lande. wherfoꝛe, Saul returned from perſecutyng Dauid, ⁊ went agaynſt the Philiſtines. And therfoꝛe is it, that they called the place: The rocke of ſeparacion. And Dauid went thence, ⁊ dwelte in ſtronge holdes at Engadi.

¶ Dauid fleeth into Engadi, and there hydeth hym in a caue. Saull cometh in thyther to do his eaſemente.

CAPI. XXIIII.

A When Saull was come agayne from folowynge after the Philiſtines, it foꝛtuned, that there were, which tolde hym, ſayenge: beholde, Dauid is in the wyldernеſſe of Engadi. Then Saul toke .iii. M. choſen men out of Iſraell, ⁊ went to ſeke Dauid, and his men in the heygth of the Rockes, where wylde gootes remayne. And he came to the flockes of ſhepe in the waye. And Saull went in to a caue ☞ to couer his feete. And Dauid ⁊ his men remayned in the inwarde partes of the caue. And the men of Dauid ſayde vnto hym: ſe, the day is come, of whiche the Loꝛde ſayde vnto the: Beholde, I wyll delyuer thy enemyes in to thyne hande, ⁊ thou ſhalte do to hym as it ſhal ſeme good in thy ſyght. Then Dauid aroſe and cut of a lap of Sauls garment pꝛyuelye. And immediatly ☞ Dauids herte ſmote hym bycauſe he had cut of a lap of Sauls garment.

B And he ſayd vnto his men, the loꝛde kepe me from doyng that thyng vnto my mayſter the loꝛdes anoynted, to lay myne hande vpon hym, ſeynge he is the anoynted of the Loꝛde. ✿ (For as truely as the lorde lyueth, excepte the lorde ſmyte hym, or excepte his day come, or yf he go not doune to vvar and peryſſhe: the lorde be mercyfull vnto me, that I lay not my hande vpon the Lordes anoynted.) And ſo Dauid kepte of his ſeruauntes with theſe woꝛdes, ⁊ ſuffered them not to ryſe agaynſt Saull. But Saull roſe vp out of the caue and went awaye, Dauid alſo aroſe ⁊ went out of the caue, ⁊ cryed after Saull, ſayinge: My loꝛde kynge. And when Saull loked behynde hym, Dauid ſtowped to the earth, and bowed hym ſelfe, ⁊ ſayde to Saull: wherfoꝛe geueſt thou an eare to mennes woꝛdes, that ſaye, Dauid C ſeketh euyll agaynſt the? Beholde, this daye thyne eyes haue ſene, howe that the loꝛde delyuered the thys daye into myne hande in the caue. And ſome bad me kyll the, but I had cōpaſſyon on the, ⁊ ſayde: I wyll not laye my handes on my mayſter, foꝛ he is the Loꝛdes anoynted. And moꝛeouer, my father, beholde ⁊ ſe yet the lap of thy garment in my hande: in as moche as I kylled the not, when I cut of the lap of thy garment. Vnderſtande therfoꝛe ⁊ ſe, that there is neyther euyll noꝛ wyckedneſſe in me, ⁊ that I haue not ſynned agaynſt the. And yet yͧ hunteſt after my ſoule to take it. The Loꝛde be iudge bytwene the ⁊ me, ⁊ the loꝛde auenge me of the. But myne hande be not vpō the. Accoꝛdyng as the olde pꝛouerbe ſayeth: wyckednes pꝛoceadeth from the wycked: But myne hande be not vpō the. After whome is the kynge of Iſraell come out? After whome doeſt yͧ moue perſecucion? After ☞ a dead dog, ⁊ after a flee. The loꝛde be iudge, ⁊ iudge bytwene the ⁊ me, and ſe, ⁊ pleate my cauſe, ⁊ auenge me of thyne hand.

D When Dauid had made an ende of ſpekynge theſe woꝛdes to Saull, Saull ſayde: * is this thy voyce my ſon Dauid? and Saul lyfte vp his voyce, ⁊ wept, ⁊ ſayde to Dauid: thou arte moꝛe ryghtous then I, foꝛ yͧ haſt rewarded me, wͭ good, where as I haue rewarded the with euyl. And thou haſt ſhewed this daye, howe that yͧ haſt delte louynglye with me, foꝛ as moche as when the Loꝛde had locked me in thyne handes, thou kylleſt me not. Foꝛ who ſhal fynde his enemye, ⁊ let him departe into a good way? wherfoꝛe the loꝛde reward the with good, foꝛ that yͧ haſt done vnto me this day. And now behold, I wote well that thou ſhalt be kyng, ⁊ that the kyngdom of Iſraell ſhal be ſtablyſſhed in thyne hand. Sweare now therfoꝛe vnto me by the loꝛde, that thou ſhalte not deſtroye my ſeede after me, ⁊ that thou ſhalte not put my name out of my fathers houſe. And Dauid ☞ ſware vnto Saull, and Saull went home. But Dauid and his men gat them vp vnto an holde.

Samuel dyeth. Dauid fleeth into the wyldernes of Pharan.

CAPI. XXV.

A AND * Samuell dyed, and all the Iſraelites gathered togyther ⁊ lamented hym, ⁊ buryed hym in his owne houſe at Rama. And Dauid aroſe, and gat hym to the wyldernеſſe of Pharan. And there was a man in Maon whoſe poſſeſſyon was in Carmell, ⁊ the man was excedyng myghtye, and had .iii. M. ſhepe, ⁊ a thouſand gootes. And he was ſhearynge his ſhepe in Carmell. The name of the man was Naball, and the

name of his wyfe was Abigaill, ⁊ ſhe was a
woman of a god wyt, and bewtyfull. But the
man was churlyſhe, ⁊ of ſhꝛewed condicions,
and was of the kynred of Caleb. And Dauid
herde in the wyldernesse, that Naball dyd
ſheare his ſhepe. And Dauid ſent out ten
yonge men, ⁊ ſayde vnto them: get you vp to
Carmell, ⁊ go to Naball, and grete hym in
B my name. And thus ſhall ye ſaye: peace be to
the, peace be to thyne houſe, ⁊ peace be vnto
all that thou haſt. Behold, I haue herde ſay/
that thou haſt ſhearers. Now, thy ſhepherds
* were with vs *(in the vvyldernesse,) and we
dyd them no ſpyte, neyther was there ought
* *(of the flocke) myſſyng vnto them, all the
whyle they were in Carmel: aſke thy laddes/
and they wyll ſhewe the. Wherfoꝛe let theſe
yonge men fynde fauoure in thyne eyes (foꝛ
Reg.11.a. we come in a good ceaſon) ⁊ * gyue I pꝛaye
the whatſoeuer cõmeth to thyne hande, vnto
thy ſeruaũtes, ⁊ to thy ſon Dauid. And when
Dauids yonge men came, they tolde Naball
al thoſe woꝛdes in the name of Dauid, ⁊ then
helde theyꝛ peace. And Naball anſwered Da-
uids ſeruaũtes, and ſayde: What is Dauid?
and what is the ſon of Iſai? there is plentye
of ſeruauntes nowe a dayes, that bꝛeake a-
waye euery man from his mayſter. Shall I
then take my bꝛeade, my water ⁊ my fleſſhe,
that I haue kylled foꝛ my ſhearers, ⁊ gyue it
vnto men whom I wote not whence they be?

C And ſo Dauids ſeruauntes turned theyꝛ
way, ⁊ went agayne, and came ⁊ tolde him al
thoſe ſayenges. And Dauid ſayde vnto his
men: gyꝛde euery man his ſwerde about him

And they gyꝛded euery man his ſwerde a-
boute hym, and Dauid was gyꝛded with his
ſwerde. And there folowed Dauid vpon a
iiii.C.men, ⁊ two hundꝛed abode by the ſtuffe

But one of the laddes tolde Abigaill Na-
bals wyfe, ſayinge: beholde, Dauid ſent meſ-
ſengers vnto our mayſter out of the wylder-
neſſe to ſalute hym, and he rayled on them.
And yet the men are very good vnto vs, and
dyd vs no dyſpleſure, neyther myſſed we any
thyng, as longe as we were conuerſant with
them, when we were in the feldes. They were
a wall of defence vnto vs both by nyght and
day, all the whyle we were with them kepyng
ſhepe. Nowe therfoꝛe, take hede, and ſe what
thou haſt to do, foꝛ there is an occaſyon of
euyll gyuen agaynſt our mayſter and all his
houſhold, ſeyng: he is vngracyous to ſpeake
to. Then Abigaill made haſt, and toke.ii.C.
loues, and two bottels of wyne, ⁊ fyue ſhepe
redye dꝛeſſed, and fyue meaſures of parched
coꝛne, and an hundꝛed frayles of reaſennes,
and two hundꝛed toynettes of fygges, and D
laded them on aſſes, ⁊ ſayde vnto her yonge
men: go ye befoꝛe me. Beholde, I come after
you But ſhe tolde her huſbande Naball no-
thyng therof. And as ſhe rode on her aſſe ſhe
came pꝛyuely downe the ſyde of the hyll, and
beholde, Dauid and his men came downe a-
gaynſt her, ⁊ ſhe met them. And Dauid ſayd:
in vayne haue I kepte all that this felowe
hath in the wyldernesse: ſo that nought was
myſſed of all that perteyned vnto hym. And
he hath quyte me euyll foꝛ good. So and ſo
do god vnto the enemyes of Dauid, yf I
leaue of all that perteyne to hym, by the daw
nynge of the daye, any thynge ☞ that pyſ-
ſeth agaynſt the walle. And when Abigaill ☞
ſawe Dauid, ſhe haſted and lyght of her aſſe,
and fell befoꝛe Dauid on her face, and bowed
her ſelfe to the groũde ⁊ fell at his feete, and
ſayde: Let this vnhappye dede be counted
myne, my Loꝛde, and let thyne handmayde
ſpeake in thyne audience, ⁊ heare the woꝛdes
of thy handmayde. Let not my Loꝛde *(the *
Kynge) regarde this vnthꝛyftye man Nabal:
foꝛ as his name is, ſo is he: ☞ Nabal is his ☞
name/ and follye is with hym. But I thyne
handemayde/ ſawe not the yonge men of my
loꝛde, whom thou ſendedſt. Now therfoꝛe my E
loꝛd, as ſure as the loꝛde lyueth, ⁊ as thy ſoule
lyueth, the Loꝛde hath withholden the from
cõmynge to ſhede bloode, ⁊ withdꝛewe thyne
hande. Nowe, I pꝛaye God, that thyne ene-
myes and they that entende to do my Loꝛde
euyll, maye be as Naball. And nowe this is
the ☞ bleſſynge whiche thyne hande mayde ☞
hath bꝛought vnto my Loꝛde: ⁊ let it be gyuẽ
vnto the yonge men, that folowe my Loꝛde.
Foꝛgyue the treſpaſſe of thyne handmayde,
foꝛ the loꝛde wyl make my loꝛde a ſure houſe/
bycauſe my loꝛde fyghteth the battels of the
Loꝛde, ⁊ there coulde none euyl be founde in
the in all thy dayes. And yf any man ryſe to
perſecute the, ⁊ to ſeke thy ſoule, the ſoule of
my loꝛde ſhall be bounde as ☞ in the bundel ☞
of the lyuyng with the loꝛde thy god. And the
ſoules of the enemyes ſhal god caſt out, euen
as out of the mydle of a ſlyng. And when the
loꝛde ſhall haue done to my loꝛde al the good
that he hath pꝛomyſed the, ⁊ ſhall haue made
the ruler ouer Iſraell: then ſhall it be no de-
caye vnto the, noꝛ diſcourage of herte vnto
my loꝛde, that thou haſt not ſhed blode cauſe-
leſſe, noꝛ aduenged thy ſelfe.

But when the loꝛde ſhall haue delte well, F
with my Loꝛde, then thyncke on thyne hand-
mayde. And Dauid ſayde to Abigaill: bleſſed
be the loꝛde God of Iſraell, whiche ſente the

this daye to mete me. Bleſſyd is thy ſaynge/
and bleſſyd arte thou, whiche haſt kepte me
this day from cõmyng to ſhed blood, ⁊ from
auengyng my ſelfe with myne owne hande.
For in very dede, as ſure as the Lorde God
of Iſraell lyueth, which hath kepte me backe
from hurtynge the, excepte thou haddeſt haſted
and met me, thynkeſt thou, there had ben
lefte vnto Naball by the dawnynge of the
daye, a pyſſer agaynſt the wall? And ſo Dauid
receyued of her hande, that whiche ſhe
had brought hym, and ſayde to her: go vp in
peace to thyne houſe. Behold, I haue obeyed
thy voyce, and haue accepted thy perſon.
And Abigaill came to Naball: and beholde/
he helde a feaſt in his houſe, lyke the feaſt of
a kyng, and Nabals herte was mery within
hym, for he was very dronken. Wherfore ſhe
G tolde hym nothynge, neyther leſſe nor more/
vntyll the morowe day. But in the mornyng
when the wyne was gone out of Naball, his
wyfe tolde hym theſe wordes, and his herte
dyed within hym, and he became as a ſtone:
and vpon a ten dayes after, the Lorde ſmote
Nabal, that he dyed. And when Dauid herde
that Naball was deade, he ſayde: Bleſſyd be
the Lorde that hath iudged the cauſe of my
rebuke of the hande of Nabal, and hath kept
his ſeruaunt from euyll, and hath recompenſed
the wyckedneſſe of Naball vpõ his owne
heade. And Dauid ſent to cõmen with Abigaill,
to the entent to take her to his wyfe.

And when the ſeruauntes of Dauid were
come to Abigaill to Carmell, they ſpake vnto
her, ſayenge: Dauid ſent vs vnto the, to
take the to his wyfe. And ſhe aroſe, ⁊ bowed
her ſelfe on her face to the arth, and ſayd: Beholde,
let thy handmayde be a ſeruaunte, to
waſhe the feete of the ſeruaũtes of my lorde.
And Abigaill haſted, ⁊ aroſe, and gat her vp
vpon an aſſe, with fyue damſels of hers that
went at her feete, and ſhe went after the meſſengers
of Dauid/ and became his wyfe. Dauid
alſo toke Ahinoam of Ieſrahell, ⁊ they
ii. Reg. iii. c were both his wyues. But Saull gaue * Michall
his doughter Dauids wyfe to Phalti
the ſon of Lais whiche was of Gallim.

¶ Saull ſlepeth in his tent, and Dauid taketh awaye his ſpeare/ and a cruſe of water that ſtode at his heade.

CAPI. XXVI.

A The Ziphites came vnto Saull to Gibea,
ſayenge: Doth not Dauid hyde him
ſelfe in the hyll of Hachila which is before
Ieſimon? Saull aroſe, and went downe
to the wyldernеſſe of Ziph, hauynge .iii. M.
choſen men of Iſraell with hym, for to ſeke
Dauid in the wyldernеſſe of Ziph. And Saull
pytched in the hyll of Hachila whiche lyeth
before Ieſimon, by the waye ſyde. But Dauid
dwelte in the wyldernеſſe. And he ſawe
that Saull came after hym in to the wyldernеſſe.
Dauid therfore ſent out ſpyes, and vnderſtode
that Saull was come in very dede.
And Dauid aroſe ⁊ came to the place, where
Saull had pytched, and Dauid behelde the
place, where Saull laye, and Abner the ſon
of Ner whiche was his cheyfe capteyne. Saul
laye within, and the people, and the hooſte
rounde aboute hym. Then anſwered Dauid
and ſpake to Ahimelech the Hethite, and to
Abiſai the ſon of Zaruia, ⁊ brother to Ioab,
ſayenge: who wyll go downe ẘ me to Saull
to the hooſte? And Abiſai ſayde: I wyll go
downe with the. And ſo Dauid and Abiſai
came downe to the people by nyght.

And beholde, Saull laye ſlepyng within B
the hooſt, ⁊ his ſpeare ſtacke in the grounde
at his heade. But Abner and the people laye
rounde aboute hym. Then ſayde Abiſai to
Dauid: God hath delyuered thyne enemye in
to thyne hand this day. Now therfore, let me
ſmyte hym once with my ſpeare to the earth,
and I wyll not ſmyte hym the ſeconde tyme.
And Dauid ſayd to Abiſai: deſtroye hym not,
For who can laye his hande on the Lordes anoynted,
⁊ be gyltleſſe? And Dauid ſayd furthermore:
as ſure as the lorde lyueth, the lord
ſhall ſmyte hym or his day ſhal come to dye,
or he ſhall deſcende in to battayle, and there
periſh. The lorde kepe me from layinge myne
hande vpon the Lordes anoynted. But take
thou nowe the Speare that is at his heade,
and the cruſe of water, and let vs go. And ſo
Dauid toke the ſpeare, and the cruſe of water
from Sauls heade, and they gat them awaye,
and no man ſawe it, or awaked.

For they were all a ſlepe, bycauſe the lorde C
had ſent a ſlomber vpon them. Then Dauid
went ouer to the other ſyde, and ſtode on the
top of an hyll a far of (a greate ſpace beynge
bytwene them) And Dauid cryed to the peple,
and to Abner the ſon of Ner, ſayenge: Heareſt
thou not Abner? Abner anſwerd, ⁊ ſayd:
What arte thou that ☞ cryeſt to the kynge?
and Dauid ſayde to Abner: arte not thou a D
man: and who is lyke the in Iſraell? Wherfore
then haſt thou not kepte thy Lorde the
kynge? For there came one of the folke in, to
deſtroye the kynge thy Lorde. It is not good
that thou haſt done. As truly as the lorde lyueth,
* ye are worthy to dye, bycauſe ye haue
not kepte your mayſter, the lordes anoynted.
And nowe ſe where the kynges ſpeare is, and
the cruſe of water, that was at his heade.

An

And Saull knewe Dauids voyce, & ſayd: Regũ.24.b * is this thy voyce my ſonne Dauid? and Dauid ſayde: it is my voyce, my lorde, O kynge. And he ſayde: wherfore doth my Lorde thus perſecute his ſeruaunt? for what haue I done? or what euyll is in myne hande? Nowe therfore let my Lorde the kynge heare the wordꝭ D of his ſeruaunt. Yf the lorde haue ſtyrred the vp agaynſt me, let hym ſmell the ſauoure of a ſacrifyce. But & yf they be the Chyldren of men, curſed are they before the lorde. For they haue caſt me out this daye from abydyng in the enheritaunce of the lorde, ſayenge: hence, & go ſerue other goddꝭ. Now therfore let not my bloode fall to the earth before the face of the lorde. For the kyng of Iſraell is come out to hunt a flee, as when one doth hunt a partrege in the mountaynes. Then ſayd Saul: I haue ſynned, come agayne my ſon Dauid/ for I wyll do the no more harme, bycauſe my ſoule was precyous in thyne eyes this daye, Beholde, I haue playde the foole, and haue erred excedyngly. And Dauid anſwered and ſayde: Beholde, the kynges ſpeare, let one of the yonge men come ouer, & fet it. The lorde rewarde euery man accordynge to his ryghtuouſneſſe ✠ and fayth: for the lorde delyuered the into my hande this day, but I wolde not lay myne hande vpon the lordes anoynted. And beholde, lyke as thy lyfe was moche ſet by this daye in myne eyes: ſo be my lyfe ſet by in the eyes of the lorde, that he delyuer me out of all tribulacyon. Then Saull ſayd to Dauid: Bleſſed arte thou my ſonne Dauid ✠ for ✠ thou ſhalt be a doer and preuayle. And ſo Dauid went his waye, and Saull turned to his place agayne.

¶ Dauid fleeth to Achis kynge of Geth.

CAPI. XXVII.

A AND Dauid ſayde in his herte: I ſhall peryſhe one daye or other by the hande of Saull. Therfore is there nothynge better for me, then to flee and ſaue my ſelfe in the lande of the Philiſtines, and Saull ſhall ceaſe & ſeke me no more in all the cooſtes of Iſraell, & ſo ſhall I eſcape out of his hande. And Dauid aroſe, & he and the ſyxe hundred men that were wͭ hym, went vnto Achis, the ſon of Maoch, kynge of Geth. And Dauid dwelt with Achis at Geth, both he & his men/ euery man wͭ his houſholde, & Dauid with his two wyues: Ahinoam the Iezrahelit, and B Abigaill Nabals wyfe of Carmell. And it was tolde Saul, that Dauid was fled to Geth, & he ſought no more for hym. And Dauid ſayde vnto Achis: Yf I haue nowe founde grace in thyne eyes, let them gyue me a place in ſome towne in the feldꝭ, that I may dwell there. For why ſhulde thy ſeruaunt dwell in the head citie of the kingdom with the? Then Achis gaue hym Zikleg the ſame daye, for whiche cauſe Zikleg perteyneth vnto the kyngꝭ of Iuda vnto this daye. And the tyme that Dauid dwelt in the countrey of the Philiſtines, was foure monethes, and certeyne C dayes. And Dauid & his men went vp, and ran vpon the Geſurites, the Gerzites & the Amalechites: For thoſe nacions were from the begynnyng the enhabytours of the land, as men go to Sur, vnto the lande of Egypt. And Dauid ſmote the lande, & lefte neyther man nor woman alyue, and droue awaye the ſhepe, the oxen, the aſſes, camels, and clothes & returned, & came to Achis. And Achis ſayd where haue ye ben a rouynge this daye? And Dauid anſwered: Towarde the ſouth of Iuda, & towarde the ſouth of the Iezrahelites/ D & towarde the ſouth of the ☞ Kenites. And Dauid ſaued neyther man nor woman alyue nor ſuffered them to come to Geth, for feare (ſayeth he) leſt they ſhulde tell on vs ſayinge: ſo dyd Dauid, and ſo wyll be his maner all the whyle he dwelleth in the countrey of the Philiſtines. And Achis byleued Dauid, ſayenge: He abhorreth his people of Iſraell, and therfore he ſhall be my ſeruaunt for euer.

¶ The Philiſtines moue warre agaynſt Saull, whiche ſeketh after an enchaunter.

CAPI. XXVIII.

A AND it chaunced in thoſe dayes, that the Philiſtines gathered theyr hooſt togyther to war, to fyght with Iſraell. And Achis ſayde to Dauid: Be ſure, thou ſhalt go out with me to the battayle, thou & the men that are wͭ the. And Dauid ſayd to Achis: thē thou ſhalt knowe, what thy ſeruaunt can do. And Achis ſayde agayne to Dauid: Then I wyll make the keper of my heade for euer. 1.Regũ.25.a * Samuell was then dead, & all Iſraell had lamented hym, and buryed hym in Rama his owne citye. Exodi.22.c * And Saull had put the women that had ſpirytes of propheſye, & the Sothſayers out of the lande. And the Philiſtines gathered togyther, & came, & pytched in Sunem. And Saul gathered all Iſrael togyther, & they pytched in Gilboa: And when Saull ſawe the hooſte of the Philiſtines, he was afrayde, & his herte was ſore aſtonyed. And when Saull aſked counſeyle of the Lorde, the lord anſwered hym not, neyther by dreames/ nor ☞ by Urim, nor yet by prophetes. ☞ Then ſayd Saull vnto his ſeruauntes, Leuit.19.f * ſeke me a woman that hath a ſpiryte of propheſye, that I may go to her and aſke of her. And his ſeruauntes ſayde to hym: Beholde, there is a woman that hath a ſpiryte of propheſye at Endor. And Saull chaunged hym ſelfe, and put on other rayment, and then went he and two men with hym. And they came to the woman by nyght. B And he ſayde: propheſye vnto me by the Spiryte, and brynge me hym vp whome I ſhall name vnto the. And the woman ſayd vnto hym: Beholde, thou knoweſt what Saul hath done, how he hath deſtroyed the women, that had propheſyenge ſpiryte, and the Sorcerers out of the lande. Wherfore then ſekeſt thou an occaſion agaynſt my ſoule, that he may kyll me?

And Saull ſware to her by the lorde, ſaynge: As ſurely as the Lorde lyueth, there ſhall no harme chaūce the for this thyng. Then ſayd the woman: whome ſhall I fetche vp vnto the? He anſwered: Brynge me vp Samuell. When the woman ſawe Samuell, ſhe cryed with a lowde voyce, & ſpake to Saull, ſaynge: why haſt thou deceyued me? for yͧ arte Saull. And the kynge ſayd vnto her, be not afrayd: What ſeeſt thou? The woman ſayde vnto ☞ Saull: ☞ I ſe goddes aſcendyng vp out of the earth. He ſayd vnto her agayne: what faſſion is he of? She anſwered: there cōmeth vp an olde man with a mantell vpon hym.

C ☞ And Saull perceyued that it was ☞ Samuell, and he ſtouped with his face to the ground, and bowed hym ſelfe. And Samuel ſayde to Saull, why haſt thou vnquieted me, to make me be brought vp? Saul anſwered: I am ſore encōbred. For the Philiſtins make war agaynſt me and god is departed from me & anſwereth me no more, neyther by prophetes, neyther by dreames. And therfore I haue called the, that yͧ mayeſt tell me, what I ſhall do. Then ſayd Samuell: wherfore doeſt thou aſke of me, whyle the Lorde is gone frō the, and is become thyne enemye? Truly the ☞ lorde hath done for hym ſelfe, euen as ☞ he i.Reg.xv.f. ſpake by my hande. * For the lorde hath rent the kyngdome out of thyne hande, & gyuen it to thy neyghbour Dauid. Bycauſe thou obeyedſt not the voyce of the Lorde, nor executedſt his fearce wrath vpon the Amalechites, therfore hath the lord done this vnto the this daye. And moreouer, the Lorde wyll delyuer Iſraell with the, into the handes of the i.Reg.xxxi.a. Philiſtines. * To morowe ſhalte thou & thy ſonnes be with me, & the lorde ſhall gyue the hooſt of Iſraell in to the handes of the Philiſtines. Then Saull fell ſtreyght waye flat on the earth as longe as he was, & was ſore a drede, bycauſe of the wordes of Samuell.

And there was no ſtrength in hym, for he had eaten no bread al the day & the nyght before. D And the woman came vnto Saull, and ſawe that he was ſore troubled, & ſayde vnto hym: Se, thyne handmayde hath obeyed thy ☞ Iudi.xii.a. i.Reg.xix.a. Job.xiii.c. voyce, & * ☞ haue put my ſoule in my hand, and haue harkened vnto thy wordes, whiche thou ſaydeſt vnto me. Nowe therfore harken thou alſo vnto the voyce of thyne handmayd & let me ſet a morſell of bread before the, that thou mayſt eate & get the ſtrength, & then go on thy iourneye. He refuſed, & ſayde: I wyll not eate. But his ſeruaūtes & the woman togyther cōpelled hym, and he herkened vnto theyr voyce. And ſo he aroſe from the earth, and ſat hym on a bed. The woman had a fat calfe in the houſe, & ſhe haſted & kylled it, and toke floure & kneded it, & dyd bake ſwete cakes therof, & brought them before Saull & before his ſeruaūtes. And whē they had eaten, they ſtode vp, and went awaye the ſame nyght.

¶ Dauid goeth with kynge Achis to fyght agaynſt Saull.

CAPI. XXIX.

A The Philiſtines were gathered togyther with all theyr armyes vnto Aphec: And the Iſraelites pytched in Ain, which is in Ieſrahell. And the lordes of the Philiſtines went forth wt the hundredes & thouſandes. But Dauid, & his men came behynde with Achis. Then ſayde the lordes of the Philiſtines, what are yonder Hebrues? Achis ſayde vnto the Lordes of the Philiſtines: Is not this Dauid the ſeruaunt of Saull the kynge ☞ of Iſraell, whiche hath ben with me ☞ theſe dayes or yeares? I haue founde no faute in hym, ſence he fled vnto me vnto this daye.

B And the Lordes of the Philiſtines were wroth with hym, & ſayde vnto hym: Make this felowe returne, that he maye go agayne to his place which thou haſt appoynted hym: and let hym not go downe wt vs to battayle, leeſt in the battayle he be an aduerſary to vs. For wherwith coulde he better obteyne the fauour of his mayſter, then with the heades of theſe men? Is not this Dauid, to whom they i.Reg.xviii. and.xxi. ſange in daūſes: * Saull ſlewe his thouſand, & Dauid his .x. M? Then Achis called Dauid, & ſayde vnto hym: As ſure as the Lorde lyueth, thou haſt ben honeſt and good in my ſyght, when thou wenteſt out & in with me in the hooſt: neyther haue I founde euyll with the, ſence thou cameſt to me vnto this daye: Neuertheleſſe the Lordes of the Philiſtines C fauour the not: Wherfore nowe returne, and go in peace, that thou dyſpleaſe not the lordes of the Philiſtines. And Dauid ſayd vnto Achis: And what haue I done? what haſt thou founde in thy ſeruaunt, as longe as I haue bene with the vnto this day, that I maye not go fyght agaynſt the enmyes of my lorde the kyng? Achis anſwered & ſayde to Dauid: I knowe that thou arte good, & art in my ſight as an angell of God. Notwithſtandynge the lordes of the Philiſtines haue ſayd. Let him not go vp with vs to battayl. Wherfore now aryſe vp early in the mornyng with thy mayſters ſeruauntes that are come to the: & when ye be vp early (as ſoone as ye haue lyght) departe. And ſo Dauid & his men aroſe vp early to departe in the mornyng, and to returne in to the lande of the Philiſtines. And the Philiſtines went vp to Iezrahel.

¶ Dauid returnyng from kynge Achis fyndeth Ziklag burnt.

CAPI. XXX.

A But when Dauid & his men were come to Ziklag the thyrde daye, the Amalekites had ruſſhed in vpõ the ſouth, & vpon Ziklag, & had ſmytten Ziklag, & burnt it wͭ fyre, & had taken the women (that were therin) pryſoners, both ſmall and great: but ſlue not a man, ſaue caryed them with them, and went theyr wayes. So Dauid and his men came to the citie: & beholde, it was burnt with fyre, and theyr wyues, theyr ſonnes and theyr doughters were caryed away. Then Dauid & the people that was with hym, lyft vp theyr voyces & wepte, vntyll they coulde wepe no more. And Dauids two wyues were taken B priſoners alſo: Ahinoam the Iezraelite, and Abigail the wyfe of Nabal the Carmelite. And Dauid was in a ſhrewde combraunce: for the people entended to ſtone hym, bycauſe the hertz of al the people were vexed for theyr ſonnes & theyr doughters. But Dauid toke a good courage to hym in the lorde his God, and *ſayd to Abiathar the preeſt Ahimelechs ſonne: I pray the, bryng me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked counſayle at the lorde, ſayinge: ſhall I folow after this companye? & ſhall I ouertake them? And he anſwered hym: folow for thou ſhalte ouertake them, & recouer the praye. So Dauid & the .vi. C. men that were with hym, went and came to the ryuer Beſor, where a parte of them abode. But Dauid and iiii. C. men folowed. For .ii. C. abode behynde beynge to wery to go ouer the ryuer Beſor.

Regi.22.b

C And they founde an Egyptian in the felde, & brought hym to Dauid * & gaue hym breade to eate, and water to drynke, and gaue hym a fewe fygges & two cluſters of reaſens. And when he had eaten, his ſpirite came agayne to hym: for he had eaten no bread, nor dronke no water in thre dayes and thre nyghtes.

[illegible]

And Dauid ſayd vnto hym: to whom belongeſt thou? and whence arte thou? he ſayd: D I am a yonge man of Egypte and ſeruaunt to an Amalekite: and my mayſter left me behynde, bycauſe it is thre dayes agone, that I fell ſycke: we came a rouynge vpon the ſouth of Chretus, and agaynſt Iuda, and towarde the ſouth of Caleb. And we burnt Ziklag wͭ fyre. And Dauid ſayd vnto hym: Canſt thou brynge me to this companye? And he ſayde: Sweare vnto me by god, that thou wylte neyther kyll me, nor delyuer me in to the handes of my mayſter, and I wyll brynge the to the companye. And when he had brought hym thyther: Beholde, they laye ſcattered abrode vpon the earthe, eatyng & drynkyng, & daunſyng, bycauſe of the plenteous & great praye that they had caried away out of the lande of the Philiſtines, & out of the lande of Iuda. E

And Dauid layd vpon them from the euen vntyll the twylyght on the morowe: ſo that there eſcaped not a man of them, ſaue foure hundred yong men whiche rode away vpon camels, & fled. And Dauid recouered all that the Amalekites had caryed awaye, & Dauid reſcued his two wyues: ſo that there was no perſon of them lackyng, ſmall or great, ſonne or doughter, or of the ſpoyle of all that they had taken awaye, Dauid recouered them all agayne. And Dauid toke all the ſhepe, & the oxen. And they draue them before his cattel, and ſayde: this is Dauids pray. And Dauid came to the .ii. C. men, that were to werye for to folowe Dauid, whom they had made alſo to abyde at the ryuer Beſor. And they came to mete Dauid, and the people that were with hym. And when Dauid came to the people, he ſaluted them. F Then anſwered all the wycked & the vnthryftes (of the men that went with Dauid) & ſayd: Bycauſe they went not wͭ vs, therfore wyll we gyue them none of the pray, that we haue recouered. But let euery man take his wyfe & his chyldren. Thoſe let them cary away, and be walkyng. Then ſayde Dauid: ye ſhal not do ſo (my brethren) with that whiche the Lorde hath gyuen vs, and hath preſerued vs, & delyuered the companye that came agaynſt vs, into our handes. For who ſhulde herken vnto you in this matter? * But as his parte is that goth downe and fyghteth, ſo ſhal his parte be, that taryeth by the ſtuffe that it may be parted alyke. And ſo from that day forwarde, was that made a ſtatute & lawe in Iſrael vntyl this daye. When Dauid therfore came to Ziklag, he ſent the (gyftes) G of the pray vnto the elders of Iuda & to his frendes, ſaynge: ſe, there is a bleſſyng for you, of the ſpoyle of the enemyes of the lorde.

Joſua.22.c

He ſent to them of Bethel: to them of ſouthe Ramoth: to them of Jathir: to them of Aroer to them of Sephamoth: to them of Eſthemoa to them of Rachel: to them of the cities of Jerameel: to them of the cityes of the Kenites: to them of Horma: to them of Boraſan: to them of Athach: to them that are in Hebron, and in all places, where Dauid and his men were wonte to haunte.

Saul kylleth hym ſelfe, ⁊ hys chyldre are ſlayne in the battell.

CAPI. XXXI.

A 1.Para.10.a The * Philiſtines fought agaynſt Iſrael ⁊ the men of Iſrael fled away from the Philiſtines, ⁊ fell downe wounded in mount Gilboa. And the Philiſtines preaſed ſore vpon Saul ⁊ his ſonnes, and ſlue Jonathas, ⁊ Abinadab ⁊ Melchiſua Sauls ſonnes. And whē the battayle went ſore agaynſt Saul, the archers wᵗ bowes found hym: ⁊ he was ſore afrayde of the archers. B Judi.9.g. 1.Para.10.a Then ſayde Saul vnto his harnes berer: * draw out thy ſwerde, ⁊ thruſt me thorow therwith, leſt theſe vncircumciſed come ⁊ thruſt me thorow, and make a mockyng ſtocke of me. But his harnes berer wolde not, for he was ſore afrayde. And Saul toke a ſwerde, ⁊ fell vpon it. And when his harnes berer ſawe that Saul was dead, he fel lykewyſe vpon his ſwerde, ⁊ dyed wᵗ hym. And ſo Saul dyed ⁊ his .iii. ſonnes, ⁊ his harnes berer, ⁊ al his mē that ſame day togyther. C And when the men of Iſraell that were on the other ſyde of the valey, ⁊ they of the other ſyde Jordan, herde, that the men of Iſrael were put to flyght, ⁊ that Saul ⁊ his ſonnes were deade, they lefte the cityes, ⁊ ran away, ⁊ the Philiſtin̄ came, ⁊ dwelt in them. 1.Para.10.a * On the morowe whē the Philiſtines were come to ſpoyle them that were ſlayne, they founde Saul ⁊ his .iii. ſonnes lye in mounte Gilboa. And they cut of his heade, ⁊ ſtryped hym out of his harnes: ⁊ ſent in to the land of the Philiſtines on euery ſyde, that they ſhuld publiſhe it in the tēple of theyr ydols: ⁊ amōg the people. And they layde vp his harnes in D the houſe of Aſtharoth, but they hanged vp 2.Reg.2.a his body on the wal of Bethſan. * When the enhabitours of Jabes in Gilead herde therof what the Philiſtines had done to Saul, they aroſe (as many as were ſtrong men) ⁊ wente all nyght ⁊ toke the body of Saul, ⁊ the bodyes of his ſonnes from the wall of Bethſan ☞ ⁊ came to Jabes, ⁊ ☞ burnt them there, ⁊ [illegible] toke theyr bones, ⁊ buryed them vnder a tree at Jabes, and faſted .vii. dayes

The ende of the fyrſt boke of Samuel, otherwyſe called the fyrſt of the kynges.

The ſecond boke of Samuel, otherwyſe called the ſeconde boke of the kynges.

The lamentacyon of Dauid for Saull and Jonathas.

CAPI. Primo.

After the death of Saull, A when Dauid was returned from the * ſlaughter of the Amalechites, 1.Regu ⁊ had bene two dayes in Ziklag. Beholde, there came a mā the thyrde day out of the hooſt from Saul, with his clothes rent, and earth vpon his head. And when he came to Dauid, he fell to the earthe and dyd obeyſaunce. Dauid ſayde vnto hym: whence comeſt thou? He ſayde vnto hym: Out of the hooſt of Iſraell am I eſcaped. And Dauid ſayde vnto hym. And what is chaunced? tell me. He ſayde: the people is fled from the battayle: ⁊ many of the people are ouerthrowen, and deade: And Saull and Jonathas his ſonne are deade alſo.

And Dauid ſayd vnto the yong man that B tolde hym theſe thynges. How knoweſt thou that Saul and Jonathas his ſonne be deade? The yong man that tolde hym anſwered: I came by chaunce to mount Gilboa: And beholde, Saul leaned vpon his ſpeare. For the charettes and companyes of horſe men folowed harde after hym. And when he loked backe he ſawe me, and called me. And I anſwered: Here am I. And he ſayde vnto me: What arte thou? I anſwered hym: I am an Amelekite. He anſwered vnto me agayne. Stand vpon me, and ſlee me: For anguyſhe is come vpon me, though my lyfe be yet all in me. And ſo I ſtode vpon hym, ⁊ ſlue hym: for I was ſure that he coulde not lyue, ☞ after D that he had fallen. And I toke the crowne that was vpon his heade, and the Bracelet that was on his arme, ⁊ haue brought them hyther vnto my Lorde. Then Dauid toke holde on his clothes, * and rent them, and ſo [illegible] dyd al the men that were with hym. And they mourned, and wepte, ⁊ faſted vntyll euen, for Saul and Jonathas his ſon, ⁊ for the people of the lorde, ⁊ for the houſe of Iſrael, bycauſe they were ouerthrowen with the ſwerde.

And Dauid ſayd vnto the yong man that C brought hym theſe tydynges: Whence arte thou? And he anſwered, I am the ſon of an alyaunt an Amalechite. And Dauid ſayd vnto hym: How is it that thou waſt not afrayde to lay thyne hande on the Lordes anoynted, to deſtroye hym.

And Dauid called one of his yonge men and ſayde: Go to, ⁊ run vpon hym. And he ſmote hym: that he dyed: the ſayd Dauid vnto hym. Thy blood be vpon thyne owne heade. * For thyne owne mouth hath teſtified agaynſt the ſayinge: I haue ſleyne the Lordes anoynted.

And Dauid mourned with this lamentacion ouer Saul and ouer Jonathas his ſon, ⁊ bad teache the chyldren of Iſrael the ☞ vſe of the bowe. And beholde, it is wrytten in the boke of the ryghteous. ✠ (And he ſayde. Conſyder, O Iſraell, theſe that be deade and vvounded vpon thy hygh hylles.) ☞ O noble Iſrael the wounded are ſleyne vpon thy hylles: Oh howe are the myghtye ouerthrowen. * Tell it not in Gath: nor publyſſhe it in the ſtreetes of Aſkalon: leſt the doughters of the Philiſtines reioyſe, and leſt the doughters of the vncircumciſed triumph. Ye mountaynes of Gilboa, vpon you be neyther dewe nor rayne, ☞ not vpon theſe feldes of offerynges. For there the ſhelde of the myghtie is caſt downe: the ſhelde of Saull, as thoughe he had not bene anoynted with oyle. The bow of Jonathas and the ſwerde of Saul turned neuer backe agayne emptie, from the blood of the ſleyne, and from the fat of the myghtye warryours. Saul and Jonathas were louely ⁊ pleaſaūt in theyr lyues, and in theyr deathes they were not deuyded. They were ſwyfter then Egles, and ſtronger then Lyons.

D

Ye doughters of Iſrael, wepe ouer Saull, whiche clothed you in purple with pleaſures and hanged ornamentes of golde vpon your apparell. Howe were the myghtye ſleyne in battayle? Jonathas is deade on the hygh hylles. Wo is me for the (my brother Jonathas) verye kynde haſt thou bene vnto me. Thy loue to me was wonderful, paſſyng the loue of women. ✠ (As a mother loueth her only chylde, euen ſo dyd I loue the.) Oh howe are the myghtye ouerthrowen? and the weapons of warre deſtroyed.

¶ Dauid is anoynted in Hebron. The battayle of the ſeruauntes of Dauid and Iſboſeth.

CAPI. II.

After this, it fortuned, that Dauid * aſked counſayle at the Lorde, ſayinge: ſhal I go vp into any of the cities of Juda? And the Lorde ſayde vnto hym: go. And Dauid ſayde agayne: Whyther ſhall I go? He anſwered: Unto Hebron. And ſo Dauid wente thyther with his two wyues, Ahinoam the Jeſraelit, ⁊ Abigail Nabals wyfe the Carmelite. And the mē that were with hym, dyd Dauid cary vp alſo, euery man wt his houſholde And they dwelte in the townes of Hebron.

And the men of Juda came, and there they anoynted Dauid kyng, ouer the houſe of Juda. And they tolde Dauid, ſaynge: It is * the men of Jabes in Gilead that buryed Saul. i.Regū.31.d

B And Dauid ſent meſſengers vnto the men of Jabes in Gilead, ⁊ ſayde vnto them: bleſſed are ye vnto the lorde, that ye haue ſhewed ſuche kyndneſſe vnto your Lorde Saul, and haue buryed hym. And now the Lorde ſhew mercye and truthe vnto you. And I wyll do you alſo ſuche kyndneſſe as ye haue done in this thynge. Therfore nowe let your handes be ſtrong, ⁊ play ye the mē: For your mayſter Saul is dead. And they that are of the houſe of Juda, haue anoynted me kyng ouer them.

C But Abner the ſonne of Ner that was captayne of Sauls hooſt, toke Iſboſeth the ſon of Saul, and brought hym to Mahanaim, and made hym kynge ouer Gilead, and ouer the Aſſurites, and ouer Jeſrahel: Ephraim, Ben Jamin and ☞ ouer all Iſrael. And Iſboſeth Sauls ſonne was fourtye yere olde, when he began to reygne ouer Iſraell, and reygned two yere. But the houſe of Juda folowed Dauid. * And the tyme whiche Dauid reygned in Hebron ouer the houſe of Juda, was .vii. yere and ſyxe monethes. ii.Reg.v.g And Abner the ſonne of Ner and the ſeruauntes of Iſboſeth the ſonne of Saul wente out of Mahanaim, to Gibeon. And Joab the ſon of Zaruia and the ſeruauntes of Dauid went out, and met them by the poole of Gibeon. And they ſat downe, the one on the one ſyde of the poole, and the other on the other ſyde. And Abner ſayd to Joab: let the yong men aryſe, and ☞ play before vs. And Joab ſayde: Let them aryſe.

D Then there aroſe and went ouer twelue of Ben Jamin by nombre, whiche perteyned to Iſboſeth the ſonne of Saul, ⁊ twelue of the ſeruauntes of Dauid. And euery one caught his felowe (that came agaynſt hym) by the heade, ⁊ thruſt his ſwerde in his ſyde, and ſo they fell downe togyther. Wherfore the place was called. The felde of the myghtye. And it is in Gibeon. And there began an exceedynge cruel battayle that ſame day. For Abner ⁊ the men of Iſraell fell before the ſeruauntes of Dauid. And there were thre ſonnes of Zaruia there: Joab, Abiſai ⁊ Aſahel. And Aſahel was as lyght of foote as a wylde Roo, and Aſahel folowed after Abner, and * turned neyther to the right hande nor to the lefte, frō Abner. Gene.14.f.

E Then Abner loked behynde him, and ſayd: Art thou Aſahel? he anſwered. Yea that I am. Abner ſayde: turne the eyther to the ryght hande or to the lefte, ⁊ catche one of the yonge men, and take the his weapons. But Aſahel wolde not departe from hym. And Abner ſayd agayne to Aſahel, departe fro me. Wherfore ſhulde I ſmyte the to the grounde and not be able to holde vp my face to Joab thy brother? Howbeit, when he wolde in no wyſe departe, Abner with the hynder ende of 2.Regū.xx.c the ſpere ſmote hym vnder * the ſhort rybbes, that the ſpere came out behynde hym, that he fell downe in the ſame place, and dyed there. And as many as came to the place where Aſa- F hell fel downe and dyed, ſtode ſtyll. Joab alſo and Abiſai folowed Abner. And the ſon went downe, when they were come to the hyll Ama that lyeth before Giah by the way that goeth thorowe the wyldernesse of Gibeon. And the chyldren of Ben Jamin gathered them ſelues togyther on an heape, to Abner, and ſtode on the top of an hyl. Then Abner called to Joab and ſayde: ſhall the ſwerde deuoure ſtyll for ☞ euer? knoweſt thou not, that it wyll be ☞ bytterneſ in the latter ende? howe longe ſhall it be, or thou byd the people returne from folowynge theyr brethren?

And Joab ſayde: as truely as God lyueth ☞ yf thou haddeſt not ſpokē in the mornyng G the people had ben departed, euery one from 6.Reg.17.g perſecutyng his brother. And ſo * Joab blew a trompet, and all the people ſtode ſtyl, ⁊ purſued after Iſrael no more, neyther foughte they any more. And Abner and his men walked all that nyght thorowe the playne, and went ouer Jordan, ⁊ paſt thorowe all Bethhoron tyll they came to Mahanaim.

And Joab returned from perſecutyng Abner. And when he had gathered all the people togyther, there lacked of Dauids ſeruauntes nynetene men, ⁊ Aſahel. But the ſeruauntes of Dauid had ſlayne of Ben Jamin ⁊ of Abners men, thre hundred ⁊ thre ſcore men. And they toke vp Aſahel and buryed hym in the Sepulchre of his father in Bethleem. And Joab and his men went all nyght, vntyll the dawnynge of the day, and came to Hebron.

¶ Abner cleaueth to Dauid and bryngeth hym his wyfe Michol. Joab kylleth Abner.

CAPI. III.

A There was longe war bytwene the houſe of Saul and the houſe of Dauid. But Dauid waxed ſtronger and ſtronger, ⁊ 1.Par.iii.a the houſe of Saul weyker and weyker. * And ☞ vnto Dauid were ☞ (ſyxe) chyldren borne in Hebron: his eldeſt ſonne alſo was Amnon, of Ahinoam the Jezrahelite: the ſeconde Chileab, of Abigail the wyfe of Nabal the Carmelite: the thyrde Abſalom, the ſon of Maachah the doughter of Thalmai the kynge of Geſſur: the fourth Adonai, the ſon of Hagith: the fyfte, Sephatia the ſonne of Abitall: the ſyxte, Jethream by Egla Dauids wyfe. These were borne to Dauid in Hebron. And it fortuned that whyle there was warre bytwene the houſe of Saul ⁊ the houſe of Dauid, Abner helde vp the houſe of Saul. And Saul had a concubyne named Rizpa, the doughter of Abia.

B And Iſboſeth ſayde to Abner: wherfore haſt thou ☞ gone into my fathers cōcubine? Then was Abner very wroth for the wordes of Iſboſeth, and ſayde: Am I not a * dogges heade, whiche agaynſt Juda do ſhewe mercy this daye vnto the houſe of Saul thy father, and to his brethren and frendes, and haue not delyuered the into the hande of Dauid: and thou fyndeſt a faute in me this daye for this woman? * So and ſo do God to Abner. For as the Lorde hath ſworne to Dauid, ſo wyll I be on his ſyde, to bryng the kyngdome frō the houſe of Saul, that the throne of Dauid may be ſtablyſſhed ouer Iſrael ⁊ ouer Juda euen from Dan to Berſabe. And he coulde gyue Abner neuer a worde to anſwere, bycauſe he feared hym.

C And Abner ſent meſſengers to Dauid ſecretly, ſayenge: whoſe is the lande? Make a bonde with me, ⁊ beholde, my hande is with the, to brynge all Iſrael vnto the. He ſayde, It is good that I make a bonde with the. But one thyng I requyre of the, that thou ſe not my face, excepte thou fyrſt bryng Michol Sauls doughter, whē thou comeſt to ſe me.

And Dauid ſent meſſengers to Iſboſeth Sauls ſon, ſayenge: * delyuer me my wyfe Michol, which I maried with * an hundred foreſkynnes of the Philiſtins. And Iſboſeth ſent, and toke her from her huſbande * Paltiel the ſon of Lais. And her huſbande went with her, and came weppyng behynde her, tyll they came to Bahurim. Then ſayde Abner vnto hym, go and returne. And he returned. And Abner had cōmunicacion with the elders of Iſraell, ſayenge: Ye ſought for Dauid in tymes paſt, that he myght be your kynge. Nowe then do it: for the Lorde hath ſayde of Dauid: By the hande of my ſeruaunt Dauid I wyll ſaue my people Iſrael, out of the handes of the Philiſtines, ⁊ out of the hande of all theyr enemyes. D And Abner ſpake in the eares of Ben Jamin, ⁊ went to tel in the eares of Dauid in Hebron, all that Iſrael was content with and the hole houſe of Ben Jamin. And ſo Abner came to Dauid to Hebron, hauyng twentye men with hym, ⁊ Dauid made hym and the men that were with hym a feaſt.

And

D And Abner ſayde vnto Dauid: I wyll vp and go gather all Iſraell vnto my Lorde the kynge, that they may make an appoyntment with the, ⁊ that thou mayſt cōmaunde all as thyne herte deſyreth. And when Dauid had let Abner departe, he went in peace.

And beholde, the ſeruauntes of Dauid, ⁊ Ioab came from chaſynge the robbers, and brought a great pray with them. But Abner was not with Dauid in Hebron: for he had ſent hym away to depart in peace. Whē Ioab ⁊ al the hooſt that was with hym were come, men tolde Ioab ſayenge: Abner the ſonne of Ner came to the kyng, and he hath ſent hym awaye, that he is gone in peace. Then Ioab came to the kyng, and ſayde: what haſt thou done? Beholde, Abner came vnto the, ⁊ why haſt thou ſent hym away, that he ſhuld ſcape E quyte? Thou knoweſt Abner the ſon of Ner, for he came to deceyue the, and to knowe thy out goyng ⁊ in goynge, and to know all that thou doeſt. And when Ioab was come oute from Dauid, he ſent meſſengers after Abner whiche brought hym agayne from the well of Sira, vnknowyng to Dauid. And when Abner was come agayne to Hebron, Ioab toke hym aſyde in the gate * to ſpeake with hym ſecretly, ⁊ ſmote hym vnder the ſhorte rybbes that he dyed, ☞ for the blood of Aſahel his brother. And whē afterwarde it came to Dauids eare, he ſayde. I ⁊ my kyngdome are gylteleſſe before the lorde for euer, concernyng the blood of Abner the ſon of Ner. F Let the blood remayne on the head of Ioab ⁊ on all his fathers houſe: that the houſe of Ioab be neuer without one or other that hath runnyng iſſues or leper, ⁊ that leaneth on a ſtaffe ⁊ that doth fal on the ſwerde, ⁊ lacketh bread. And the cauſe why Ioab ⁊ Abiſai ſlue Abner was, that Abner had * ſleyne theyr brother Aſahel at Gibeō in battayle. And Dauid ſayd to Ioab, ⁊ to all the people that were wᵗ hym. * Rent your clothes, ⁊ put on ſacke cloth, ⁊ mourne before Abner. And kyng Dauid hym ſelfe folowed the corſe. And when they buried Abner in Hebron, the kyng lyft vp his voyce and wepte beſyde the ſepulchre of Abner, ⁊ ſo dyd all the people. And the kynge lamented ouer Abner, and ſayde: ☞ dyed Abner as a foole dyeth? Thy handes were not bounde, nor thy feete brought in to cheynes: but as a man falleth before wycked Chyldren, ſo felleſt thou. And al they that were of the people wepte yet more ouer hym.

G And whē al the people came to eate meate with Dauid, whyle it was yet daye, Dauid ſware, ſayenge: So and ſo do god to me, yf I taſt breade or ought els, tyl the ſon be downe. And the people wyſt it, and it pleaſed them. And what ſoeuer the kyng dyd, it pleaſed all the people. For all the people and all Iſraell vnderſtode that day, how that it was not the kynges dede, that Abner the ſon of Ner was ſleyne. And the kyng ſayd vnto his ſeruauntes: knowe ye not, howe that there is a Lorde and a great man fallen this day in Iſraell? And I am this day tender, ⁊ anoynted kyng.

And theſe men the ſonnes of Zaruia be to harde for me. The Lorde rewarde the doer of euyll, accordyng to his wyckedneſſe.

¶ Baanoth and Rechab ſlue Iſboſeth the ſon of Saull.

CAPI. IIII.

A When Sauls ſonne herde that Abner was dead in Hebron, his handes were feble, ⁊ al the Iſraelites were afrayde. And Sauls ſonne had two men that were captaynes ouer the ſouldiours, the one called Baanah ⁊ the other Rechab, the ſonnes of Rimmon a Berothite, of the chyldren of Ben Iamin: for Beroth was rekened to Ben Iamin. And theſe Berothites fled to Githam, and ſoiourned there vntyll the ſame tyme. * And Ionathas Sauls ſonne had a ſonne that was lame on his feete. ii. Reg. ix. b

B And he was fyue yere olde, when the tydynges came of Saul and Ionathas out of Iſrael. And his nurſe toke hym vp, and fled away. And as ſhe made haſt to fle, the chylde fell, ⁊ began to halte, and his name was Miphiboſeth. And the ſonnes of Rimmon the Berothite, Rechab and Baana went, ⁊ came in the heete of the day to the houſe of Iſboſeth, whiche ſlepte on a bed at noone. ✿ (And the vvoman that vvas the keper of the dore, and clenſed the vvheat, vvas a ſlepe.) And they came into the myddeſt of the houſe ✿ as though they wolde haue fetched wheate, and Rechab and Baana his brother ſmote him vnder the ſhort C rybbes, and fled. For when they came into the houſe, he ſlept on his bed in his reſting chamber, and they ſmote hym, and ſlue hym, and beheaded hym, and toke his heade, and gat them away thorowe the playne all the nyght. And they brought the heade of Iſboſeth vnto Dauid to Hebron, and ſayd to the kynge: beholde, there is the head of Iſboſeth Sauls ſonne, thyne enemye, which ſought after thy lyfe. And the lorde hath auenged my Lorde the kynge this day, of Saul and of his ſeede.

D And Dauid anſwerd Rechab and Baana his brother, the ſonnes of Rimmon the Berothite, and ſayde vnto them: * As ſurely as the Lorde lyueth, whiche hath delyuered my ſoule out of all aduerſities: when one * tolde i. Reg. 26. b ii. Reg. i. c me and ſayd that Saul was dead, thynkyng to haue brought good tydynges, I caught hym, and ſlue hym in Zikleg: which thought that I wolde haue gyuen hym a rewarde for his tydynges bryngynge. Howe moche more when wycked men haue ſlayne a ryghteous perſon, in his owne houſe and vpon his bed? Shal I not requyre his blood of your hande and take you from the earth? And Dauid cõmaunded his yonge men, and they ſlue them and cut of theyr handes and fete, and hanged them vp ouer the poole in Hebron. But they toke the heade of Iſboſeth, and buryed it in the ſepulchre of * Abner in Hebron. ii.Reg.iii.f

¶ Dauid is yet agayne anoynted kynge, and taketh the arke from Sion.

CAPI. V.

A i.Para.i.a THen came all the trybes of Iſraell * to Dauid, vnto Hebron and ſayd. Beholde we are of thy bone and of thy fleſſhe. And in tyme paſt when Saul was our kyng thou leddeſt Iſrael in and out. And the lorde hath ſayde to the: thou ſhalte fede my people Iſraell, and thou ſhalte be a captayne ouer Iſraell. And ſo all the elders of Iſraell came to the * kynge to Hebron. ii.Reg.ii.c And kynge Dauid made a couenaunt with them in Hebron before the Lorde. And they anoynted Dauyd kynge ouer Iſraell. Dauid was thyrtie yere olde, whẽ he began to reygne, and he reygned xl. yere. In Hebron he reygned ouer Iuda ſeuen yere and ſyxe monethes: And in Ieruſalem he reygned thyrtye and thre yeres ouer all Iſrael and Iuda.

B The kynge alſo and his men wente to Ieruſalem, vnto the Iebuſites, the enhabitours of the lande. Whiche ſpake vnto Dauid ſayenge: ☞ ☞ excepte thou take away the blynde and the lame, thou ſhalte not come in hyther. For they ſayde, Thou arte not able to come in hyther. Neuertheleſſe Dauid toke the ſtronge holde of Sion. The ſame is the cytye of Dauid. And Dauid ſayde the ſame daye. Who ſoeuer ſmyteth the Iebuſites, and getteth vp to the gutters of the houſes, and ſmyteth the lame and the blynde that hate ☞ ☞ Dauids ſoule? * Leuit.xx.d Wherfore they ſayd, the blynde & the lame ſhal not come in to the houſe. And ſo Dauid dwelte in the towre and called it the cytye of Dauid, and buylte rounde aboute it from Millo inwarde. And Dauid proſpered & grewe, and the Lorde God of hooſtes was with hym. And Hiram kynge of Tire ſente meſſengers to Dauid, and Cedar trees, and carpenters and maſons for walles: and they buylte Dauid an houſe. And Dauid perceyued, that the lorde had ſtabylyſſhed hym kyng ouer Iſrael, & that he had exalted his kyngdom for his people Iſraels ſake.

C And Dauid toke hym mo concubines and wyues out of Ieruſalem, after he was come from Hebron, & mo ſonnes & doughters were yet borne to Dauid. * And theſe be the names of the ſonnes that were borne vnto hym in Ieruſalem: Sãmua, Sobab, Nathan, & Salomon, Iibhar alſo and Eliſua, Nepheg, and Iaphia, Eliſama Eliada, and Eliphalet. But whẽ the Philiſtines herde, that they had anoynted Dauid kyng ouer Iſrael, they came all vp to ſeke Dauid. And as ſoone as Dauid herde of it, he gat hym to an holde. And when the Philiſtines came, they layde them along in the valey of Raphaim. And Dauid aſked counſayle of the Lorde ſaynge: ſhall I go vp to the Philiſtines? wylte thou delyuer them in to my handes? And the Lorde anſwered vnto Dauid: Go vp, for I wyll delyuer the Philiſtines in to thy handes.

D And Dauid came to the playne of Perazim & ſmote them there, and ſayd: the Lorde hath deuyded myn enemyes aſundre before me, as waters be deuided aſundre. And therfore, the name of the place was called: the playne of Perazim: And there they lefte theyr ymages, and Dauid & his men toke them vp. And the Philiſtines came yet agayne, & layde themſelues in the valey of Rephaim. And when Dauid aſked at the Lorde: ✠ (*Shall I go vp* agaynſt the Philiſtynes? and vvylt thou delyuer them in to my hande?) ✠ He anſwered: Thou ſhalte not go vp: but compaſſe them on the backeſyde, & come vpon them ouer agaynſt the Peretrees. And whẽ thou hereſt the noyſe of a thyng goyng in the top of the Peretrees then remoue. For then ſhall the Lorde go out before the, to ſmyte the hooſt of the Philiſtines. And Dauid dyd as the Lorde had commaunded hym, & ſmote the Philiſtines from Geba, vntyll thou come to Gazer.

¶ The Arke is brought forth of the houſe of Abinadab. Uza is ſtryken and dyeth. Dauid daunceth before it, & is therfore deſpyſed of his wyfe Michol.

CAPI. VI.

A AGayne, Dauid gathered togyther all the choſen men of Iſraell, euen thyrtye thouſande, & aroſe, and wente with all the folke that were with hym of the men of Iuda, to fet ☞ ☞ away from thence, the arke of God: whoſe name is called the name of the Lorde of hooſtes that dwelleth vpon it, betwene the cherubyns. And they put the arke of god vpon a newe carte, and brought it out * of the houſe of Abinadab that was at Gibea. And Uza and Ahio the ſonnes of Abinadab draue the newe carte.

And when they brought it out of the houſe of Abinadab that was at Gibea, wᵗ the Arke of God. Ahio went before the arke. And Dauid, and all the houſe of Iſrael playde before the Lorde in ſundrye inſtrumentes made of Cedre wood, with harpes, Pſalteries, Tymbrelles, fedyls, and Symbals.

B And when they came to Nachons threſhynge floore, Uza put his hande to the arke of God, and helde it, for the oxen ſtombled. And the Lorde was wroth with Uza, ⁊ God ſmote hym in the ſame place ☞ for his faulte, and there he dyed before the arke of god. And Dauid was dyſpleaſed, bycauſe the Lorde had ſmytten Uza. And the name of the place was called: The rentynge of Uza, vntyl this day. And Dauid was then afrayde of the Lorde, and ſayde: Howe ſhall the arke of the Lorde come to me? And ſo Dauid wolde not bryng the Arke of the lorde vnto hym in to the citye of Dauid, but Dauid caryed it in to the houſe of Obeth Edom a Gethite, And the Arke of the lorde contynued in the houſe of * Obeth Edom the Gethite, thre monethes, and the Lorde bleſſed Obeth Edom and al his houſholde. And one tolde kynge Dauid, how that the Lorde had bleſſed the houſe of Obeth Edom and all that perteyned vnto hym, bycauſe of the arke of God. And Dauid wente and brought the arke of God from the houſe of Obeth Edom, into the citie of Dauid with gladnes. ✠ (And there vvere vvith Dauid vii. ſortes of dauncers, and calues for Sacriſyce.

C And when they that bare the Arke of the lorde, had gone ſyxe ſpaces, he offred an oxe, ⁊ a fat ſhepe. And Dauid ✠ (played on harpe ſtrynges, and) daunſed before the Lorde with al his myght, and was gyrded with a lynnen Ephod. So Dauid ⁊ all the houſe of Iſraell brought the Arke ✠ (of the couenaunt) of the lorde, with ſhowtyng ⁊ trompet blowynge.

And it fortuned, that as the arke of the lorde came in to the citye of Dauid, Michol Sauls doughter loked thorowe a wyndow, and ſaw kynge Dauid ſprynge and daunce before the lorde, and ſhe deſpyſed hym in her herte. And when they brought in the arke of the Lorde, they ſet it in his place, euen in the myddes of the tabernacle that Dauid had pytched for it.

And Dauid offered burntofferynges and peace offerynges before the Lorde. And as ſoone as Dauid had made an ende of offryng burntofferynges ⁊ peaceofferynges, he bleſſed the people in the name of the Lorde of hooſts and gaue amonge all the folke, euen among the hole multitude of Iſraell, as well to the women as men, to euery one a Cake of bread and a pece of fleſſhe, and a flacket of drynke. D And ſo al the peple departed euery one to his houſe. Then Dauid returned to ☞ bleſſe his houſhold. And Michol the doughter of Saul came out to mete Dauid, ⁊ ſayd: O howe glorious was the kyng of Iſrael this day, which was vncouered to daye, in the eyes of the maydens of his ſeruauntes, as yf it had ben a lyght brayned felowe vncouered? And Dauid ſayd vnto Michol, I thought to daunce before the Lorde, which choſe me rather then thy father, and all his kyn, ⁊ cōmaunded me to be ruler ouer all the people of the Lorde, euen ouer Iſrael, And therfore wyll I playe before the Lorde. And wyll be yet more vyle then ſo, and wyl be meke in myne owne ſyght ⁊ of the very ſame mayde ſeruauntes whiche thou haſt ſpoken of, ſhal I be had in honour. Therfore Michol the doughter of Saul had no chylde, vnto the day of her death.

¶ Dauid wolde buylde God an houſe: but is forbydden of God.

CAPI. VII.

A IT fortuned, that as the kynge ſat in his houſe (after that the lorde had gyuen hym reſt rounde aboute from all his enemyes) he ſayd vnto Nathan the prophet: beholde, I dwell nowe in an houſe of Cedar trees, but ☞ the arke of God dwelleth within the curteyne. And Nathan ſayde vnto the kynge: go and do all that is in thyne herte, for the lorde is with the. And it fortuned the ſame nyghte that the worde of the Lorde came vnto Nathan, ſayinge: go and tell my ſeruaunt Dauid, thus ſayth the Lorde: ſhalte thou buylde me an houſe to dwell in? For I haue not dwelte in any houſe, ſynce the tyme that I brought the chyldre of Iſrael out of Egypt, vnto this day: but haue walked, in a tent ⁊ tabernacle. In al the places wherin I haue walked with all the chyldren of Iſraell, ſpake I one worde with any of the Tribes of Iſraell (☞ ſynce I cōmaunded the Iudgis to fede my people Iſrael) ſayenge: Why buylde ye not me an houſe of Cedar trees?

B Nowe therfore, ſo ſaye vnto my ſeruaunt Dauid, thus ſayth the Lorde of hooſtes, * I toke the from the ſhepe coote (as thou waſte folowynge ſhepe) that thou myghteſt be ruler ouer my people Iſraell. And I was with the in all that thou wenteſt to, and haue deſtroyed all thyne enemyes out of thy ſyghte, and haue made the a great name, lyke vnto the name of the greate men that are in the worlde. And therfore, I wyll appoynte a place for my people Iſraell, and wyll plante it, that they maye dwelle in a place

i.Reg.xvi.c

of theyr owne, ⁊ moue no more, neyther ſhall wycked people trouble them any more, as they dyd at the begynnynge: ſynce the tyme that I ſet Judges ouer my people Iſraell, ⁊ I wyl gyue the reſt from all thyne enemyes. And the Lorde telleth the, that he wyll make the an houſe. And when thy dayes be fulfylled, thou ſhalte ☞ ſlepe with thy fathers, and I wyll ſet vp thy ſede after the, whiche ſhall procede out of thy body, and wyll ſtablyſhe his kyngdom. iii. Reg. v. a Psal. 132. b * He ſhall buylde an houſe for my name, and I wyll ſtablyſhe the ſeate of his kyngdom for euer. Hebrue. i. b. * I wyll be his father and he ſhall be my ſon: iii. Reg. xi. c Psal. 89. b. * If he ſynne, I wyll chaſten hym ☞ with ſuche a rod as men be chaſtened with, and with ſuche plages as the C chyldren of men be plaged with. But my mercye ſhall not departe awaye from hym, as I toke it from Saull, whom I put downe before the. And thyne houſe and thy kyngdom ſhall endure without ende after the, Jere. 33. c * ⁊ thy ſeate ſhall be ſtablyſſhed for euer.

Accordyng to all theſe wordes, and accordynge to all this viſion, dyd Nathan ſpeake vnto Dauid. Then wente Dauid in, and ſet hym downe before the lorde, and ſayde: what am I, O lorde God? ⁊ what is my ☞ houſe? that thou ſhuldeſt haue brought me thus far forth? And this was yet a ſmall thyng in thy ſyght: O lorde god, but thou haſt ſpoken alſo of thy ſeruauntes houſe for a great whyle to come. For ☞ ✠ this is the vſe of mã, O lorde god. And what can Dauid ſay more vnto the? For thou Lorde God knoweſt thy ſeruaunt. Euen for thy wordes ſake and ☞ accordyng to thyne owne herte haſt thou done all theſe great thynges, to make them knowen vnto thy ſeruaunt. Wherfore thou arte great, O lorde God: for there is none lyke the, Deut. iiii. c * neyther is there any God ſaue thou, accordynge to all that we haue herde with our eares.

D Deut. iiii. a * And what one people in the earth is lyke thy people Iſrael, ✠ whoſe God, went ⁊ delyuered them, that they myght be his people, and that he myght make hym a name, and to ſhewe great and terrible thynges in the earth, for thy people Exodi. 14. d * whiche thou redemedſt to the oute of Egypte, euen the people with theyr ☞ goddes. For thou haſt ordeyned thy people Iſraell, to be thy people for euer. And thou Lorde arte become theyr God. And nowe (Lorde God) the worde that thou haſt ſpoken concernyng thy ſeruaunt ⁊ his houſe make it good for euer, and do as thou haſte ſayd. For ſo ſhall thy name be magnified for euer, of men that ſhall ſay: the lorde of hooſtes is the god of Iſrael: and the houſe of thy ſeruaunt Dauid ſhall be ſtablyſſhed before the. For thou O Lorde of hooſtes, God of Iſrael haſt tolde in the eare of thy ſeruaunt ſayinge: ✠ I wyll buylde the an houſe. And therfore hath thy ſeruaunt founde in his herte, to pray this prayer vnto the. Deut. * Therfore nowe lorde God, thou arte God, and thy worde muſt be true, thou that haſt tolde this goodnes vnto thy ſeruaunt. And nowe go to, and bleſſe the houſe of thy ſeruaunt, that it maye contynue for euer before the. For thou Lorde God haſt ſpoken it, ⁊ with thy bleſſyng ſhall the houſe of thy ſeruaunt be bleſſed for euer.

¶ Dauid ouercometh the Philiſtines.

CAPI. VIII.

A AFter this it fortuned that Dauid ſmote the Philiſtines, and ſubdued them, and toke the brydell of bondage out of the hande of the Philiſtines. * And he ſmote the Moabites and ☞ meaſured them with a lyne, and caſt them downe to the grounde. ☞ Euen with two lynes meaſured he them whom he ſlue, and the length of one lyne ſaued he a lyue. And ſo became the Moabites Dauids ſeruauntes, and payde tribute.

Dauid ſmote alſo, Hadadezar the ſonne of Rehob kyng of Zoba as he went to recouer his brother at the ryuer Pherat. ☞ And Dauid toke a thouſand and ſeuen hundred horſmen of his hooſt, and twentie thouſande fote men and deſtroyed all his charettes, reſeruynge onely one hundred of them.

B And when the Sirians of Damaſcon came to ſocoure Hadadezer kyng of Zoba, Dauid ſlue of the Sirians two and twentye thouſande men, and put ſouldyours in Siria Damaſcon. And the Siriens became ſeruauntes to Dauid, payenge tribute. And thus the Lorde ſaued Dauid, in al that he went vnto.

And Dauid toke the ſheldes of golde that belonged to the ſeruauntes of Hadadezer, ⁊ brought them to Jeruſalem. And out of Beta and Berothai (cityes of Hadadezer) dyd Dauid brynge exceadynge moche braſſe. ✠ (vvherof Salomon made all the braſen veſſell in the temple, and the braſen Lauatory, and the pyllers, and the aulter.)

C * When Thoi kyng of Hamath herde how Dauid had ſmytten all the hooſt of Hadadezer, he ſent Joram his ſonne vnto kyng Dauid, to ſalute hym with peace, and ☞ to bleſſe hym, bycauſe he had fought agaynſt Hadadezer, and beaten hym: For Thoi had great warre w̃ Hadadezer, which (Joram) brought with hym veſſels of ſyluer, veſſels of golde, and veſſels of braſſe: whiche braſſe kynge Dauid dyd dedicate vnto the lorde, with the ſyluer and golde that he had conſecrated of all nacyons, whiche he ſubdued: of Sirya, of Moabites, and of the chyldꝛen of Ammō, of the Phyliſtines, ⁊ of Amalek, ⁊ of the ſpoyle of Hadadezer ſon of Rehob kynge of Zoba.

D And Dauid gat hym a name after that he returned and had ſmyten of the Siriens in the valey of Salte.xviii.M. men. * And he put kepers in Edō, euen thoꝛowout al Edom put he ſoudyours, ⁊ al they of Edom became Dauids ſeruauntes. And the Loꝛde kept Dauid whatſoeuer he toke in hande. And Dauid reygned ouer all Iſraell, and executed ryght and Iuſtice vnto all his people. And * Ioab the ſonne of Zarua was ouer the hooſte, and Iehoſaphat the ſon of Ahilud was recoꝛder. And Sadoch the ſon of Ahitob, and Ahimelech the ſon of Abiathar were the Pꝛeeſtes, ⁊ Saraia was the Scrybe. And ✠ Banaiahu the ſon of Iehoiada was ouer ☞ the Crethites and the Phelethites: ⁊ Dauids ſonnes were cheyfe rulers.

¶ Dauid reſtoreth all the feldes of Saull to Miphiboſeth the ſonne of Ionathas.

CAPI. IX.

A AND Dauid ſayde: is there yet any man lefte of the houſe of Saull? For I wyll ſhewe hym mercye for Ionathas ſake. And there was of the houſholde of Saul a ſeruaunt whoſe name was Ziba. And when they had called hym vnto Dauid, the kynge ſayde vnto hym: arte thou Ziba? He ſayde: thy ſeruaunt is he. And the kynge ſayde: remayneth there yet any man of the houſe of Saull, whome I maye ſhewe the mercye of God vpon? Ziba anſwered the kynge: * Ionathas hath yet a ſon: whiche is lame on his fete. B The kynge ſayde vnto hym: where is he? Ziba ſayde vnto the kynge: beholde: he is in the houſe of Machir the ſon of Amiell of Lodeber. Then kynge Dauid ſent, ⁊ fet hym out of the houſe of Machir the ſon of Amiel, out of Lodeber. Nowe when Miphiboſeth the ſon of Ionathas, the ſonne of Saull was come vnto Dauid, he fell on his face, ⁊ dyd reuerence. And the kyng ſayd: Miphiboſeth? He anſwered: Beholde thy ſeruaunte. Dauid ſayde vnto hym: feare not, foꝛ I wyll ſurely ſhewe the kyndneſſe foꝛ Ionathas thy Fathers ſake, and wyll reſtoꝛe the all the feldes of Saull thy father, ⁊ thou ſhalt eate bꝛeade C on myne owne table contynually. And he bowed hym ſelfe, and ſayde: what is thy ſeruaunt, that thou ſhuldeſt vouchſafe to loke vpon ſoche a deade dog as I am? Then the kynge called vnto Ziba Sauls yonge man, and ſayde vnto hym: I haue gyuen vnto thy mayſters ſonne, all that perteyned to Saull and to all his houſe. Se therfoꝛe that thou, and thy Sonnes and thy ſeruauntes tyll the lande, and bꝛynge in, that * thy mayſters ſonne maye haue foode to eate. But Miphiboſeth thy mayſters ſonne ſhall eate bꝛeade alwaye vpon my table. Foꝛ Ziba had fyftene ſonnes, and twentye ſeruauntes. * Micha.

D Then ſayde Ziba vnto the kynge: Accoꝛdynge to all that my Loꝛde the kynge hath commaunded his ſeruaunte, ſo ſhall thy ſeruaunt do. Well (ſayde the kynge) Miphiboſeth ſhal eate vpon my table, as one of the kynges ſonnes. Miphiboſeth had a ſon that was yonge, named Micha, and all that dwelled in the houſe of Ziba were ſeruauntes vnto Miphiboſeth. And Miphiboſeth dwelt in Ieruſalem, foꝛ he dyd eate euer at the kyngs table, * and was lame on bothe his feete. ii.Reg.4.b.

¶ The meſſengers of Dauid are vyllaynouſly intreated of the kynge of Moab.

CAPI. X.

A IT happened after this, that the kynge of the chyldꝛen of Ammon dyed, and Hanon his ſon reygned in his ſteade. Then ſayde Dauid: I wyll ſhewe kyndneſſe vnto Hanon the ſonne of Nahas, as his father ſhewed kyndneſſe vnto me. And Dauid ſent to comfoꝛte hym by the hande of his ſeruauntes ouer ✠ (the death of) his father. ✠ And Dauids ſeruauntes came in to the lande of the Chyldꝛen of Ammon, and the Loꝛdes of the chyldꝛen of Ammō ſayd vnto Hanon theyꝛ loꝛde: thynkeſt thou that Dauid dothe honour thy father, that he hath ſent comfoꝛtours to the? Hath not Dauid rather ſent his ſeruauntes vnto the, to ſearche the Citye, and to ſpye it out, and to ouerthꝛowe it? Wherfoꝛe, Hanon toke Dauids ſeruauntes, and ſhaued of the one halfe of euery mannes beerde, and cut of theyꝛ garmentes in the myddle, euen harde to the buttockes of them, and ſent them away. When they tolde it vnto Dauid, he ſent to mete them (foꝛ they were men exceadyngly aſhamed) and the kynge ſayd: tarye at Ierico vntyll your beerdes be growen, and then B returne. And when the chyldꝛen of Ammō ſaw that they ſtancke in the ſyght of Dauid, they ſent and hyꝛed the Siryans of the houſe of Rehob, and the Sirians of Zoba.xx.M. foote men, and of kynge Maacha a thouſand men and of Iſtob twelue thouſande men. And when Dauid herde of it, he ſent Ioab and al the hooſte of ſtronge men. And the Chyldꝛen of Ammon came out, and ſet them in araye at the entrynge in of the gate, and the Sirians of Zobah, ⁊ Rehob, Iſtob, and Maacah were by them ſelues in the felde. When Joab ſawe that the front of the battayle was agaynſt hym before and behynde, he choſe of all the freſſhe yonge men of Jſraell, and put them in araye agaynſt the Sirians. And the reſt of the people he delyuered into the hande of Abiſai his brother, that he might put them in araye agaynſt the chyldren of Ammon.

C And he ſayde, yf the Siryans be ſtronger then J, thou ſhalte helpe me. But yf the chyldren of Ammon be to ſtronge for the, J wyll come and ſuccoure the. Therfore quyte the lyke a man, and let vs ſtande ſtyffe for oure people, and for the cityes of oure God. And the Lorde do that which is good in his owne eyes. And Joab proceded forth, & the people that was with hym, to fyght with the Sirians: but they fled before hym. And when the chyldren of Ammon ſawe that the Sirians were fled, then fled they alſo before Abiſai & entred in to the citye. And ſo Joab returned from the Chyldren of Ammon, and came to Jeruſalem. And when the Siryans ſawe that they were put to the worſe before Jſrael, they gathered them togyther. And Hadadezer ſent, & brought out the Sirians that were beyonde the ryuer.

D And they came with theyr armye, and Sobah the captayne of the hooſte of Hadadezer went before them. And when it was ſhewed Dauid, he gathered all Jſrael togyther, and paſſed ouer Jordane, & came to Helam: And the Sirians ſet them ſelues in aray agaynſt Dauid, and fought with hym: and the Sirians fled before Jſrael. And Dauid deſtroyed ſeuen hundred charettes of the Sirians, and fourtye thouſande horſemen, and ſmote Sobah the captayne of theyr hooſte, whiche alſo dyed there. And when all the kynges (that were ſeruauntes to Hadadezer) ſawe, that they were put to the worſe before Jſrael, they made peace with them, & ſerued them. And ſo the Sirians feared to helpe the Chyldren of Ammon any more.

¶ The aduoutry of Dauid with Bethſabe, the wyfe of Urias. Urias is gylefully ſlayne.

CAPI. XI.

A And it came to paſſe that (after the yere was expyred) in the tyme when kynges ☞ vſe to go forth to battayle. Dauid ſent Joab and his ſeruauntes with hym, and all Jſraell, which * deſtroyed the Chyldren of Ammon, and beſeyged Raba. But Dauid taryed ſtyll at Jeruſalem. And it chaunced in an euenynge that Dauid aroſe out of his bed, & walked vpon the roofe of the kynges palace, and from the roofe he ſawe a woman * waſſhynge her ſelfe, & the woman was very bewtyfull to loke vpon. And he ſent to enquyre what woman it ſhulde be, ſayinge: is it not Bethſabe the doughter of Eliam, & wyfe to Urias the Hethite? And Dauid ſent meſſengers, & fet her. And ſhe came in vnto hym * & he laye with her. And *(immediatly) ſhe was ☞ puryfyed from her vnclenneſſe, & B returned vnto her houſe. And the woman conceyued, and ſent and tolde Dauid, and ſayd: J am with chylde. And Dauid ſent to Joab, (ſayenge:) ſende me Urias the Hethite. And Joab ſent Urias to Dauid. And whē Urias was come vnto hym. Dauid demaunded of hym: howe Joab dyd, & howe the peple fared, & how the men of war proſpered. And Dauid ſayd to Urias: go downe to thyne houſe, and waſhe thy feete. And Urias departed out of the kynges palace, & there folowed hym a ſeruice from the kynges table. But Urias ſlepte at the dore of the kynges palace withal the ſeruauntes of his lorde, & went not downe to his houſe. Whiche when they had tolde Dauid (ſayenge: Urias went not downe in to his houſe). Dauid ſayde vnto Urias: Cameſt thou not frō thy iourney? why dydeſt thou not go downe then vnto thyne houſe? Urias anſwered Dauid: the arke & Jſraell & Juda dwell in pauylyons, & my lorde Joab & the ſeruauntes of my lorde lye vpon the flat earth: & ſhal J then go in to myne houſe, to eate, and to drynke, & lye with my wyfe? * ☞ By thy lyfe & by the lyfe of thy ſoule, J wyll not do this thynge. And Dauid ſayd vnto Urias: * tarye here this day alſo, & to morowe J wyll let the departe. And ſo Urias abode in Jeruſalem that day, & the morow. And when Dauid had called hym, he dyd eate & drynke before hym, & he made hym dronke. And at euen he went C out to lye on his couche with the ſeruauntes of his lorde, but went not downe to his houſe. On the morow Dauid wrote a letter to Joab & ſent it by the hande of Urias. And he wrote thus in the letter, ſayenge: put Urias in the forefront of the ſharper battayle, and come ye backe from hym, that he maye be ſmytten and dye. So when Joab beſeyged the citye, he aſſygned Urias vnto a place, where he wyſt that ſtronge men were. And the men of the citye came out, & fought with Joab. And there were certeyne ouerthrowen of the peple and of the ſeruauntes of Dauid, and Urias the Hethite dyed alſo. Then Joab ſent, and tolde Dauid all the thynges concernyng the war, & charged the meſſenger, ſayenge: when thou haſt made an ende of tellynge the matters of the warre vnto the kynge, yf he begyn to fume, and ſaye vnto the: wherfore approched ye ſo nygh vnto the citye, when ye dyd fyght? wyſt ye not that they wolde hurle and D ſhute from the wall? Who ſmote Abimelech ☞ ſonne of ☞ Jerebosethe? * dyd not a woman caſt a pece of a mylſtone vpon hym from of the wall, and he dyed in Thebes? Why went ye nygh the wall? then ſaye thou: thy ſeruaūt Urias the Hethite is deade alſo. So the meſſenger went, and came, and ſhewed Dauid al that Joab had ſent hym for, and the meſſenger ſayde vnto Dauid: the men preuayled agaynſt vs, & came out vnto vs into the felde, ✠ and we ✠ (vvith violence) ſtacke vnto them, euen vnto the entrynge of the gate. And the ſhuters ſhotte from the walles, vpon thy ſeruauntes, and ſome of the kyngꝭ ſeruauntes be deade, And thy ſeruaunte Urias the Hethite is deade alſo. And Dauid ſayd vnto the meſſenger: thus ſhalt thou ſaye vnto Joab: ✠ let not that thynge trouble the. For ✠ (the chaunce of vvarre is dyuerſe, and) the ſwerde deuoureth one as well as another: make thy battayle more ſtronge agaynſt the Citye, to ouerthrowe it, & ſe that thou courage Joab. And when the wyfe of Urias herde that her huſbande was deade, ſhe mourned for hym. And when the mournynge was paſt, Dauid ſent and fet her to his houſe, and ſhe became his wyfe, & bare hym a ſon. But this thynge that Dauid dyd, dyſpleaſed the Lorde.

¶ Dauid is reproued for the ſlaughter of Urias. The chylde conceyued in aduoutrye dyeth. After it, is Salomon borne.

CAPI. XII.

A And the Lorde ſent Nathan vnto Dauid. And he came vnto hym and tolde hym: there were two men in one citye, the one ryche, and the other poore. The ryche man had exceedynge many ſhepe, and oxen. But the poore had nothynge ſaue one lytle ſhepe, whiche he had bought, and noryſſhed vp. And it grewe vp with hym, and with his chyldre alſo, and dyd eate of his owne meat, and dranke of his owne cup, and ſlept in his boſome, and was vnto him as his doughter. And there came a ſtraunger vnto the ryche man. And he coulde not fynde in his herte to take of his owne ſhepe, & of his owne oxen, to dreſſe for the ſtraunger that was come vnto hym. But toke the poore mannes ſhepe, & dreſſed it for the man that was come to hym.

B And Dauid was exceedyng wrothe with the man, and ſayde to Nathan: as ſurely as ☞ the lorde lyueth, the man that hath done this thynge * is ☞ the chylde of death. He ſhall reſtore the lambe * foure folde, bycauſe he dyd this thynge, and had no petye.

And Nathan ſayde to Dauid: thou arte the man. Thus ſaythe the Lorde God of Iſrael, * I anoynted the kynge ouer Iſraell, and 1 Regū 16. ryd the out of the hande of Saull. I gaue the thy mayſters houſe, and ☞ thy mayſters ☞ wyues in to thy boſome, and gaue the, the houſe of Iſraell and of Juda, and myght (yf that had ben to lytle) haue gyuen the ſo moch more. Wherfore then haſt thou deſpyſed the commaundement of the Lorde, to do wyckedneſſe in his ſyght? thou haſt kylde Urias the Hethite with the ſwerde, and haſt taken his wyfe to thy wyfe, and haſt ſleyne hym with the ſwerde of the chyldren of Ammon.

C Nowe therfore, the ſwerde ſhall neuer departe from thyne houſe, bycauſe thou haſt deſpyſed me, and taken the wyfe of Urias the Hethite, to be thy wyfe. Wherfore thus ſayeth the Lorde: beholde, I wyll ſtyrre vp euyll agaynſt the, euen out of thyne owne houſe, and wyl * take thy wyues before thyne Deute. 28. eyes, and gyue them vnto thy nyghboure, & he ſhall lye with thy wyues ☞ in the ſyght ☞ of the ſonne. For thou dydeſt it ſecretly. But I wyll do this thynge before all Iſraell, and in the open ſonne lyght.

D And Dauid ſayd vnto Nathan * I haue Eccl. xlvii. ſynned agaynſt the lorde. And Nathan ſayd vnto Dauid: the Lorde alſo hath put awaye thy ſyn, thou ſhalt not dye. Howbeit, bycauſe in doyng this dede, thou haſt gyuen the enemyes of the lorde a cauſe to rayle, the chylde that is borne vnto the, ſhall ſurelye dye. And Nathan departed vnto his houſe. And the lorde ſtroke the chylde that Urias wyfe bare vnto Dauid, & it ſyckened ſore. Dauid therfore beſought God for the chylde, and faſted and went in, & laye all nyght vpon the earth. And the elders of his houſe aroſe and went to hym, to take hym vp from the earth. But he wolde not, neyther dyd he eate meat with them. And it happened the ſeuenth daye, that E the chylde dyed. And the ſeruaūtes of Dauid durſt not tell hym, that the chylde was dead. For they ſayd: beholde, whyle the chylde was yet alyue, we ſpake vnto hym, and he wolde not herken vnto oure voyce. Howe wyll he then vexe hym ſelfe, yf we tell hym: that the chylde is deade? But Dauid ſeynge his ſeruauntes whyſperynge, perceyued, that the chylde was deade, and Dauid ſayde vnto his ſeruauntes: is the chylde deade? They ſayde: yea. And Dauid aroſe from the earth, & waſſhed, & anoynted hym ſelfe, & chaunged his apparell, & came in to the houſe of the lorde, and worſhypped, & afterwarde came to his owne houſe and bad that they ſhulde ☞ ſet ☞

F bꝛeade befoꝛe hym, ⁊ he dyd eate. Then ſayd his ſeruauntes vnto hym: what thynge is this, that thou haſt done? Thou dyddeſt faſt and wepe foꝛ the chylde, whyle it was a lyue, and as ſoone as it was deade, thou dyddeſt ryſe vp, and eate meate. He ſayde, whyle the chylde was yet alyue, I faſted ⁊ wepte. Foꝛ this I thought: who can tell whyther God wyll haue mercye on me, that the chylde may lyue. Eccle. 38. c. * But nowe, ſeynge it is deade, wherfoꝛe ſhulde I faſt? can I bꝛyng hym agayne any moꝛe? I ſhall go to hym, rather then he ſhall come agayne to me. And Dauid comfoꝛted Bethſabe his wyfe, ⁊ went in vnto her, ⁊ laye with her, ⁊ ſhe bare a ſon, and called his name ‡ * Salomon, ⁊ the loꝛde loued hym. ‡ peaceable * math. 1. a 1. Par. iii. b And he ſent by the hande of Nathan the pꝛophete, and called his name * Jedidia, of the loꝛdes behalfe. * Beloued of the loꝛde. Joab fought agaynſt Raba the cytye of the chyldꝛen of Ammon, and toke ☞ the ☞ cytye of the kyngdom: And Joab ſente G meſſengers to Dauid, ſayenge: I haue made ☞ aſſaute to Raba, and haue taken ☞ the cytye with waters. Nowe therfoꝛe gather the reſt of the people togyther, and beſeyge the cytye, that thou mayeſt take it: leeſt I take it, and call it after my name. And Dauid gathered all the people togyther, ⁊ went agaynſt Raba, ⁊ beſeyged it, ⁊ gat it. 1. Par. 20. b * And he toke theyꝛ kynges crowne from of his heade, whiche wayed an hundꝛed weyght of golde, and in it ☞ were pꝛecyous ſtoones. And ☞ it was ſet on Dauids head. And he bꝛought out the ſpoyle of the cytye in exceedynge greate abundance. And he caryed out the peple thas was therin ☞ and ☞ put them vpon ſawes and vpon yꝛon harowes, ⁊ vpon axes of yꝛon, ⁊ thruſt them in to the Tylekele. Thus dyd he with all the cytyes of the chyldꝛen of Ammon. And ſo Dauid ⁊ all the people returned to Jeruſalem.

¶ Amnon Dauids ſonne defyleth his ſyſter Thamar, Abſalom therfoꝛe ſlayeth Amnon.

CAPI. XIII.

A After this it chaunced that Abſalom the ſon of Dauid had a fayꝛe ſyſter, named Thamar, whome Amnon the ſonne of Dauid loued. And he was ſo ſoꝛe vexed, that he fell ſycke foꝛ the loue of his ſyſter Thamar: foꝛ ſhe was a virgyn, and he thought it herde foꝛ hym to haue his purpoſe of her. But Amnon had a frende, called Jonadab, the ſonne of Simeah Dauids bꝛother: and ☞ ☞ Jonadab was a very wyſe man. And he ſayde vnto hym: howe cõmeth it, that thou beynge the kyngꝭ ſonne, arte thus conſumed euery daye? Wylt thou not tell me? Amnon anſwered hym: I loue Thamar my bꝛother Abſaloms ſyſter. Jonadab ſayde vnto hym: laye the downe on thy bed, ⁊ make thy ſelfe ſycke. And when thy father is come to ſe the, ſaye vnto hym: Oh lette my ſyſter Thamar come, ⁊ gyue me meat, ⁊ dꝛeſſe it in my ſyght, that I maye ſe it and eate it of her hande.

B And ſo Amnon laye downe, ⁊ made hym ſelfe ſycke. And when the kynge was come to ſe hym, Amnon ſayd vnto hym: Oh let Thamar my ſyſter come, and make me a couple of frytters in my ſyght, that I maye eate of her hande. Then Dauid ſent home to Thamar, ſayenge: go nowe to thy bꝛother Amnons houſe, ⁊ dꝛeſſe hym meat. So Thamar went to her bꝛother Amnons houſe, ⁊ he was layde downe. And ſhe toke floure, and made paſte, and dꝛeſſed frytters in his ſyght, ⁊ dyd bake them, ⁊ toke a platter, ⁊ powꝛed them out befoꝛe hym, but he wolde not eate. And Amnon ſayde: Haue out all men from me. And they went all out from hym. And Amnon ſayde vnto Thamar: bꝛynge the meate into the chambꝛe, that I maye eate of thyne hande. And Thamar toke the frytters which ſhe had made, ⁊ bꝛought them into the chambꝛe to Amnõ her bꝛother. And when ſhe had ſet them befoꝛe hym, to eate, he toke her, and ſayde vnto her: come lye with me my ſyſter.

C And ſhe anſwered hym: nay my bꝛother, do not foꝛce me, foꝛ there hath no ſuch thyng ben done in Jſraell: do not thou this abhominacyon. Foꝛ whyther ſhall I be able to go with my ſhame? And thou ſhalt be as one of the fooles in Jſrael. O ſpeake vnto the kyng and he ſhall not denye me vnto the. Howbeit he wolde not herken vnto her voyce but toke her, and * foꝛced her, and laye with her. Gen. 34. Leui. 18. And then Amnon hated her exceedyngly: ſo that the hate wherwith he hated her, was greater then the loue with which he befoꝛe loued her. And Amnon ſayde vnto her: vp, and get the hence. She anſwered hym. Thou haſt no cauſe. This euyll that thou putteſt me away is greater then the other that thou dydeſt vnto me. Neuertheleſſe he wolde not heare her, but called his boye that ſerued hym, ⁊ ſayde: put awaye this woman from me, ⁊ bolte the doꝛe after her. And ſhe had a kyꝛtell of dyuerſe colours vpon her: foꝛ with ſoche were the kynges doughters (that were virgyns) apparelled. Then his ſeruaunt bꝛought her D out, and locked the doꝛe after her. And Thamar toke and put aſſhes on her heade, ⁊ rent her gaye kyꝛtell that was on her, ⁊ layde her hande on her heade, and ſo went, and as ſhe went, cryed. And Abſalom her bꝛother ſayde vnto her: hath Amnon thy bꝛother ben with the? Now yet be ſtyll my ſyſter: he is thy brother. Let not this thynge greue thyne herte. And ſo Thamar remayned deſolate in her brother Abſaloms houſe. But whē kyng Dauid herde of all theſe thyngꝭ, he was very wroth.

✿ ✿ (And he vvolde not vexe the ſpiryte of Amnon his ſon for he loued hym, bycauſe he vvas his fyrſt borne.) And Abſalom ſayd vnto his brother Amnon neyther good nor bad. Howe be it Abſalom hated Amnon bycauſe he had

E forced his ſyſter Thamar. And it happened

em. 31. c. um. 35. viii after two yeare, that Abſalom had * ſhepe ſhearers in the playne of Hazor, beſyde the trybe of Ephraim, and bad all the kynges ſonnes, and came to the kynge, & ſayde: beholde, thy ſeruaunt hath ſhepe ſhearers, let the kyng with his ſeruaūtes come to thy ſeruaunt. The kynge anſwered Abſalom: naye my ſonne. We wyll not go al, nor be chargeable vnto the. And Abſalom laye ſore vpon hym: howbeit he wolde not go, but bleſſed hym. Then ſayde Abſalom: Yf thou wylt not come, then let my brother Amnō go with vs. And the kynge anſwered hym: what nedeth it, that he go with the? But Abſalom made ſoche inſtance that he let Amnon, and all the kyngꝭ chyldren go with hym. Now had Abſalom cōmaunded his yonge men ſayenge: marke when Amnons herte is mery wͭ wyne and when I byd you ſmyte Amnon, then kyl hym: & feare not, haue not I bydden you? be

F bolde therfore, & play the men. And the yong men of Abſalom dyd vnto Amnon euen as Abſalom had cōmaunded. And all the kyngꝭ ſonnes aroſe, & euery man gat hym vp, vpon his Mule, & fled. And it fortuned, that whyle they were yet in the waye, tydynges came to Dauid ſayenge: Abſalom hath ſleyne all the kynges ſonnes, & there is none lefte alyue.

Reg. i. b iii. f. Then Dauid aroſe, & * tare his garmentes/ & laye alonge on the earth: & all his ſeruauntes ſtode by with theyr clothes rent. And Jonadab the ſon of Simeah Dauids brother/ anſwered, and ſayd: let not my lorde ſuppoſe that they haue ſleyne all the yonge men / the kynges ſonnes, ſaue Amnon onely is deade. For that hath ben determyned in Abſaloms mynde, ſence he forced his ſyſter Thamar.

G Now therfore, let not my lorde the kyng take the thynge ſo greuouſlye, to thynke that all the kyngꝭ ſonnes are dead, but Amnon only is deade. But Abſalom fled. And the yonge man that kepte the watche, lyfte vp his eyes and loked: And beholde, there came moche peple by a way that was behynde his backe/ a longe by an hylles ſyde. And Jonadab ſayd vnto the kynge: beholde, the kynges ſonnes come: As thy ſeruaunte ſayd, ſo it is. And as ſoone as he had lefte ſpeakynge: beholde, the kynges ſonnes came, & lyfte vp theyr voyces and wepte. The kynge alſo and all his ſeruauntes wepte exceadynglye. But Abſalom eſcaped, & went to Thalmai the ſon of Amhur kynge of Geſur. And Dauid mourned for his ſon euery daye. And ſo Abſalom eſcaped & went to Geſur, & was there thre yeres. And kynge Dauid deſyred to go forth vnto Abſalom: For where as Amnon was deade/ he was comforted ouer hym.

¶ By the wyſdom of the woman of Thekoa, Abſalom is called.

CAPI. XIIII.

Joab the ſonne of Zarua perceyued, that the kynges herte was towarde Abſalom/ he ſent to Thekoa, and fet thence a wyſe woman, and ſayd vnto her: fayne thy ſelfe to be a mourner, and put on mournynge apparell. And anoynt not thy ſelfe with oyle. But be as a woman that had longe tyme mourned for ſome deade bodye. And come to the kynge, and ſpeake of this maner vnto hym. And ſo Joab taught her what ſhe ſhulde ſay And when the woman of Thekoa had fallen on her face to the grounde, and done obeyſaunce: ſhe ſayde vnto the kynge: helpe me O kynge. The kynge ſayde vnto her: what ayleth the? She anſwered: I am a wedowe/ and myne huſbande is deade. And thy handmayde had two ſonnes, and they two fought togyther in the felde, (where was no man to go bitwene them) but the one ſmote the other and ſlewe hym. And beholde, the hoole kynred is ryſen agaynſt thy handmayde, & they ſayde: * delyuer vs hym that ſmote his brother: that we maye kyll hym ☞ for the ſoule of his brother whome he ſlew. We wyll deſtroye the heyre alſo. And ſo they ſhal quench my ſparkle which is lefte, that he ſhall ſtyrre vp (to my huſbande) neyther name nor yſſue vpon the earth. And the kynge ſayde vnto the woman: go home to thyne houſe, I wyll geue a charge for the. And the woman of Thekoa ſayde vnto the kynge: My Lorde O kynge, this treſpaſſe be on me, and on my fathers houſe, and the kynge & his ſeate be gyltleſſe. And the kynge ſayde: yf any man ſaye ought vnto the, brynge hym to me, and he ſhall hurte the no more. Then ſayde ſhe: ☞ let the kyng remembre his lorde god, that the aduenger of the blood gather not on heapes togyther to deſtroye, and that they ſleye not my ſon. And he anſwered: as ſure as the Lorde lyueth, * there ſhall not one heere of thy ſon fall to the earth.

A

B

Deute. xix. c ☞

C

☞

1. Reg. 14. g

D The woman ſayde: let thyne handmayde ſpeake one worde more vnto my Lorde the kynge. And he ſayde: ſaye on. The woman ſayde: Wherfore then haſt thou determyned ſuche a thynge agaynſt the people of God? For the kynge doth ſpeake this thyng as one which is fautye, that he ſhulde not fet home agayne his banyſſhed. For we muſt nedes dye, ⁊ peryſhe as water ſpylt on the grounde/ ☞ whiche can not be gathered vp ☜ agayne: Neyther doth God ſpare any ſoule. Let the kyng therfore fynde the meanes, that his banyſſhed be not vtterlye expelled from hym. Nowe therfore am I come, to ſpeake of this thynge vnto the kynge my Lorde. For they that be of the people, wyll feare me. And thy handmayde ſayd: Nowe wyll I ſpeake vnto the kynge, peraduenture the kynge wyll perfourme the requeſt of his handmayde.

E And the kyng ſhal heare his handmayd/ to delyuer her out of the hande of the man, that wolde haue deſtroyed me, ⁊ alſo my ſon out of the enheritaunce of god. And thyne handmayde ſayd: the worde of my Lorde the kynge ſhal nowe be cōfortable. For my lorde the kynge is as an angell of god, in hearyng of good ⁊ bad: therfore the Lorde thy god be with the. Then the kynge anſwered, ⁊ ſayde vnto the woman: hyde not from me (I praye the) the thyng that I ſhall aſke the. And the woman ſayde: Let my lorde the kynge nowe ☞ ſaye on. And the kynge ſayde: Is not ☜ the hande of Ioab with the in al this matter? the woman anſwered, ⁊ ſayde: * As ſure as thy ſoule lyueth my lorde kynge, there is els no man (on the ryght hande nor on the lefte) but as my lorde the kynge hath ſpoken, thy ſeruaunt Ioab: He bad me, and he put all theſe wordes in the mouth of thyne handmayde. For to the intent that I ſhulde alter my communicacyon, hath thy ſeruaunt Ioab done this thynge. And my Lorde is wyſe, euen as an angel of god, to vnderſtande all thynges that are in the earth. And the kynge ſayd vnto Ioab: beholde, I am content to do this thynge. Go, ⁊ fet home the chylde Abſalom F agayne. And Ioab fell to the grounde on his ☞ face, ⁊ bowed hym ſelfe, ⁊ ☜ bleſſed the kyng And Ioab ſayd: now thy ſeruaunt knoweth/ that I haue founde grace in thy ſyght (my lorde O kynge) in that the kynge hath fulfylled the requeſt of his ſeruaunt. And ſo Ioab aroſe, ⁊ went to Geſur, ⁊ brought Abſalō to Ieruſalem. And the kynge ſayde: let hym turne to his owne houſe, and not ſe my face. And ſo Abſalom returned to his owne houſe ⁊ ſawe not the kyngꝭ face. But in all Iſraell there was not ſo goodlye a man as Abſalom for he was very beautyfull: in ſo moche that frō the ſole of his fote to the top of his heade, there was no blemeſh in hym. And when he ſhaued his heade (for at euery yers ende he ſhaued it, bicauſe the heere was heuy on him ⁊ muſt nedes ſhaue it) the heere of his head wayed .CC. ſycles after the kynges weyght. G And this Abſalō had thre ſonnes borne hym ⁊ one doughter, named Thamar, which was a fayre woman to loke vpō. So Abſalō dwelt two yere in Ieruſalem, ⁊ ſawe not the kyngꝭ face. Therfore Abſalō ſent for Ioab, to haue ſent him to the kyng. But he wolde not come to hym. And when he ſent agayne, he wolde not come. Therfore he ſayd vnto his ſeruaūtes: behold, Ioab hath a parcell of lande faſt by my place, and he hath barlye therin. Go/ ⁊ ſet it on fyre. And Abſaloms ſeruauntes ſet it on fyre. ✿ And Ioabs ſeruauntes came vvith theyr garmentes rent, and ſayde. Abſaloms ſeruauntes haue burnt the pece of lande vvith fyre. ✿

Then Ioab aroſe ⁊ came to Abſalom vnto his houſe, ⁊ ſayd vnto hym: wherfore hath thy ſeruaūtes burnt my felde with fyre. And Abſalom anſwered Ioab: beholde, I ſent for the, deſyrynge the to come, bycauſe I wolde haue ſent the to the kynge, for to ſaye: wherfore am I come from Geſur. It had ben better for me/ to haue ben there ſtyll. Now therfore wolde I ſe the kynges face. And yf there be any treſpaſſe in me, kyll thou me. And ſo Ioab came to the kynge, ⁊ tolde hym: whiche when he had ſent for Abſalō, he came to the kynge, and fel to the grounde on his face before hym. And the kynge kyſſed Abſalom.

¶ Abſalom maketh inſurrection agaynſt his father. Dauid is fayne to flee for feare of hym.

CAPI. XV.

A After this it fortuned, that Abſalom gat hym charettes ⁊ horſes, ⁊ fyftye men to run before hym. And he roſe vp earlye in the mornyng, ⁊ ſtode in the place of the entrynge in of the gate. And euery man that had any matter ⁊ came to the kyng for iudgement, hym dyd Abſalō call vnto hym, ⁊ ſayd: of what cytye arte thou? He anſwered, thy ſeruaunt is of one of the trybes of Iſraell. And Abſalom ſayde vnto hym: ſe, thy matter is good ⁊ ryghteous, but there is no man deputed of the kynge to heare the. Abſalō ſayde moreouer: Oh, that I were made iudge in the lande, that euery man whiche hath any plee and matter in the lawe, myght come to me, ⁊ that I myght do hym Iuſtice. And whē any man came nygh to hym, and dyd hym obeyſaunce, he put forth his hande ⁊ toke hym to hym

Reg.xl.d

B ☞ hym, ⁊ kyſſed hym. And on this maner dyd Abſalom to all Iſraell that came to the kyng for Iudgement, and ☞ he ſtale the hertes of the men of Iſrael. And ☞ after fourtye yeres it fortuned that Abſalō ſayd vnto the kynge: let me go nowe ☞ to Hebron, ⁊ pay my vowe whiche I haue vowed vnto the lorde: for thy ſeruaunt vowed a vowe *(when I was in Geſur in the lande of Siria) ſayenge: yf the lorde ſhall brynge me agayne to Ieruſalem/ I wyll ſerue the Lorde. ☞ And the kynge ſayde vnto hym: go in peace. And ſo he aroſe, and went to Hebron. But Abſalō ſent ſpyes thorowout all the trybes of Iſraell ſayenge: as ſoone as ye heare the voyce of the trompet blowe, ye ſhall ſaye: Abſalom reygneth kyng in Hebron. And wᵗ Abſalom went .CC. men

[illegible]

C out of Ieruſalem, that were called. And they went with pure hertes, not knowynge of any thynge. And Abſalom ſent alſo for Ahithophell the Gilonite Dauids cōſeller, that he ſhulde come out of his citye Gilo, whyle he offered ſacrifyces. And there was wrought ſtronge treaſon. For the peple went ⁊ increaſed with Abſalom in multitude. And there came a meſſenger to Dauid, and ſayde: the hertes of the men of Iſraell are turned after Abſalom. And Dauid ſayd vnto all his ſeruauntes that were with hym at Ieruſalem: vp, that we may be gone, for we ſhall not els eſcape from Abſalō. Make ſpede to departe: leſt he come ſodenly, ⁊ catche vs, and brynge ſome myſcheyfe vpon vs, ⁊ ſmyte the citye wᵗ the edge of the ſwerde. And the kyngꝭ ſeruaūtes ſayde vnto hym: beholde, thy ſeruauntes are redye, to do whatſoeuer my lord the kyng

D ſhal appoynt. And the kynge ⁊ all his houſeholde departed a foote. And he lefte behynde ☞ hym * ten ☞ concubynes, to kepe the houſe.

ij.Re.16.d 20.a

And ſo the kynge ⁊ all the people went out a fote, ⁊ taryed in a place that was far of. And all his ſeruauntes went about hym. And all the Cerethites ⁊ all the Phelethites, and all ✠ the Gethites ✠(myghtye men of vvar)(euen vi.C. men whiche were come a fote frō Geth) went before the kynge. Then ſayd the kynge

ij.Reg.18.b

to * Ithai the Gethite, wherfore cōmeſt thou with vs? Returne ⁊ abyde with the kyng, for thou arte a ſtraunger, ⁊ arte remoued from thyne owne place. Thou cameſt but yeſterdaye, and ſhulde I vnquyet the to day to go with vs? I wyll go whyther I can. Therfore returne thou, and carye agayne thy brethren. ✠ Mercye and trueth ✠(ſhall the Lorde ſhevve vnto the.) And Ithai anſwered the kynge, ⁊ ſayde: as truly as the Lorde lyueth, in what place my Lorde the kynge ſhall be, whyther in death or lyfe, euen there alſo wyll thy ſeruaunt be. And Dauid the kynge ſayde to Ithai: come then, and go forwarde. And Ithai the Gethite went forth, and all his men, and all the chyldren that were with hym. And all the countrey wepte with a loude voyce, and ſo dyd all the people that went forth.

E The kynge alſo hym ſelfe paſſed ouer the broke Cydron. And all the people went towarde the waye that leadeth to the wyldernesse. And Sadock and al the Leuytes were with hym, and bare the arke of the appoyntment of God. And there they ſet downe the arke of God. And Abiathar ☞ went vp, vntyll the people were all come ouer, out of the citye. And the kynge ſayde vnto Sadocke: Carye the arke of god agayne in to the citye. Yf I ſhall fynde fauoure in the eyes of the Lorde, he wyll brynge me agayne, and ſhewe me bothe it, ⁊ the tabernacle therof. But and yf the Lorde thus ſaye: I haue no luſt vnto the, beholde, here am I, let hym do with me/ what ſemeth good in his eyes.

F The kynge ſayde alſo vnto Sadocke the preeſt: Arte not thou a * Sear? Returne into the citye in peace. And take your two ſonnes with you: Ahimaas thy ſon, ⁊ Ionathas the ſon of Abiathar. Beholde, I wyll tarye in the feldes of the wyldernesse, vntyll there come ſome word from you to be tolde me. Sadock therfore and Abiathar caryed the arke of god agayne to Ieruſalem, and they taryed there. And Dauid went vp on mount olyuete, and wepte as he went, and had his heade couered and went barefoote. And all the people that was with hym, had euery man his heade couered, and as they went vp, they wepte alſo. And one tolde Dauid, ſayenge: Ahithophell is one of them that haue conſpyred with Abſalom: And Dauid ſayd: O Lorde, turne the counſayle of Ahithophell in to folyſhneſſe.

i.Reg.9.b

G When Dauid was come to the top of the ☞ mount ☞ he worſhypped God: and beholde, Huſai the Arachite came agaynſt hym with his coote torne, and hauynge earth vpon his heade. Unto whome Dauid ſayd: yf thou go with me, thou ſhalte be a burthen vnto me. But yf thou returne to the Citye, and ſaye vnto Abſalom: I wyll be thy ſeruaunt O kyng: (as I haue thus longe ben thy fathers ſeruaunt, ſo am I nowe thy ſeruaunt) thou mayſt for my ſake deſtroye the counſayle of * Ahithophell. And thou haſt there with the, Sadocke, and Abiathar the Preeſtes, vnto whome thou ſhalte ſhewe all that thou canſt heare out of the kynges houſe. And beholde, they haue there with them theyr two ſonnes.

ij.Reg.17. a.b.c.

Ahimaas Sadockes ſonne, and Jonathas Abiathers ſonne: By them alſo ſhal ye ſende me all that ye can heare. And ſo * Huſai Dauids frende gat hym to the citye. And Abſalom alſo entred into Jeruſalem. ij.Re.xvij.b

¶ Ziba bryngynge preſentes to Dauid, doth falſely accuſe Miphiboſeth. Semei curſeth Dauid, and hurleth ſtones at hym. Abſalom (by the counſell of Ahithophell) lyeth with his fathers concubynes.

CAPI. XVI.

A ANd when Dauid was a lytle paſte the top of the hyll: beholde, Ziba the ſeruaunte of Miphiboſeth came to mete hym with a couple of Aſſes ſadled, and vpon them two hundred loues / and one hundred bunches of reaſyns, and an hundred ſcaples of dryed fygges, and a bottell of wyne. And the kynge ſayde vnto Ziba: what meaneſt thou with theſe? And Ziba ſayde: They be ☞ Aſſes ☞ for the kynges houſholde to ryde on, and breade and fruyte for the yonge men to eate, and wyne: that ſuch as be faynt in the wyldernеſſe, may drynke. And the kynge ſayde: where is thy mayſters Sonne? Ziba anſwered vnto the kynge: behold, he taryeth ſtyll at Jeruſalem. For he ſayd: this day ſhal the houſe of Iſraell reſtore me the kyngdom of my father. Then ſayde the kynge to Ziba, beholde, thyne are all that perteyned vnto ij.Reg.ix.b * Miphiboſeth. And Ziba ſayde: I beſeche the that I may fynde grace in thy ſyght, my Lorde, O kynge.

B And when kynge Dauid came to Bahurim: beholde, thence came out a man of the ij.Re.xix.c kynred of the houſe of Saull, named * Semei the ſon of Gera, & he came out curſynge. And he caſt ſtones at Dauid, and at all the ſeruauntes of kynge Dauid: All the people alſo & all the men of war were on his ryght Exodi.22.d hande, and on his lefte. And thus ſayde * Semei when he curſed: come forthe, come forthe thou bloodſheder, and thou man of Belyall.

The Lorde hath brought vpon the all the bloode of the houſe of Saull, in whoſe ſteade thou haſt reygned, and the Lorde hath delyuered the kyngdome into the hande of Abſalom thy ſonne. And beholde thou arte come to thy miſcheyfe, bycauſe thou arte a bloodſheder. Then ſayde Abiſai, the ſonne of Zaruia vnto the kynge: why dothe this deade dog curſe my lorde the kynge? let me go now and take of the heade of hym.

C And the kynge ſayde: what haue I to do with you ye ſonnes of Zaruia: Let hym curſe: for the Lorde hath byden hym curſe Dauid. Who dare then ſay: wherfore haſt thou done ſo? And Dauid ſayd to Abiſai, and to all his ſeruauntes, beholde, my ſon whiche came of myne owne bodye, ſeketh my lyfe. How moch more then maye this Sonne of Jemini do it? Suffre hym to curſe, * for the Lorde hath bydden hym: hapl... the Lorde wyll loke on my wretchednes, and do me good for his curſynge this daye. And as Dauid and his men went by the waye, Semei went alonge on the hylles ſyde ouer agaynſt hym, and curſed as he went, & threwe ſtones at hym, and caſt duſt. And the kynge and all that were with hym came werye, and refreſſhed them ſelues ☞ * there. And Abſalom and all the people of the men of Iſrael came to Jeruſalem, and Ahithophell was with hym. j.Reg.ij. D *Abſalom.

And as ſoone as Huſai the Arachite Dauids frende was come vnto Abſalō, he ſayde vnto hym: God ſaue the kynge, God ſaue the kynge. And Abſalom ſayd agayne to Huſai: is this the kyndnes thou oweſt to thy frende? Why wenteſt thou not with hym? Huſai anſwered vnto Abſalom: nay not ſo, but whom the Lorde and this people and all the men of Iſraell chose, his wyll I be, and with hym wyll I dwell. Moreouer, vnto whome ſhall I do ſeruice, but euen to his ſonne? And as I was ſeruaunt before with thy father, euen ſo ſhall I be with the. Then ſpake Abſalom to Ahithophell: gyue counſayle, what is beſt for vs to do. And Ahithophell ſayde vnto Abſalom: get the in vnto thy Fathers * concubines whiche he hath lefte to kepe the houſe. ij.Reg.xx.a And all Iſraell ſhall heare, that thou ☞ arte caſt out of thy father: then ſhall the handes of all that are w͠ the, be ſtronge. And ſo they pytched Abſalom a tent vpon the ☞ top of the houſe. And he went in vnto his Fathers concubynes in the ſyght of all Iſraell.

And the counſayle of Ahithophell whiche he councelled in thoſe dayes, was as a man had aſked counſayle of God: euen ſo was all the counſayle of Ahithophell, both with Dauid and with Abſalom.

¶ Ahithophell, ſeynge his counſell diſalowed of Huſai and Abſalom, hangeth hym ſelfe.

CAPI. XVII.

A AHithophel ſayde vnto Abſalom: let me choſe out nowe .xii. M. men. And I wyl vp, & folow after Dauid by nyght. And I wyl come vpon hym, whyle he is werye & weyke handed, & wyll feare hym. And all the people that are w͠ hym, ſhal flee. And ſo wyl I ſmyte the kynge onlye, and wyll brynge agayne all the people vnto the, & euen as eaſely as yf I B wolde brynge any other thyng. And when I haue ſleyn the man whom thou ſekeſt, al the peple ſhall haue reſt. And the ſayinge pleaſed Abſalom well, and all the elders of Iſraell.

Then ſayd Abſalom: call alſo Huſai the Arachite, and let vs heare his counſayle. When Huſai was come to Abſalom, Abſalom ſpake vnto hym, ſayenge: Ahithophell hath geuen ſuche counſell: Shal we do after his ſayinge, or no? tell thou.

B Huſai anſwered vnto Abſalom: the counſayle that Ahithophel hath geuē, is not good at this tyme. For (ſayd Huſai) ỹ knoweſt thy father, & his men howe that they be ſtronge. And yf they be chaufed in theyr myndes, they are euen as a * Beare robbed of her whelpes in the feelde. Thy father is a man alſo practiſed in warre, & maketh no taryenge with the people: beholde, he lurketh now in ſome caue or in ſome other place. And though ſome of his mē be ouerthrowen at the fyrſt brunt, yet they that heare it wyll ſaye: The people that foloweth Abſalom, be put to the worſe. And the beſt men thou haſte, whoſe hertes are as the hertes of Lyons, ſhal ſhrynke therat. For al Iſrael knoweth, that thy father is a myghtye man, and they which be with hym are all men of warre.

...ee.17.b

C Therfore my counſayle is, that all Iſrael be gathered vnto the, from Dan to Berſeba (which are as the ſande of the ſee in nombre) and that thou go to battayle in thyne owne perſon. For ſo ſhal we come vpon hym in one place or other, where we ſhal fynde hym, and we wyll fall vpon hym, euen as thycke as the dewe falleth on the grounde. And of all the men that are with him, we ſhal not leaue him one. Morouer, yf he be gotten into a towne, then ſhall all the men of Iſrael bryng ropes to that citye, and we wyl drawe it into the ryuer, vntyll there be not one ſtone foūde there. And Abſalom and al the men of Iſrael ſayd: the counſayle of Huſai the Arachite is better then the counſell of Ahithophel. * For it was euen the lordes determinacion to deſtroy the good counſayle of Ahithophel: that the lorde myght bryng euyll vpon Abſalom.

...li.14.c

D Then ſayd * Huſai vnto Sadocke & Abiathar the preeſtes: of this and that maner dyd Ahithophel and the elders of Iſraell counſayle Abſalom. And thus and thus haue I counſayled. Nowe therfore ſende quyckely, and ſhewe Dauid, ſayinge: tary not all nyght in the feldes of the wyldernes, but get the ouer, leſt the kyng be deuoured & all the people that are with hym. Nowe Jonathas and Ahimaas abode by the well Rogell: (for they myght not be ſene to come into the citie.) And a wenche went & tolde them. And they wente, and ſhewed kynge Dauid.

...Reg.15.g

E Neuertheleſſe a lad ſawe them, and tolde it to Abſalom. But they wente bothe of them away quyckly, and came to a mannes houſe in Bahurim, whiche had a wel in his yearde, into the whiche they went downe. And a woman toke & ſpred a couerlet ouer the welles mouth, and ſtrawed furmenty corne theron. And the thyng was not ſpyed. And when Abſaloms ſeruaũtꝭ cam to the wife, to the houſe they ſayde: where is Ahimaaz & Jonathas? The woman anſwered them: they be gone ouer the lytell broke of water. And when they had ſought them and coulde not fynde them, they returned to Jeruſalem.

F And as ſoone as they were departed, the other came out of the well, & went and tolde kynge Dauid, & ſayde vnto hym: vp, & get you quyckly ouer the water, for ſuche counſayle hath Ahithophel geuen, agaynſt you. Then Dauid aroſe, and al the peple that were wͭ hym, & they were come ouer Jordan by that it was day: ſo that there lacked not one of them, that was not come ouer Jordan. And when Ahithophel ſaw, that his counſayle was not folowed, he ſadled his Aſſe, & aroſe, and gat hym home to his owne houſe, & to his owne citye, and put his houſeholde in order, & hanged hym ſelfe, & dyed, & was buryed in the ſepulchre of his father.

G Then Dauid came to Mahanaim. And Abſalom paſſed ouer Jordan, he and all the men of Iſrael with hym. And Abſalom made Amaſa captayn of the hooſt in ſtede of Joab whiche Amaſa was a mannes ſonne named Jethra an Iſraelite, that went in to Abigail the doughter of Nahas, ſyſter to Zeruia Joabs mother. So Iſrael & Abſalō pytched in the lande of Gilead. And when Dauid was come to Mahanaim, Sobi the ſon of Nahas out of * Rabba the citie of the chyldre of Ammon, & Machir the ſon of Ammiel out of Lodeber, & * Berzelai the Gileadite out of Rogilim, brought beddꝭ, baſyns, earthen veſſels, wheat & barly, floure, & parched corne, beenes, rice, ootemele, hony, butter, ſhepe, & cheſe of kyne, for Dauid & al the people that were wͭ him, to eate. For they ſayd: the people is hungrye, werye, and thyrſtye in the wyldernes.

ii.Reg.xi.b

ii.Reg.xix.f
iii.Reg.ii.b

¶ Abſalom is ouercome in battayle. He hangeth by the head in an Oke. He is kylled, and put in a dyche. Dauid is ſo ſorowfull for the death of Abſalom that he wepeth.

CAPI. XVIII.

A AND Dauid nombred the people that were with hym, and ſet captaynes of thouſandes, & of hundredes ouer them. And Dauid ſent forth one parte of the people vnder the hande of Joab, and an other parte vnder the hande of Abiſai the ſonne of Zeruia Joabs brother, and the thyrde parte

vnder the hande of Ithai, the Gethite.
And the kyng ſayd vnto the people: I wyl go
ŵ you alſo. And the people anſwered. Thou
ſhalte not go forth: for yf we flee, our aduerſaries
wyll not care for vs: neyther ſhal they
regarde vs, though halfe of vs were ſleyne.
But thou arte worth ten thouſande of vs.
Wherfore it is better, that thou ſoccoure vs
oute of the citye. And the kynge ſayde vnto
them: what ſemeth you beſt, that wyll I do.
And the kyng ſtode by the gate ſyde, ⁊ all
B the people came out by hundreds/ ⁊ by thouſandes.
And the kynge cõmaunded Ioab ⁊
ii.Reg.16.b Abiſai, ⁊ + Ithai, ſaynge: entreate the yonge
man Abſalom gentylly for my ſake. And all
the people herde, that the kynge gaue all the
captaynes charge concernyng Abſalom. And
ſo the people went out into the felde agaynſt
Iſrael, and the battayle was in the wood of
Ephraim: where the people of Iſraell were
put to the worſe before the ſeruauntes of Dauid,
⁊ there was a great ſlaughter that daye,
euen of .xx. M. me. For the felde was fought
there in dyuerſe places, all abrode vpon the
☞ earth. And ☞ the wood deuoured mo people
that day, then dyd the ſwerde. And Abſalom
came before the ſeruauntes of Dauid rydyng
vpon a Mule, whiche caryed hym vnder the
☞ thicke bowes of a great oke. And ☞ his head
was caught of the oke, ⁊ he was lyfte vp bytwene
heuen ⁊ earth: ⁊ the Mule that was vnder
C hym, went his way. And one that ſawe it
tolde Ioab, ſaynge: beholde, I ſaw Abſalom
hange in an Oke. ⁊ Ioab ſayd vnto the man
that tolde hym. If thou dydeſt ſe hym, why
dydeſt not ŷ there ſmyte hym to the grounde
⁊ I wolde haue gyuen the ten ſycles of ſyluer
and a gyrdle? The man ſayde vnto Ioab:
though thou woldeſt lay a thouſande ſycles
of ſyluer in my hande, yet wolde I not ſtretch
out myne hande agaynſt the kynges ſonne.
For we herde with our eares when the kynge
charged the, and Abiſai and Ithai, ſayenge:
Beware, that none touche the yong man Abſalom.
Moreouer, yf I had done it, I ſhulde
haue done agaynſt myne owne lyfe: for there
is no matter hyd frõ the kyng: yea ⁊ thou thy
ſelf woldeſt haue bene agaynſt me. Thē ſayd
Ioab: I may not ſtand thus taryeng ŵ the.
And he toke thre ſpeares in his hande, and
D thruſt them thorowe Abſalom whyle he was
yet alyue on the body of the tree. And ten ſeruauntes
that bare Ioabs weapons, turned,
and ſmote Abſalom and ſlue hym. And whē
Ioab blewe the trumpet the people returned
from folowyng Iſraell: for Ioab ſpared the
people. And they toke Abſalom, and caſt him
into a great pyt in the wood, ⁊ layde a myghtye
great heape of ſtones vpon hym. And all
Iſrael fled to theyr tentes. And this Abſalom
yet in his lyfe tyme + toke ⁊ reared vp a pyller, i.Reg.n
whiche is in kynges dale. For he ſayde: I
haue no ſon. And therfore to kepe my name
in remembraunce do I it. And he called the
pyller after his owne name. And it is called
vnto this day: Abſaloms pyller.
Then ſayd Ahimaas the ſon of Sadocke E
let me run nowe, and beare the kyng tydyngs
howe that the Lorde hath iudged hym quyte
of the hande of his enemyes. And Ioab ſayd
vnto hym: thou arte no man to beare tydynges
to day: ŷ ſhalte beare tydynges an other
tyme: but to day thou ſhalte beare none, bycauſe
the kynges ſonne is deade. Then ſayd
Ioab to Chuſi: go and tell the kynge, what
thou haſt ſene: And Chuſi bowed hym ſelfe
vnto Ioab, and ran. Then ſayd Ahimaas the
ſon of Sadocke agayne to Ioab: come what
come wyll, let me alſo run after Chuſi. And
Ioab ſayde: Wherfore wylte thou run my
ſonne, ſeyng that for the tydynges thou ſhalt
haue no rewarde: well (ſayde he) come what
wyll, let me run. He ſayd vnto hym: run. Thē
Ahimaas ran by the playne waye, and came
before Chuſi.
And Dauid ſat bytwene the two gates. F
And the watchmã went vp to the roofe ouer
the gate vnto the wall, and lyfte vp his eyes
and ſawe: and beholde, there came a man runnynge
alone. And the watchman cryed, and
tolde the kyng. And the kynge ſayde: yf he be
alone, there is good tydynges in his mouth.
And he came, ⁊ drewe nygh. And the watchmã
ſawe an other man runnynge, and he called
vnto the porter, and ſayd: beholde, there commeth
an other man runnyng alone. And the
kyng ſayde: he is alſo a tydynges bryngar.
And the watchman ſayd: me thynke the runnynge
of the formoſt is lyke the runnynge of
Ahimaas the ſonne of Sadocke. The kynge
ſayde: he is a good man ⁊ cometh with good
tydynges. And Ahimaas called, and ſayd vnto
the kyng: good tydynges, ⁊ he fell downe
flat to the earth vpõ his face before the king,
⁊ ſayde: bleſſed be the Lorde thy God, whiche
hath ☞ ſhut vp the men that lyfte vp theyr ☞
handes agaynſt my lorde the kynge.
And the kynge ſayde: is the yonge man G
Abſalom ſafe. Ahimaas anſwered: When
Ioab ſent (Chuſi) the kynges ſeruaunt, and
me thy ſeruaunt, I ſawe muche a do. But I
wote not what it was. And the kynge ſayde
vnto hym: turne and ſtande here. And he turned,
and ſtode ſtyll.

And beholde, Chuſi came alſo, ⁊ ſayde: Good tydynges my Lorde the kynge, for the Lorde hath quytte the this daye out of the hande of al them that roſe agaynſt the. And the kynge ſayd vnto Chuſi: is the yonge man Abſalom ſafe? Chuſi anſwered: the enmyes of my lord the kyng, and all that ryſe agaynſt the, to do the hurte, be as that yonge man is. And the kyng was moued, and went vp to a chambre ouer the gate, ⁊ wepte. And as he went, thus he ſayde: O my ſon Abſalom, my ſon, my ſon Abſalom, wolde God I had dyed for the: O Abſalom my ſonne, my ſonne.

¶ Dauid is reſtored to his kyngdom, and brought agayne to Jeruſalem.

CAPI. XIX.

A AND it was tolde Joab: beholde, the kyng wepeth ⁊ mourneth for Abſalom. And the victory of that day was turned in to mournyng vnto all the people. For the people herde ſay that day, howe the kyng ſorowed for his ſon. And the people ſtale away that day from goynge in to the citye, as people cõfounded ſteale away, when they flee in battayle. But the kynge hyd his face, ⁊ cryed with a loude voyce. O my ſon Abſalom, O Abſalom my ſon, my ſon. And Joab came in to the houſe to the kynge, and ſayd: thou haſt ſhamed this day the faces of al thy ſeruauntꝭ which this day haue ſaued thy lyfe, ⁊ the lyues of thy ſonꝭ ⁊ of thy doughters, ⁊ the liues of thy wyues, and of thy concubines, in that thou loueſt thyne enemyes, ⁊ hateſt thy frendes. For thou haſt declared this daye, that yͧ regardeſt neyther thy lordes nor ſeruauntes.

B And this daye I do perceyue, that yf Abſalom had lyued, ⁊ all we had dyed this daye, that had pleaſed the well. Nowe therfore vp, and come out, and ſpeake kyndely vnto thy ſeruauntes. For I ſweare by the lorde, excepte thou come out, there wyll not tary one man with the this nyght. And that wyll be worſe vnto the, then all the euyl that fell on the frõ thy youth vnto this houre. Then the kynge aroſe, ⁊ ſat downe in the gate. And they tolde vnto al the people, ſaynge. Beholde, the king doth ſyt in the gate. And all the people came before the kyng. But Iſrael fled, euery man to his tent. And it fortuned that al the people were at ſtryfe thorowout all the tribes of Iſrael, ſayenge: The kynge ſaued vs out of the hande of our enemyes, he delyuered vs out of the hande of the Philiſtines, and nowe he is fled out of the lande for Abſalom. But Abſalom whom we anoynted ouer vs: is deade in battayle. Therfore, why are ye ſo ſtyl, that ye brynge not the kynge agayne.

C And kynge Dauid ſent to Sadocke and Abiathar the preeſtes, ſayenge: Speake vnto the elders of Juda ⁊ ſay: why are ye behynde to brynge the kyng agayne to his houſe, ſeyng that ſuche tydynges is come from all Iſrael vnto the kynge euen to his houſe? * (For the kyng had ſayd. Thus ſhal ye ſay vnto the people of Iuda.) Ye are my brethren, my bones ⁊ my fleſhe: wherfore then are ye the laſt that bryng the kyng home agayne? And ſay ye to Amaſa: art thou not of my bone ⁊ of my fleſhe? God do ſo and ſo to me, yf thou be not captayne of the hooſt to me for euer in the roume of Joab.

And he bowed the hertes of all the men of Juda, euen as the herte of one man: ſo that they ſent this worde to the kynge: Returne yͧ with all thy ſeruauntes. So the kyng returned, and came to Jordan. And Juda came to Gilgal, for to go downe to mete the kynge ⁊ to conuay hym ouer Jordã. And Simei * the ſonne of Gera, the ſonne of Gemini, whiche was of Bahurim, haſted and came with the men of Juda to mete kyng Dauid, and there were a thouſande mẽ of Beniamin with hym ⁊ * Ziba the ſeruaunt of the houſe of Saul ⁊ his .xv. ſonnes and twentye ſeruauntes with hym. And they wente quyckely ouer Jordan before the kyng. And there went ouer a boote that caryed ouer the kynges houſholde, and they dyd hym pleaſure. ii.Re.xvi.b ii.Re.16.a

D And Simei the ſonne of Gera fell before the kyng (as he was come ouer Jordan) and ſayd vnto hym: let not my lorde impute wyckedneſſe vnto me, nor remembre the thynges (that thy ſeruaunt dyd wyckedlye when my Lorde the kyng departed out of Jeruſalem) that the kynge ſhulde take it to herte. For thy ſeruaunt doth knowe, how that I haue done amyſſe. And therfore beholde, I am the fyrſt this day ☞ of all the houſe of Joſeph, that am come to go downe, to mete my Lorde the kyng. But Abiſai the ſonne of Zeruia anſwered, and ſayd: ſhall not Semei dye for this, bycauſe he curſed the Lordes anoynted? And Dauid ſayd: what matter is bytwene you ⁊ me ye ſonnes of Zeruia? For this daye ye be aduerſaries vnto me. Shall there any man dye this day in Iſrael? Do not I know that I am this day kyng ouer Iſrael? And therfore the kynge ſayd vnto Semei: thou ſhalte not dye, and the kyng ſware vnto hym.

E And Miphiboſeth the ſon of Saul came alſo to mete the kyng, ⁊ had neyther waſſhed his fete, nor ſhauen his bearde, nor waſſhed his clothꝭ frõ the tyme the kyng departed, vntyl he came agayne in peace. And it fortuned that when he was come to Jeruſalem, ⁊ met the kyng, the kyng ſayd vnto hym: wherfore wenteſt thou not with me Miphiboſeth? He anſwered: My lorde, O kynge, my ſeruaunt deceyued me. For thy ſeruaunt ſayd, I wolde haue myne Aſſe ſadled to ryde theron, for to go to the kyng, bycauſe thy ſeruaunt is lame. And Ziba hath falſly reported of thy ſeruaũt vnto my lorde the kynge. And my Lorde the kyng is as an angel of god: do therfore what ſemeth good in thyne eyes. For al my fathers houſe were but dead men before my lorde the kyng: and yet dydeſt thou put thy ſeruaunt amonge them that dyd eate at thyne owne table. What ryght therfore haue I yet, to cry any more vnto the kyng? And the kyng ſayd vnto hym: Why ſpeakeſt thou yet in thyne ✲ owne cauſe? ✲ (it is determyned, that) I haue ſayd, thou & Ziba deuyde the landes bytwene you. And Miphiboſeth ſayd vnto the kyng: yea let hym take all: for ſo moche as my lorde the kynge is come agayne in peace vnto his owne houſe.

F And Berſelai the Gileadite came downe from Roglim, and wente ouer Iordan with the kyng, to conuay hym ouer Iordan. Berſelai was a very aged man, euen .iiii. ſcore yere olde, and prouyded the kyng of ſuſtenaunce, whyle he lay at Mahanaim: for he was a mã of very great ſubſtaunce. And the kyng ſayd vnto Berſelai: come thou with me, and I wyl fede the with me in Ieruſalem. ij.Re.17.g. And * Berſelai ſayd vnto the kynge: I am thus olde, & howe am I able to go vp with the kyng vnto Ieruſalem? I am this day foure ſcore yere olde: and ☞ can I deſcerne bytwene good & euyll? Hath thy ſeruaunt any taſte in that he eateth or drynketh? Can he heare anye more the voyce of ſyngynge men & women? Wherfore then ſhuld thy ſeruaunt be yet a burthen vnto my Lorde the kyng? Thy ſeruaunt wyl go a lytell way ouer Iordan with the kynge: and why wyl the king recompence it me with ſuche a rewarde? Oh, let thy ſeruaunt turne backe agayne that I may dye in myne owne cytye, & (be buryed) in the graue of my father & of my mother. Beholde, here is thy ſeruaũt ☞ Chimean: let hym go with my Lorde the kynge, and do to hym, what ſhall pleaſe the.

And the kyng anſwered: Chimean ſhal go G with me. And I wyll do to hym that ỹ ſhalte be content with. And what ſoeuer thou ſhalte requyre of me, that ſame wyll I do for the. And all the people wente ouer Iordan. And when the kyng was come ouer Iordã, he kyſſed Berſelai, and ☞ bleſſed hym, & he wente backe agayne vnto his owne place. And then the kyng went to Gilgal, and Chimean went with hym, and ſo dyd all the people of Iuda, and brought ouer the kynge, and there were but halfe the men of Iſrael.

And beholde, all the men of Iſraell came to the kynge, and ſayd vnto hym: why haue our brethren the mẽ of Iuda ſtolne the awaye and haue brought the kyng & his houſholde and al Dauids men with hym ouer Iordane? And all the men of Iuda anſwered the men of Iſrael: the kynge is nere of kyn to vs, wherfore be ye angry for that matter? thinke ye that we eate of the kynges coſt, or that we take vs any gyftes? And the men of Iſraell anſwered the men of Iuda, & ſayd: We haue ten partes in the kynge, & haue therto more ryght to Dauid then ye. Why then dyd ye deſpyſe vs, that our aduyſe ſhulde not be fyrſt had in reſtorynge our kyng agayne? And the wordꝭ of the men of Iuda were fearcer, then the wordes of the men of Iſrael.

¶ Seba the ſonne Bichri rayſeth Iſrael agaynſt Dauid. Ioab kylleth Amaſa traytrouſly. The heade of Seba is delyuered to Ioab. Dauids receyuers are nombred.

CAPI. XX.

A When there came thyther a certayne mã of Belial (named Seba, the ſon of Bichri, a man of Gemini) he blew a trompet & ſayd: we haue no parte in Dauid, neyther haue we enherytaunce in the ſon of Iſai, let the men of Iſraell depart vnto theyr tentes. And ſo euery man of Iſraell went from Dauid, and folowed Seba the ſon of Bichri. But the men of Iuda claue faſt vnto theyr kyng, from Iordan to Ieruſalem. And Dauid came to his houſe to Ieruſalem, * & toke the ten women his concubines, that he had lefte behynde hym to kepe the houſe, and put them in warde, and fed them: but lay no more wyth them. And ſo they were encloſed vnto the day of theyr death, lyuyng in wydowhode. [illegible]

B Then ſayde the kynge to Amaſa: Cal me the men of Iuda togyther agaynſt the thyrde day, & be thou here alſo. And ſo Amaſa went to gather the men of Iuda togyther: but taryed longer, then the tyme whiche he had appoynted hym. And Dauid ſayde to Abiſai: Nowe ſhall Seba the ſonne of Bichri do vs more harme, then dyd Abſalom. C Take thou therfore ☞ thy lordes ſeruauntes, & folowe after hym: leſt he get hym walled cytyes, and eſcape vs. And there wente out after hym Ioabs men, and the Crethites and the Phelethites, and al the myghtyeſt men. And they departed out of Ieruſalem to folowe after Seba the ſonne of Bichri. And when they were at the greate ſtone in Gibeon, Amaſa went before them.

C And Joabs garment (that he had aboute hym) was gyrde vnto hym, and he had gyrded theron, a knyfe, whiche was ioyned faſt to his loynes, in ſuche a ſhethe, that (as he went) it fell ſome tymes out. And Joab ſayd to Amaſa: art thou in helth my brother? And Joab toke Amaſa by the chyn with the ryght hande, to * kyſſe hym. But Amaſa toke no hede to the knyfe that was in Joabs hande, for therwith he ſmote hym * in the ſhorte rybbes, and ſhed out his bowels to the grounde, and thruſt at hym no more, and he dyed.

D So Joab and Abiſai his brother folowed after Seba the ſonne of Bichri. And one of Joabs men ☞ ſtode by hym, and ſayde: He that beareth any fauoure to Joab, or good wyll to Dauid, let hym go after Joab? And Amaſa lay walowed of blood, in the myddes of the way. And there was a man, which whē he ſaw that * al the people ſtode ſtyl, he rolled Amaſa out of the way in to the felde, and caſt a cloth vpon him, bycauſe he ſawe that euery one that came, ſtode ſtyl by hym. And as ſone as he was tombled out of the way, al the people went after Joab, to folowe after Seba the ſonne of Bichri.

E And he went thorowe all the tribes of Iſrael vnto Abel, and to Bethmaacha and all the places of Barim. And they gathered togyther, & went after him. And they came and beſeyged hym in Abell and in Bethmaacha.

And they caſt vp a banke agaynſt the cytye that ſtode in the valley. Al the peple that was with Joab, thruſt at the wal to ouerthrow it. Then cryed a wyſe woman oute of the cytie, heare, heare, byd Joab come hyther, that I may ſpeake with him. When Joab was come vnto her, the woman ſayde: arte thou Joab? He anſwered: I am he. She ſayd vnto hym: heare the wordes of thy handmayde? And he anſwered: I do heare. And ſhe ſayd agayne.

F ☞ They ſpeake in the olde tyme, ſayenge: ☞ men muſt aſke of Abel & ſo haue they contynued hytherto: I am one of them that are peaceable & faythfull in Iſrael. And yͧ goeſt aboute to deſtroy a cytye and a mother in Iſrael. Why wylte yͧ deuoure the enherytaunce of the lorde? And Joab anſwered, and ſayde: God forbyd, God forbyd it me, that I ſhulde eyther deuoure or deſtroy. The matter is not ſo, but a man of mount Ephraim (Seba the ſon of Bichri by name) hath ☞ lyfte vp his hande agaynſt the kyng, euẽ agaynſt Dauid. Delyuer vs him onely, & I wyl departe from the cytye. And the woman ſayde vnto Joab: Beholde, his heade ſhalbe throwen vnto the, ouer the wall. And then the womã went vnto all the people ☞ with her wyſdom. And they ☞ ſmote of the head of Seba the ſon of Bichri,

G & caſt it out to Joab. * And he blewe a trompet, and they ſcattered from the cytye, euery man to his tente. And Joab returned to Jeruſalem, vnto the kynge. ☞ Joab was ouer all the hooſt of Iſraell. And Banaia the ſon of Jehoiada was ouer the Crethites & Phelethites. And Adoram was ouer the tribute. And Jehoſaphat the ſonne of Ahilud was recorder. Seua was ſcribe. And Sadocke & Abiathar were the preeſtes. And Ira the Jairete ☞ was Dauids preeſt. ☞

ii.Reg.ii.b.

¶ Thre deare yeares. The vengeaūce of the ſynnes of Saul lyghteth on his ſeuen ſonnes, which are hanged. Foure great battayles, which Dauid had agaynſt the Philiſtines.

CAPI. XXI.

A Then there fell an hunger in the dayes of Dauid, thre yeres togyther. And Dauid enquired of the lorde. And the Lorde anſwered: it is for Saul, and the houſe of blood, bycauſe he ſlue the * Gibaonites. And the kyng called the Gibaonites, and ſayde vnto them, (Now the Gibaonites were not of the * chyldren of Iſrael, but a remenaunt of the Amorites, and the chyldren of Iſraell ſware vnto them: And Saull ſought to ſley them, for a zele that he had to the chyldren of Iſrael and of Juda.) wherfore Dauid ſayd vnto them, what ſhall I do for you, & wherwith ſhall I make the attonement, that ye may ☞ bleſſe the enherytaunce of the Lorde? The Gibaonites anſwered hym: we wyll haue no ſyluer, nor golde, of Saul nor of his houſe, neyther is it our mynde, that thou ſhuldeſt kyll any man in Iſrael. He ſayd: what ſay ye then that I ſhall do for you? They anſwered the kyng:

i.Reg.xxii.b

Joſua.ix.c.

B The man that conſumed vs, and ymagened to brynge vs to nought, hym wyl we deſtroy, that nought of hym contynue in any of the cooſtes of Iſrael. Let ſeuen men of his ſonnes be delyuered vnto vs, & we wyl hang them vp vnto the Lorde, in Gibeah of Saul whom the Lorde dyd choſe. And the kynge ſayde: I wyll gyue them you.

But the kynge had compaſſyon on Miphiboſeth the ſonne of Jonathas, the ſonne of Saull bycauſe of the Lordes othe that was bytwene them: euen bytwene Dauid and Jonathas the ſonne of Saul. But he toke the two ſonnes of Rizpa the doughter of Aia, (whom ſhe bare vnto Saul) euen Armoni & Miphiboſeth, and the .v. ſonnes of Michol, (the doughter of Saul) whome ſhe bare to Adriel the ſon of Barſelai the Meholathite. ☞ And he delyuered them vnto the handes of the Gibeonites, whiche hanged them in the hyll before the Lorde.

And they fell all ſeuen togyther, and were ſleyne in the dayes of harueſt: euē in the fyrſt dayes & in the begynnyng of barley harueſt.

And Rizpa the doughter of Aia toke ſacke cloth and ☞ hanged it vp for them vpon the rocke, euen from the begynnynge of harueſt vntyl rayne dropped vpon them out of heuē: and ſuffered neyther the byrdes of the ayre to fall on them by day, nor beaſtes of the felde by night. And it was tolde Dauid what Rizpa the doughter of Aia the concubyne of Saul had done: and Dauid went, & toke the bones of Saul and of Jonathas his ſon, from the men of Jabes in Gilead (whiche had ſtolen them from the ſtrete of Bethſan, where the Philiſtines had hanged them when the Philiſtines had ſleyne Saul in Gilboa.) And he brought thence the bones of Saul, & the bones of Jonathas his ſonne, and they toke vp the bones of them that were hanged. And the bones of Saul and Jonathas his ſonne buried they in the coūtrey of Beniamin in Zela, in the ſepulchre of Cis his father. And when they had performed al that the king cōmaunded. God was then at one with the lande.

It fortuned, that the Philiſtines had yet war agayne with Iſrael. And Dauid went downe & his ſeruauntes with hym, & fought agaynſt the Philiſtines. And Dauid wared faynte, & Jeſbi of Nob one of the ſonnes of the graūtes (the yron of whoſe ſpeare wayed ☞ thre hundred ſycles, & he beyng gyrded wͭ a newe ſwerde) thought to haue ſleyne Dauid. * But Abiſaia the ſon of Zaruia ſocoured hym, and ſmote the Philiſtine, & kylled hym. Then the ſeruauntes of Dauid ſware vnto hym, ſaynge: Thou ſhalte go no more out wͭ vs to battayle, that thou quenche not ☞ the lyght of Iſrael. And yet after this, there was a battayle with the Philiſtines at Nob, and then Sibbechai the Huſathite ſlue Saph, which was one of the ſonnes of the gyaūtes.

And there was yet an other battayle in * Nob with the Philiſtines, where Elhanā the ſon of the Jaere Orgim, a Bethleemite ſlue one Goliath a gethite: the ſtaffe of whoſe ſpere was as great as a weuers cloth beame. And there was yet an other battayle in Geth where was a man of a great ſtature, & had on euery hande. vi. fyngers, and on euery foote vi. toes xxiiii. in al. And was borne alſo of the kynred of the giauntes in Geth. And when he defyed Iſraell, Jonathas the ſon of Simea the brother of Dauid, ſlue hym. These foure giauntes were borne in Geth, and fell in to the hande of Dauid and in to the handes of his ſeruauntes.

¶ The ſonge of Dauid for his delyueraunce from his enemyes.

CAPI. XXII.

AND Dauid ſpake the wordes of this ſong vnto the lorde, what tyme the lord had delyuered hym out of the hande of all his enemyes, & out of the hande of Saul. And he ſayd: the lorde is ☞ my rocke and my caſtel, & my delyuerer. God is my ſtrength, in hym wyl I truſt: he is my ſhelde, & the horne of my ſaluacyon: my worſhyp & my refuge: my ſauiour, thou ſhalt ſaue me from wrong. * I wyll prayſe and call on the Lorde, and ſo ſhall I be ſaued from myne enemyes. For the corrupcyons of death cloſed me aboute: the floudes of Beliall put me in feare. The ſorowes of hel compaſſed me about: the ſnares of death ouertoke me. In my tribulaciō wyl I call vpon the lorde, & crye to my god. And he ſhal heare my voyce out of his temple, & my crye ſhall entre into his eares. The earth trembled & quaked: ☞ the foundacyons of heuen moued & ſhoke, when he was angrye.

Smoke went vp in his wrath, and conſumyng fyre out of his mouth, coles were kendled therof. And he bowed heuen, and came downe, & there was darkenes vnder his fete. And he ſat vpon Cherub and dyd flye, ☞ he was ſene caried vpon the wyngſ of the wynd. He made darkeneſſe a tabernacle rounde aboute hym, with waters gathered togyther in thycke cloudes. Thorowe the bryghtneſſe of his preſence were the fyre coles kyndled.

God thundred from heuen, and he that is mooſt hygh, doth put out his voyce. He ſhot arowes, & ſcattered them: he hurled lyghtnyng, and dyſcomfyted them. The flowyngſ of the ſee appeared, & the foundacions of the worlde were ſene, by the reaſon of the rebukynge of the lorde, & thorowe the blaſtyng of the breth of his noſe thryls. He ſhal ſende frō heuen, & fet me, he ſhal plucke me out of many waters. He ſhal deliuer me frō my myghty aduerſary, & fro myne enmyes, for they are to ſtrong for me. When they had ouertaken me in the day of my tribulacion, the lorde ſtayed me vp: for he brought me out into roumth, he delyuered me, bicauſe he had a loue vnto me.

* The Lorde wyl rewarde me accordynge to my ryghteouſneſſe: accordyng to the pureneſſe of my handes wyll he recompence me. For I haue kepte the wayes of the Lorde, & done no wyckednes agaynſt my god. For al his lawes are in my ſyght, and his ſtatutes wyll not I put awaye fro me. In his ſyght alſo haue I bene vndefyled, & ☞ haue kepte me fro myne iniquite.

And the Lorde dyd to me agayne, accordyng to my ryghteouſnes, euen after my pureneſſe in his eye ſyght. With the godly thou ſhalte be godly, and with the man that is vncorrupte, thou ſhalt be vncorrupte. With the pure, thou ſhalte be pure: and with the frowarde, thou ſhalt be frowarde.

And the people that are in aduerſyte, thou ſhalte helpe. And on the proude ſhalte thou caſt thyne eyes. Thou arte my lyght O lorde: the Lorde ſhall lyght my darkeneſſe. For wt thy helpe I wyll run thorowe an hooſt of men, ☞ and in ☞ my God wyl I ſprynge ouer a wal. ☞ ☞ God is vncorrupte in his way: the worde of the Lorde is tryed in the fyre, he is the defender of al them that truſt in hym. For who is a God, ſaue the Lorde? & who is myghtye, ſaue our god? God ſtrengtheth me wt power, ☞ and ☞ ryddeth the way cleare before me. He maketh my feete lyke hartes feete, & ſetteth me faſt vpon my hye holde. * He teacheth my handes to fyght, that euen a bowe of ſtele is to weake for myne armes.

D Thou haſt gyuen me the ſhelde of thy ſaluacion, and with thy louyng mekeneſſe thou doeſt multiplie me. Thou ſhalte make me ſpace to walke in, & my legges ſhall not fayle me. I wyll folowe vpon myne enemyes and deſtroy them, and turne not agayne vntyll I haue conſumed them. I wyll waſte them and ſmyte them, that they ſhal not be able to ariſe Yea, they ſhall fal vnder my fete. Thou haſt gyrded me about with myght to battayle, & them that aroſe agaynſt me, haſt ẏ ſubdued vnder me. And thou madeſt myne enemyes (& them that hated me) to turne theyr backes to me, that I myght deſtroy them. They loke for helpe, but there is none to ſaue them: Yea euen vnto the Lorde do they crye, but he heareth them not. I wyll beate them as ſmall as the duſte of the earth: I wyll ſtampe them as the myre of the ſtreete, and wyll ſpreade them abrode. Thou ſhalte delyuer me from the dyſcencion of my people: thou ſhalt kepe me to be an heade ouer nacions: the peple which I knewe not, ſhall ſerue me.

Straunge chyldren diſſemble withme: At the hearynge of the eare they obey me.

Straunge chyldren wyll ſhrynke away/ and they ſhall be ſmytten with feare in theyr pryue chambre. God is alyue, and bleſſed be my maker: magnified be God, my mooſt ſtronge ſaluacion. It is god that auengeth me, & bryngeth downe the people vnder me. He delyuereth me from myne enemyes, thou alſo ſhalte lyfte me vp on hyghe frowe them that ryſe agaynſt me, thou ſhalte delyuer me from the wycked men. And therfore I wyll prayſe the (O lorde) amonge the nacyons, & wyll ſynge vnto thy name: whiche ſheweth great ſaluacion for his kyng, & dealeth mercyfully with his anoynted: euen with Dauid and with his ſeede for euermore.

¶ The laſt communicacyon of Dauid, and the deſcrypcyon of the myghtye men to hym belongynge.

CAPI. XXIII.

THeſe be ☞ the laſt ſayenges of Dauid. A
Dauid the ſon of Iſai ſayd. And the mā ☞
(which was made the anoynted of the god of Iacob, & the noble Pſalmiſt of Iſrael) ſayde: the ſpirite of the lord ſpake by me, & his word was in my tonge. The God of Iſraell ſpake ☞ of me, euen the mooſt myghtye of Iſrael, ☞ ſayde: he that beareth rule ouer men, oughte to rule iuſtly in the feare of God. And as the mornyng lyght when the ſonne is vp, a mornyng in which are no cloudꝭ to let the brightneſſe, and as the graſſe of the earth is by the vertue of the rayne. ☞ Is not my houſe ſo ☞ with God? * For he hath made with me an ii.Reg.7.a. euerlaſtyng couenaunt, perfyte, and ſure in all poyntes: and this is truely all my helthe and all my deſyre that it growe. But the vngodly man of Belial ſhalbe as a thorne clene plucked vp, whiche can not be taken wt handes: But the mā that ſhall touche them, muſt haue yron, or a longe helue: * Or els muſte i.Par.xi.a. they be burnt with fyre in the ſame place.

These be the names of the myghtye men B whom Dauid had: ☞ one that ſat in the ſeate ☞ of wyſdome, beyng cheyfeſt among thre, pleaſaunt was he and ſtrong: he ſlue eyght hundred at one tyme. After hym was Eleazar the ſon of Dodi the ſon of Ahohi, one of the thre worthyes with Dauid, which defied the Philiſtines that were there gathered togyther to battayle: Whē the men of Iſraell were gone vp, he aroſe & layde on the Philiſtines, vntyl his hande was wery, & claue vnto the ſwerde And the Lorde gaue great victorye the ſame day. And the people ✿ (vvhiche had fled) returned, ✿ & went after hym to run to the ſpoyle. After hym was Sāma the ſon of Age the Hararite: & the Philiſtines gathered togyther beſyde a towne (where was a parcell of lande ful of rice) & the people fled from the Philiſtines. But he ſtode in the myddes of the groūd and defended it, & ſlue the Philiſtines. And the lorde gaue great victory.

* These thre (whiche were of the thyrtie i.Par.xi.b. cheyfe captaynes) went downe to Dauid in the harueſt tyme vnto the caue Adullā, & the hooſt of the Philiſtines abode in the valey of Gyauntes. And Dauid was then in an holde,

And

C then the ſouldiours of the Philiſtines were in Bethleem. And Dauid longed and ſayde. Oh that I had of the water that is in the well by the gate of Bethleem, for to drynke. And the thre myghtye brake thorowe the hooſt of the Philiſtines, and fet water out of the well of Bethleem that was by the gate and toke & brought it to Dauid: Neuertheleſſe he wolde not drynke therof, but offred it vnto the lorde and ſayde: the Lorde forbyd that I ſhulde do ſo. Is not this the blood of the men that went in ieopardye of theyr lyues? and therfore he wolde not drynke it. And theſe thynges dyd theſe thre myghtye men. [illegible] ☩ Abiſai the brother of Ioab, the ſonne of Seruiah, was cheyfe among the thre, and he lyft vp his ſpeare agaynſt thre hundred, and ſlue them, and had the name among the thre. For he was nobler then the thre, and was theyr captayne.

✠ Howbeit he attayned not vnto ☞ (the fyrſt) thre. And Banaiahu the ſonne of Iehoiada (the ſon of a myghty man) valyaunt in actes, of Kabzeel ſlue two ſtrong lyons, euen lyons of Moab. He went downe alſo & ſlue a lyon in a pyt in tyme of ſnowe. And he ſlue an Egyptian, a goodly byg man, whiche had a ſpeare in his hande. But he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hande, and ſlue hym with his owne ſpeare: Theſe thynges dyd Banaiahu D the ſon of Iehoiada, and had the name among the thre worthyes. He was honourable among thyrtie, but he attayned not to the (fyrſt) thre. And Dauid made hym of his counſell. Aſahel the brother of Ioab alſo was one of the thyrtie. The Elhanam the ſon of Dodo of Bethleem: Samma the Harodite: Elica the Harodite: Helez the Paltite: Ira the ſonnes Akes the Thekoite: Abiezer of Anathoth: Mebunai the Huſathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the ſonne of Baanah an Netophathite: Ithai the ſon of Ribai out of an hyl of the chyldren of Ben iamin: Banaiahu the Pirathonite: Hedai, of the ryuers of Gaas: Abialbon the Arbathite: Aſmaueth a Barhumite: Eliahba a Saalbonite: & the ſonnes of Iaſen, Ionathas, Samma the Hararite: Ahiam the ſon of Sarar an Hararite: Eliphelet the ſon of Ahaſbai, the ſon of a Maachathite: Eliam the ſon of Ahithophel the Gilonite: Hezrai ŷ Carmelite: Paarai the arbite: Igall the ſon of Nathan of Zoba: Bani the Gadite, Zelec an Ammonite Naharai a Berothite, which was the harnes berer of Ioab the ſonne of Zaruia: Ira the Iethrite: Gareb the Iethrite: Vria the Hethite thyrtye and ſeuen in all.

¶ Dauid cauſeth the people to be nombred, and therfore is Iſraell plagued with peſtilence, ſo that in thre dayes there dyed .lxx. thouſande.

CAP. XXIIII.

A And agayne, the Lorde was wrothe ☞ agaynſt Iſraell, and ☞ Dauid moued hym agaynſt them, in that he ſayd: & go and nombre Iſrael and Iuda. For the kyng ſayde to Ioab the captayne of his hooſt: go thou abrode nowe, thorowout all the trybes of Iſraell, euen from Dan to Beer ſeba, and nombre ye the people, that I maye knowe the nombre of them. And Ioab ſayde vnto the kyng: I beſeche the Lorde thy God, to make the people as many mo as they be: yea & an .C. tymes ſo many mo, & that the eyes of my lorde the kyng may ſe them. And what is the cauſe that my Lorde the kynge hath a luſt to this thynge? Notwithſtandynge the kynges worde preuayled agaynſt Ioab and agaynſt the captaynes of the hooſt. And Ioab & the captaynes of the hooſt went out from the preſence of the kyng, to nombre the people of Iſrael. And they paſſed ouer Iordan, & pytched in Aroer on the ryght ſyde of the Citye that lyeth in the myddes of the valey of Gad, ouer agaynſt Iaser. And the they came to Gilead, & to the nether lande (where was a newe habitacion,) & from thence they came to Dan B Iaan aboute to Sidon, & came to the ſtrong holde of Tyre, and to all the cityes of the Hiuites & of the Cananites, & then went out to the ſouth of Iuda, euen to Beer ſeba. And ſo when they had bene abrode thorowout al the lande, they returned to Ieruſalem agayne, after the ende of .ix. monethes and .xx. dayes.

And Ioab delyuered vp the nombre & ſumme of the people vnto the kyng. And there was in Iſrael .ix.C. thouſande men of myght that drewe ſwerdes. And the men of Iuda were fyue .C. thouſande men. And Dauids herte ſmote hym, after that he had nombred the people. And Dauid ſayde vnto the Lorde: I haue ſynned excedyngly in that I haue done.

And nowe Lorde take away the treſpaſſe of thy ſeruaunt, for I haue done very folyſhly.

And when Dauid was vp in a mornynge, the worde of the lorde came vnto the prophet Gad Dauids ſear, ſayinge: Go and ſay vnto Dauid, thus ſayth the Lorde: I offer the thre thynges, choſe the, whiche of them I ſhal do vnto the.

C So Gad came to Dauid, and ſhewed him & ſayd vnto hym: Wylte thou haue ☞ ſeuen yeres hunger to come in thy lande, or wylt thou flee .iii. monethes before thyne enemyes they folowyng the, or that there be .iii. dayes peſtylence in thy lande? Now therfore aduiſe the, and ſe, what anſwere I ſhal gyue to hym that ſent me. And Dauid ſayd vnto Gad: I am in extreme trouble. * We wyll fall nowe into the hande of the Lorde, for moche is his mercye, and let me not fall in to the hande of man. And the Lorde ſent a peſtylence in Iſraell, from the mornynge vnto the tyme appoynted. And there dyed of the people from Dan to Berſeba ſeuentye thouſande men. And when the angell ſtretched out his hande vpon Ieruſalem to deſtroye it, the lorde had cõpaſſyon to do that euyll, and ſayde to the angell that deſtroyed the people: it is nowe ſuffycyent: holde thyne hande. And the angell of the lorde was by the threſſhynge place of Areſna the Iebuſyte. And Dauid ſpake vnto the Lorde (when he ſawe the angell that ſmote the people) and ſayde: loo, it is I that haue ſynned, and I that haue done wyckedly. But theſe ſhepe, what haue they done? Let thyne hande (I praye the) be agaynſt me, & agaynſt my fathers houſe. And Gad came the ſame day to Dauid, and ſayd vnto hym: go vp and reare an aulter vnto the Lorde in the threſſhynge floore of Areſna the Iebuſite. And Dauid (accordyng to the ſayng of Gad) went vp, as the lorde cõmaunded.

D And Areſna loked, and ſawe the kyng and his ſeruauntes cõmynge towarde hym. And Areſna went out, and bowed him ſelfe before the kynge flat on his face vpon the grounde/ and Areſna ſayde: wherfore is my Lorde the kynge come to his ſeruaũt? Dauid anſwered: to bye the threſſhynge floore of the, and to make an aulter vnto the lorde, that the plage maye ceaſe from the people. And Areſna ſayd vnto Dauid: let my lorde the kyng take and offer what ſemeth hym good in his eyes: Beholde, here be oxen for burntſacrifyce, & ſleddes and the other inſtrumentes of the oxen for woode. All theſe thynges dyd Areſna gyue vnto the kynge, and ſayd moreouer vnto the kynge: the lorde thy God accept the. And the kynge ſayde vnto Areſna: not ſo, but I wyll bye it of the at a pryce, and wyl not offer ſacrifyce vnto the Lorde my god of that which doth coſt me nothyng. And ſo Dauid bought the threſſhynge floore, and the oxen ☞ for fyftye ſycles of ſyluer. And Dauid buylde there an aulter vnto the Lorde, and offered burnt ſacrifyces and peaceofferynges. And ſo the lorde was intreated for the land. And the plage ceaſed from Iſraell.

¶ The ende of the ſeconde boke of Samuell: otherwyſe called the ſeconde of the Kynges.

¶ The thyrde boke of the Kynges after the rekenynge of the Latenyſtes: whiche thyrde Booke and the fourth alſo, is but one with the Hebrues.

¶ The yonge virgyn Abiſag kepeth Dauid in his extreme age. Adonia occupyeth the realme beynge kynge to his father. Salomon is anoynted kynge, and ſo Adonia getteth hym away.

CAPI. Primo.

AND Kynge Dauid was olde and ſtryken in yeres: ſo that whẽ they couered hym with clothes, he caught no heate. Wherfore his ſeruauntes ſayd vnto hym: let there be ſought for my Lorde the kynge a yonge mayden, to ſtande before the kynge, and to cheryſhe hym. And let her lye in thy boſome, that my lorde the kynge maye get heate. And ſo they ſought for a fayre damſell thorowout all the coaſtes of Iſraell, & founde one Abiſag a Sunamite, & brought her to the kynge. And the damſell was exceadynge fayre, and cheryſſhed the kynge, and miniſtred to hym: But the kynge knewe her not. And Adonia the ſon of Hagith exalted hym ſelfe, ſayenge: I wyll be kynge. And he gat hym charettes, and horſemen, and fyftye men to run before hym. And his father wolde not diſpleaſe him at any tyme, nor ſayde ſo moche to hym as/ why doeſt thou ſo? And he was a goodlye man, and his mother bare hym nexte after Abſalom. And he toke cõſayle at Ioab the ſonne of Zaruia, and at Abiathar the Preeſt. And they helped Adonia. But Sadocke the preeſt, Banaiahu the ſon of Iehoiada, Nathan the prophet, Semei and Rei, and all the men of myght whiche were with Dauid, fauoured not Adonia. And Adonia ſacrifyced ſhepe and oxen, and fat cattell, by the ſtone of Zoheleth, whiche is faſt * by the well of Rogell, and called all his brethren the kynges ſonnes, and the men of Iuda the kynges ſeruauntes. But Nathan the prophet and Banaiahu, and the other myghtye men, & Salomon his brother, he called not. Wherfore, Nathan ſpake vnto Bethſabe the mother of Salomon, ſayenge: haſt thou not herde how that Adonia the ſon of Hagith doth reygne, and Dauid our lorde knoweth it not? Now therfore come, & I wyll gyue the counſayle/ howe to ſaue thyne owne lyfe, and the lyfe of thy ſon Salomon. Go & get the in vnto kynge Dauid, & ſaye vnto hym: dydeſt not thou (my lorde O kynge) ſweare vnto thy handmayd

A

B

Joſua xv

ſayinge. Salomon thy ſon ſhall reygne after
me, and he ſhall ſyt vpon my ſeate? Why is
then Adonia kynge? Behold, whyle thou yet
talkeſt there with the kynge, I wyll come in
after the, and confyrme thy wordes.

C And Bethſabe went in vnto the kynge in
to the chambre. And the kyng was very olde
and Abiſag the Sunamite mynyſtred vnto
the kynge. And Bethſabe ſtouped, and made
obeyſaunce vnto the kynge. And the kynge
ſayde: what is thy matter? She anſwered
hym: My lorde, thou ſwareſt by the lorde thy
God vnto thyne handmayde: Salomon thy
ſon ſhall reygne after me, & he ſhall ſyt vpon
my ſeate. And behold, now is Adonia kynge,
and my lorde the kyng woteth not of it. And
he hath offered oxen, fat cattell, & many ſhepe
and hath called all the ſonnes of the kynge,
and Abiathar the preeſt, & Ioab the captayn
of the hooſte. But Salomon thy ſeruaunt
hath he not bydden. And nowe my lorde (O
kynge,) the eyes of all Iſraell wayte on the,
that thou ſhuldeſt tel them, who ought to ſyt
on the ſeate of my lorde the kyng after hym?

For els when my Lorde the kynge is layde
to reſt with his fathers, I and my ſon Salomon
☞ ✿ ſhall be ☞ ✿ ſynners. And whyle ſhe
yet talked with the kynge, Nathan the Prophet
came alſo. And they tolde the kyng ſayenge:
beholde, here cõmeth Nathan the prophet.
And when he was come in to the kyng/
he made obeyſaunce before the kynge vpon
his face on the grounde, and Nathan ſayde:
My Lorde (O kynge) haſt thou ſayd, Adonia
D ſhall reygne after me, & he ſhall ſyt vpon
my ſeate? For he his gone downe this day/ &
hath ſleyne many oxen, and fat ſhepe, & hath
called all the kyngꝭ ſonnes, & the captaynes
of the hooſt, and Abiathar the preeſt. And beholde,
they eate and drynke before hym, and
ſaye: God ſaue the kynge Adonia. But me
thy ſeruaunt, and Sadocke the Preeſt, and
Banaiahu the ſon of Iehoiada, and thy ſeruaunt
Salomon hath he not called. Is this
thynge done of my lorde the kynge, and thou
haſt not ſhewed it vnto thy ſeruaunt, who
ſhulde ſyt on the ſeate of my lorde the kynge
after hym? Then kynge Dauid anſwered, &
ſayde: call me Bethſabe. And ſhe came in to
the kynges preſence, & ſtode before hym. And
the kyng ſware, ſayng: As truly as the lorde
lyueth (that hath rid my ſoule out of all aduerſite)
euen as I ſware vnto the by the lord
god of Iſraell, ſayenge: Salomon thy ſonne
ſhall reygne after me, and he ſhall ſyt vpon
my ſeate for me, ſo wyll I do this daye. Then
Bethſabe bowed on her face to the earth, and
dyd reuerence vnto the kynge, and ſayde: I
praye God that my Lorde kynge ☞ Dauid ☞
maye lyue euer. And kynge Dauid ſayde: call
me Sadock the preeſt, & Nathan the prophet E
& Banaiahu the ſon of Iehoiada. And they
came before the kynge. The kynge alſo ſayd
vnto them: take with you the ſeruauntes of
your Lorde, and ſet Salomon my ſon vpon
myne owne Mule, & carye hym downe ☞ to
Gihon. And let Sadocke the preeſt, and Nathan ☞
the prophet anoynte hym there, kynge
ouer Iſraell. And blowe ye with trompettes,
and ſaye: God ſaue kynge Salomon. And
then come vp after hym, that he maye come
and ſyt vpon my ſeate. For he ſhall be kynge
in my ſteade. And I wyll cõmaunde hym to
be captayne ouer Iſraell & Iuda. And Banaiahu
the ſon of Iehoiada anſwered the kyng,
and ſayde, Amen. I praye god that the lorde
god of my Lorde the kynge ſaye ſo to. And
as god hath ben with my Lorde the kynge/
euen ſo be he with Salomon alſo, & make his
ſeate greater, then the ſeate of my lorde kyng
Dauids hath ben. And ſo Sadock the preeſt/
and Nathan the prophet, and Banaiahu the
ſon of Iehoiada, & the Crethites & Phelethites
went downe, & ſet Salomon vpon kynge
Dauids Mule, and brought hym to Gihon.
And Sadock the preeſt toke an horne of oyle
out of the tabernacle, & anoynted Salomon.

And all they of the people blewe trompettes, F
and ſayde: God ſaue kynge Salomon.
And all the peple came vp after hym, pypyng
with pypes, and reioyſynge greatly, ſo that
the earth range with the ſounde of them.

And Adonia and all the geſtes that he had
called vnto hym, herde it / euen as they had
made an ende of eatynge. And when Ioab
herde the ſoũde of the trompet, he ſayd: howe
happeneth it that there is ſoche a noyſe in the
citye? And as he yet ſpake: behold, Ionathas
the ſonne of Abiathar the Preeſt came. And
Adonia ſayd vnto hym: come in, for thou art
a valyaunt man, and bryngeſt good tydyngꝭ
And Ionathas anſwered & ſayde to Adonia:
Verely our lorde kyng Dauid hath made Salomon
kynge. And the kynge hath ſent with
hym, Sadok the Preeſt, and Nathan the prophet,
and Banaiahu the ſonne of Iehoiada,
and the Crethites, and the Phelethites, and
they haue ſet hym vpon the kynges Mule.
And Sadocke the preeſt, & Nathan the prophet
haue annoynted hym kynge in Gihon.
And they came vp agayne, and reioyſed, that
the citye dyd ſounde agayne. And that is the
noyſe, that ye haue herde. And Salomon ſytteth
on the ſeate of the kyngdom. And moreouer

ouer

G ouer, the kynges ſeruauntes came to bleſſe our Lorde kynge Dauid, ſayenge: thy God make the name of Salomon more honorable then thy name, & make his ſeate, greater then thy ſeate. And the kynge bowed hym ſelfe vpon the bed. And thus ſayd the kynge: bleſſed be the Lorde God of Iſraell, whiche hath made one to ſyt on my ſeate this daye, myne eyes ſeynge it. And all the geſtes that were with Adonia were afrayde, & roſe vp, & went euery man his waye. And Adonia fearynge the preſence of Salomon, aroſe, & went H (in to the tabernacle of the lorde) & caught holde on the hornes of the aulter. And one tolde Salomon, ſayenge: behold, Adonia doth feare kynge Salomon: for he hath * caught holde on the hornes of the aulter, ſayenge: let kynge Salomon ſweare vnto me this daye that he wyll not ſley his ſeruaunte with the ſwerde. And Salomon ſayde: yf he wyll be a chylde of vertue, there ſhall not an heere of hym fall to the earth. But and yf wyckednes be founde in hym, he ſhall dye. And ſo kynge Salomon ſent, and they brought hym from the aulter. And he came, and dyd obeyſaunce vnto kynge Salomon. And Salomon ſayd vnto hym: get the to thyne houſe.

¶ Dauid dyeth. Adonia requyreth to haue Abiſag to his concubyne, & therfore Salomon commaundeth to ſley hym. Abiathar is put from his preſthode. Semei, and Ioab are ſlayne.

CAPI. II.

A The dayes of Dauid drewe nygh, that he ſhulde dye, and he charged Salomon his ſonne, ſayenge: I go the waye of all the worlde, * be thou ſtronge therfore, and ſhewe thy ſelfe a man. Kepe thou the watche of the lorde thy God, that thou walke in his wayes, and kepe his ☞ ſtatutes, and his preceptes, his iudgementes, & his teſtymonyes, euen as it is wrytten in the lawe of Moſes: that thou mayſt proſper in al that thou doeſt & in euery thynge that thou medleſt withall.

That the Lorde alſo maye make good his worde whiche he ſpake vnto me, ſayenge: yf thy Chyldren take hede to theyr waye, that they walke before me in trueth, with all theyr hertes, and with all theyr ſoules, * then ſhall thou not be with oute a man on the ſeate of Iſraell. * Moreouer, thou woteſt howe Ioab the ſonne of Zaruia ſerued me, and what he dyd to that two captaynes of the hooſtes of Iſraell: vnto Abner the ſonne of Ner, and vnto Amaſa the ſonne of Iether, whome he ſlewe and ſhed bloode in tyme of peace (euen as it had ben in war) ☞ and put the bloode of war vpon his gyrdle that was aboute his loynes, & in his ſhoes that were on his feete, B Deale with hym therfore accordynge to thy wyſdome, and brynge not his hoore heade downe to the graue in peace. * But ſhewe kyndneſſe vnto the ſonnes of Berſelai the Gileadite, that they maye eate at thy table: For they came to me, when I fled from Abſalom thy brother. And beholde, thou haſt with the, Semei the ſonne of Gera, the ſon of Gemini of Bahurim, whiche curſed me with an horrible curſe, in the day whē I went to Mahanaim. But he came to mete me at Iordane, and I ſware to hym by the Lorde, ſayenge. I wyll not ſley the with the ſwerde. But thou ſhalte not count hym as vngyltye: For thou arte a man of wyſdome, & knoweſt what thou oughteſt to do to hym, his hoore heade ſhalte thou brynge to the graue / with bloode.

ii.Reg.xix.f

ii.Re.xvi.b

And ſo * Dauid ſlepte with his fathers, C and was buryed in the citye of Dauid. And the dayes whiche Dauid reygned vpon Iſrael, were fourtye yeres: ſeuen yeres reygned he in Hebron: and thyrtye, and thre yeares reygned he in Ieruſalem. * Then ſat Salomon vpon the ſeate of Dauid his father, and his kyngdome was ſtabliſſhed myghtely.

Actes.ii.e

i.Par.29.f

And Adonia the ſonne of Hagith, came to Bethſabe the mother of Salomon. And ſhe ſayde: * Commeſt thou peaceably? And he ſayde: peaceably. He ſayde moreouer: I haue ſomwhat to ſay vnto the. She ſayde: ſay on. And he ſayde: thou knoweſt that the kyngdome was myne, and that all Iſrael ſet theyr faces on me, that I ſhulde reygne, howe be it the kyngdome is turned awaye / and gyuen to my brother, for it is appoynted hym of the Lorde: and nowe I aſke a peticyon of the / denye me not. And ſhe ſayde vnto hym: Say on. And he ſayde: ſpeake I praye the, vnto Salomon the kynge (for he wyll not ſay the nay) that he gyue me Abiſag the Sunamite to wyfe. And Bethſabe ſayde: well, I wyll ſpeake for the vnto the kynge.

i.Reg.xvi.b

D Bethſabe therfore went vnto kynge Salomon, to ſpeake vnto hym for Adonia. And the kynge roſe vp to mete her, & bowed hym ſelfe vnto her, & ſat hym downe on his ſeate. And there was a ſeate ſet for the kynges mother, and ſhe ſat on his ryght ſyde. Then ſhe ſayd: I deſyre a lytell peticyon of the, I pray the ſaye me not naye. And the kynge ſayde vnto her: Aſke on my mother: For I wyll not ſay the naye. She ſayde: let Abiſag the Sunamite be gyuen to Adonia thy brother, to wyfe. And kynge Salomon anſwered and ſayde vnto his mother: why doeſt thou aſke Abiſag the Sunamite for Adonia? aſke for hym the kyngdome alſo: for he is myne elder brother, & hath for hym Abiathar the preeſt/ and Ioab the ſonne of Zaruia. Then kynge Salomon ſware by the Lorde ſayenge: God do ſo, and ſo to me, yf Adonia haue not ſpoken this worde agaynſt his owne lyfe. Nowe therfore, as truly as the lorde lyueth (whiche hath ordeyned me, and ſet me on the ſeate of Dauid my father, and ☞ made me an houſe (as he promyſed) Adonia ſhall dye this day. And kynge Salomon ſent by the hande of Banaiahu, the ſonne of Iehoiada, and he ſmote hym that he dyed.

E And vnto Abiathar the Preeſt ſayde the kynge: get the to Anathoth vnto thyne owne feldes, for thou arte worthy of death: but I wyll not at this tyme kyll the, bycauſe thou bareſt the arke of the Lorde God before Dauid my father, and bycauſe thou haſt ſuffered with my father in all his afflyctyons. And ſo Salomon put away Abiathar from beynge preeſt vnto the Lorde: that he myght fulfyll the worde of the lorde which he ſpake ouer the houſe of Eli in Silo. Then tydynges came alſo to Ioab: for Ioab had turned after Adonia, though he turned not after Abſalom. And Ioab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the aulter. And it was tolde kynge Salomon, howe that Ioab fled vnto the tabernacle of the lorde, & ſtode by the aulter. Then Salomon ſent Banaiahu the ſonne of Iehoiada, ſayenge: go and fall vpon hym. And Banaiahu came in to the tabernacle of the lorde, & ſayde vnto hym: thus ſayth the kynge: come out. And he ſayde: nay. But I wyll dye euen here. And Banaiahu brought the kyng worde agayne, ſayenge: thus ſayde Ioab, & thus he anſwered me. And the kynge ſayde: do euen as he hath ſayde: ſmyte hym, and bury hym, that thou mayſt take awaye the blood (which Ioab ſhed cauſeleſſe) from me, and from the houſe of my father. And the lorde ſhall bryng his blood vpon his owne heade, for he ſmote two men ryghtwyſer & better then he, & ſlue them with the ſwerde (my father Dauid not knowynge therof:) euen Abner the ſonne of Ner, captayne of the hooſte of Iſraell, and Amaſa the ſonne of Iether captayne of the hooſt of Iuda. Their blood ſhall therfore returne vpon the heade of Ioab, and on the heade of his ſeede for euer. F

But vpon Dauid, & vpon his ſeede, & vpon his houſe, & vpō his ſeate ſhal there be peace for euermore of the lorde. So Banaiahu the ſonne of Iehoiada went vp, and ſmote hym and ſlue hym, and buryed hym, in his owne houſe in the wyldernеſſe. And the kynge put Banaiahu the ſon of Iehoiada in his rowme ouer the hooſt, and put Sadocke the preeſt in the rowme of Abiathar. And the kynge ſent and called Semei & ſayde vnto hym, buylde the an houſe in Ieruſalem, and dwell there: & ſe that thou go not forth thence any whyther. For be thou ſure, that the day that thou goeſt out, & paſſeſt ouer the ryuer of Cedron, thou ſhalt dye that daye, & thy bloode ſhall be on thyne owne heade. And Semei ſayde vnto the kynge. This is a good thynge: as my Lorde the kynge hath ſayd, ſo wyl his ſeruaunt do. And Semei dwelte in Ieruſalem many a daye. And it chaunced after thre yeares, that two of the ſeruauntes of Semei ran awaye vnto Achis ſon of Maacha kynge of Geth. And they tolde Semei, ſayenge: beholde, thy ſeruauntes be in Geth. And Semei ſtode vp/ and ſadled his Aſſe, and gat hym to Geth to Achis, to ſeke his ſeruauntes, & returned/ and brought his ſeruauntes agayne from Geth.

G And it was tolde Salomon, howe that Semei had gone from Ieruſalem to Geth, and was come agayne. And the kynge ſent/ and called Semei, and ſayde vnto hym: dyd I not charge the by the lorde with an othe, and teſtifyed vnto the, ſayenge: be ſure, that whenſoeuer thou goeſt out, & walkeſt abrode any whyther, thou ſhalt dye the death? And thou ſaydeſt vnto me: it is good tydynges that I haue herde. Why then haſt thou not kepte the othe of the lorde, and the cōmaundement that I charged the withall? The kyng ſayde moreouer to Semei: ☞ thou remembreſt all the wyckednes whiche thyne herte knoweth, and that thou dydeſt to Dauid my father. The lorde alſo ſhal brynge thy wyckedneſſe vpon thyne owne heade: and kynge Salomon ſhall be bleſſed, and the ſeate of Dauid ſtablyſſhed before the lorde for euer. So the kynge commaunded Banaiahu the ſonne of Iehoiada, whiche went out, & ſmote hym that he dyed.

And the kyngdome was ſtablyſſhed in the hande of Salomon.

¶ Salomon taketh Pharaos doughter to wyfe. The Lorde appeareth to hym, and geueth hym wyſdome. The pleatynge of the two harlottes which ſtroue ouer the lyuynge chylde, and Salomons ſentence therin.

CAPI. III.

SAlomon made affinite wt Pharao kynge of Egypt, and toke Pharaos doughter/ and brought her into ☞ the citye of Dauid, vntyll he had made an ende of buyldyng his owne houſe, and the houſe of the Lorde, and the wall of Ieruſalem rounde aboute. Only the people ſacrificed in aulters made on hylles bycauſe there was no houſe buylde vnto A the name of the Lorde, vntyll thoſe dayes. And Salomon loued the Lorde, and walked in the ordinaunces of Dauid his father, ſaue only that he ſacrificed ⁊ offered incenſe vpon aulters in hylles. * And the kynge went to Gibeon, to offer there: for ☞ that was a ſpecyall offerynge place. A thouſand burntofferynges dyd Salomon offre vpon that aulter. And in Gibeon the Lorde appeared to Salomon in a dreame by nyght. And God ſayde: Aſke what thou wylt, that I may gyue it the. And Salomon ſayde: thou haſt ſhewed vnto thy ſeruaunt Dauid my father, great mercy, when he walked before the in trueth in ryghtuouſnes, and in playneſſe of herte with the. And thou haſt kept for hym this great mercy that thou haſt gyuen hym a ſon, to ſyt on his ſeate: as it is come to paſſe this daye. * And nowe (O Lorde my God) it is thou that haſt made thy ſeruaunt kynge in ſteade of Dauid my father. * And I am but yonge, and wote not howe to ☞ go out and in. And thy ſeruaunt is in the myddes of thy people, whiche thou haſt choſen: And verely, the people are ſo many, that they can not be tolde nor nombred for multitude. * Gyue therfore vnto thy ſeruaunt an vnderſtandynge herte, to iudge thy people: that I maye dyſcerne bytwene good, and bad. For who is able to iudge this, thy ſo myghtye a people? And this pleaſed the Lorde well, that Salomon had deſyred this thynge. And God ſayde vnto hym: Bycauſe thou haſt aſked this thynge, and haſt not aſked longe lyfe, neyther haſt aſked ryches, nor ☞ the ſoule of thyne enemyes, but haſt aſked vnderſtandynge and diſcrecyon in iudgement. Beholde, I haue done accordynge to thy peticyon: For I haue gyuen the a wyſe and an vnderſtandynge herte, ſo that there was none lyke the before the, neyther after the ſhall any aryſe lyke vnto the. And I haue alſo gyuen the that whiche thou haſt not aſked, euen rycheſſe and honoure: ſo that there ſhall be no kyng lyke the all thy dayes.

And yf thou wylte walke in my wayes, to kepe myne ordynaunces and my cõmaundementes (* as Dauid thy father dyd walke) I wyll lengthen thy dayes. When Salomon awoke, beholde, it was a dreame. * And he came to Ieruſalem, and ſtode before the arke of the teſtament of the lorde, ⁊ offered burntofferynges, ⁊ peaceofferynges, and made a feaſt to all his ſeruauntes. + Then came there two women (that were harlottes) vnto the kynge, and ſtode before hym. And the one woman ſayde: Oh my lorde, I and this woman dwell in one houſe. And I was delyuered of a chylde with her in the houſe. And the thyrde daye after that I was delyuered, ſhe was delyuered alſo: and we were togyther, and no ſtraunger with vs in the houſe, ſaue we two. And this wyues chylde dyed in the nyght, for ſhe ſmothered it. And ſhe aroſe at mydnyght and toke my ſon from my ſyde (whyle thyne handmayd ſlept) ⁊ layde it in her boſom, and put her dead chylde in my boſom. And when I roſe vp to gyue my chylde ſucke: beholde, it was deade. But when I had loked vpon it in the mornyng: Beholde, it was not my ſon whiche I dyd beare. The other woman ſayd: it is not ſo: But my ſon lyueth, ⁊ thy ſonne is deade. And ſhe ſayd agayne: No, but thy ſon is deade, ⁊ my ſonne is a lyue. And thus they pleated before the kynge. Then ſayde the kynge: the one ſayeth, this that is alyue is my ſon, and the deade is thyne. And the other ſayeth naye: But thy ſon is deade, ⁊ the lyue chylde is myne. And the kynge ſayde: brynge me a ſwerde. And they brought a ſwerde before the kynge. And the kynge ſayd: Deuyde the lyuynge chylde in two, and gyue the one halfe to the one, and the other to the other.

Then ſpake the woman (whoſe the lyuyng chylde was) vnto the kynge (for her bowels yerned vpon her ſon) and ſayd: I beſeche the my lorde, gyue her the lyuyng chylde, and in no wyſe ſley it. But the other ſayde: let it be neyther myne nor thyne, but deuyde it. Then the kynge anſwered and ſayd: * gyue her the lyuynge chylde, ⁊ ſley it not, for ſhe is the mother therof. And all they of Iſraell herde of the iudgement (whiche the kynge had iudged) ⁊ feared the kyng: for they ſawe, that the wyſdom of god was in hym, to do iuſtyce.

¶ The prynces and rulers vnder Salomon. The puruepaunce for his vytayles. The nombre of his horſes, and of his parables.

CAPI. IIII.

And ſo kynge Salomon was kyng ouer all Iſraell. And theſe were his Lordes: Azariahu the ſon of Sadock the Preeſt: Elihoreph and Ahia the ſonnes of Siſa, ſcrybes. Iehoſaphath the ſonne of Ahilud, the recorder. Banaiahu the ſonne of Iehoiada was ouer the hooſt. And Sadocke and Abiathar were the preeſtes. And Azariahu the ſon of Nathan was ouer ☞ the offycers. And Zabud the ſonne of Nathan was a preeſt, the kynges companyon. And Ahiſar ſtewarde of houſholde: And * Adoniram the ſon of Abda was ouer the trybutes. And Salomon had twelue offycers ouer all Iſraell, whiche prouided vytayle for the kynge ⁊ his houſholde: eche man his moneth in a yeare, made prouiſyon for neceſſary thynges.

B And theſe are theyr names: The ſonne of Hur in mount Ephraim: the ſonne of Dekar in Makas, and in Saalbin and Bethſames Elon and Bethhanã: the ſonne of Heſed in Aruboth, to whome pertayned Socho and all the lande of Hepher: the ſonne of Abinadab in all the regyon of Dor, whiche had Thapheth the doughter of Salomon to wyfe: Baana the ſonne of Ahilud was ouer Thanach and Magiddo, and ouer all Bethſan whiche is by Zarthana beneth Jezrael, from Bethſan to the playne of Mehola, euen vnto the place that is ouer agaynſt Jechmean.

The ſon of Gaber had Ramoth Gilead, and his were the townes of Jair the ſon of Manaſſe, whiche are in Gilead, and vnder hym was the regyon of Argob whiche is in Baſan, lx. great cityes with walles and barres of Braſſe. Ahinadab the ſonne of Hiddo had Mahenaim: Ahimaas was in Nephthalim/ and he toke Baſmath, the doughter of Salomon to wyfe: Baana the ſon of Huſai was Aſer, and in Aloth: Jehoſaphat the ſonne of Paruah was in Iſachar. Semei the ſon of Ela was in Beniamin: Gaber the ſonne of Uri/ was in the countrey of Gilead, the lande of Sehon kynge of the Amorites and of Og kynge of Baſan, and was offycer alone C in the lande. And Juda & Iſraell were many, euen as the ſande of the ſee in nõbre, eatyng, drynkynge, and makynge mery. * And Salomon reygned ☞ ouer all the kyngdoms/ from the * ryuer, vnto the lande of the Philiſtines: euen vnto the border of Egypt, and they brought preſentes, and ſerued Salomon all the dayes of his lyfe.

Gene. 28. b
Exod. 23. d
Pſal. 72. b.
☞ a Euphrates.

And Salomons breade for one day, was xxx. quarters of manchet floure, thre ſcore quarters of meale: ten ſtalled oxen, & twentie out of the paſtures, and an hundred ſhepe, beſyde hartes buckes & wylde gootes &: and capons. For he ruled in all the regyon on the other ſyde Euphrates, from Thiphſah, to * Aza, ouer all the kynges on the other ſyde the ryuer. And he had peace with all his ſeruauntes on euery ſyde. And Juda and Iſraell dwelt without feare, euery man vnder his vyne and vnder his fygge tre, from Dan to Berſeba, all the dayes of Salomon.

* Gaza

D And Salomon had * fourtye thouſande ſtalles of horſes for charettes, & twelue thouſande horſemen. And the offycers prouyded vytayle for kynge Salomon, and for al that came out of any place to kynge Salomons table, euery man his moneth, ſo that there lacked nothynge. Barlye alſo and ſtrawe for the horſes and mules, brought they vnto the place where the offycers were, euery man in his offyce. * And God gaue Salomon wyſdome and vnderſtandynge exceadyng moche/ and a ☞ large herte, euen as the ſande that is on the ſee ſhore, & Salomons wyſdome excelled the wyſdome of all the Chyldren of the Eaſt countrey, & all the wyſdome of Egypte: For he was wyſer then al men, yea then Ethã the Ezrahite, & Heman, Chalcoll, & Darda the ſonnes of Maholl. And his name was ſpoken of, thorowout all nacyons on euery ſyde. And Salomon ſpake ☞ .iii. M. prouerbes. And his ſonges were a thouſand & fyue. And he ſpake of trees, euen from the Cedar tre that groweth in Libanon, vnto the Iſope that ſpryngeth out of the wall. He ſpake alſo of beaſtes, of foules, of wormes, & of fyſſhes. And there came of all nacyons to heare the wyſdome of Salomon, and from all kynges of the earth, which had herde of his wyſdom.

Deut. 17. d.
Eccle. 47. d
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☞

¶ Kynge Hiram ſendeth Cedar tymbre to the buyldynge of the Temple. The deſcrypcyon of the worke.

CAPI. V.

A AND Hiram kynge of Tyre ſent his ſeruauntes vnto Salomõ, for he had herde that they had anoynted hym kynge in the rowme of his father: * For Hiram was euer a louer of Dauid. * And Salomon ſent to Hiram, ſayenge: thou knoweſt * how that Dauid my father coulde not buylde an houſe vnto the name of the Lorde his God, for the warres which were about him on euery ſyde, vntyll the lorde put them vnder the ſoles of his feete. But nowe the Lorde my God hath gyuen me reſt on euery ſyde, ſo that there is neyther aduerſarye nor any euyll plage. And beholde, * I am determyned to buylde an houſe vnto the name of the lorde my god, as the Lorde ſpake vnto Dauid my father, ſayenge: thy ſon whom I wyll ſet vpon thy ſeate for the, he ſhall buylde an houſe vnto my name. B Nowe therfore, cõmaunde thou that they hewe me Cedar trees out of Libanon. And my ſeruauntes ſhall be with thyne, and vnto the, wyll I gyue the hyre for thy ſeruaũtes, accordynge to all ſoche thynges as thou ſhalte appoynt, for thou knoweſt, that there are not amonge vs, that can ſkyll to hewe tymbre, lyke vnto the Sidons. When Hiram herde the wordes of Salomon, he reioyſed greatly, & ſayde: Bleſſed be the lorde this day which hath gyuen vnto Dauid a wyſe ſonne ouer this myghtye people. And Hiram ſent to Salomon, ſayenge: I haue conſidered the thynges which thou ſenteſt to me for, and wyl accompliſſhe all thy deſyre, concernyng tymbre of Cedar trees, and fyrre. My ſeruauntes ſhall brynge them from Libanon to the ſee. C And I wyll conuay them by ſhyppe vnto the place that thou ſhalte ſhewe me, & wyll cauſe them to be diſcharged there, & thou ſhalte receyue them. And thou ſhalt do me a pleaſure agayne, yf thou mynyſtre fode for my houſe. And ſo Hiram gaue Salomon Cedar trees, and fyrre trees, accordynge to all his deſyre. And Salomon gaue Hiram.xx.M.quarters of wheate for fode to his houſhold, & twentye buttes of pure oyle. Thus moche gaue Salomon to Hiram yeare by yeare.

And the lorde gaue Salomon wyſdome, as he promyſed hym. And there was peace bytwene Hiram & Salomon, and they two were confedered togyther. And kyng Salomon rayſed ✤ a ſumme out of al Iſrael. And the ſumme was.xxx. thouſande men, whome he ſent to Libanon.x.M.a moneth by courſe ſo that when they had ben one moneth in Libanon, they abode two monethes at home.

And * Adoniram was ouer the ſumme. And Salomon had.lx.and.x.M. that bare burdens, and foure ſcore thouſande maſons in the mountaynes, beſydes the lordꝭ, whome Salomon appoynted to ouer ſe the worke/ euen.iii.M.&.CCC. Whiche ruled the people ✤ (and them) that wrought in the worke. And the kynge cōmaunded them to brynge great ſtones, freſtones, and hewed ſtones for the foūdacion of the houſe. And Salomons maſons and the maſons of Hiram dyd hewe them, with the workemen of the corners. And ſo they prepared both tymbre/ and ſtones for the buyldynge of the houſe.

¶ Howe, and when the Temple was buylded.

CAPI. VI.

A AND it came to paſſe that in the foure hūdred, and foure ſcore yere (after the chyldren of Iſraell were come out of the lande of Egypt) and * in the fourth yeare of the reygne of Salomon vpon Iſraell, and in the moneth ☞ Ziff, which is the ſeconde moneth * he began to buylde the houſe of the lorde. And the houſe whiche Salomon buylt for the lorde, was thre ſcore cubites long/ and twentye cubytes brode, and thyrtye cubytes hygh. And he * made a porche before the body of the temple, whiche was twentye cubytes longe after the bredeth of the houſe, and ten cubytes brode, euen in the forefront of the houſe. And in the houſe he made wyndowes, brode without, and narow within. And in the wall of the houſe, he made chambers rounde aboute, (euen in the wallꝭ of the houſe) roūde aboute the temple and the queer, and made ſydes roūde aboute. The neythermoſt chambre was fyue cubytes brode, and the myddle was ſyxe cubytes brode, and the thyrde was ſeuen cubites brode. For without in the wall of the houſe he layde beames roūde aboute/ that the beames of the chambers ſhulde not be faſtened in the walles of the houſe. And the houſe was buylte of ſtoone, made perfyte al redy before it was brought thyther, ſo that there was neyther hammer nor axe, eyther any toole of yron herde in the houſe, whyle it was in buyldynge.

B The dore of the myddle chambre was in the ryght ſyde of the houſe: and men went vp with wyndyng ſteares in to the myddle chambre, and out of the myddle, in to the thyrde. And ſo he buylte the houſe and fynyſſhed it, and roufte it with beames of Cedar tymbre. And then he buylte chambres to all the temple, of fyue cubytes heyght/ and they were ioyned to the houſe, with beames of Cedar.

And the worde of the Lorde came to Salomon, ſaynge: concernynge the houſe which thou arte in buyldynge, yf thou wylte walke in myne ordynaūces, and execute my lawes/ and kepe all my cōmaundementes, to walke in them: then wyl I make good vnto the, my promyſſe, * which I promyſed Dauid thy father. * And I wyll dwell among the chyldren of Iſraell, & wyll not forſake my people Iſraell. ii.Re.vii.b Exodi.25.b Salomon therfore buylte the houſe, & fynyſſhed it, and ſyled the walles of the houſe within, with bordes of Cedar tree: euen from the pauement of the houſe vnto the rofe, dyd he ſyle the wallꝭ of it within, with Cedar tre/ and borded the floore of the houſe with plankes of fyrre. And he ſyled twentye cubytes D ☞ in the ſydꝭ of the queer of the temple, both floore & walles, with bordes of Cedar, & dreſſed it within in the ſecrete place of the temple euen in the mooſt holye. And the fyrſt houſe/ that is to ſay, the body of the temple without was fourtye cubytes longe.

And the Cedar of the houſe within, was C carued with knoppes and grauen with floures, and all was Cedar tymbre, ſo that no ſtone was ſene. And the queer that was within the tēple, he prepared, to ſet there the arke of the appoyntment of the Lorde. And the queer before, was twenty cubytes longe, and twentye cubytes in bredth, and twentye cubytes in heyght. And he ſyled it with pure golde, and borded ☞ the aulter with Cedar. D And Salomou alſo ſyled the houſe within with pure golde. And he made golden barres run alonge the queer, which he had couered with golde. And the hole houſe, he ouer layde with golde, vntyll he had ended it. And the aulter that was in the queer he ouer layde with golde alſo. And ẇin the queer he made two * Cherubins of Olyue tree, ten cubytes hygh. Fyue cubytes longe was a wyng of the one cherub, & fyue cubites long was a wyng of the other cherub: ſo that frō the vttermoſt parte of one wynge vnto the vttermoſt parte of the other, were ten cubytes. And the other Cherub was ten cubytes hyghe alſo, ſo that both the cherubs were of one meaſure, & one ſyſe: For the heygth of the one Cherub was ten cubytes, & ſo was it of the other. And he put the cherubs ẇin the inner houſe. * And the cherubꝭ ſtretched out theyr wyngꝭ, ſo that the one wyng of the one touched the one wal, & the one wyng of the other touched the other wall. And the other two wyngꝭ of them touched one another in the myddꝭ of the houſe.

Exodi.25.b

Exodi.25.b

D And he ouerlayde the cherubs with golde.

And in all the wallꝭ of the houſe rōde about he made fygures of carued & ſyled worke: as namely pyctures of Cherubes, and Palme trees and grauen floures, both within, in the queer, & without in the temple. And the floore of the houſe he couered with golde, bothe within in the queer, and alſo without in the temple. And in the enterynge of the queer he made two dores of Olyue tree: And both the vpper & two ſyde poſtꝭ were fiue ſquare. The two dores alſo were of olyue tre, & he graued them with grauynge of Cherubes & Palme trees, & grauen floures, & couered them with golde, & layde thyn plates of golde vpon the Cherubs and palme trees. And in lyke maner dyd he in the dore of the temple, ſauynge that the poſtꝭ were of olyue tree, foure ſquare The two dores were of fyrre tree, and eyther dore with two foldynge leaues, he graued theron Cherubs palme trees, & floures, and couered them with golde, whiche was layde thyn vpon the carued worke. And he buylte the inner courte with thre rowes of hewed ſtone, and one rowe of Cedar wood. ☞ In the fourth yere, was the foundacion of the houſe of the Lorde layde: euen in the moneth Ziff: ☞ And in the eleuenth yeare, ☞ in the moneth Bull (whiche is the eyght moneth) was the houſe full fynyſſhed, thorowout al the partes therof, and accordynge to al the faſſyon of it. And ſo was he ſeuen yere in buyldynge it.

¶ The buyldynge of the houſe of Salomon. The houſe of Pharaos doughter. The forme of the pyllers of braſſe/ of the braſen Sockets. &c.

CAPI. VII.

A BUt Salomon was buyldyng his owne houſe .xiii. yeares, and fynyſſhed it all. ☞ ✿ And he buylte the houſe ☞ in the wood of Libanon, an hundred cubytes longe, & fyftie cubytes brode, & thirtye cubytes hyghe. And (it ſtode) vpon foure rowes of Cedar pillers, and Cedar beames (were layde) vpon the pyllers. And the rouſe was Cedar aboue vpō the beames that laye on the pyllers, euen .xlv beames in fyftene rowes. And there were wyndowes in thre rowes: and the wyndowes were one agaynſt another thre folde. And the dores with the ſyde poſtes, & the vpper poſte, were foure ſquare, and had wyndowes one agaynſt another thre folde. And he made a porche by the pyllers (that bare vp the houſe) fyftye cubites longe, & thyrtye cubytes brode and that porche was before thoſe, & the other pyllers: For there was ☞ a thycke tree ſet before them. Then he made a porche to ſyt and iudge in, ſyled with Cedar ☞ thorowout all the pauementes. And his owne houſe (that he kepte reſydence in: and that was in another courte without the porche) was made of the ſame worke. And then Salomon made an houſe for Pharos doughter, * (whom he had taken to wyfe) lyke vnto the faſſyon of that porche. B And all theſe were of the beſt ſtones, hewed after a meaſure, & ſawed with ſawes/ within, and without, from the foundacyon vnto the beames (that laye aboue, after the meaſure) and euen ſo on the out ſyde toward the great courte. And the foundacyon was layde vpon ryche ſtones and that very great ſtones: wherof ſome were ten cubites, & ſome eyght cubytes. And aboue were good ſtones ſquared after a certayne rule, and couered with Cedar. And the greate courte rounde aboute was ẇ thre rowes of hewed ſtone, and one rowe of Cedar plankes, after the maner of the inner courte of the houſe of the Lorde, and of the porche of the temple. ☞ * And kynge Salomon ſent & fet one Hiram out of Tire, a wedowes ſonne of the trybe of Nephtalim, his father beinge a man of Tyre, which Hiram was a craftes man in Braſſe / * full of wyſdom, vnderſtandynge, and cunnynge: to worke all maner of worke in braſſe. C And he came to kynge Salomon, & wrought all his worke. For he caſt * two pyllers of braſſe, of .xviii. cubytes hyght a pece, and a ſtrynge of .xii. cubytes dyd cōpaſſe ether of them about.

C And he made two heade peces of molten braſſe (after the faſſyon of a Crowne) to ſet on the toppꝭ of the pyllers: The heyght of the one heade pece conteyned fyue cubytes, & the heyght of the other head pece cōteyned fyue cubites alſo, he made alſo net worke, and garlandes of cheyne worke, vpō the heade peces that were on the top of the pillers, euen ſeuen (rowes) vpon the one headpece, & ſeuen vpon ✿

the other. And ſo he made the pyllers, ⁊ two rowes rōde aboute, in the one wrythē worke to couer the headpeces that were vpon the Pomgarnates. And thus dyd he alſo for the other headpeace. And the headpeces that were on the toppes of the pyllers, couered he aboue wᵗ a curyous worke of roſes, towarde the palace by the ſpace of .iiii. cubites. Lykewyſe, vnder the headpeces in thoſe .ii. pyllers beneth, ouer agaynſt the myddes, and before the net worke. And vpō the ſeconde headpece were there two hundred Pomegarnates in two rowes rounde aboute. And he ſet vp the pyllers in the porche of the temple.

D And when he had ſet vp the ryght pyller, he called the name therof * Jachin: and whē he had ſet vp the lefte Pyller, he called the name therof * Boaz. And in the top of the pyllers was a worke of roſes, and ſo was the workmanſhyp of the pyllers fynyſſhed. And he made a molten lauatory, ten cubites wyde from brym to brym, rounde in compaſſe, and fyue cubites hygh. And a ſtryng of thyrtie cubites dyd compaſſe it aboute, and vnder the brym of it there were knoppes rounde about ten in one cubite: and they compaſſed the lauatory rounde about. And the knoppes were caſt with it, in two rowes, when it was caſt. And it ſtode on twelue oxen: of whiche .iii. loked towarde the north .iii. towarde the weſt, thre towarde the South, and thre towarde the Eaſt, and the lauatorye ſtode vpon them, and all theyr hynderpartes were inwarde. It was an hande bredthe thycke, and the brym wrought lyke the brym of a cup with floures of lylyes. And it contayned two thouſande ☞ Bates. And he made ten ſockets of braſſe, foure cubites longe, and foure cubites brode a pece, and thre cubites hygh. And the worke of the ſockets was on this maner. They had ſydes, ⁊ the ſydes were bytwene the ledges. And on the ſydes that were bytwene the ledges, were lyons, oxen and Cherubs.

E And lykewyſe vpon the ledges that were aboue: ⁊ beneth the lyons and oxen, were certayne addicions made of thyn worke. And vnder euery ſocket were foure braſen wheles and bordes of braſſe. And in the four corners therof, were vnderſetters (vnder the lauatorie) caſt, eche ouer agaynſt his felowe. And the ſtalke of the lauatorye was in the myddle of it, ✿ (vvhere it is ſene on the outſyde) one cubyte hyghe, and a cubyte and an halfe round and in the heyght of it were grauen workes, whoſe ſydes were made four ſquare, and not rounde. And vnder the ſydes were foure wheles, and the axeltrees ioyned faſte to the bottome. And the heyght of euerye whele was a cubyte and an halfe. And the workemanſhyp of the wheles was lyke the worke of a charet whele. And the axeltrees, nauels, ſpokes ⁊ ſhaftes were all molten. And there were .iiii. vnderſetters in the .iiii. corners of one ſocket: and the vnderſetters were of the verye bottome ſelfe. And in the heyght of the bottome was there a rōde compaſſe of halfe a cubite hye: and in the heyght of the bottom there proceded both ledges ⁊ ſydes out of the ſame: For in the bordes of the ledges ⁊ on the ſydes he had grauen pyctures of Cherubins lyons, ⁊ palme trees, one by an other rounde aboute. Thus made he the ten ſockets after this maner. And they had all one faſſyon of caſtyng, one meaſure, and one ſyſe.

F ¶Then made he ten lauers of braſſe, one lauer conteynynge .xl. Bathes: and one lauer was foure cubites, and vpon euery one of the ten ſockets he put one lauer. And he put fyue of thoſe ſockets on the ryght ſyde of the houſe, and other fyue on the lefte. And he ſet the lauatorie on the ryght ſyde of the houſe Eaſtwarde and towarde the South. And Hiram made pottes, ſhouels, ⁊ baſens, ⁊ ſo fynyſhed all the worke that he made to kyng Salomō for the houſe of the Lorde: that is to ſay, two pyllers ⁊ two rounde heade peces that were to be ſet on the toppes of the two pyllers, and foure hundred Pomegarnates for the two net workes, (euen two rowes of Pomgarnates in one net worke) to couer the two heade peces that were to be ſet on the toppes of the pyllers. And the ten ſockets, ⁊ ten lauers on the ſockets. The lauatorie, ⁊ twelue oxen vnder it: ⁊ pottes, ſhouels ⁊ baſens. And al theſe veſſels whiche Hiram made to kyng Salomon for the houſe of the lorde, were of bryght braſſe. G In the playne of Jordan dyd the kyng caſt them: euen in the thycke claye bytwene Socob and Zarthan. And Salomon lefte al the veſſels vnweyed, bycauſe they were ſo excedynge many, neyther founde they oute the weyght of the braſſe. And ſo Salomon made all the veſſels that perteyned vnto the houſe of the Lorde: the golden aulter, ⁊ the golden table, wheron the ſhewbread was. And fyue candelſtyckes for the right ſyde, and fyue for the lefte, before the queer of pure golde: with floures, lampes, and ſnoffers of golde, and bolles, flat peces, baſens, ſpones ⁊ maſoures of pure golde: ⁊ hyndges made he of golde both for the dores of the queer (the place moſt holy) and for the dores of the temple alſo.

And ſo was ended al the worke that kynge Salomon made for the houſe of the Lorde.

And

ii.Par.4.d And * Salomon brought in the thynges
which Dauid his father had dedicated: euen
the ſyluer/golde & veſſels, and layde them vp
among the treaſures of the houſe of the lorde.

¶ The Arke is borne in to the temple. A cloude fylleth the temple. The temple is bleſſed.

CAPI. VIII.

A ii.Par.5.a Then * Salomon gathered togyther
the elders of Iſraell, all the heades of
the trybes, (and them that were captay-
nes amonge the fathers of the Chyldren of
Iſraell) vnto hym in Jeruſalem, that they
myght brynge vp the arke of the appoynt-
ii.Reg.vi.b ment of the Lorde * out of the citye of Da-
uid, whiche is Sion. And all the men of Iſ-
raell aſſembled vnto kynge Salomon to the
☞ feaſt that falleth in the moneth ☞ Ethanim,
whiche is the ſeuenth moneth.

And all the elders of Iſraell were come/
and the preſtes toke vp the arke. They bare
the arke of the Lorde, in to the tabernacle of
wytneſſe, and al the holy veſſels that were in
the tabernacle: thoſe dyd the preſtes and the
Leuites bere. And kynge Salomon & all the
congregacyon of Iſrael that were aſſembled
vnto hym (& went with hym before the arke,)
dyd offre ſhepe and oxen, that coulde not be
tolde nor nombred for multitude. And ſo the
preſtes brought the arke of the appoyntment
of the lorde vnto his place, euẽ into the queer
of the temple and place moſt holy, vnder the
wynges of the Cherubs. For the Cherubs
ſtretched out theyr wynges ouer the place of
the arke, & couered bothe it & alſo the ſtaues
therof an hygh vpon it. And they drewe oute
the ſtaues, that the endes of them myght ap-
peare out of the holy place within the queer,
but they were not ſene without.

B And there they haue bene vnto this daye/
☞ and there was nothyng in the arke, * ſaue
Deute.x.a. the two tables of ſtone, whiche Moſes put
☞ there at Horeb, in the which (tables) the lorde
made an appoyntmente with the chyldren of
Iſrael, when he brought them out of the land
of Egypte. And it fortuned that when the
preſtes were come out of the holy place, the
cloude fylled the houſe of the Lorde, that the
preſtes coulde not ſtand & miniſter, bycauſe
of the cloude: for the glorye of the Lorde had
fylled the houſe of the lorde. Then ſpake Sa-
Leuit.16.a lomon: the Lorde * ſayd that he wolde dwel
in the darke cloude. I haue buylte the an
☞ houſe to dwell in, ☞ an habitacion for the to
abyde in for euer. And the kynge turned his
face, and bleſſed all the congregacion of Iſ-
raell, and all the cõgregacion of Iſrael ſtode
ſtyll. And he ſayd: Bleſſed be the lorde God of
Iſrael, whiche ſpake with his mouthe vnto
Dauid my father * and hath ☞ with his
hande fulfylled it, ſayenge. Synce the daye ☞
that I brought my people Iſraell out of E-
gypte, I choſe no citye of all the tribes of Iſ-
rael, to builde an houſe, that my name might
be therin: But I haue choſen Dauid, to be i.Reg.16.a
ruler ouer my people Iſrael.

And it was in the herte of Dauid my fa-
ther to buylde an houſe for the name of the
Lorde God of Iſraell. And the Lorde ſayde
vnto Dauid my father. Where as it was
thyne hert to buylde an houſe vnto my name
thou dydeſt well, that thou waſt ſo mynded.
Neuertheles thou ſhalt not buylde the houſe
but thy ſonne that ſhall come out of thy loy-
nes, he ſhal buylde the houſe vnto my name.
And the lorde hath made good his word that C
he ſpake. And I am ryſen vp in the roume of
Dauid my father, & ſyt on the ſeate of Iſrael
as the Lorde promyſed, and haue buylte an
houſe for the name of the Lorde God of Iſ-
rael. And I haue prepared therin a place for
the arke, wherin is the couenaunt of the lorde
whiche he made with oure fathers, when he
brought them oute of the lande of Egypte.
Salomon ſtode before the aulter of the lorde
in the ſyght of al the congregacion of Iſrael
and ſtretched out his handes towarde heuen,
and ſayd: * Lorde God of Iſrael, there is no
God lyke the in heuen aboue, or in the earthe
beneth, thou that kepeſt couenaunt and mer-
cye for thy ſeruauntes that walke before the
with all theyr herte: thou that haſt kepte with
thy ſeruaunt Dauid my father, that thou pro-
myſedſt hym. Thou ſpakeſt alſo with thy
mouth, and haſt fulfylled it with thyne hand,
as it is come to paſſe this daye. Therfore,
nowe Lorde God of Iſraell, kepe with thy
ſeruaunt Dauid my father, that thou promy-
ſedſt hym, ſayenge: * Thou ſhalte not be wi-
out a man in my ſyght to ſyt on the ſeate of
Iſrael: ſo that thy chyldren take hede to theyr
way, that they walke before me, as thou haſt
walked in my ſyght. And nowe (o god) of Iſ-
raell, let thy worde be verified, whiche thou
ſpakeſt vnto thy ſeruaunt Dauid my father.

Wyll God in dede dwel on the earth? Be-
holde * the heuens, and heuens of all heuens
are not able to conteyne the: And how ſhulde
then this houſe do it, that I haue buylded?
Haue thou therfore reſpecte vnto the prayer
of thy ſeruaunt, and to his ſupplicacion (O
Lorde my god) to heare the voyce and prayer
before the this daye, that thyne eyes maye be
open towarde this houſe, nyght & daye, euen
towarde this place of whiche thou haſt ſayd,

* my name ſhall be there) that thou mayſte herken vnto the pꝛayer, whiche thy ſeruaunt pꝛayeth in this place.

D And regarde thou the ſupplicacion of thy ſeruaunt and of thy people Iſrael, when they pꝛay in this place: And heare thou in heuen thy dwellynge place, and when thou heareſt, haue mercye. * Yf any man treſpaſſe agaynſt his neyghboure, & there go an othe bytwene them, and the one compel the other, and come ſwearynge befoꝛe thyne aulter in this houſe, then herken thou in heuen, and woꝛke and iudge thy ſeruauntes, that thou condempne the vngodly to bꝛynge his waye vpon his heade, and iuſtifye the ryghteous, to gyue hym accoꝛdyng to his ryghteouſneſſe.

* When thy people Iſrael be put to the woꝛſe befoꝛe the enemye, bycauſe they haue ſynned agaynſte the, and afterwarde turne agayne to the, and knowlege vnto thy name and pꝛaye and make ſupplycacyon vnto the in this houſe: then heare thou in heuen, to be mercyfull vnto the ſynne of thy people Iſrael, and bꝛyng them agayne vnto the lande, whiche thou gaueſt vnto theyꝛ fathers.

* If heuen be ſhut vp, and there be no rayne, bycauſe they haue ſynned agaynſt the yet yf they pꝛaye in this place, and knowlege vnto thy name, and turne from theyꝛ ſynne, thoꝛowe thy ſcourgynge of them: then heare thou in heuen, and be mercyfull ✠ (vnto the ſynnes) of thy ſeruauntes, and of thy people Iſrael, that thou ſhewe them a good waye to walke in, & gyue rayne vpon thy lande that thou haſt gyuen vnto thy people to enherite.

If there be in the lande derth, oꝛ peſtylence, dꝛought, blaſtyng, greſhopper oꝛ caterpyller, oꝛ yf theyꝛ enemye beſeyge them in the lande of theyꝛ cityes, oꝛ what ſoeuer plage oꝛ ſyckeneſſe chaunce: * then what pꝛayers and ſupplicacion ſoeuer be made of any man of all thy people Iſraell, whiche ſhall knowledge euery man the plage of his owne herte, and ſtretche foꝛth his handes towarde this houſe. Heare thou then in heuen, euen in thy dwellyng place, and be mercyfull, and woꝛke, and gyue euery man accoꝛdynge to all his wayes (euen as thou that onely knoweſt his herte, foꝛ thou onely knoweſt the hertes of all the chyldꝛen of men:) that they may feare the as longe as they lyue in the lande, whiche thou gaueſt vnto our fathers.

E And lykewyſe, yf a ſtraunger that is not of thy people Iſraell * come oute of a farre countrey foꝛ thy names ſake (foꝛ they ſhall heare of thy great name, and of thy myghtie hande, and of thy ſtretched oute arme) and ſhall come and pꝛaye in this houſe. Therfoꝛe heare thou in heuen thy dwellynge place, and do all that the ſtraũger calleth to the foꝛ: that all nacions of the earth may know thy name and feare the, as do thy people Iſraell: and that they may knowe that thy name is called vpon in this houſe whiche I haue buylte.

If thy people go out to battayle agaynſt theyꝛ enemy, whyther ſoeuer thou ſhalt ſende them, and ſhall pꝛay vnto the (O Loꝛde * towarde the way of the citye whiche thou haſt choſen, and towarde the houſe that I haue buylte foꝛ thy name:) heare yͧ in heuen theyꝛ pꝛayer and ſupplicacion, & iudge theyꝛ cauſe.

Dani. vi. c.

If they ſynne agaynſt the * (foꝛ there is no man that ſynneth not) and thou be angry with them, and delyuer them in to the hande of theyꝛ enemyes, ſo that they carye them away pꝛyſoners vnto the lande of theyꝛ enemyes, whyther far oꝛ neare, yet yf they turne agayne vnto theyꝛ hertes in the lande (to the whiche they be caryed away captiue,) and returne and pꝛay vnto the in the lande of theyꝛ enemyes ſayenge: we haue ſynned, we haue done wyckedlye, and haue cõmytted vngodlyneſſe, and ſo turne agayne vnto the with al theyꝛ herte, and all theyꝛ ſoule in the lande of theyꝛ enemyes (whiche led them awaye captiue) and pꝛay vnto the, towarde the waye of theyꝛ lande, which thou gaueſt vnto theyꝛ fathers, and towarde the citye which thou haſt choſen, and towarde the houſe which I haue buylte foꝛ thy name: Then heare thou theyꝛ * pꝛayer & ſuppplicacion in heuen thy dwellynge place, and iudge theyꝛ cauſe: & be mercyfull vnto thy people, that haue ſynned agaynſt the, & vnto all theyꝛ iniquities (wherby they haue done wickedly agaynſt the) and get thou them the fauour of thoſe whiche led them away captiue, that they may haue compaſſyon on them. F Foꝛ they be thy people, and thyne enheritaunce, whiche thou bꝛoughteſt out of Egypte, euen from the myddes of the fournace of yꝛon. And let thyne eyes be open vnto the pꝛayer of thy ſeruaunt, and vnto the pꝛayer of thy people Iſrael * to herken vnto them, in all that they call foꝛ vnto the. Foꝛ yͧ dydeſt ſeperate them, from among all the nacions of the earth, (to be thyne owne enheritaunce) as thou ſaydeſt by the hande of Moſes thy ſeruaunt, when thou bꝛoughteſt oure fathers * out of Egypte, O loꝛde God.

i. Johñ. i. b.

Amos. ix. b.

i. Eſdra. i. b.

* And when Salomon had made an ende of pꝛayeng all this pꝛayer and ſupplicacion vnto the Loꝛde, he aroſe from befoꝛe the aulter of the Loꝛde, and from knelynge on his knees, and from ſtretchynge of his handes vp to heuen,

Exod. xix. a

ii. Par. 7. a

to heuen, and ſtode and bleſſed all the congregacion of Iſrael with a loude voyce ſayinge:

Bleſſed be the Lorde, that hath gyuen reſt vnto his people Iſrael, accordyng to all that he promiſed: * there hath not fayled one word of all the good promyſe, whiche he promyſed by the hande of Moſes his ſeruaunt. The Lorde our God be with vs, as he was with our fathers, & forſake vs not, neyther leaue vs: but that he maye bowe our hertes vnto hym, that we maye walke in all his wayes, & kepe his cōmaundementes, his ſtatutes and his lawes, which he cōmaunded our fathers. And theſe my wordes whiche I haue prayed before the Lorde, be nygh vnto the Lorde our god day and nyght, that he defende the cauſe of his ſeruaunt, and the cauſe of his people Iſraell (what thynge ſoeuer chaunce at any tyme) that al nacions of the earth may know that the Lorde is God, and none but he. i.Reg.iii.b.

G Let your herte therfore be perfyte with the lorde our God, that ye walke in his ſtatutes, and kepe his cōmaundementes, as this day. And the kynge and all Iſraell with hym, offered offerynges before the lorde. * And Salomon offered a ſacrifice of peaceofferynges vnto the Lorde, and he offered vnto the lorde .xxii. thouſande oxen, and an hundred and .xx. thouſande ſhepe: And ſo the kyng and al the chyldren of Iſrael dedicated the houſe of the lorde. The ſame daye dyd the kynge halowe the myddle of the courte, that was before the houſe of the lorde: for there he offered burnt offerynges, meatofferyng, and the fat of the peaceofferynges, bycauſe the braſen aulter that was before the Lorde, was to lytle to receyue the burnofferynges, meatofferynges, & the fat of the peaceofferynges. And Salomon helde that ſame tyme an hygh feaſt and all Iſraell with hym, a very great congregacion, euen from the entryng in of Hemath vnto the ryuer of Egypte, before the lorde oure God, * ſeuen dayes & ſeuen dayes, euen .xiiii. dayes. And the .viii. daye he ſent the people away. And they bleſſed the kynge and wente vnto theyr tentes ioyous and with glad hert, bycauſe of all the goodneſſe that the Lorde had done for Dauid his ſeruaunt, and for Iſrael his people. ii.Par.7.a Deute.16.c

¶ The Lorde appeareth the ſeconde tyme to Salomon. Salomon geueth townes to Hiram. The Cananytes become tributaryes. He ſendeth ſhyppes for golde. He buyldeth many Cityes.

CAPI. IX.

• A ii.Para.7.c And when Salomō had * fynyſſhed the buyldyng of the houſe of the lorde, and the kynges palace, and all that he had in his mynde, and was apoynted to make: the lorde appeared vnto hym agayne, as he appeared to hym at Gibeon. And the Lorde ſayde vnto hym: I haue herde thy prayer and thy interceſſyon, that thou haſt made before me. For I haue halowed this houſe (which thou haſt buylte,) to put my name there for euer, and myne eyes, & myne herte ſhal be there perpetually. And yf thou wylte walke before me (as Dauid thy father walked, in pureneſſe of herte & in ryghteouſnes) to do al that I haue cōmaunded the, & wylte kepe my ſtatutes, & my lawes, then wyll I ſtablyſſhe the ſeate of thy kyngdom vpon Iſrael for euer, as I promyſed to Dauid thy father, ſayenge.

B * Thou ſhalte not be without a man vpon the ſeate of Iſrael. But and yf ye and youre chyldren turne awaye from me, and wyll not kepe my cōmaundementes and my ſtatutes (whiche I haue ſet before you) but go & ſerue other Goddes, and worſhyp them: then wyll I wede Iſrael out of the lande, which I haue gyuen them. And this houſe whiche I haue halowed * for my name, wyl I caſt out of my ſyght. And Iſraell ſhall be a prouerbe and a fable among al nacions. And this houſe ſhal be taken away: ſo that euery one that paſſeth by it, ſhall be aſtonyed, and ſhall hyſſe, & they ſhall ſaye: * why hath the lorde done this vnto this lande & to this houſe? And they ſhall anſwere: bycauſe they forſoke the lorde theyr god, whiche brought theyr fathers out of the lande of Egypte, and haue taken holde vpon other Goddes, and haue worſhypped them, & ſerued them: therfore hath the Lorde brought vpon them all this euyll. * And it fortuned, that ☞ at the ende of twentye yeres, Salomon fynyſſhed the buyldyng of the two houſes, that is to wete, the houſe of the Lorde, & the kynges palace.

C And Hiram the kynge of Tyre, brought Salomon tymbre of Cedar, and Fyrre trees, golde, and what ſoeuer he deſyred. And Salomon agayne gaue Hiram twentie cityes in the lande of Galile. And * Hiram came out from Tyre to ſe the cityes whiche Salomon had gyuen hym, and they pleaſed hym not. And he ſayde: What cityes are theſe, whiche thou haſt gyuen me, my brother? And he called them the lande of ☞ Cabull vnto this daye. And Hiram ſente the kynge ſyx ſcore hundred weyght of golde. And this is the ſumme, whiche kynge Salomon rayſed for a tribute when he buylded the houſe of the Lorde and his owne houſe, and ☞ Millo and the wall of Ieruſalem, and Hazor, and Megeddo, and Gazer.

For Pharao kyng of Egypte went vp, and

toke Gazer, and burnt it with fyre, and ſlue the Cananites that dwelt in the cytie, & gaue it for a preſent vnto his doughter, Salomons wyfe. And Salomon buylte Gazer and Beth Horon the nether: and Baalath and ☞ Thamar in the wyldernesſe and in the lande: and all the treaſure Cityes that Salomon had, ☞(and were vnwalled, thoſe he made ſtrong.) and cites for his charettes, and cities for his horſemen, and al that Salomon deſyred, and wolde buylde in Jeruſalem, in Libanon, and in all the lande of his dominyon. And all the people that were lefte of the Amorites, Hethites, Pherezites, Heuites, and Jeſubites, (whiche were not of the chyldren of Iſraell) theyr chyldren that were left after them in the lande, whom the chyldren of Iſrael alſo were not able to deſtroye. Thoſe dyd Salomon compell to brynge tribute vnto this day. But of the chyldren of Iſrael dyd Salomon * make no bonde men. But they were men of war, his miniſters, his lordes, his captaynes, and rulers of his charettes, and of his horſe men.

D And theſe were the lordes that were ſet ouer Salomons worke: euen fyue. C. were they, & fyftye, & they ruled the people that wrought the worke. And Pharaos doughter came vp out of the citie of Dauid vnto the houſe which Salomon had buylte for her. And then dyd he alſo buylde Millo. And thryſe a yere dyd Salomon offre burntofferynges and peace offerynges vpon the aulter, whiche he buylte vnto the Lorde: And he burnt inſence vpon the aulter that was before the lorde, and ſo he fynyſhed the houſe. And kynge Salomon made a nauye of ſhyppes in Azion Gaber, whiche is beſyde Eloth, on the brynke of the red ſee, in the land of Edom. And Hiram ſent by ſhyp alſo of his ſeruaũtes, that were ſhyp men, and had knowledge of the ſee, with the ſeruauntes of Salomon. And they came to Ophir and ſet from thence one and twentye ſcore hundred weyght of golde, and brought it to kynge Salomon.

¶ The quene of Saba cõmeth to heare the wyſdom of Salomon, whoſe royaltye is here deſcrybed.

CAPI. X.

A And the quene * of Saba hearynge the fame of Salomon (cõcernynge the name of the Lorde) came to proue hym with harde queſtions. And ſhe came to Jeruſalem with a very great trayne: with Camelles that bare ſwete odoures, & golde exceding moche, and precyous ſtones. And ſhe came to Salomõ, & comuned wt hym of all that was in her herte. And Salomon declared vnto her al her queſtions, ſo that there was not one thyng hyd frõ the kynge, which he expounded not vnto her.

And the quene of Saba conſydered all Salomons wyſdome, and the houſe that he had buylded, and the meate of his table, and ☞ the ſyttyng of his ſeruauntes, the order of his miniſters, and theyr apparell, his drynke and his burntſacrifices that he offred in the houſe of the Lorde, and ſhe was aſtonyed.

B And ſhe ſayd vnto the kyng, It was a true worde that I herde in myne owne lande of thy ſayenges, and of thy wyſdome. Howbeit I byleued it not, tyl I came, and ſawe it with myne eyes. And beholde, the one halfe was not tolde me: for thy wyſdome and proſperite exceedeth the ſame whiche I herde of the. Happy are thy men: and happy are theſe thy ſeruauntes, whiche ſtande euer before the, & heare thy wyſdome. Bleſſed be the Lorde thy God, whiche loued the, to ſet the on the ſeate of Iſrael, bycauſe the lorde loued Iſraell for euer, and made the kynge, to do equite and ryghteouſneſſe. And ſhe gaue the kynge ſyxe ſcore hundred weyght of golde, and of ſwete odoures exceedyng moche, and precyous ſtones. There came no more ſuch haboundaũce of ſwete odoures, as the quene of Saba gaue to kynge Salomon. ¶ The nauye alſo of the * ſhyppes of Hiram (that caryed golde from Ophir) brought lykewyſe great plentye of ☞ Almuge tre and precyous ſtones. And the kynge made of the Almuge trees, pyllers for the houſe of the Lorde, and for the kynges palace, and made harpes and pſaltryes for ſyngers. There came no more ſuche Almuge trees, nor were any more ſene vnto this day. And kyng Salomon gaue vnto the quene of Saba accordynge to all her deſyre what ſoeuer ſhe aſked: Beſydes that he gaue her of a free wyll with his owne hande. And ſo ſhe returned vnto her owne countrey: both ſhe, and her ſeruauntes. 1. Reg. 9. d.

C ¶ The weyght of golde that came to Salomon in one yere, was ſyxe hũdred threſcore & ſyxe talentes of golde, beſydes that he had of chapmen and of merchauntes and of Poticaries, and of all the kynges of Arabie, and of the lordes of the countrey. And kyng Salomon made two hundred buckelers of beaten golde, ſyxe hundred ſycles of golde went to a buckeler. And he made .iii. hundred ſheldes of beten golde, thre poũde of golde went to one ſhelde, and the kynge put them in the * houſe of the wood of Libanon. iii. Reg. 7. a.

And the kynge made a great ſeate of yuerye, and couered it with the beſt golde. And the ſeate had ſyxe ſteppes. And the toppe of the ſeate was rounde behynde, and there were pomels on eyther ſyde on the place of the ſeat and two lyons ſtode beſyde the pomels. And there ſtode .xii. Lyons on the ſteppes .vi. on a ſyde. There was none lyke (worke) ſene in any kyngdome.

Deut.17.d * And al kyng Salomons drynkyng veſſels were of golde, & lykewyſe al the veſſels of the houſe of the wood of Libanon were of pure golde. And as for ſyluer, it was nothynge worth in the dayes of Salomon.

☞ For the kynges nauye of ſhyppes went on the ſee ☞ vnto Tharſis with the nauye of Hirams ſhyppes: euen once in thre yere went the nauye to Tharſis, and brought Golde & ſyluer ☞ Elephantes tethe, apes & pecockes.

☞ ij.Par.ix.f D * And ſo kynge Salomon exceded all the kynges of the earth bothe in ryches & wyſdome. And al the worlde reſorted to Salomon to here his wyſdome, whiche God had put in his herte. And brought hym euery man his preſent, veſſels of ſyluer and veſſels of golde rayment, harneſſe, and ſwete odours, & horſes and Mules, yere by yere. And Salomon gathered togyther charettes and horſemen: & he had a thouſande & .iiii. hundred charettes, and twelue thouſande horſe men, whome he beſtowed in the charet cities, & with the kyng at Jeruſalem.

ij.Par.i.d. * And the kynge made ſyluer in Jeruſalem as plenteous as ſtones, & Cedar as plenteous as the wylde fyg trees that growe aboundauntly in the feldes.

☞ ☞ The bryngynge of horſes alſo out of Egypte: and the collectyon of the wares, dyd the kynges marchauntes take agayne, and ſolde the ſtuffe for a pryce. A charet came vp out of Egypt for .vi. hundred ſycles of ſyluer: ☞ that is ☞ one horſe for an hundred & fyftye. And euen ſo for all the kynges of the Hethites, and for the kynges of Siria, dyd they bryng them out, thorowe theyr handes.

¶ Salomon hath ſeuen hundred quenes, and thre hundred concubynes, whiche brynge hym to Idolatrye. His aduerſaryes ryſe agaynſt hym. He dyeth.

CAPI. XI.

A iij.Re.iii.a BUt kyng * Salomon loued many outlandyſhe women: and the doughter of Pharao: and women of the Moabites, Ammonites, Edomites, Zidonites & Hethites. Where as yet (concernyng theſe nacions) the Lorde ſayd vnto the chyldren of Iſrael: ☞ Exod.34.b * ☞ Come not ye at them, nor let them come at you: Els wyll they turne your hertes after theyr goddes. Neuertheles Salomon claue vnto them in loue. Deut.17.d. And he had ſeuen hundred Quenes, and .CCC. concubines, & his wyues turned away his herte. For it came to paſſe, when Salomon was olde his wyues turned his herte after other Gods: & his herte was not perfyte with the Lorde his God, as was the herte of Dauid his father: For Salomon folowed Aſtaroth the God of the Zidons, & Milcô, the abhominacion of the Ammonites.

B And Salomon wrought wyckedneſſe in the ſyght of the lorde, & folowed not the lorde perfytely, as dyd Dauid his father. ☞ For then dyd Salomon buylde ☞ an hygh place for Chamos the abhominacion of Moab, in the hyll that is before Jeruſalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And lykewyſe dyd he for all his outlandyſhe wyues, which burnt ſence & offered vnto theyr Gods. And the Lorde was angrye wyth Salomon, bycauſe his herte was turned frō the Lorde god of Iſrael iij.Re. iii.a * whiche had appeared vnto hym twyſe, and gaue hym a charge (concernyng this thynge) that he ſhulde not folowe other Gods. But he kepte not that, whiche the Lorde cōmaunded hym: wherfore the Lorde ſayd vnto Salomon: for as moche as this is done of the, & thou haſt not kepte myne appoyntment, and my ſtatutes (which I cōmaunded the) I wyll rent the kyngdom from the, and wyll gyue it to thy ſeruaunt.

C Notwithſtandynge in thy dayes I wyll not do it, bycauſe of Dauid thy father: but wyll take it from the hande of thy ſonne. Howbeit, I wyll not take away all the kyngdome: but wyll gyue ☞ one trybe to thy ſon, ☞ bycauſe of Dauid my ſeruaunt, and bycauſe of Jeruſalem whiche I haue choſen. And the Lorde ſtyred vp an aduerſarye vnto Salomon: euen one Hadad an Edomite, of the kynges ſeede, whiche was in Edom. For whē Dauid was in Edom, & Joab the captayne of the hooſt was gone vp to burye them that were ſleyne, he ſmote all the men chyldren in Edom. For .vi. monethes dyd Joab remayne there and all Iſrael, tyll he had deſtroyed all the men chyldren in Edom. And this Hadad fled and certayne other Edomytes of his fathers ſeruauntes with hym, to come into Egypte: Hadad beyng yet a lytell chylde.

D And they aroſe out of Madian, and came to Paran, and toke mē with them out of Paran, and came to Egypte vnto Pharao kyng of Egypte, whiche gaue hym an houſe, and appoynted hym vittayles, & gaue hym land.

And Hadad gat great fauour in the ſyght of Pharao, ſo that he gaue hym to wyfe the ſyſter of his owne wyfe, euen the ſyſter of Thahpenes the Quene. And the ſyſter of Thahpenes bare hym Genubath his ſonne, whō Thahpenes norſhed in Pharaos houſe. And Genubath was of Pharaos houſholde

among

amonge the ſonnes of Pharao. And whē Hadad herde in Egypte, that Dauid was layde to ſlepe with his fathers, and that Joab the captayne of the hooſt was deade alſo, he ſayd to Pharao: let me departe, that I may go to myne owne coūtrey. Pharao ſayd vnto him: What haſte thou lacked here with me, that thou woldeſt thus go to thyne owne coūtrey? He anſwered: nothyng: howbeit, let me go. And God ſtyrred hym vp an other aduerſary one Rezom the ſonne of Eliada, whiche fled from his lorde Hodadezer kynge of Zoba. And he gathered men vnto hym, and became captayne ouer the company, whē Dauid ſlue them. And they wente to Damaſco, & dwelte there, & reygned in Damaſco. Therfore was he an aduerſarye to Iſraell all the dayes of Salomon. And this was the myſcheyfe, in that Hadad dyd abhorre Iſrael, and reygned ouer Syria.

E And Jeroboam the ſonne of Nebat an Ephrathite of Zareda (whoſe mother was called Zeruah, which was a wydowe, and he Salomons ſeruaunt) ☞ lyfte vp his hande agaynſt the kynge. But this was the cauſe, that he lyfte vp his hande agaynſt the kyng. Salomon buylte Mello, & mended the broken places of the citye of Dauid his father. And this felow Jeroboam was a mā of war. And Salomon ſawe the yonge man, that he was able to do the worke, he made hym ruler ouer all the charges of the houſe of Joſeph. And it chaunced at that ſeaſon, that Jeroboā wente out of Jeruſalem, & the prophet Ahia the Silonite met hym by the way, hauyng a newe mantell on hym, & they two were alone in the felde. And Ahia caught the newe mantel that was on hym & rent it in twelue peces and ſayd to Jeroboam: take the ten peces.

F For this ſayth the Lorde God of Iſrael: Beholde, I wyll rent the kyngdome out of the handes of Salomon, and wyll gyue ten tribes to the, * and he ſhal haue one, for my ſeruaunt Dauids ſake, and for Jeruſalem the citye whiche I haue choſen out of all the tribes of Iſrael: bycauſe they haue forſaken me and haue worſhypped Aſtharoth the God of the Zedons, & Chamos the god of the Moabites, and Milcom the god of the chyldren of Ammon, and haue not walked in my wayes (to fulfyll my pleaſure, my ſtatutes and my lawes,) as dyd Dauid his father.

I wyll not take the hole kyngdome out of his hande: but wyll make hym cheyfe all his lyfe longe, for Dauid my ſeruauntes ſake, whom I choſe: bycauſe he kepte my cōmaundementes and my ſtatutes. * But I wyl take the kyngdome out of his ſonnes hande, and wyll gyue vnto the, euen ten tribes of it: and to his ſonne wyll I gyue one trybe, that Dauid my ſeruaunt may haue a light alway before me in Jeruſalem, the citye which I haue choſen me, to put my name there. And I wyll take the, and thou ſhalte reygne accordynge to all that thy ſoule deſyreth, & ſhalte be kyng ouer Iſrael.

G And yf thou herken vnto all that I commaunde the, and wylte walke in my wayes, & do that is ryght in my ſyght, that thou kepe my ſtatutes and my cōmaundementes (as Dauid my ſeruaunt dyd) then wyl I be with the & buylde the a ſure houſe that ſhal contynue, as I buylte for my ſeruaunt Dauid, and wyl gyue Iſraell vnto the. And therwith wyll I vexe the ſeede of Dauid, but not for euer.

Salomon ſought therfore to kyll Jeroboam, and Jeroboam aroſe, and fled in to Egypte vnto Siſak kyng of Egypte, & contynued there in Egypte vntyl the death of Salomon. The reſt of the wordes that concerne Salomon, and al that he dyd, & his wyſdom: are they not wrytten in the boke of the wordes of Salomon? The tyme that Salomon reygned in Jeruſalem vpon all Iſraell, was fourtye yere. And Salomon ſlepte & he layd hym with his fathers, and was buryed in the citye of Dauid his father, and Rehoboam his ſonne reygned in his ſteade.

¶ The kyngdom is deuyded. Rehoboam reygneth ouer two Trybes, and Jeroboam ouer ten. Aduram is ſtoned. Jeroboam maketh golden Calues.

CAPI. XII.

A AND * Rehoboam went to Sichem: for al Iſrael were come to Sichem, to make hym kyng. And Jeroboam the ſonne of Nabat (whiche was yet in Egypte) herde of it * for he fled to Egypte from the preſence of kyng Salomon, & dwelte in Egypte. So they ſent & called hym: and Jeroboam and all the congregacyon of Iſrael came, & ſpake vnto Rehoboam, ſayenge: Thy father made oure ☞ yoke greuous, nowe therfore make thou the greuous ſeruyce of thy father & his ſore yoke which he put vpon vs, lyghter, & we wyl ſerue the. And he ſayd vnto them: departe yet for the ſpace of .iii. dayes, & then come agayn to me. And the people departed. And kynge Rehoboam toke counſayle with the olde mē that ſtode before Salomon his father, whyle he yet lyued, & ſayd: what counſayle gyue ye, that I may haue matter to anſwere this people? B And they ſayde vnto hym: If yͧ be a ſeruaūt vnto this people this day, & folow theyr myndes & anſwere them, & ſpeke kynde wordes to thē: they wyl be thy ſeruaūtes for euer.

ii.Par.x.a

iii.Re.xi.b

☞

But he forſoke the counſayle that the olde men had geuen hym, & called vnto his counſayle yonge men, that were growen vp with hym, and wayted on hym. And he ſayd vnto them: what counſayle geue ye, that we maye anſwere this people? for they haue commuened with me, ſayenge: make the yoke whiche thy father dyd put vpon vs, lyghter? And the yonge men that were growen vp with hym, C ſpake vnto hym, ſayenge: Thus ſhalte thou ſpeake vnto this people (that haue ſayd vnto the: thy father made our yoke heuy, but make thou it vs lyghter.) Euen thus ſhalte thou ☞ ſay vnto them: ☞ My lytell fynger ſhall be weyghtyer, thē my father was in the loynes. And nowe where as my father dyd lade you & put a greuous yoke vpon you, I wyl make ☞ it heuyer: my father alſo corrected you with ſcourges, but I wyll chaſtyſe you wt ☞ ſcorpions. And ſo Jeroboam and all the people came to Rehoboam the thyrde daye, as the kynge had appoynted, ſayenge: Come to me agayne the thyrde day. And the kyng anſwered the people churlyſſhly, and lefte the olde mens counſayle (that they gaue hym) and ſpake to them after the coūſayle of the yonge men, ſayenge. My father made your yoke gre- D uous, and I wyll make it greuouſer: My father alſo chaſtyſed you with whyppes, but I wyl chaſtyſe you wt ſcorpions. And the kyng herkened not vnto the people: for it was the iij.Reg.xi.f ordenaunce of god, that he myght * performe his ſayenge, whiche the lorde ſpake by Ahia the Silonite vnto Jeroboam, the ſonne of Nebat. And ſo when Iſraell ſawe, that the kynge regarded them not, the people anſwered the kynge with theſe wordes, ſayenge: ij.Re.xx.a. * what porcyon haue we in Dauid? we haue ij.Par.x.d. no enheritaunce in the ſonne of Iſai. * To your tentes O Iſrael, nowe ſe to thyne owne houſe Dauid. And ſo Iſraell departed vnto theyr tentes. Howbeit, ouer the chyldren of Iſrael which dwelte in the cytye of Juda, dyd Rehoboam reygne ſtyll. Then kynge Rehoboam ſent Adurā the receyuer of the tribute. And all they of Iſrael ſtoned hym to deathe. But kyng Rehoboam made ſpede to get him vp to his charet, and to flee to Jeruſalem.

E And they of Iſraell rebelled agaynſt the houſe of Dauid, vnto this day. And when al Iſraell herde that Jeroboam was come agayne they ſent and called hym vnto the multitude, and made hym kynge ouer all Iſrael: & there was no tribe that folowed the houſe ij.Par.xi.a of Dauid, but Juda onely. * And when Rehoboam was come to Jeruſalem, he gathered all the houſe of Juda, with the tribe of Beniamin an hundred and foure ſcore thouſande of choſen men (whiche were good warryours) to fyght agaynſt the houſe of Iſrael And to brynge the kyngdome agayne to Rehoboam the ſonne of Salomon.

And the worde of God came vnto Semaia the man of God: ſaynge: F Speake vnto Rehoboam the ſonne of Salomon kyng of Juda and vnto all the houſe of Juda and Beniamin, and to the remenaunt of the peple, ſayenge: Thus ſayth the Lorde. Ye ſhall not go vp, nor yet fyght agaynſt your brethren the chyldren of Iſrael, returne euery man to his houſe, for this thyng is my doyng. They herkened therfore to the worde of the Lorde, and returned to departe, accordynge to the worde of the Lorde. Then Jeroboā buylte Sichem in mount Ephraim, and dwelte therin. And went from thence, * and buylte Penuel.

And Jeroboam thought in his herte: nowe ſhall the kyngdome returne to the houſe of Dauid. For yf this people go vp, and do ſacrifice in the houſe of the lorde at Jeruſalem, thē ſhal the herte of this people turne agayn vnto theyr lorde Rehoboam kynge of Juda: And ſo ſhall they kyll me, and go agayne to Rehoboam kyng of Juda. * Wherupon the kyng toke counſayle, and made two calues of golde, and ſayde vnto them. It is moche for you to go vp to Jeruſalem.

* Beholde, O Iſrael: theſe are thy goddes G which brought you out of the land of Egipte And he ſet the one in Bethel, & the other ſet he in Dan. And this thyng turned to ſynne: for the people went (bycauſe of the one) as farre as Dan. And he made an houſe of hyll aulters, * and made preeſtes of the loweſt of the people, which were not of the ſonnes of Leui. Jeroboā made a feaſt the .xv. day of the .viii. moneth, lyke vnto the feaſt that is in Juda, & offered on the aulter. And ſo dyd he in Bethel, to offre vnto the calues that he had made And he put in Bethel the preeſtes of the hyll aulters, whiche he had made. And he offered burntofferynges vpon the aulter, whiche he had made in Bethel the .xv. daye of the .viii. moneth: euen in the Moneth whiche he had ymagened of his owne herte: and made a ſolempne feaſt vnto the chyldren of Iſrael, and offered vpon the aulter, and burnt inſence.

¶ Jeroboam doynge ſacrifice vnto the calues, is reproued of the Prophet. His hand is dryed vp, whyle he putteth it agaynſt the Prophet. The Prophet is kylled and buryed.

CAPI. XIII.

AND beholde, there came ☞ a man of A God out of Juda (by the worde of the Lorde) vnto Bethel, and Jeroboam ſtode by the aulter to put inſence, & he cryed agaynſt the aulter in the worde of the lorde, and ſayd: O aulter, aulter, thus ſayeth the Lorde: Beholde, a chylde ſhall be borne vnto the houſe of Dauid, (Joſia by name) & vpon the ſhal he offre the Preeſtes of the hyll aulters that burne incenſe vpon the, and mennes bones ſhall be brent vpon the. And he gaue a token the ſame tyme, ſaynge: this is the token, that the Lorde hath ſpoken it: Beholde, the aulter ſhall rente, and the aſſhes that are vpon it, ſhall fall out.

B And when the kynge herde the ſayenge of the man of God, (whiche had cryed agaynſt the aulter in Bethell,) he ſtretched out his hande from the aulter, ſayenge: holde hym. And his hande whiche he put forth agaynſt hym, dryed vp, and he coulde not pull it in agayne to hym: the aulter alſo claue aſunder/ and the aſſhes fell out from the aulter, accordynge to the token whiche the man of God had gyuen by the worde of the Lorde. And the kynge anſwered, and ſayde vnto the man of god: * Oh praye vnto the lorde thy god, & make interceſſion for me, that my hande may be reſtored me agayne. And the man of God beſought the Lorde, and the kynges hande was reſtored agayne, and became as it was afore. And the kynge ſayde vnto the man of God: come home with me, that thou mayeſt dyne, and J wyll gyue the a rewarde. And the man of god ſayd vnto the kyng: yf thou woldeſt gyue me halfe thyne houſe, J wyll not go in with the, neyther wyll J eate breade or drynke water in this place.

C For ſo was it charged me thorow the word of the lorde, ſaynge: eate no bread nor drynke water, nor turne agayne by the ſame waye that yͧ cameſt. And ſo he went another waye, and returned not by the way that he came to
☞ Bethell. And there dwelt ☞ an olde prophet in Bethell, and his ſon came, and tolde hym all the workes, that the man of god had done that daye in Bethell, and the wordes whiche
☞ he had ſpoken vnto the kynge ☞ tolde they theyr father alſo. And theyr father ſayde vnto them: what waye went he? And his ſonnes ſhewed hym what waye the man of god went whiche came frome Juda. And he ſayde vnto his ſonnes: ſadle me the aſſe. Which when they had ſadled, he gat hym vp theron, and went after the man of God, and founde hym ſyttynge vnder a tre. And he ſayd vnto hym: arte thou the man of God that cameſt from Juda? And he ſayde: J am.

D He ſayde vnto hym: come home with me, and eate breade. He anſwered: J may not returne with the, to go in with the, neyther wyll J eate bread or drynke water with the in this place. For it was ſayde to me in the worde of the Lorde: Thou ſhalte eate no breade, nor drynke water there, nor turne agayne to go by the waye that thou cameſt. He ſayde vnto hym: J am a prophet alſo as well as thou, & an angell ſpake vnto me in the worde of the Lorde, ſayenge: brynge hym agayne with the into thyne houſe, that he maye eate breade, & drynke water. And he lyed vnto hym. And ſo he went agayne with hym, & dyd eate breade in his houſe and dranke water. And it fortuned, that as they ſat at the table, the worde of the lord came vnto the prophet, that brought hym agayne.

E And he cryed vnto the man of God that came from Juda, ſayenge: thus ſayeth the lorde: bicauſe thou haſt dyſobeyed the mouth of the lorde, and haſte not kepte the cõmaundement whiche the lorde thy god cõmaunded the, but cameſt backe agayne, and haſt eaten breade, and dronke water, in the place (concernynge the whiche the lorde dyd ſaye vnto the. Thou ſhalt eate no bread nor drynke water) thy carkas ſhall not come vnto the ſepulchre of thy fathers. And ſo it cam to paſſe, that when he had eaten breade & dronke, the prophet whiche brought hym agayne, ſadled hym an aſſe. And when he was gone, * a Lyon met hym by the waye, and ſlue hym, & his carkas was caſt in the waye, & the aſſe ſtode therby, and the Lyon ſtode by the coorſe alſo.

3.Reg.xx.f.

F And men that paſſed by, ſawe the carkas caſt in the way, and the Lyon ſtandyng therby: & they came & tolde it in the towne where the olde prophet dwelt. And whẽ the prophet that brought him backe agayne frõ the waye herde therof, he ſayde: it is the man of God: He was dyſobedient vnto the worde of the Lorde, and therfore the Lorde hath delyuered hym vnto the Lyon, which hath rent him and ſleyne hym, accordynge to the worde of the lorde, whiche he ſpake vnto hym. And he ſpake to his ſonnes, ſayenge: Sadle me an Aſſe: and ſo they dyd. And he went, & founde his bodye caſt in the waye. And the aſſe and the Lyon ſtode by the coorſe. And the Lyon had not eaten the carkas, nor hurte the Aſſe.

G And the prophet toke vp the bodye of the man of God, and layde it vpon the Aſſe, and brought it agayn, and the olde prophet came to the citye to lament, and to burye hym. And he layde his bodye in his owne graue, & they lamented ouer hym. (Alas my brother.) And when he had buryed hym, he ſpake to his ſonnes, ſayenge: when J am dead, ſe that ye burye me in the ſepulcre wherin the man of god is buryed: laye my bones beſyde his bones: 4.Reg.23.b * For the ſayinge which is cryed at the worde of the Lorde agaynſt the aulter in Bethell (and agaynſt all the houſes of hyll aulters, which are in the cityes of Samarie) ſhall come to paſſe. Howbeit, for all that, Jeroboam conuerted not from his wycked way: but turned backe, and made of the loweſt of the people Preeſtes of the hylaulters. And who ſo pleaſed hym, he fylled his hande, and he became Preeſt of the hylaulters. And this thynge turned to ſynne vnto the houſe of Jeroboam, euen to deſtroye hym, and to brynge hym to nought from of the face of the earth.

¶ Jeroboams wyfe aſketh councell of Ahia the Prophet. Jeroboam dyeth. Syſack kynge of Egypte robbeth the houſe of the lorde. Rehoboam dyeth, and Abiam ſucceedeth hym.

CAPI. XIIII.

A AT that tyme Abia the ſonne of Jeroboam fell ſycke. And Jeroboam ſayd vnto his wyfe: vp (I praye the) and dyſguyſe thy ſelfe, that thou be not knowen to be the wyfe of Jeroboam, and get the to Silo. For there is Ahia the prophet which tolde me 3 Regũ.xi.f * that I ſhuld be kynge ouer this people. And take with the ten loues, and cracknels/ and a cruſe of honye, and go to hym: that he maye tel the what ſhal become of the chylde. And Jeroboams wyfe dyd ſo: and aroſe, and went to Silo, and came to the houſe of Ahia.

But Ahia coulde not ſe, for his eyes were waxen dymme for age. And the Lorde ſayde vnto Ahia: beholde, the wyfe of Jeroboam cõmeth, to aſke a thynge of the for her ſonne, for he is ſycke. But thus ſhalt thou ſaye vnto her. And when ſhe came in, ſhe feyned her ſelfe to be a nother woman.

B But when Ahia herde the ſounde of her feete as ſhe came in at the dore, he ſayd: come in thou wyfe of Jeroboam, why feyneſt thou thy ſelfe ſo, to be another? I am ſent to the to ſhewe the heuy thynges. Go, tell Jeroboam, thus ſayeth the Lorde God of Iſraell: for as moche as 3 Regũ.12.c * I exalted the from amonge the people, and made the prynce ouer my people Iſraell, I dyd rent the kyngdom away from the houſe of Dauid, and gaue it the: Neuertheles, thou haſt not ben as my ſeruaunt Dauid, whiche kepte my cõmaundementes, and folowed me wͭ all his herte, to do that whiche is ryght in myne eyes: but haſt done euyll, aboue all that were before the: for thou haſt gone, and made the other Goddes, and molten ymages, to prouoke me, and haſt caſt me behynde thy backe: therfore beholde, I wyll brynge euyll vpon the houſe of Jeroboam/ and wyll rote out from Jeroboam, euen him that * pyſſeth agaynſt the wall, and hym that C is in pryſon and forſaken in Iſraell, and wyl take awaye the remenaunte of the houſe of Jeroboam, as a man taketh awaye dounge/ tyll he hath caryed out all.

* Whoſoeuer (of Jeroboams houſe) dyeth in the towne, hym ſhall the dogges eate: and he that dyeth in the felde, ſhall the foules of the ayre eate, for the Lorde hath ſayde it. Up therfore, and get the to thyne houſe: Behold/ when thy foote entereth in to the Citye, the chylde ſhall dye. And all they of Iſraell ſhall mourne for hym, and burye hym, for he only of Jeroboam, ſhall come to the ſepulchre, bycauſe in hym there is founde goodneſſe towarde the Lorde God of Iſraell in the houſe of Jeroboã. Morouer, the lorde ſhall ſtyrre hym vp a kynge ouer Iſraell, whiche ſhall deſtroye the houſe of Jeroboam in that day. D

☞ But what is it nowe? For the Lorde ſhall ſmyte Iſraell, as when a rede is ſhaken in the water, and he ſhall wede Iſraell out of this good lande (whiche he gaue to theyr fathers,) and ☞ ſhall ſcatter them beyonde the ryuer, bicauſe they haue made them grouis/ and angred the Lorde. And he ſhall gyue Iſraell vp, bycauſe of the ſynnes of Jeroboam, which dyd ſynne, and made Iſraell to ſynne. And Jeroboams wyfe aroſe, and departed/ and came to Thirzah, and when ſhe came to the threſhold of the dore, the chylde was dead. And all Iſraell buryed hym, and lamented hym, accordynge to the worde of the Lorde, which he ſpake by the hande of his ſeruaunt Ahia the prophete.

E And the reſt of the wordes that concerne Jeroboã, how he warred, & how he reygned. Beholde, they are wrytten in the booke of the Cronycles of the kynges of Iſraell. And the dayes whiche Jeroboam reygned, were .xxii. yeare. And when he was layde a ſlepe with his fathers, Nadab his ſonne reygned in his ſteade. Rehoboam the ſonne of Salomon reygned in Juda, and Rehoboam was .xli. yeare olde when he began to reygne, and he reygned .xvii. yeare in Jeruſalem (the cytye whiche the Lorde dyd choſe out of all the trybes of Iſraell, to put his name there.)

F His mothers name was Naama an Ammonite. And Juda wrought wyckedneſſe in the ſyght of the lorde, and angred hym in mo thynges then theyr fathers dyd in theyr ſynnes, whiche they ſynned. For they alſo made them ☞ hylaulters, ymages, and groues on euery hye hyll, and vnder euery thicke tree. And there was a ſtues of male chyldren in the lande, & they dyd accordynge to all the abhominacyons of the nacyons whiche the Lorde caſt out before the Chyldren of Iſraell. And it fortuned, that in the fyfte yeare of kynge Rehoboam: Siſack kynge of Egypte came vp agaynſt Ieruſalem, and toke awaye the treaſures of the houſe of the Lorde, and the treaſures of the kynges houſe, and ſpoyled all that was to be had.

G And he toke awaye the ſhyldes of golde, * whiche Salomon had made. In whoſe ſteade kyng Rehoboam made braſen ſhyldes/ and commytted them vnto the handes of the kepyng of the captaynes of the garde, which wayted at the dore of the kynges houſe. And when the kynge went in to the houſe of the lorde, they of the garde bare them, ⁊ brought them agayne in to the garde chambre. The reſt of the wordes that concerne Rehoboam/ and all that he dyd, are they not wrytten in the booke of the Cronycles of the kynges of Iuda? And there was warre bytwene Rehoboam, and Ieroboam all theyr lyues. And Rehoboam ſlepte with his fathers, and was buryed beſyde his fathers, in the citye of Dauyd. His mothers name was Naama an Ammonite. And Abiam his Sonne reygned in his ſteade.

¶ Wycked Abiam reygneth ouer Iuda, and ryghteous Aſa ſucceadeth in his roume. The battayle bytwene Aſa ⁊ Baaſa. Iehoſaphat ſucceadeth Aſa. Nabab ſucceadeth Ieroboam. Baaſa kylleth Nabab.

CAPI. XV.

A IN the .xviii. yeare of kynge * Ieroboam the ſonne of Nabat, reygned Abiam ouer Iuda. Thre yeare reygned he in Ieruſalem, and his mothers name was Maacha the doughter of Abiſalom. And he walked in all the ſynnes of his father, whiche he had done before hym, and his herte was not perfyte with the Lorde his God, * as the herte of Dauid his father. Neuertheleſſe for Dauids ſake dyd the Lorde is God gyue hym a lyght in Ieruſalem, that he ſet vp ☞ his ſon after hym, and to ſtablyſſhe Ieruſalem: Bycauſe Dauid dyd that, whiche was ryght in the ſyght of the Lorde, and turned from nothynge that he cõmaunded hym al the dayes of his lyfe, * ſaue onely in the matter of Urias the Hethite.

B And there was war bytwene Rehoboam/ and Ieroboam as longe as he lyued. The reſt of the wordes that concerne Abiam, and all that he dyd, are they not wrytten in the booke of the Cronicles of the kynges of Iuda? And there was war bytwene Abiam, and Ieroboam. And Abiam ſlepte with his Fathers, ⁊ they buryed hym in the citye of Dauid. And Aſa his ſon reygned in his ſteade.

ii.Par.14.a * In the .xx. yeare of Ieroboam kynge of Iſraell, reygned Aſa ouer Iuda. xli. yeare reygned he in Ieruſalem, and his mothers name was Maacha, the doughter of Abiſalom. And Aſa dyd that ſemed ryght in the eyes of the Lorde, as dyd Dauid his father. * And he toke awaye the hoore kepers out of the lande, and put awaye all the abhomynable Idols that his fathers had made.

C And he put downe * Maacha ☞ his mother frõ bearyng rule, bycauſe ſhe had made ymages in groues. And Aſa deſtroyed her ymages, ⁊ burnt them by the broke Cedron. ☞ But the hylaulters were not put downe. Neuertheleſſe Aſas herte was perfyte with the Lorde all his dayes. He brought in the holy veſſels of his Father, (and that he had dedicate) vnto the houſe of the Lorde: golde and ſyluer, and Iuels. And there was warre bytwene Aſa, and Baaſa kynge of Iſrael all theyr dayes. * And Baaſa kynge of Iſraell, went vp agaynſt Iuda, and buylt Rama, ſo that he wolde let none go out or in, to Aſa kynge of Iuda.

D Then Aſa toke all the ſyluer and golde, that was lefte in the treaſures of the houſe of the lorde, ⁊ the treaſures of the kyngꝭ houſe/ and delyuered them vnto the handes of his ſeruauntes, and Aſa ſent them to * Benhadad the ſonne of Tabrimon, the ſonne of Hezion kynge of Siria, (that dwelt at Damaſco,) ſayenge: there is a bonde bytwene me ⁊ the, bytwene my father ⁊ thy father. And beholde, I haue ſent vnto the a preſent of ſyluer and golde that thou come and breake the bonde that thou haſt with Baaſa kynge of Iſraell, that he maye departe from me. So Benhadad herkened vnto kynge Aſa, ⁊ ſent the captaynes of the hooſtes (whiche he had) agaynſt the cityes of Iſraell, and ſmote Hion, and Dan, and Abell, Beth Maacah, and all the regyon of Ceneroth withall the lande of Nephthali.

E And when Baaſa herde therof, he lefte buyldynge of Rama and dwelt in Thirza. Then kynge Aſa made a proclamacyon thorowout all Iuda, that noone ſhulde be excuſed. And ſo they toke the ſtones of Rama, and the tymbre (wherwith Baaſa had buylded,) and kynge Aſa buylte with them the hyll of Ben Iamin, and Mizpa. The remenaunt of all the wordes that concerne Aſa, and all his myght and all that he dyd, ⁊ the cityes which he buylded, are they not wrytten in the booke of the Cronicles of the kynges of Iuda? Neuertheleſſe in is olde age he was dyſeaſed in his feete.

F And Aſa ſlepte with his fathers, and was buryed beſyde his fathers in the citie of Dauid his father. And * Jehoſaphat his ſonne reygned in his ſteade. And Nadab the ſonne of Jeroboam began to reygne vpon Iſraell the ſeconde yere of Aſa kynge of Juda, and reygned vpon Iſraell two yeare. And he dyd euyll in the ſyght of the Lorde, walkynge in the waye of his father and in his ſynne wherwith he made Iſraell ſynne. And Baaſa the ſonne of Ahia (whiche was of the houſe of Iſachar) conſpyred agaynſt hym, ⁊ Baaſa ſmote hym at Gibbethon whiche is a citye of the Philiſtines: For Nadab and all Iſraell layde ſeyge to Gibbethon. Euen in the thyrd yere of Aſa kynge of Juda, dyd Baaſa ſley hym, and reygned in his ſteade.

ii.Pa.17.a Math.i.b

iii.Re.14.a

G * And it fortuned that when he was kyng, he ſmote all the houſe of Jeroboam, and left hym nought that brethed, vntyll he had put hym cleane out, accordynge vnto the ſayinge of the Lorde, whiche he ſpake by his ſeruaũt Ahia the Silonete: bycauſe of the ſynnes of Jeroboam wherwith he ſynned ⁊ made Iſraell ſynne, when he with his prouocacyon angred the Lorde God of Iſraell. The reſt of the wordes that concerne Nadab, and all that he dyd, are they not wrytten in the booke of the Cronicles of the kyngꝭ of Iſraell? And there was war bytwene Aſa, ⁊ Baaſa kynge of Iſraell all theyr dayes.

So in the thyrde yere of Aſa kynge of Juda, began Baaſa the ſonne of Ahia to reygne ouer all Iſraell in Thirza. xxiiii. yere. And he dyd that whiche is euyll in the ſyght of the Lorde, walkynge in the waye of Jeroboam/ and in his ſynne, whiche made Iſraell to ſyn.

¶ Jehu prophecyeth agaynſt Baaſa, whome Ela ſucceDeth. Zimri kylleth his mayſter Ela, and deſtroyeth the houſe of Baaſa. Ahab ſucceDeth Amri, and taketh to wyfe wycked Jezabell.

CAPI. XVI.

A Then the worde of the lorde came to Jehu the ſonne of Hanani agaynſt Baaſa ſayenge: for aſmoche as I exalted the out of the duſt, and made the captayne ouer my people Iſraell, and thou haſt walked in the waye of Jeroboam, and haſt made my people Iſraell to ſyn, to anger me with theyr ſynnes: Beholde, I wyll roote out the poſterite of Baaſa, and the poſterite of his houſe, and wyll make his houſe / lyke the houſe of Jeroboam the ſonne of Nabat. * That man of Baaſa whiche dyeth in the cytye, hym ſhal the dogges eate: and that man of hym which dyeth in the feldes, ſhal the foules of the ayre eate.

iii.Reg.14.c and.xxi.e

B The reſt of the wordes that concerne Baaſa, and what he dyd, and his power, are they not wrytten in the booke of the Cronicles of the kynges of Iſraell? And ſo Baaſa ſlepte with his fathers, and was buryed in Thirza. And Ela his Sonne reygned in his ſteade. And by the hande of the prophete Jehu the Sonne of Hanani, came the worde of the Lorde agaynſt Baaſa, and agaynſt his houſe, and agaynſt all the wyckedneſſe that he dyd in the ſyght of the lorde (in angeryng hym with the worke of his owne handꝭ) that he ſhulde be lyke the houſe of Jeroboam, and ✠ ☞ bycauſe he kylled hym. ✠ (That is to ſay Iehu the ſonne of Hanani the prophet.)

The. xxvi. yere of Aſa kynge of Juda began Ela the ſonne of Baaſa to reygne ouer Iſraell in Thirza, two yere. And his ſeruaũt Zimri (which was captayne of halfe his charettes) conſpired agaynſt hym, as he was in Thirza drynkynge: and was dronken in the houſe of Arza ſteward of his houſe in Thirza.

C And Zimri came, and ſmote him, and kylled hym in the. xxvii. yere of Aſa kynge of Juda, and reygned in his ſteade. And it fortuned that when he was kynge * and ſatte on his ſeate, he ſlue all the houſe of Baaſa, not leauynge therof: one to pyſſe agaynſt a walle:

Yea, he ſlue his kynſfolkes, and frendes alſo. And thus dyd Zimri deſtroye all the houſe of Baaſa, accordynge to the worde of the lorde, whiche he ſpake agaynſt Baaſa by the hande of Jehu the prophet, for all the ſynnes of Baaſa and ſynnes of Ela his ſonne/ whiche they ſynned, and made Iſraell to ſyn, and angre the lorde god of Iſraell with theyr vanityes. The reſt of the wordes that concerne Ela, and al he dyd, are they not wrytten in the booke of the Cronicles of the kynges of Iſraell? In the. xxvii. yere of Aſa kynge of Juda, dyd Zimri reygne. vii. dayes in Thirza, ⁊ the people was then in the hooſte beſegynge Gibbethon a citye of the Philiſtines.

D And the people in the hooſt herde one ſay: Zimri hath conſpired, and ſleyne the kynge: Wherfore, all they of Iſraell made Amri (the captayne of the hooſt) kynge ouer Iſrael that ſame day, euen in the hooſt. And Amri departed vp frõ Gibbethon, ⁊ all Iſraell with hym and they beſeyged Thirza. And when Zimri ſawe that the citye muſt nedes be taken, he went in to the palace of the kyngꝭ houſe, and burnt hym ſelfe and the kynges houſe with fyre, and ſo dyed, for his ſynnes which he ſynned, in doyng that which is euell in the ſyght of the Lorde, and in walkynge in the waye of Jeroboam and in his ſynnes whiche he dyd, and in that he made Iſraell to ſynne.

The reſt of the wordes that cõcerne Zimri and

E and the treaſon that he wrought, are they not wrytten in the booke of the Cronicles of the kynges of Iſraell? Then were the people of Iſraell deuyded into two partes, for halfe the people folowed Thibni the ſonne of Ginath makynge hym kyng: and the other halfe folowed Amri. But the people that folowed Amri, preuayled agaynſt the people that folowed Thibni the ſonne of Ginath. And ſo Thibni dyed, and Amri reygned. In the .xxxi. yeare of Aſa kynge of Juda, began Amri to reygne ouer Iſraell .xii. yere. Sixe yeare reygned he in Thirza. ✠ He bought the hyll ☞ Sohomron of one Schemar for two talentes of ſyluer, and buylte in the hyll, and called the name of the citye whiche he buylte, after the name of Schemar whiche had ben owner of the hyll Schomron. But Amri wrought that whiche is euyll in the eyes of the Lorde, and dyd worſe then all that were before hym.

F For he walked in all the waye of Jeroboam the Sonne of Nabat, and in his ſynnes/ that made Iſraell ſynne, to anger the Lorde God of Iſraell with theyr vanityes. The reſt of the wordes that concerne Amri, & all that he dyd, and his ſtrength that he ſhewed, are they not wrytten in the boke of the Cronicles of the kynges of Iſraell? And ſo Amry ſlept with his fathers, and was buryed in Schemaron, and Ahab his Sonne reygned in his ſteade. In the .xxxviii. yeare of Aſa kynge of Juda, beganne Ahab the ſonne of Amri to reygne ouer Iſraell, and the ſame Ahab the ſonne of Amri reygned ouer Iſraell in Samaria .xxii. yeare.

G And Ahab the ſonne of Amri dyd euyll in the ſyght of the Lorde, aboue all that were before hym. For it ſemed vnto hym but a lyght thynge to walke in the ſynnes of Jeroboam the ſonne of Nabat. He toke Jezebell alſo the doughter of Ethbaal kynge of the Sidonytes to wyfe, and * went & ſerued Baall, and worſhypped hym. And he reared vp an aulter for Baall in the temple of Baall, whiche he had buylded in Schomron. And Ahab made groues, and proceded further in angerynge the Lorde God of Iſraell then all the kynges of Iſraell that were before hym. Reg.1.b,

✠ ✠ In his dayes dyd Hiell of Bethel buylde Jerico. And it * coſt hym Abiram his eldeſt ſonne when he layde the foundacion, and his yongeſt ſon Segub, when he ſet vp the gates, accordyng vnto the worde of the lorde, which * he ſpake by Joſua the ſonne of Nun. Joſua.vi.d ſua.vi.d

¶ Elia is nouryſhed and fed of Rauens, and after is ſent to zarphat (otherwyſe called Sarepta) to a woman, whoſe chylde he rayſed to lyfe.

CAPI. XVII.

A And Elia the Theſbite (whiche was of the enhabytoures of Gilead) ſayde vnto Ahab: * as truly as the Lorde God of Iſraell lyueth, before whom I ſtand * there ſhall be neyther dewe nor rayne theſe yeares, but accordynge to my worde. And the worde of the Lorde came vnto hym, ſayenge, get the hence, and turne the Eaſtward, and hyde thy ſelfe in the broke Cherith, that is it that lyeth before Jordan: Thou ſhalt drynke of the ryuer, and I haue commaunded the rauens to feede the there. And ſo he went, and dyd accordynge vnto the worde of the Lorde: For he went, and dwelte by the brooke Cherith, that is before Jordane. 3.Regū.8.e Deute.xi.b 3.Regū.8.d Iacob.v.d

And the rauens brought hym breade and fleſſhe in the mornynge, and lykewyſe breade and fleſſhe in the euenynge, and he dranke of the brooke. And it chaunced after a whyle/ that the brooke dryed vp, bycauſe there fell no rayne vpon the earth. ✠ And the worde of the Lorde came vnto hym, ſayenge: * vp, and get the to ☞ Zarphath, whiche is in Sidon, and dwel there. Beholde, I haue cõmaunded a wydowe there to ſuſteyne the. So he aroſe, and went to Zarphath. And when he came to the gate of the citye, the wydowe was there/ gatherynge ſtyckes. And he called to her, and ſayde: * fet me I praye the, a lytle water in a veſſell, that I maye drynke. And as ſhe was goynge to fet it, he cryed after her, and ſayd: brynge me I praye the, a morſell of breade alſo in thyne hande. She ſayde: As truely as the Lorde thy god lyueth, I haue no breade redye, but euen an handefull of meale in a barell, & a lyttle oyle in a cruſe. And beholde, I am gatherynge two ſtyckes for to go in/ and dreſſe it for me and my ſon, that we maye eate it, and dye. And Elia ſayde vnto her: feare not, come and do as thou haſt ſayd: but make me therof a lyttle cake fyrſt of all, and brynge it vnto me: and afterwarde make for the and thy ſonne. B Luke.iiii.e ☞ Judi.iiii.e

C For thus ſayeth the Lorde god of Iſrael: the meale in the barell ſhall not be waſted, neyther ſhall the Oyle in the cruſe be minyſſhed, vntyll the Lorde haue ſent rayne vpon the earth. And ſhe went, & dyd as Elia ſayde. And ſhe and he, & her houſe dyd eate a good ſpace, and the meale waſted not out of the barell, neyther was the Oyle ſpent out of the cruſe accordynge to the worde of the Lorde/ whiche he ſpake ☞ by the hande of Elia. ✠ ☞

✠ And after theſe thynges, it hapned, that the ſonne of the wyfe of the houſe fell ſycke. And his ſyckneſſe was ſo ſore, that there was

no

no breath left in hym. And ſhe ſayde vnto Elia: what haue I to do with the, O thou man of God? Arte thou come vnto me, to call my ſynne agayne to remembraunce, and to ſley my Sonne? He ſayde vnto her: gyue me thy Sonne.

D And he toke hym out of her lap, and caryed hym vp into a lofte where he abode, and layde hym vpon his owne bed, and called vnto the Lorde, and ſayde: O Lorde my God, haſt thou punyſhed alſo this wydowe (with whome I dwell as a ſtraunger) and haſt ſleyne her ſonne? 4. Reg. 4. c Acto. xx. c And he ſtretched him ſelfe vpon the chylde thre tymes, and called vnto the Lorde, and ſayde: O Lorde my God, let this chyldes ſoule come in to hym agayne. And the Lorde herde the voyce of Elia, and the ſoule of the chyld came in to hym agayne and he reuyued. And Elia toke the boye, and brought hym downe out of the chambre in to the houſe, and delyuered hym vnto his mother, and Elia ſayde: beholde, thy Sonne lyueth. And the woman ſayde vnto Elia: nowe I knowe, that thou arte a man of God, and that the worde of the Lorde in thy mouth, is true. ¶

¶ Elia is ſent to Ahab. Obadia (otherwyſe called Abdia) hydeth an hundreth Prophets. Elia ſlayeth all Baals Prophets, and afterwarde obteyneth rayne.

CAPI. XVIII.

A AFter proceſſe of many dayes the worde of the Lorde came to Elia in the thyrde yeare, ſayenge: go ſhewe thy ſelfe vnto Ahab, and * I wyll ſende rayne vpon the earth. Deute. xi. b Jacob. v. c And Elia went to ſhewe hym ſelfe vnto Ahab, and there was a great famyſhment in Someron. And Ahab called Obadia, whiche was the gouerner of his houſe: and Obadia feared God greatly: For when Iezabell deſtroyed the Prophetes of the Lorde/ he toke an hundred prophetes and hyd them, fyftie men in one caue, and fyftie in another, and prouyded breade and water for them. And Ahab ſayde vnto Obadia: Go in to the lande, vnto al fountaynes of water, and vnto al brokes, yf happly we may fynde graſſe, to ſaue the horſes and the mules, and that we deſtroye not ſome of the beaſtes. And ſo they deuyded the lande bytwene them, to walke thorowe it. Ahab went one way by hym ſelfe/ and Obadia went another way by him ſelfe.

B And it chaunced that as Obadia was in the waye, Elia met hym. And Obadia knewe hym, and fell on his face, and ſayde: arte not thou my Lorde Elia? And he anſwered hym, I am he. Go and tell thy lorde: beholde, Elia is here. He ſayde: what, haue I ſynned, that thou woldeſt delyuer me in to the hande of Ahab, to ſley me? As truely as the Lorde thy God lyueth, there is no nacyon or kyngdom, whyther my Lorde hath not ſent, to ſeke the. And when they ſayde: he is not there, he toke an othe of the kyngdome and nacyon, when he founde the not. And nowe thou ſayeſt: go and tell thy Lorde, that Elia is here. And as ſoone as I am gone from the, the ſpiryte of the lorde ſhall carye the into ſome place that I do not knowe: and ſo when I come and tel Ahab, and he can not fynde the, he ſhall ſley me. But I thy ſeruaunt feare the lorde from my youth vp.

C Was it not tolde my Lorde, what I dyd, when Iezabel ſlue the prophets of the lorde, howe I hyd an hundred men of the Lordes prophets, fyftye men in one caue, and fyftye in another, and prouyded them of bread, and water? And nowe thou ſayeſt, go thou nowe and ſhewe thy Lorde. Beholde, Elia is here/ that he may ſley me? And Elia ſayd: as truly as the lorde of hooſtes lyueth, before whome I ſtande, I wyll ſhewe my ſelfe vnto hym this daye. So Obadia went to mete Ahab/ and tolde hym. And Ahab went to mete Elia. And it fortuned that when Ahab ſawe Elia/ he ſayde vnto hym: arte thou he that troubleth Iſraell? He anſwered: it is not I that haue troubled Iſraell, but thou, and thy fathers houſe, in that ye haue forſaken the commaundementes of the Lorde, and thou haſt folowed Baall. Nowe therfore, ſende and gather to me all Iſrael vnto mount Carmel, and the prophetes of Baall * foure hundred and fyftye, and the prophettes of the groues foure hundred, which eate of Iezabels table. So Ahab ſent vnto all the chyldren of Iſraell, and gathered the Prophettes togyther vnto mounte Carmell.

D And Elia came vnto the peple, and ſayde: howe longe halte ye bytwene two opinyons? Yf the Lorde be God/ folowe hym: but yf Baall be he, then go after hym. And the people anſwered hym not one worde. Then ſayd Elia vnto the people agayne, I onely remayne a Prophete of the Lorde: But Baals Prophettes are foure hundred and fyftye. Let them therfore gyue vs two oxen, and let them choſe the one, and cut hym in peces, and laye hym on wood/ and put no fyre vnder. And I wyll dreſſe the one oxe, and laye hym on wood, and wyll put no fyre vnder. And call ye on the name of youre Goddes/ and I wyll call on the name of the Lorde. And then the GOD that anſwereth by fyre, let hym be God. * And all the people anſwered, and ſayde: it is well ſpoken.

E And Elia ſayde vnto the Prophettes of Baall: choſe you an oxe, and dreſſe hym fyrſt (for ye are many) and call on the name of youre Goddes, but put no fyre vnder. And they toke the one oxe that he dyd gyue them, and they dreſſed it, and called on the name of Baall from mornynge to noone, ſayenge: O Baall heare vs. But there was no voyce nor one to anſwer. And they lept vpon the aulter that they had made. And at noone it fortuned, that Elia mocked them, and ſayde: crye lowde, for ☞ he is a god: peraduenture he is talkynge, or occupyed (in folowynge vpon his enemyes) or is in his iourneye, or happely he ſlepeth, and muſt be awaked. And they cryed lowde, and cut them ſelues, as their maner was, with knyues and launcers, tyll the blood folowed on them. And it chaunced/ that when myddaye was paſſed ✠ ☞ they propheſyed vntyll the tyme of the euenynge Sacrifyce.

But there was neyther voyce nor one to anſwere, nor any that regarded them. And Elia ſayde vnto all the folke: come to me. And all the people came to hym. * And he repayred the aulter of the lorde, that was broken. * And Elia toke .xii. ſtoones accordynge to the nombre of the .xii. trybes of the ſonnes of Iacob (vnto whom the worde of the lorde came) ſayenge. * Iſraell ſhall be thy name. F And with the ſtones he made an aulter in the name of the lorde. And he made a pyt rounde about the aulter, ☞ after the compas of two peckes of ſeed. And he put the wood in order, and hewed the oxe in peces, and layd hym on the wood, and ſayde: fyll foure barels with water, and powre it on the burntſacrifice and on the wood. And he ſayd: do ſo agayne. And they dyd ſo the ſeconde tyme. And he ſayde agayne: do it the thyrde tyme. And they dyd it the thyrde tyme. And the water ran rounde aboute the aulter, and he fylled the pyt with water alſo. And it fortuned when the tyme came (wherin the burntſacrifyce of the euenynge vſed to be offered) Elia the Prophette came, and ſayd: lorde god of Abraham, Iſaac and of Iſrael, it ſhalbe knowen this day, that thou arte the God in Iſraell, and that I am thy ſeruaunt, and that I haue done all theſe thynges at thy cōmaundement. Heare me (O lorde) heare me, that this people may know/ that thou arte the Lorde God, and thou haſt turned theyr herte agayne nowe at the laſt.

* And the fyre of the Lorde fell, and conſumed the burntſacrifyce and the wood, the ſtones and the duſt, & lycked vp the water that was in the pytte.

G And when all the people ſawe it, they fell on theyr faces, and ſayde: the lorde, he is god, the lord, he is god. And Elia ſayd vnto them: Take the prophettes of Baall, and let not one of them eſcape. And they toke them, and Elia brought them vnto the brooke Kiſon, & ſlue them there. And Elia ſayde vnto Ahab: get the vp, eate and drynke, for there is a ſounde of moche rayne. And ſo Ahab went vp to eate and to drynke, and Elia went vp to the top of Carmell. And he layde ☞ hym ſelfe flatte vpon the earth, and put his face bytwene his knees, and ſayde to his ſeruaunt: go vp (I praye the) and loke towarde the waye of the ſee. And he went vp and loked, and ſayde: there is nothynge. And he ſayde: go agayne ſeuen tymes. And it fortuned, that at the ſeuent tyme he ſayde: beholde, there aryſeth a lytle clowde of the ſee, lyke a mannes hande. He ſayde: go, and ſaye vnto Ahab. Make faſt thy charet, and get the downe, that the rayne ſtop the not. And it came to paſſe, that in the meane whyle, that heuen was blacke with clowdes and wynde, and there was a greate rayne. And Ahab gat vp and came to Iezreel. And the hande of the lorde was on Elia and he gyrded vp his loynes, and ran before Ahab, tyll he came to Iezreell.

¶ Elia fleynge from Iezabell is noryſſhed of the Angell of God, and is cōmaunded to anoynte Hazael, Iehu, and Heliſeus, whom the Hebrues call, Eliſa.

CAPI. XIX.

AND Ahab tolde Iezabell, all that Elia had done, and how he had ſleyne al the prophettes with the ſwerde. Then Iezabell ſent a meſſenger vnto Elia, ſayenge: * So & ſo let the goddes do to me, yf I make not thy ſoule lyke one of theyrs, by to morow this tyme. When he ſaw that, ✠ he aroſe and went for his lyfe, & came to Berſaba in Iuda, and lefte his ſeruaunt there. But he hym ſelfe went a dayes iourney in to the wylderneſſe, and came and ſat downe vnder a Ginaper tree, and deſyred for his ſoule, that he myght dye, and ſayde: * it is nowe ynough (O Lorde) take my ſoule, for I am not better then my fathers. And as he laye and ſlepte vnder the Ginaper tree: beholde, an angell touched hym, and ſayde vnto hym: vp, and eate. And when he loked aboute hym: behold there was a loofe of breade baked on coles, and a veſſell of water at his heade. And he dyd eate/ and drynke: and layde hym downe agayne to ſlepe.

B And the angel of the Lorde came agayne the ſeconde tyme, and touched hym, & ſayde: vp, & eate, for thou haſt yet a great iourney.

Iona.iiii.a

Exodi.34.b Math.4.a. And he aroſe, and dyd eate and drynke, and walked in the ſtrength of that meate * fourtye dayes & fourtye nyghtes, euen vnto Horeb the mount of god: ¶ When he came thyther in to a caue, he lodged therin, all nyght.

And beholde, the worde of the lorde came to hym and ſayde vnto hym: what doeſt thou here Elia? And he anſwered: I haue bene ielous for the lorde god of hooſtꝭ ſake. For the chyldren of Iſraell haue forſaken thy couenaunt, Roma.11.a * broken downe thyne aulters / and ſlayne thy prophetes with the ſwerde, & I only am lefte, & they ſeke my lyfe to take it awaye.

C And he ſayde come out, and ſtande vpon the mounte before the Lorde. And beholde / Eccle.48.c * the lorde went by / and a myghtye ſtronge wynde that rent the mountaynes and brake the rockꝭ before the lorde. But the lorde was not in the wynde. And after the wynde came an earthquake. But the lorde was not in the earthquake. And after the earthquake, came fyre: but the lorde was not in the fyre. And after the fyre, came a ſmall ſtyll voyce. And when Elia herde it, he couered his face with his mantle, and went out and ſtode in the enterynge in of the caue. And behold, there came a voyce vnto hym, and ſayd: what doeſt thou here Elia? And he anſwered: I haue bene ielous for the lorde god of hooſtꝭ ſake: bycauſe the chyldren of Iſraell haue forſaken thy couenaunt, caſte downe thyne aulters, & ſlayne thy prophettes with the ſwerde, and I only am left, and they ſeke my lyfe to take it awaye

And the lorde ſayde vnto hym: go and turne thy waye to the wyldernesse vnto Damaſco, 4.Reg.8.b that thou mayeſt anoynt * Hazaell, kynge 4.Reg.9.b ouer Siria. And * Iehu the ſonne of Nimſi, ſhalte thou anoynt kynge ouer Iſraell. And Eliſa the ſon of Saphat of Abell Meholoh, ſhalt thou anoynt to be prophet in thy rowme.

D And it ſhal come to paſſe that who ſo eſcapeth the ſwerde of Hazaell, hym ſhall Iehu ſlaye: & yf any man ſcape the ſwerde of Iehu, Roma.11.a hym ſhall Eliſa put to death. And therto * I haue lefte me ſeuen thouſande in Iſraell, of whiche neuer man bowed his knees vnto Baall, nor kyſſed hym with his mouthe. So he departed thence, and founde Eliſa the ſon of Saphat plowynge, and hauynge twelue yocke of oxen before hym, and he with the xii. And Elia went by hym, and caſt his mantell vpon hym. And he lefte the oxen, and ran Luke.9.g after Elia and ſayde: * let me I praye the, kyſſe my father and my mother, and then I wyll folowe the. He ſayde vnto hym: go backe agayne, for what is it, that I haue done to the And when he went backe agayne from hym, he toke a couple of oxen, and ſlue them, and dreſſed the fleſhe with the inſtrumentꝭ of the oxen, and gaue vnto the people, and they dyd eate. And then he aroſe and went after Elia, and mynyſtred vnto hym.

¶ The fyrſt, and ſeconde tyme that Samaria was beſyeged of Benhadad kynge of Siria.

CAPI. XX.

A And Benhadad the kynge of Siria gathered all his hooſt togyther, hauynge xxxii. kynges with hym, and horſes and charettes: and went vp and beſyeged Samaria, and warred agaynſt it. And he ſent meſſengers to Ahab kynge of Iſrael into the cytye, and ſayde vnto hym: Thus ſayeth Benhadad: Thy ſyluer & thy golde is myne, and the fayreſt of thy wyues, and of thy chyldren be myne. And the kynge of Iſraell anſwered and ſayde: my lorde kynge accordynge to thy ſayenge, I am thyne, and all that I haue. And when the meſſengers came agayne, they ſayd: Thus ſayeth Benhadad: I haue ſente vnto the ſayinge: Thou ſhalte delyuer me thy ſyluer and thy golde, and thy wyues, and thy chyldren. I wyll therfore ſende my ſeruauntes vnto the to morow this tyme: and they ſhall ſerche thyne houſe / and the houſes of thy ſeruauntes. And what ſoeuer is pleaſaunt in B thyne eyes, they ſhall take it in theyr handes, and brynge it awaye. Then the kynge of Iſraell ſent for all the elders of the lande, & ſayd: take hede I pray you: and ſe, how this felow goth about myſchefe. For he ſent vnto me, for my wyues, for my chyldren, for my ſyluer, and for my golde, and I denyed hym not. And all the elders and all the people ſayd: herken not vnto hym, nor conſent. Wherfore he ſayd vnto the meſſengers of Benhadad: tell my lorde the kynge, all that thou dyddeſt ſende for, to thy ſeruaunt at the fyrſt tyme, that I wyll do: but this thynge I maye not do. And the meſſengers departed, & brought anſwere agayne. And Benhadad ſent vnto hym agayne, and ſayd, & thus do the Goddes vnto me, yf the duſt of Samaria be ynough for all the people that folowe me, to take euery man an handfull. And the kynge of Iſraell anſwered, & ſayd: tel hym: Let not hym that putteth on his harnes booſt hym ſelfe, as he that putteth it of. And it fortuned, that when Benhadad herde that tydyngꝭ, as he was with the kynges drynkyng with in the pauilyons, he ſayd vnto his ſeruauntes: put on your harnes. And they ſet them ſelues in aray agaynſt the citie. And beholde there came a prophet vnto C Ahab kyng of Iſrael, ſayinge: thus ſayth the lorde: haſt thou ſene al this great multitude

Beholde, I wyll delyuer it in to thyne hande this day, ⁊ thou ſhalte knowe, that I am the lorde. And Ahab ſayde: By whom? he ſayde: thus ſayth the lorde: euen by the ſeruauntes of the gouernoures of the ſhyres. He ſayde agayne: who ſhall ordre the battayle? And he anſwered: thou. Then he nombred the ſeruauntes of the gouernours of the ſhyres: and they were two hundred and .xxxii. And after them alſo, he nombred all the people, all the chyldren of Iſrael, euen .vii. thouſande. And they went out at noone: but Benhadad dyd drynke tyll he was dronken in the pauylyons bothe he and the kynges: euen .xxxii. kynges, that holpe hym. And the ſeruauntes of the gouernours of the ſhyres went out fyrſt. And Benhadad ſent out, and they ſhewed him, ſayinge there are men come out of Samaria. He ſayd, whyther they be come out for peace, take them a lyue, or whyther they be come oute to fyght take them yet alyue.

And ſo thoſe yong men of the gouernours D of the ſhyres came out of the citye, ⁊ the hooſt after them, ⁊ they ſlue euery one his enemye that came in his way. And the Sirians fled, and they of Iſrael folowed after them. And Benhadad the kynge of Siria ſcaped on a horſe, with his horſemen. And the kyng of Iſrael wente out, ⁊ ſmote the horſes ⁊ charettes ⁊ with a great ſlaughter ſlue he the Sirians.

And there came a prophet to the kynge of Iſrael, and ſayd vnto hym: go forth ⁊ playe the man, be wyſe ⁊ take hede what thou doeſt for when the yere is gone aboute, the kyng of Siria wyl come vp agaynſt the. And the ſeruauntes of the kyng of Siria ſayd vnto hym: the Gods of the hylles are theyr Gods, and therfore they had the better of vs. But let vs fyght agaynſt them in the playne, ⁊ for what ye wyl, we ſhall haue the better of them. And this do: take the kyngꝭ away euery man out of his place, ⁊ put dukes in theyr rowmꝭ. And do thou nombre the an hooſt, lyke the hooſt that thou haſt loſt, ſuch horſes ⁊ ſuch charetꝭ ⁊ we wyll fyght agaynſt them in the playne, ⁊ thou ſhalt ſe vs get the better of them. And he herkened vnto theyr voyce, ⁊ dyd euen ſo.

E And it fortuned, that after the yere was gone aboute, Benhadad nombred the Sirians, ⁊ went vp to Aphek to fyght agaynſt Iſrael. And the chyldren of Iſrael were nombred ⁊ with theyr hole nombre went they agaynſt them, ⁊ the chyldren of Iſrael pytched before them, lyke two lytell flockes of kyddes: but the Sirians fylled the countrey. And there came a man of God, and ſayd vnto the kyng of Iſrael: thus ſayth the Lorde: Bycauſe the Sirians haue ſayd: the Lorde is but God of the hylles, and not God of the valleys: therfore wyll I delyuer all this great multitude in to thyne hande, ⁊ ye ſhall know, that I am the lorde. And they pytched one ouer agaynſt the other ſeuen dayes, ⁊ it came to paſſe, that in the ſeuenth day the battayle was ioyned. And the chyldren of Iſraell ſlue of the Sirians an hundred thouſande foote men in one day. But the reſt fled to Aphek into the citye. And there fell a wall vpon .xxvii. M. of the men that were lefte. And Benhadad fled, and came into the citye, frō chambre to chambre.

And his ſeruauntes ſayde vnto hym: Beholde, we haue herde ſay, that the kynges of F the houſe of Iſrael are mercyfull kyngꝭ. We wyll therfore put ſacke cloth aboute our loynes, ⁊ ropes aboute our neckes, ⁊ go out to the kyng of Iſrael: yf haplye he wyl ſaue thy lyfe. And ſo they gyrded ſacke cloth aboute theyr loynes, ⁊ put ropes about theyr heades ⁊ came to the kynge of Iſrael, and ſayd: Thy ſeruaunt Benhadad ſayth, I pray the let me lyue. He ſayde: is he yet alyue? he is my brother. And they toke that worde for good lucke and haſtely caught it out of his mouth and ſayd: Yea thy brother Benhadad. He ſayd: go brynge hym hyther. And Benhadad came out vnto hym, and he cauſed hym to come vp in to the charet. And he ſayde vnto hym: the cityes whiche my father toke from thy father, I wyl reſtore agayne. And thou ſhalte make ſtreetes for the in Damaſco, as my father dyd in Samaria. ☞ And I wyl make an appoyntment with the, ⁊ ſende the awaye. And ſo he made an appoyntment with hym, and ſent hym away. And there was a certayne man of the chyldren of the prophets, which ſayd vnto his neyghboure in the worde of the Lorde: ſmyte me I pray the. And the man wolde not ſmyte hym. Then ſayd he vnto him. Bycauſe thou haſt not herkened vnto the voyce of the Lorde: beholde, as ſoone as thou arte departed from me, a lyon ſhall ſley the. And it came to paſſe, that as ſoone as he was departed from hym, * a lyon foūde hym, and ſlue him. 3.Reg.13 Then he founde an other man ⁊ ſayde: ſmyte me I pray the. And the mā ſmote hym, ſo that in ſmytynge he wounded hym. So the prophet went forth, ⁊ wayted for the kyng by the way, ⁊ put hym ſelfe out of knowledge with aſſhes whiche he layde vpon his face.

And when the kyng came by, he cryed vnto the kyng, and ſayd: thy ſeruaunt went out in G the myddes of the battayle. And beholde, there went away a man, whom an other man brought vnto me, and ſayde: kepe this man.

And yf he be myſſed or loſt, thy lyfe ſhall go for hym: or els, thou ſhalte paye a talent of ſyluer. And as thy ſeruaunt had here and there to do, he was gone. And the kynge of Iſraell ſayd vnto hym: euen ſo ſhall thy iudgement be, as ÿ haſt defined it thy ſelf. And he haſted & toke the aſſhes awaye from his face: & the kyng of Iſrael knewe hym, that he was of the prophetes. And he ſayd vnto hym: thus ſayth the Lorde: bycauſe thou haſte let go a man, ☞ that ☞ is in my curſe, thy lyfe ſhal go for his lyfe, & thy people for his people. And the kyng of Iſraell went to his houſe, waywarde, and in diſpleaſure, and came to Samaria.

¶ Jezabell commaundeth to kyll Naboth for the vyneyarde that he refuſed to ſell to Ahab. Elia reproueth Ahab, and he repenteth.

CAPI. XXI.

A After theſe thynges, it chaunced, that Naboth the Jezrahelite had a vyneyarde in Jezrahel, harde by the palace of Ahab kynge of Samaria. And Ahab ſpake vnto Naboth, ſayenge: * Geue me thy vyneyarde, that I may make me a garden of herbes therof, bycauſe it lyeth ſo nyghe my houſe: & I wyll geue the for it a better vyneyard then it is: or rather yf it pleaſe the, I wyl geue the, the worth of it in money. And Naboth ſayd to Ahab: the lorde forbyd that from me, that I ſhulde geue the enheritaunce of my fathers vnto the. 4.Reg.8.1

B And Ahab came into his houſe heuy, and euyll apayde, bycauſe of the worde whiche Naboth the Jezrahelite had ſpoken to hym, for he had ſayde: I wyll not geue the, the enheritaunce of my fathers. And he layde hym downe vpon his bed, and turned awaye his face ✣ (to the wall) and wolde eate no bread. ✣ But Jezabel his wyfe came to hym, and ſayd vnto hym: Why is thy ſpirite ſo waywarde, that thou eateſt no bread? And he ſayd vnto her: For I ſpake vnto Naboth the Jezraelite, and ſayde vnto hym: geue me thy vyneyarde for money, or els yf it pleaſe the, I wyll geue the an other vyneyarde for it. And he anſwered: I wyl not geue the my vyneyarde.

C And Jezabell his wyfe ſayde vnto hym: Doſt thou thus gouerne the kyngdome of Iſrael? vp, and eate bread, and ſet thyne hert at reſt, I wyl geue the the vyneyarde of Naboth the Jezraelite. And ſo ſhe wrote a letter in Ahabs name, and ſealed it with his ſeale, and ſent the letter vnto the elders and to the nobles that were in his citye dwellynge with Naboth. And ſhe wrote in the letter, ſayenge: proclayme a faſte, and ſet Naboth on hye among the people, and ſet two vnthryftes before hym, to beare ✣ (falſe) wytneſſe agaynſt hym, ſayenge: ☞ thou dydeſt blaſpheme God and the kyng. And then carye hym out, and ſtone hym to death. ✣ ☞

D And the men of his citye: that is to ſaye, which dwelte in his citye, dyd as Jezabel had ſent vnto them, and as it was wrytten in the letter whiche ſhe had ſent vnto them. They proclaymed faſtynge, and ſet Naboth among the cheyfe of the people, & there came in two men (the chyldren of Belial) & ſat before hym. And the two vnthryftie perſones wytneſſed agaynſt Naboth, in the preſence of the people ſayenge: Naboth dyd blaſpheme god and the kyng. * And they caried hym out of the citye and ſtoned hym with ſtones that he dyed. Acto.7.g

E And then they ſent to Jezabel, ſayenge: Naboth is ſtoned to death. And it fortuned whẽ Jezabell herde that Naboth was ſtoned to death: ſhe ſayd to Ahab: vp, & take poſſeſſyon of the vyneyarde of Naboth, the Jezraelite, whiche he denyed to geue the for money; for Naboth is not alyue, but deade.

And when Ahab herde that Naboth was deade, he ſtode vp to go downe to the vyneyarde of Naboth the Jezraelyte, and to take poſſeſſyon of it. And the worde of the Lorde came vnto Elia the Theſbite, ſayenge: vp, & go downe to mete Ahab kynge of Iſraell, whiche is in Samaria. For lo, he is gone downe to the vyneyarde of Naboth to take poſſeſſyon of it. And therfore ſhalte thou ſay vnto hym: thus ſayth the lorde: haſt thou kylled, & gotten poſſeſſyon? And ÿ ſhalte ſpeake vnto hym, ſayenge. Thus ſayth the lorde * in the place where dogges lycked the bloude of Naboth, ſhall dogges lycke euen thy bloude alſo. And Ahab ſayd to Elia: haſt thou founde me, O myne enemye? He anſwered: I haue founde the: for ÿ arte euen ☞ ſolde to worke wyckedneſſe in the ſyght of the lorde. Behold I wyll brynge euyll vpon the, and wyll make cleane ryddaunce of thy poſteritie, & wyl * deſtroy from Ahab, euen hym that maketh water agaynſt the wall, & hym that is ſhut vp & lefte behynde in Iſraell: and wyl make thyne houſe, lyke the houſe of Jeroboam the ſon of Nebat, & lyke the houſe of Baaſa the ſon of Ahia, for the prouocacion, wherwith thou haſt prouoked, and made Iſrael to ſynne. F 4.Reg.9.f ☞ 4.Reg.9.b

G And of Jezabell ſpake the lorde, ſayenge: * dogges ſhal eate Jezabell, in the poſſeſſion of Jezrael. * And he that dyeth of Ahab in the towne, hym ſhall dogges eate: & he that dyeth in the feldes, hym ſhal the fowles of the ayre eate. But there was none lyke Ahab, which dyd euen ſell hym ſelfe, to worke wyckedneſſe

kedneſſe in the ſyght of the Lorde, and that bycauſe Iezabell his wyfe prycked hym forwarde. He dyd excedynge abhominably, in folowyng foule ydols, accordyng to all thynges, as dyd the Ammorites * whom the lorde caſt out before the chyldren of Iſrael.

And it fortuned that whē Ahab herde thoſe wordes, * he rent his clothes, and put ſacke cloth aboute his fleſſhe, and faſted, & laye in ſacke cloth & went bare fote. And the worde of the Lorde came to Elia, the Theſbyte, ſayenge: Seeſt thou howe Ahab humbleth hym ſelfe before me? bycauſe he ſo ſubmytteth him ſelfe before me, I wyll not bryng that euyl in his dayes: But in his ſonnes dayes, wyll I bryng euyl vpō his houſe. And they cōtynued iii. yere without war bytwene Siria & Iſrael.

¶ Foure hundred falſe Prophettes do counſell Ahab, and Iehoſaphat to warre agaynſt Ramoth, only Michea propheſyeth the trueth, for whiche he is ſmytten, and putte in pryſon. Of Ahazia, otherwyſe called Ochoſias.

CAPI. XXII.

A AND in * the thyrde yere dyd Iehoſaphat the kynge of Iuda, come downe to the kyng of Iſrael. And the kyng of Iſrael ſayd vnto his ſeruauntes, knowe ye not that Ramoth in Gilead is oures? and we ſyt ſtyll, and take it not out of the hande of the kynge of Siria. And he ſayde vnto Iehoſaphat: Wylte þ come with me to battayle, agaynſt Ramoth in Gilead? And Iehoſaphat ſayde vnto the kyng of Iſrael: * I wyll be as thou arte, and my people ſhal be as thyne, and my horſes as thyne.

And Iehoſaphat ſayde vnto the kynge of Iſrael: * Aſke counſel I pray the at the worde of the Lorde to daye. And then the kynge of Iſrael gathered the prophetes togyther, vpō * a foure hundred men, and ſayd vnto them: ſhal I go agaynſt Ramoth in Gilead to battayle, or ſhall I let it alone? And they ſayde, go vp: for the Lorde ſhall delyuer it in to the handes of the kynge.

B And Iehoſaphat ſayd: is there here neuer a prophet of the Lorde more, that we myght enquyre of hym? And the kyng of Iſrael ſayd vnto Iehoſaphat: there is yet one man (Michea the ſonne of Imla,) by whom we maye aſke counſayle of the lorde. But I hate hym: for he doth not propheſye good vnto me, but euyll. And Iehoſaphat ſayd: let not the kyng ſay ſo. Thē the kyng of Iſrael called a chamberlayne and ſayde: fet the Michea the ſonne of Imla hyther at once.

And the kyng of Iſraell and Iehoſaphat the kyng of Iuda ſat eyther in his ſeate, and theyr apparel on them, in the voyde place beſyde the entryng in at the gate of Samaria, and al the prophets propheſyed before them. And Zedekia the ſon of Canaana made hornes of yron, and ſayde: thus ſayth the Lorde: with theſe hornes ſhalt thou puſſhe the Sirians, vntyl thou haue made an ende of them. And all the Prophettes propheſyed euen ſo, ſayenge: Go vp to Ramoth in Gilead, and proſper, for the Lorde ſhall delyuer it in to the kynges hande.

C And the meſſenger that was gone to call Michea, ſpake vnto hym, ſayenge: Beholde, the wordes of the prophets ſpeake good vnto the kynge with one mouth: let thy worde therfore (I pray the) be lyke the worde of euery one of them, to ſpeake that which is good. And Michea ſayd: as truely as the Lorde lyueth, what ſoeuer the Lorde ſayth vnto me, that wyll I ſpeake. And ſo he came to the kyng, and the kyng ſayd vnto hym: Michea, ought we to go agaynſt Ramoth in Gilead to battayle, or to be ſtyll? He anſwered vnto hym: * go and proſper, the Lorde ſhall delyuer it into the hande of the kynge. And the kynge ſayde vnto hym: So and ſo many tymes do I charge the, that þ tel me nothynge, but that whiche is true, in the name of the lorde. He ſayd: I ſaw all them of Iſrael ſcattered vpon the hylles, as ſhepe that haue not a ſhepheerde. And the lorde ſayd: theſe haue no mayſter, let euery mā returne to his houſe in peace. And the kyng of Iſrael ſayde vnto Iehoſaphat: dyd I not tell the, that he wolde propheſie no good vnto me, but euyll? ii Para.18. a, b, c, d.

D And he ſayde agayne: heare thou therfore the worde of the lorde. I ſawe the lorde ſyt on his ſeate, and all the hooſt of heuen ſtode aboute hym, on his ryght hande, & on his lefte. And the Lorde ſayde: * who ſhall perſuade Ahab, that he maye go and fal at Ramoth in Gilead? And one ſayd on this maner, and an other on that. And there came forth a certayn ſpirite, and ſtode before the Lorde, and ſayd: I wyll perſuade hym. And the Lorde ſayde vnto hym: wherwith? And he ſayde: I wyll go out, and be a falſe ſpirite in the mouth of all the prophettes. He ſayde: thou ſhalte perſuade hym, and preuayle, go forth then, & do euen ſo. Nowe therfore beholde, * the Lorde hath put a lyenge ſpirite in the mouth of all theſe thy prophettes: and the lorde hath ſpoken euyll towarde the. ii Par.18.b Ezec.14.b

But Zedekia the ſon of Canaana went to, and ſmote Michea on the cheke, and ſayde: When went the ſpirite of the lorde from me, to ſpeake vnto the? And Michea ſayde: Beholde, thou ſhalte ſe in that daye, when thou ſhalt go frō chambre to chambre to hyde the.

But

And the kynge of Iſrael ſayde: take Michea, and carye hym vnto Amon the gouernour of the cytye, and vnto Joab the kynges ſonne, and ſay: thus ſayth the kyng. Put this felow in the pryſon houſe, and fede hym with bread of affliction, and with water of trouble vntyl I returne in peace.

E And Michea ſayde: If thou returne in peace, the Lorde hath not ſpoken by me. And he ſayde: herken ye people euery one of you. And ſo the kyng of Iſraell and Jehoſaphat the kynge of Juda wente vp to Ramoth in Gilead. And the kynge of Iſraell ſayd to Jehoſaphat: ☞ chaunge the, when thou goeſt to warre: and put on thyne apparel. And the kynge of Iſrael chaunged hym ſelfe, & wente to battayle. But the kynge of Syria cōmaunded the .xxxii. captaynes (that had rule ouer his charettes) ſayenge: fyght neyther with ſmall nor great, ſaue onely agaynſt the kyng of Iſraell. And when the captaynes of the charettes ſawe Jehoſaphat, they ſayde. Surely it is the kynge of Iſraell, and they turned to fyght agaynſt hym. And Jehoſaphat cryed. And ſo it came to paſſe, that when the captaynes of the charettes ſawe that he was not the kynge of Iſraell, they turned backe from hym. And a certayne man drewe a bow ygnorauntly, and ✠ (by chaunce) ſmote the kynge of Iſrael bytwene the rybbes, and his harneſſe. Wherfore he ſayde vnto the dryuer of his charettes: turne thy hande, and carye me out of the hooſt, for I am ✠ (ſore) hurte. And the battayle encreaſed that day, and the kynge ſtode ſtyll in his charet agaynſte the Syrians, and dyed at euen. And the bloode ranne out of the wounde into the myddes of the charet.

F And there went a proclamacion thorowout the hooſt aboute the goyng downe of the ſon ſayenge: Euery man to his cytye, and to his owne countrey. And ſo the kynge of Iſraell dyed, and they came to Samaria, and buried hym there. And one waſſhed the charet in the pole of Samaria * and the dogges lycked vp his blood (and harlottes waſſhed by the pole ſyde) accordynge to the worde of the Lorde, whiche he ſpake. 3.Reg.21.f. The reſt of the wordes that concerne Ahab & all that he dyd, and the Iuerye houſe whiche he made, and all the cytyes that he buylded, are they not wrytten in the booke of the Cronicles of the kynges of Iſrael? And ſo Ahab ſlepte with his fathers, and Ahazia his ſonne reygned in his ſteade.

* Jehoſaphat the ſonne of Aſa beganne to reygne vpon Juda in the fourth yere of Ahab kyng of Iſrael, and Jehoſaphat was .xxxv. yere olde when he began to reygne, and reygned .xxv. yere in Jeruſalē. His mothers name was Azuba the doughter of Silhi. And he walked in all the wayes of Aſa his father and bowed not therfrom: but dyd that whiche was ryght in the eyes of the Lorde. Neuertheleſſe, the hyll aulters were not taken out of the way: for the people offered and burnt inſence yet, in the hyll aulters.

G And Jehoſaphat made peace with the kynge of Iſraell. * The reſt of the wordes that concerne Jehoſaphat, & the myght that he vſed, & howe he warred, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And the remenaunt of the ſtues of the males, whiche remayned in the dayes of his father, he put cleane out of the lande.

There was then no kynge made in Edom. And Jehoſaphat made .x. ſhyppes in the ſee, to come ☞ thorowe Tharſis to Ophir for Golde, but they wente not: For the ſhyppes brake at Ezion Gaber. H Then ſayde Ahazia the ſonne of Ahab vnto Jehoſaphat: let my ſeruauntes go w̄ thy ſeruauntes in the ſhyppes. But Jehoſaphat wolde not. And Joſaphat dyd ſlepe with his fathers, and was buryed with his fathers in the cytye of Dauid his father. And Jehoram his ſonne reygned in his ſteade. Ahazia the ſonne of Ahab begā to reygne ouer Iſrael in Samaria, the ſeuententh yere of Jehoſaphat kyng of Juda, and reygned two yeres ouer Iſraell. But he dyd euyll in the ſyght of the lorde, and walked in the way of his father, & in the way of his mother, and in the waye of Jeroboam the ſonne of Nabat, whiche made Iſrael to ſynne. For he ſerued Baal, & worſhypped hym, and prouoked the Lorde God of Iſrael vnto wrath, accordyng vnto all that his father had done.

❧ The ende of the thyrde boke of the Kynges after the rekenynge of the Latinyſtes: whiche the hebrues call the fyrſt boke of the Kynges.

¶ The fourth boke of the Kynges/after the Latiniſtes which boke / & the thyrde togyther/ is but one with the Hebrues.

¶ The captaynes ouer fyftye with theyr ſouldyours are burnte with fyre from heuen, by the prayer of Elia. Ahazia is reproued of Elia, and dyeth. and Jehoram his brother ſuccedeth hym.

CAPI. Primo.

a A AND Moab dyd wyckedly agaynſt Iſrael after the death of Ahab. And Ahazia fell thorow a latteſſe wyndowe of his vpper chambre that he had in Samaria: and whyle he was in his ſyckeneſſe, he ſent meſſengers, and ſayd vnto them: go and enquyre of Beelzebub the God of Ekrom, whyther I ſhal recouer of this my diſeaſe. But the angell of the Lorde ſpake to Elia the Theſbite: Aryſe, & go vp agaynſt the meſſengers of the kyng of Samaria and ſay vnto them. Is there not a God in Iſrael, that ye go to aſke counſayle at Beelzabub the God of Ekrom? Wherfore thus ſayth the Lorde: thou ſhalte not come downe from the bed on whiche thou art gone vp, but ſhalte dye the death, & Elia departed.

B And when the meſſengers turned backe agayne vnto hym, he ſayde vnto them: why are ye nowe come agayne? They anſwered hym: there came a man vp agaynſt vs, & ſayd vnto vs/ Go & turne agayne vnto the kynge that ſent you, and ſay vnto hym. Thus ſayth the Lorde, Is there not a God in Iſrael, that thou ſendeſt to enquyre of Beelzebub the god of Ekrom? Therfore thou ſhalte not come downe from the bed on whiche thou art gone vp, but ſhalt dye the death. And he ſayd vnto them. What maner a man was that, which came vp in your waye, & tolde you theſe wordes? And they anſwered hym: it was an hery man and gyrde with a gyrdle of lether aboute his loynes. And he ſayd: it is Elia the Theſbite. Then the kynge ſent vnto hym a captayne ouer fyftie (w his fyftie men) which came to hym: and beholde, he ſat on the top of an hyll. And he ſpake vnto hym. Thou man of god, the kyng hath ſayd: come downe.

C Elia anſwered & ſayd to the captayne ouer the fyftie: Yf I be a man of God, fyre come downe from heuen, and conſume the and thy fyftye. And there came fyre of god, and conſumed hym and his fyftye. And the kynge went agayne, & ſent to hym an other captayn ouer fyftye with his fyftie. And he anſwered and ſayd vnto hym: O mã of God, thus hath the kyng ſayd: make haſt, and come downe. Elia anſwered & ſayde vnto them: Yf I be a man of God, fyre come downe from heuen, & conſume the & thy fyftie. And there came fyre of God downe from heuen, & conſumed hym & his fyftie. And the kynge went agayne and ſent the thyrde captayne ouer fyftie with his fyftie men. And the thyrde captayne ouer fyftie went vp, and came & fell on his knees before Elia, and beſought hym, and ſayde vnto hym: O man of god, let my lyfe, and the lyfe of theſe fyftye thy ſeruauntes be precyous in thy ſyght. Beholde, there came fyre downe from heuen, & burnt vp the two fore captaynes ouer fyftie with theyr fyfties: therfore let my lyfe nowe be precyous in thy ſyght. And the angell of the Lorde ſayde vnto Elia: Go downe w hym, & be not afrayde of hym. And he aroſe and went downe with hym vnto the kyng. And he ſayd vnto hym, thus ſayth the lorde: for as moche as thou haſt ſent meſſengers to aſke counſayle at Beelzebub the god of Ekrom, as though there had bene no god in Iſraell / whoſe worde thou myghteſt ſeke after: Therfore thou ſhalte not come downe of the bed, on whiche thou arte gone vp, but ſhalt dye the death. And ſo he dyed accordyng to the worde of the lorde which Elia had ſpoken. And Jehoram (his brother) began to reygne in his ſteade, in the ſeconde yeare of Jehoram the ſon of Jehoſaphat kyng of Juda, bycauſe he had no ſonne. The reſt of the wordes that concerne Ahazia, what thynges he dyd, are they not wrytten in the boke of the cronicles of the kynges of Iſrael.

D

¶ Elia deuydeth the waters with his mantell. He is taken vp in to heuen. The bytter and venemous waters are healed. The chyldren that mocke Heliſeus (otherwyſe called Eliſa,) are rent in peces.

CAPI. II.

A AND it chaunced, that when the Lorde wolde take vp Elia in to heuen by a whyrlewynde, Elia went with Eliſa frõ Gilgal. And Elia ſayde vnto Eliſa, tary here I pray the, for the Lorde hath ſent me to Bethel. Eliſa ſayd vnto hym: as ſurely as the lorde lyueth, and as thy ſoule lyueth, I wyll not leaue the. And they came downe to Bethel. And the chyldren of the Prophetes that were at Bethell, came out to Eliſa, and ſayde vnto hym: knoweſt thou not, howe that the Lorde wyll take away thy mayſter frõ thy heade this daye?

Gene. v. c

4. Reg. 2. b

He ſayde: I knowe it alſo, holde ye youre peace. And Elia ſayde vnto hym: Eliſa, tary here I praye the, for the lorde hath ſent me to Jericho. He ſayd: as ſurely as the lord lyueth and as ſurely as thy ſoule lyueth, I wyll not

leaue

And the kynge of Iſrael ſayde: take Michea, and carye hym vnto Amon the gouernour of the citye, and vnto Joab the kynges ſonne, and ſay: thus ſayth the kyng. Put this felow in the pryſon houſe, and fede hym with bread of affliction, and with water of trouble vntyl I returne in peace.

E And Michea ſayde: If thou returne in peace, the Lorde hath not ſpoken by me. And he ſayde: herken ye people euery one of you. And ſo the kyng of Iſraell and Jehoſaphat the kynge of Juda wente vp to Ramoth in Gilead. And the kynge of Iſraell ſayd to Jehoſaphat: ☞ ☞ chaunge the, when thou goeſt to warre: and put on thyne apparel. And the kynge of Iſrael chaunged hym ſelfe, & wente to battayle. But the kynge of Siria cōmaunded the .xxxii. captaynes (that had rule ouer his charettes) ſayenge: fyght neyther with ſmall nor great, ſaue onely agaynſt the kyng of Iſraell. And when the captaynes of the charettes ſawe Jehoſaphat, they ſayde. Surely it is the kynge of Iſraell, and they turned to fyght agaynſt hym. And Jehoſaphat cryed. And ſo it came to paſſe, that when the captaynes of the charettes ſawe that he was not the kynge of Iſraell, they turned backe from hym. And a certayne man drewe a bow ygnorauntly, and ✠ (by chaunce) ſmote the ✠ kynge of Iſrael bytwene the rybbes, and his harneſſe. Wherfore he ſayde vnto the dryuer of his charettes: turne thy hande, and carye ✠ me out of the hooſt, for I am ✠ (ſore) hurte. And the battayle encreaſed that day, and the kynge ſtode ſtyll in his charet agaynſte the Syrians, and dyed at euen. And the bloode came out of the wounde into the myddes of the charet.

F And there went a proclamacion thorowout the hooſt aboute the goyng downe of the ſon ſayenge: Euery man to his citye, and to his owne countrey. And ſo the kynge of Iſraell dyed, and they came to Samaria, and buried hym there. And one waſſhed the charet in the pole of Samaria ✱ and the dogges lycked vp 3.Reg.21.f. his blood (and harlottes waſſhed by the pole ſyde) accordynge to the worde of the Lorde, whiche he ſpake. The reſt of the wordes that concerne Ahab & all that he dyd, and the Iuerye houſe whiche he made, and all the cityes that he buylded, are they not wrytten in the booke of the Cronicles of the kynges of Iſrael? And ſo Ahab ſlepte with his fathers, and Ahazia his ſonne reygned in his ſteade.

✱ Jehoſaphat the ſonne of Aſa beganne to reygne vpon Juda in the fourth yere of Ahab kyng of Iſrael, and Jehoſaphat was .xxxv. yere olde when he began to reygne, and reygned .xxv. yere in Jeruſalē. His mothers name was Azuba the doughter of Silhi. And he walked in all the wayes of Aſa his father and bowed not therfrom: but dyd that whiche was ryght in the eyes of the Lorde. Neuertheleſſe, the hyll aulters were not taken out of the way: for the people offered and burnt inſence yet, in the hyll aulters.

And Jehoſaphat made peace with the kynge of Iſraell. G ✱ The reſt of the wordes that concerne Jehoſaphat, & the myght that he vſed, & howe he warred, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And the remenaunt of the ſtues of the males, whiche remayned in the dayes of his father, he put cleane out of the lande.

There was then no kynge made in Edom. And Jehoſaphat made .x. ſhyppes in the ſee, to come ☞ thorowe Tharſis to Ophir for Golde, H but they wente not: For the ſhyppes brake at Ezion Gaber. Then ſayde Ahazia the ſonne of Ahab vnto Jehoſaphat: let my ſeruauntes go ẘ thy ſeruauntes in the ſhyppes. But Jehoſaphat wolde not. And Joſaphat dyd ſlepe with his fathers, and was buryed with his fathers in the citye of Dauid his father. And Jehoram his ſonne reygned in his ſteade. Ahazia the ſonne of Ahab begā to reygne ouer Iſrael in Samaria, the ſeuententh yere of Jehoſaphat kyng of Juda, and reygned two yeres ouer Iſraell. But he dyd euyll in the ſyght of the lorde, and walked in the way of his father, & in the way of his mother, and in the waye of Jeroboam the ſonne of Nabat, whiche made Iſrael to ſynne. For he ſerued Baal, & worſhypped hym, and prouoked the Lorde God of Iſrael vnto wrath, accordyng vnto all that his father had done.

The ende of the thyrde boke of the Kynges after the rekenynge of the Latinyſtes: whiche the Hebrues call the fyrſt boke of the Kynges.

The fourth boke of the Kynges / after the Latiniſtes which boke / ⁊ the thyrde togyther / is but one ☞ with the hebrues.

The captaynes ouer fyftye with theyr ſouldyoures are burnte with fyre from heuen, by the prayer of Elia. Ahazia is reproued of Elia, and dyeth. and Iehoram his brother ſucedeth hym.

CAPI. Primo.

A AND Moab ✤ dyd wyckedly agaynſt Iſrael after the death of Ahab. And Ahazia fell thorow a latteſſe wyndowe of his vpper chambre that he had in Samaria: and whyle he was in his ſyckeneſſe, he ſent meſſengers, and ſayd vnto them: go and enquyre of Beelzebub the God of Ekrom, whyther I ſhal recouer of this my diſeaſe. But the angell of the Lorde ſpake to Elia the Theſbite: Aryſe, ⁊ go vp agaynſt the meſſengers of the kyng of Samaria and ſay vnto them. Is there not a God in Iſrael, that ye go to aſke counſayle at Beelzabub the God of Ekrom? Wherfore thus ſayth the Lorde: thou ſhalte not come downe from the bed on whiche thou art gone vp, but ſhalte dye the death, ⁊ Elia departed.

And when the meſſengers turned backe
B agayne vnto hym, he ſayde vnto them: why are ye nowe come agayne? They anſwered hym: there came a man vp agaynſt vs, ⁊ ſayd vnto vs? Go ⁊ turne agayne vnto the kynge that ſent you, and ſay vnto hym. Thus ſayth the Lorde. Is there not a God in Iſrael, that thou ſendeſt to enquyre of Beelzebub the god of Ekrom? Therfore thou ſhalte not come downe from the bed on whiche thou art gone vp, but ſhalt dye the death. And he ſayd vnto them. What maner a man was that, which came vp in your waye, ⁊ tolde you theſe wordes? And they anſwered hym: it was an heery man * and gyrde with a gyrdle of lether aboute his loynes. And he ſayd: it is Elia the Theſbite. Then the kynge ſent vnto hym a captayne ouer fyftie (ẇ his fyftie men) which came to hym: and beholde, he ſat on the top of an hyll. And he ſpake vnto hym. Thou man of god, the kyng hath ſayd: come downe.

Elia anſwered ⁊ ſayd to the captayne ouer
C the fyftie: Yf I be a man of God, fyre come downe from heuen, and conſume the and thy fyftye. * And there came fyre of god, and conſumed hym and his fyftye. And the kynge went agayne, ⁊ ſent to hym an other captayn ouer fyftye with his fyftie. And he anſwered and ſayd vnto hym: O mã of God, thus hath the kyng ſayd: make haſt, and come downe. Elia anſwered ⁊ ſayde vnto them: Yf I be a man of God, fyre come downe from heuen, ⁊ conſume the ⁊ thy fyftie. And there came fyre of God downe from heuen, ⁊ conſumed hym ⁊ his fyftie. And the kynge went agayne and ſent the thyrde captayne ouer fyftie with his fyftie men. And the thyrde captayne ouer fyftie went vp, and came ⁊ fell on his knees before Elia, and beſought hym, and ſayde vnto hym: O man of god, let my lyfe, and the lyfe of theſe fyftye thy ſeruauntes be precyous in
thy ſyght. Beholde, there came fyre downe D
from heuen, ⁊ burnt vp the two fore captaynes ouer fyftie with theyr fyfties: therfore let my lyfe nowe be precyous in thy ſyght. And the angell of the Lorde ſayde vnto Elia: Go downe ẇ hym, ⁊ be not afrayde of hym. And he aroſe and went downe with hym vnto the kyng. And he ſayd vnto hym, thus ſayth the lorde: for as moche as thou haſt ſent meſſengers to aſke counſayle at Beelzebub the god of Ekrom, as though there had bene no god in Iſraell / whoſe worde thou myghteſt ſeke after: Therfore thou ſhalte not come downe of the bed, on whiche thou arte gone vp, but ſhalt dye the death. And ſo he dyed accordyng to the worde of the lorde which Elia had ſpoken.
And Iehoram ✤ (his brother) began to ✤
reygne in his ſteade, in the ſeconde yeare of Iehoram the ſon of Iehoſaphat kyng of Iuda, bycauſe he had no ſonne. The reſt of the wordes that concerne Ahazia, what thynges he dyd, are they not wrytten in the boke of the cronicles of the kynges of Iſrael.

Elia deuydeth the waters with his mantell. He is taken vp in to heuen. The bytter and venemous waters are healed. The chyldren that mocke Heliſeus (otherwyſe called Eliſa,) are rent in peces.

CAPI. II.

AND it chaunced, that when the * Lorde A
wolde take vp Elia in to heuen ☞ by a Gene.v.d
whyrlewynde, Elia went with Eliſa frõ ☞
Gilgal. And Elia ſayde vnto Eliſa, tary here I pray the, for the Lorde hath ſent me to Be-
thel. Eliſa ſayd vnto hym: * as ſurely as the i.Reg.i.b
lorde lyueth, and as thy ſoule lyueth, I wyll not leaue the. And they came downe to Bethel. And the chyldren of the Prophetes that were at Bethell, came out to Eliſa, and ſayde vnto hym: knoweſt thou not, howe that the
Lorde wyll take away thy mayſter ☞ frõ thy ☞
heade this daye?

He ſayde: I know it alſo, holde ye youre peace. And Elia ſayde vnto hym: Eliſa, tary here I praye the, for the lorde hath ſent me to Iericho. He ſayd: as ſurely as the lord lyueth and as ſurely as thy ſoule lyueth, I wyll not leaue the, and ſo they came to Iericho. And the chyldren of the Prophettes that were at Iericho came to Eliſa and ſayde vnto hym: B knoweſt thou not, that the Lorde wyll take awaye thy maiſter from thy heade this daye? He anſwered: I knowe it alſo, holde ye youre peace. And Elia ſayd vnto hym: tary I pray the here, for the lorde hath ſent me to Iordã. He ſayd: as ſurely as the Lorde lyueth, & as thy ſoule lyueth, I wyll not leaue the. And ſo they two went togyther. And fyftye mẽ of the ſonnes of the prophets came & ſtode on the other ſyde a far of, & they two ſtode by Iordan. And Elia toke his mantell and wrapte it togyther, & ſmote the waters, and they were deuided, parte the one way and parte the other, ſo that they two went ouer thorowe the drye lande. And it fortuned, that as ſoone as they were ouer, Elia ſayd vnto Eliſa: aſke what I ſhall do for the, or I be taken away from the. ☞ And Eliſa ſayd: I praye the ☞ let thy ſpirite be double vpon me. And he ſayde: thou haſt aſked an harde thyng. Neuertheleſſe, yf thou ſe me when I am taken away from the, thou ſhalte haue it ſo: yf thou do not, it ſhal not be. And it fortuned, that as they went walkyng and talkyng: Beholde there appeared a charet of fyre and horſes of fyre, and parted them both a ſonder.

C Eccle.48.a ✦ And Elia wente vp thorowe the whyrle wynde in to heuen. And Eliſa ſawe, & cryed, O my father, O my father, the charet of Iſrael and the horſemen therof, & he ſawe hym no more: and he toke his owne clothes, and rente them in two peces. He toke vp alſo the mantell of Elia that fell from hym, and went backe agayne, and ſtode by Iordans ſyde, & toke the mantell of Elia (that fell from hym) and ſmote the waters ✿ (and they parted not a ſonder,) ✿ and he ſayd: where is the lorde god of Elia, and he hym ſelfe? And when he had ſmytten the waters, they parted this waye & that way, and Eliſa went ouer. And when the chyldren of the prophettes which were at Iericho ſawe hym from a farre, they ſayde: the ſpirite of Elia doth reſt on Eliſa, & they came to mete hym, and fell to the grounde before hym, and ſayde vnto hym: Se, there be with ☞ thy ſeruauntes fyftie ſtrong men, ☞ let them go and ſeke thy mayſter: haply the ſpirite of the lorde hath taken hym vp, & caſt him vpon ſome mountayne or in to ſome valley. And he ſayd: Ye ſhall ſende none. And when they lay vpon hym tyl he was aſhamed, he ſayd: ſend. They ſent therfore fyftye men, whiche ſought hym thre dayes, but founde hym not. And when they came agayne to hym, whiche taried at Iericho, he ſayd vnto them, dyd I not ſay vnto you, that ye ſhulde not go?

D And the men of the citye ſayd vnto Eliſa Beholde. Syr, the dwellynge of this citye is pleaſaunt as thou my lorde ſeeſt: but the waters is nought and the grounde bareyne. He ſayde: brynge me a newe cruſe, and put ſalte therin. And they brought it to hym. And he went vnto the ſpryng of the waters, and caſt the ſalte in thyther, and ſayde: thus ſayth the Lorde: I haue healed this water, there ſhall not come henceforth eyther death or bareynneſſe. So the waters were healed vnto this daye, accordynge to the ſayenge of Heliſeus, which he ſpake. And he went vp from thence vnto Bethel. And as he was goynge vp the waye, there came lytell chyldren out of the citye, and mocked hym, and ſayd vnto hym: go vp thou balde heade, go vp thou balde heade. And he turned backe and loked on them, and curſed them in the name of the Lorde. And there came two ſhe Beares out of that wood, and tare .xlii. chyldren of them. And he went from thence to mount Carmel, & from thence he turned agayne to Samaria.

¶ The kynges of Iſraell, Iuda, and Edom lacke water, whiche they obteyne through the prayer of Heliſeus. The kynge of Moab fygheth agaynſt Iſraell.

CAPI. III.

A IEhoram the ſon of Ahab began to reygne vpon Iſrael in Samaria the .xviii. yere of Iehoſaphat kyng of Iuda, and reygned twelue yeres. And he wrought euyll in the ſyght of the Lorde: but not lyke his father, and lyke his mother, for he put awaye the ymages of Baal, that his father had made. Neuertheleſſe, he ☞ cleaued vnto the ſynnes ☞ of Ieroboam the ſonne of Nabat, (whiche made Iſrael to ſynne) and departed not therfrom. And Meſa kyng of Moab was a lorde of ſhepe, and rendred vnto the kynge of Iſraell an hundred thouſande lambes and an hundred thouſande rammes with the wolle. But when Ahab was deade, it fortuned, that the kyng of Moab rebelled agaynſt the kyng of Iſraell. And kynge Iehoram went out of Samaria the ſame ceaſon, and nombred all Iſraell, and wente, and ſente to Iehoſaphat the kynge of Iuda, ſayenge: The kynge of Moab hath offended agaynſt me, wylte thou come with me agaynſt Moab to battayle? He anſwered: I wyll come vp, for as I am, ſo arte thou, ☞ and as my people be, ſo are ☞ thy people, and thy horſes as myne. And he ſayde: What waye ſhall we go vp? And he anſwered: the waye thorowe the wyldernes of Edom.

B And ſo the kyng of Iſraell toke his iourney, and the kyng of Iuda, and the kynge of Edom. And when they had compaſſed the waye ſeuen dayes, they had no water for the hooſt and for the cattell that folowed them. And the kyng of Iſrael ſayd: Alas, the Lorde hath called theſe thre kynges togyther, to delyuer them ouer in to the hande of Moab. But Iehoſaphat ſayd: * Is there not heare a prophet of the Lorde, that we may enquyre of the Lorde by hym? And one of the kynge of Iſraels ſeruauntes anſwered and ſayde: here is Eliſa the ſonne of Saphat, whiche ☞ powred water on the handes of Elia. And Iehoſaphat ſayde: Is not the worde of the Lorde with hym? And ſo the kynge of Iſrael, & Iehoſaphat and the king of Edom went downe to hym. And Eliſa ſayde vnto the kynge of Iſrael: what haue I to do with the? get the to the prophets of thy father, and to the prophettes of thy mother. And the kynge of Iſraell ſayd vnto hym: ☞ Oh nay, for the lorde hath called theſe thre kynges togyther to delyuer them in to the hande of Moab. And Eliſa ſayd: As ſure as the Lorde of hooſtes lyueth (in whoſe ſyght I ſtande) & it were not that I regarde the preſence of Iehoſaphat, the kyng of Iuda, I wolde not loke towarde the nor yet ſe the. But now bryng me a mynſtrel.

C And when the mynſtrell played, the hande of the lorde came vpon hym. And he ſayd, thus ſayth the Lorde: make this playne grounde full of dytches. For thus ſayth the Lorde: Ye ſhall ſe neyther wynde nor rayne, and yet the broke ſhall be fylled with water, that ye may drynke, both ye and your beaſtes, and youre cattell. And this is yet but a ſmall thynge in the ſyght of the lorde, for as moche as he wyl gyue ouer the Moabites alſo into your handes. And ye ſhal ſmyte euery ſtrong towne, & euery goodly citye, and ſhall fell euery pleaſaunt tree, and ſtop euery well of water, and mar euery good plat of grounde with ſtones. And in the mornyng, when the meatofferyng was offered, it fortuned, that there came water by the way from Edom, and the countrey was fylled wᵗ water. And when all the Moabites herde that the kynges were come vp to fyght agaynſt them, they gathered all togyther, from the yongeſt that was able to put on harneſſe and ſo vpwarde, and ſtode in the border. And they were vp early in the mornynge and the ſonne ſhone vpon the water, that the Moabites ſawe the water a farre of as red as blood, and they ſayde, This is the blood of ſlaughter: the kynges are ſlayne and one hath ſmytten an other. Nowe therfore Moab get the to the ſpoyle. D

And when they came to the hooſt of Iſrael the Iſraelites ſtode vp and ſmote the Moabites, ſo that they fled before them. But they folowed vpon them, and ſmote Moab. And they ouerthrewe the cityes, & on euery good parcell of lande, caſt euery man his ſtone, & fylled it, and they ſtopte all the welles of waters, & felled all the good trees. Onely ☞ in the citye, of brycke lefte they the ſtones therof: Howbeit they went aboute it with ſlynges and ſmote it. And when the kynge of Moab ſawe, that the battayle was ſore agaynſt him he toke with hym vii. hundred mẽ that drewe the ſwerde, to haue gone thorowe, euen vnto the kyng of Edom. But they coulde not. And then he toke his eldeſt ſon (that ſhulde haue reygned in his ſteade) and offered hym for a burntofferyng vpon the wall. And there was great indignacion agaynſt Iſraell, and they departed from hym, and returned vnto theyr owne lande.

¶ God geueth a certayne pore woman Oyle by Heliſeus. Heliſeus (whom the text calleth Eliſa) obteyneth of god a Chylde for his hooſteſſe, whiche dyeth, and is after rayſed to lyfe. He maketh ſwete the pottage, and multiplyeth the loues.

CAPI. IIII.

A AND there cryed a certeyne woman ☞ of the wyues of the prophettes vnto Eliſa ſayeng. Thy ſeruaunt my huſbande is deade, and thou knoweſt, that thy ſeruaunt dyd feare the Lorde. And the creditoure is come to fet my two ſonnes, to be his bonde men. Eliſa ſayd vnto her. Tell me what ſhal I do for the? what haſt thou in thyne houſe? She ſayde: thyne handmayde hath nothyng at all in the houſe, ſaue a pytcher with oyle.

He ſayde vnto her: Go and borowe veſſels for the, of them that are without, euen of all thy neyghbours, emptie veſſels and that not a fewe. And when thou arte come in, yᵘ ſhalte ſhut the dore after the and after thy ſonnes, & powre out into all thoſe veſſels, and ſet aſyde that whiche is full.

B And ſo the woman went from hym, & ſhut the dore after her and after her ſonnes. And they brought to her, & ſhe powred out. And it came to paſſe, that when the veſſels were ful, ſhe ſayde vnto her ſon: bryng me yet a veſſel: And he ſayd vnto her: I haue no mo. And the oyle ceaſed. Then ſhe came, and tolde the mã of God. And he ſayde: Go and ſell the oyle, & pay them that thou arte in det vnto, but lyue thou and thy chyldren of the reſt. ┝

And it fell on a daye, that Eliſa came to Sunem, where was ☞ a great woman that toke hym in, for to eate breade. And ſo it came to paſſe to paſſe, that from that tyme forth (as ofte as he came that waye) he turned in thyther to eate bread. And ſhe ſayd vnto her huſbande: Beholde, I perceyue, that this is a holy mā of God, that cometh ſo ofte by our place. Let vs make hym a chambre (I praye the) with walles, and let vs ſet hym there a bed, and a table, a ſtole and a candelſtycke: that he maye turne in thyther when he cometh to vs.

C And it fortuned on a daye, that he came thyther and turned into the chambre, and lay therin, and ſayde to Gehezi his ſeruaunt: call this Sunamite. And when he called her, ſhe preſented her ſelfe before hym. And agayne he ſayde vnto hym: Tell her: Beholde, thou haſt bene carefull for vs, and haſt made all this prouiſion: what ſhal we nowe do for thee: woldeſt thou be ſpoken for to the kynge or to
☞ the captayne of the hooſt? She anſwered: ☞ I dwel among myne owne people. And he ſayd agayne, what is to be done for her? Gehezi anſwered: Verely ſhe hath no chylde, and her huſbande is olde. And he ſayde: call her. And when he had called her, ſhe ſtode in the dore.
Gene.18.b. And he ſayde * by ſuche a tyme, and as ſoone
Roma.4.b as the fruyte can lyue, thou ſhalte embrace a ſonne. And ſhe ſayd: Oh nay my Lorde, thou mā of god, do not lye vnto thyne handmayd. And the wyfe conceyued, and bare a ſon that ſame ſeaſon that Eliſeus had ſayd vnto her, as ſoone as the fruyte coulde haue lyfe.

D And when the chylde was growne, it fell on a day, that he went out to his father, and to the reapers. And he ſayde vnto his father, my heade, my heade. And he ſayde to a lad: carye hym to his mother.

And when he had taken hym and brought hym to his mother, he ſat on her knees tyll noone, and then dyed. And ſhe wente vp and layde hym on the bed of the man of God, and ſhut the dore aboute hym, and went out, and called vnto her huſbande, and ſayde: Sende with me (I praye the) one of the yonge men and one of the Aſſes, for I wyll runne to the man of God, and come agayne. And he ſayd: wherfore wylt thou go to hym, ſeynge that to day is neyther new moone nor Sabboth day. She anſwered: for helthe. Then ſhe ſadled an Aſſe and ſayd to her ſeruaunt: leade away the Aſſe, and make her not to go ſlowly (bycauſe I ryde vpon her) but when I byd the.

✠ And ſo ſhe went and came vnto the man
E of God, to mount Carmell. And it fortuned, that when the man of God ſawe her a farre of, he ſayde to Gehezi his ſeruaunt. Beholde yonder is the Sunamite. Runne therfore to mete her, and ſay vnto her: Is all well with the and with thy huſbande, and with the lad? And ſhe anſwered: all is well. And when ſhe came to the man of God vp to the hylle, ſhe caught hym by the feete. But Gehezi went to her to thruſt her away. And the man of God ſayd: let her alone, for her ſoule is vexed within her, and the Lorde hath hyd it from me, and hath not tolde it me. Then ſhe ſayde: dyd I deſyre a ſonne of my lorde? dyd I not requite the, that thou ſhuldeſt not deceyue me?

Then he ſayde to Gehezi: * Gyrde vp thy loynes, and take my ſtaffe in thyne hande, & go thy waye. * If thou mete any man ☞ ſalute hym not. And yf any ſalute the, anſwere hym not agayne. And lay my ſtaffe vpon the face of the chyld. And the mother of the chyld ſayde: * As ſure as the Lorde lyueth, and as thy ſoule lyueth, I wyll not leaue the. And he aroſe and folowed her. Gehezi went before them, and layd the ſtaffe vpon the face of the chylde, But there was neyther voyce nor any felynge. Wherfore he wente agayne to mete hym, and tolde hym, ſaynge: the chylde is not awaked. And when Eliſa was come in to the houſe: Beholde, the childe was deade & layde vpon his bed.

He wente in therfore, and ſhut the dore to the lad and hym, and prayed vnto the Lorde. F
* And went vp and lay vpon the lad, and put his mouth vpon his mouth, & his eyes vpon his eyes, and his handes vpon his handes, and whē he ſo lay vpon the chylde, the fleſhe of the chylde waxed warme. And ☞ he went ☞
agayne, and walked once vp and downe in the houſe, and then went vp, and layde hym ſelfe vpon hym agayne. And then the chylde neſed ſeuen tymes and opened his eyes. And he called Gehezi, and ſayd: Call for this Sunamite. So he called her: whiche when ſhe was come in vnto hym, he ſayde vnto her: * take thy ſon. Therfore ſhe went in and fell at his feete, & bowed her ſelfe to the grounde, and toke vp her ſonne, and wente out. ⊢

Eliſa came agayne to Gilgall, and there G
was a derth in the lande, and the chyldren of the prophettes dwelte with hym. And he ſayd vnto his ſeruaunt: Set a greate pot on the fyre, and make pottage for the chyldren of the prophettes. And one went out into the felde, to gather herbes, and founde ✠ (as it were) a ✠
wylde vyne, and gathered therof wylde Coloquintidas his lapfull, and came, and ſhred them into the pot of pottage: for they knewe it not. So they powred out for the mē to eate. And it fortuned, that when they taſted of the pottage, they cryed out, and ſayde: Oh thou man of God, ☞ there is death in the pot: and

they coulde not eate therof. But he ſayde: brynge meale. And he caſt it into the pot, and ſayde: fyll for the people, that they may eate, and there was no more harme in the pot.

There came a man from Baall Saliſa, ⁊ brought the man of God breade of the fyrſte fruytes, euen.xx.loues of barley, ⁊ new corne whiche was yet in his bagges. And he ſayd: Gyue vnto the people that they maye eate. And his mynyſter anſwered: why, ſhall I ſet this before an hundred men? He ſayd agayne: gyue it vnto the people that they maye eate. For thus ſayeth the lorde, * they ſhall eate, ⁊ there ſhalbe lefte ouer. And ſo he ſet it before them, and they dyd eate, and lefte ouer, accordynge to the worde of the Lorde.

¶ Naaman the Sirian is healed of his Leproſye. Gehezi is ſtryken with a Leproſye, bycauſe he toke money and rayment of Naaman.

CAPI. V. ✣

A NAaman, captayne of the hooſte of the kynge of Siria, was a great man, and honourable in the ſyght of his mayſter bycauſe that by hym the Lorde had gyuen ⁊ health vnto Siria. He was alſo a myghty man, and experte in war, but he was a leper. And the Siryans had gone out by companyes, and had brought out of the countrey of Iſraell a lytle mayde, ⁊ ſhe was with Naamans wyfe. And ſhe ſayde vnto her lady: I wolde to god my lorde were with the prophet that is in Samaria: for he wolde delyuer hym of his leproſye. ☞ And ☞ he went in, and tolde his Lorde, ſaynge: thus and thus ſayde the mayde, that is of the lande of Iſrael. And the kynge of Siria, ſayde: Come ⁊ entre in, and I wyl ſende a letter vnto the kyng of Iſrael.

B And he came, and toke with hym ten talentes of ſyluer, and ſyxe.M. peces of golde, and ten chaunge of raymentꝭ, ⁊ brought the letter to the kynge of Iſraell cōteynyng this tenour: Nowe when this letter is come vnto the: Beholde, I haue therwith ſent Naaman my ſeruaunt to the, that thou mayſt ryd hym of his leproſye. And it fortuned, that whē the kynge of Iſraell had red the letter, he rent his clothes, and ſayde: * am I God, that I ſhulde ſley, and make alyue? for he doth ſend to me that I ſhulde delyuer a man from his leproſye. Wherfore conſyder (I praye you) and ſe howe he ſeketh a quarell agaynſt me: which when Eliſa the man of god had herde, howe that the kynge of Iſraell had rent his clothes, he ſent to the kynge, ſayenge: wherfore haſt thou rent thy clothes? let hym come nowe to me, and he ſhall knowe, that there is a Prophet in Iſraell.

C And ſo Naaman came with his horſes, ⁊ with his charettes, and ſtoode at the dore of the houſe of Eliſa. And Eliſa ſent a meſſenger vnto hym, ſayenge, go and waſſhe the in Iordane ſeuen tymes, ⁊ thy fleſhe ſhall come agayne to the, and thou ſhalt be clenſed: But Naaman was wroth, and went awaye, and ſayde: Beholde, I thought with my ſelfe: he wolde ſurely come out, and ſtande and cal on the name of the lorde his god, ⁊ put his hand on the place that he maye heale the leproſye. Are not Abana and Pharphar, ryuers of Damaſco, better then all the waters of Iſraell? Yf I waſhe me alſo in them, ſhall I not be clenſed? And ſo he turned hym, and departed with diſpleaſure. And his ſeruauntes came, and cōmuned with hym, and ſayde: Father, yf the Prophet had byd the do ſome greate thynge, oughteſt thou not to haue done it.

D Howe moche rather then, when he ſayeth to the: waſſhe, and be cleane? Then went he downe, ⁊ waſſhed hym ſelfe ſeuen tymes in Iordan, accordyng to the ſaynge of the man of god, and his fleſh chaunged, lyke vnto the fleſhe of a lytle chylde, * and he was clenſed. Luke.iiii.e.
And he turned agayne to the man of god, he and all his cōpanye, ⁊ ſtode before hym, and ſayde. Beholde, I knowe nowe that there is no god in all the worlde, but in Iſraell. ✣ Nowe therfore take ☞ a bleſſyng of thy ſeruaunt. ☞ But he ſayde: * as ſurely as the lorde lyueth (before whome I ſtande) I wyll receyue none. 3.Reg.17.a.
And when the other wolde haue conſtrayned hym to receyue it, he wolde not.

E ✣ And Naamā ſayd: ✣ (Euen as thou vvylt, but I beſeche the.) ☞ Shall there not be gyuen to thy ſeruaunt as moch of this earth as two Mules maye beare? ☞ For thy ſeruaunte wyll hence forth offre neyther burntſacrifyce nor offerynge vnto any other god, ſaue vnto the lorde. But herein the lorde be mercyful to thy ſeruaunt, that when my mayſter goeth into the houſe of Rimmō ⁊ doth worſhyp there, and leaneth on my hand, and I alſo worſhyp in the houſe of Rimmō, (when I do worſhyp I ſay) in the houſe of Rimmon, the Lorde be mercyfull vnto thy ſeruaunt bycauſe of this thynge. Vnto whom he ſayd: go in peace.

F And when he was departed from hym as it were a furlonge of ground, Gehezi the ſeruaunt of Eliſa the man of god, ſayd: behold, my mayſter hath ſpared Naaman this Sirian, that he wolde not receyue of his hande thoſe thyngꝭ that he offered. As ſurely as the Lorde lyueth, I wyll run after hym, and take ſome what of hym. And ſo Gehezi folowed Naaman. And when Naaman ſaw hym run

kynge after hym, he lyght downe from the
4.Reg.4.b charet, to mete hym, and ſayde: * Is all well?
He anſwered: All is well, Beholde, my may-
ſter hath ſent me, ſayenge: ſe, there be come to
me euen nowe from mounte Ephraim two
yonge men of the chyldren of the prophettes:
geue them I praye the, one talent of ſyluer, &
two chaunge of garmentes.

G And Naaman ſayde: with a good wyll.
Take two talentes: and he compelled hym to
bynde two talentes of ſyluer in two baggꝭ/
with two chaunge of garmentes, and layde
them vpon two of his ſeruauntes, to beare
them before hym. And when he came in to a
ſecrete place, he toke them from theyr hande/
& beſtowed it in the houſe, and the men were
let go, & they departed. But he went in, and
ſtode before his mayſter. And Eliſa ſayd vn-
to hym: whence cõmeſt thou Gehezi? He ſayd:
thy ſeruaunt went no whyther. But he ſayde
vnto hym: wente not myne herte with the,
when the man turned agayne from his cha-
ret to mete the? ☞ Is it nowe a tyme to re-
ceyue money, to receyue garmentes, Olyue
trees, vyneyardes, ſhepe & oxen, men ſeruaũ-
tes and mayde ſeruaũtes? The leproſye ther-
fore of Naaman ſhall cleue vnto the, and vn-
4.Re.15.a. to thy ſeede for euer. * And he went out from
2.Pa.26.d his preſence a leper, as whyte as ſnowe.

¶ Eliſa maketh yron to ſwymme aboue the water.
The Syrians beſege Iſraell, ſo that two wemen
agree togyther to eate theyr owne Chyldren.

CAPI. VI.

A THe chyldren of the prophettes ſayde vn-
to Eliſa: Beholde, the place where we
dwel with the, is to lytle for vs. We wyl
therfore go vnto Iordane, and take thence
euery man a beame, and buylde vs a place, to
dwell in. And he anſwered: go. And one ſayd:
be content I pray the, and come with thy ſer-
uauntes. And he anſwered: I wyll come, and
ſo he went with them. And when they came
to Iordane, they cut downe wood. But it for-
tuned, that as one was fellynge downe of a
tree, the axe heade fell into the water. And he
cryed, & ſayde: Alas mayſter, it was lent me.
And the man of god ſayd, where fell it? And
he ſhewed hym the place. And he cut downe a
ſtycke, and caſt it in thyther, and immedyatly
the yron dyd ſwym. Therfore ſayd he: take it
vp. And he ſtretched out his hand, & toke it vp.

B But the kynge of Siria warred agaynſt
Iſraell, & toke counſayle with his ſeruauntes,
and ſayd: In yonder ſecrete place ſhall be my
remaynynge. And the man of God ſent vnto
the kynge of Iſraell, ſayenge: Beware, that
thou go not ouer to ſoche a place, for there
the Sirians are lurkynge. Therfore the kynge
of Iſraell ſent to the place which the man of
god tolde hym, & warned hym of, and ſaued
hym ſelfe from it, not once nor twyſe. And the
herte of the kynge of Siria was troubled for
this thyng, & he called for his ſeruaũtes, and
ſayde vnto them: wyll ye not ſhew me, which
of our men ☞ (betrayeth me) to the kynge of
Iſraell? And one of his ſeruaũtes ſayd: none C
my lorde O kynge: But Eliſa the Prophet,
that is in Iſraell, telleth the kynge of Iſrael,
yea euen, the wordes that thou ſpeakeſt in thy
preuye chambre. He ſayde: go, & ſpye where he
is, that I maye ſende and fet hym. And one
tolde hym, ſayenge: beholde, he is in Dothã.

Therfore ſent he thyther horſes & charet-
tes, and a myghtye hooſte. And they came by
nyght, & compaſſed the citye about. And whẽ
the ſeruaunt of the man of god roſe vp early
to go out: Beholde, there was an hooſt rounde
aboute the towne with horſes and charettes.
And his ſeruaunt ſayd vnto him: Alas may-
ſter, what ſhall we do? He anſwered * feare
not, for they that be with vs, are mo then they
that be with them.

And Eliſa prayed & ſayd: lorde (I beſeche D
the) open his eyes, that he maye ſe. And the
lorde opened the eyes of the yonge man. And
beholde, the mountayne was full of horſes/
and charettes of fyre rounde aboute Eliſa.

And when they came downe to hym, Eliſa
prayed vnto the lorde, & ſayd: Smyte this peo-
ple (I praye the) with * blyndneſſe. And he
ſmote them with blyndnes, accordyng to the
deſyre of Eliſa. And Eliſa ſayde vnto them,
this is not the way, neyther is this the towne
folowe me, and I wyll brynge you to the man
whome ye ſeke. But he led them to Samaria.

And it fortuned that when they were come E
to Samaria, Eliſa ſayde: Lorde, open theyr
eyes/ that they may ſe. And the lorde opened
theyr eyes, & they ſaw. And behold, they were
in the myddeſt of Samaria. And the kyng of
Iſraell ſayd vnto Eliſa, when he ſaw them:
My father, ſhall I ſmyte them? And he an-
ſwered: Thou ſhalte not ſmyte them. But
ſmyte thoſe that thou haſt taken with thyne
owne ſwerde and with thyne owne bow. But
rather ſet breade and water before them, that
they maye eate & drynke, & go to theyr may-
ſter. And he prepared a greate refection for
them. And when they had eaten and dronke,
he ſent them awaye, and they went to theyr
mayſter. And ſo the ſouldyours of Siria
☞ came no more into the lande of Iſrael.

After this it chaunced, that Benhadad F
kynge of Siria gathered all his hooſte, and
went vp, and beſeyged Samaria. But there
was

was a greate derth in Samaria: & beholde, they beſeyged it, vntyll an Aſſes heade (was ſolde) for .lxxx. ſyluer pens, & the fourth part of ☞ a Cab of doues dounge for fyue ſycles.

And as the kynge of Iſraell was goynge vpon the wall, there cryed a womã vnto hym ſaynge: helpe, my lorde O kynge. He ſayd: yf the lorde do not ſuccour the: wherwith can I helpe the: ☞ with the barne, or wt the wyne preſſe? And the kynge ſayde vnto her: what wylt thou? She anſwered: yonder woman ſayde vnto me: brynge thy ſon, that we maye eate hym to daye, & we wyll eate myne to morowe. * And ſo we dreſſed my ſon & dyd eate hym. And I ſayde to her the other day: brynge thy Sonne that we maye eate hym, and ſhe hath hyd her ſonne.

G And it came to paſſe, that when the kynge herde the wordes of the woman / he rent his clothes, & went vp on the wall. And the people loked: & behold, he had a ſacke clothe vnder, vpon his fleſſhe. Then he ſayde: * God do ſo & ſo to me, yf the heade of Eliſa the ſon of Saphat ſhall ſtande on hym this day. But Eliſa ſat in his houſe, & the elders ſat by him and the kynge ſent a man before hym. But or the meſſenger came to hym, he ſayde to the elders: haue ye not ſene, howe that ☞ the ſon of this murtherer hath ſent, to take awaye myne heade? Be circumſpecte when the meſſenger cõmeth, & ſhut the dore, & holde hym at the dore: is not the ſounde of his mayſters feete behynde him? Whyle he yet talked with them: Beholde, the meſſẽger came downe vnto hym, & ſayd beholde, ☞ this euyll is of the lorde, & what more ſhal I loke for of the lorde?

¶ Eliſa propheſyeth plenteouſnes of vyctayles, and other thynges in Samaria. The Sirians runne a way, and haue no man folowynge them. The lorde that wolde not byleue the worde of Eliſa is troden to death.

CAPI. VII.

A THen Eliſa ſayde: heare ye the worde of the lorde: thus ſayeth the lorde: * to morowe this tyme ſhall a buſſhell of fyne floure be ſolde for a Sicle, & two buſſhels of Barley for a Sycle in the gate of Samaria. Then a certayne Lorde (on whoſe hande the kynge leaned) anſwered the man of god, and ſayde: beholde, yf the lorde wolde make wyndowes in heuen, myght this ſayenge come to paſſe? He ſayde: beholde, thou ſhalt ſe it with thyne eyes, but ſhalte not eate therof. And there were foure leperous men at the entrynge in of the gate. And they ſayde one to another, why ſyt we here, vntyll we dye? Yf we ſaye: we wyll entre into the cytye, beholde, the derth is in the cytye, and we ſhall dye therin. And yf we ſyt ſtyll here, we dye alſo. Nowe therfore come, & let vs fall vpon the hooſt of the Sirians: If they ſaue our lyues we ſhal lyue: Yf they kyl vs, then are we dead And ſo they aroſe in the nyght, to go to the hooſt of the Sirians. And when they were come to the vttermooſt parte of the hooſt of Siria: beholde, there was no man there.

B For the lord had made the hooſt of the Sirians * to heare a noyſe of charettꝭ & a noyſe of horſes, and the noyſe of a great hooſt. In ſo moche that they ſayde one to another, lo, the kynge of Iſraell hath hyred agaynſt vs the kynges of the Hethites, & the kynges of the Egyptyans, to come vpon vs. Wherfore they aroſe & fled in the nyght, & left theyr tentes, theyr horſes, and theyr Aſſes, & the felde whiche they had pytched euen as it was, and fled for theyr lyues. And when theſe lepers came to the edge of the hooſt, they went in to a tent, and dyd eate, & drynke, & caryed thence ſyluer and golde & rayment, & went and hyd it: & came agayne & entred in to another tent / and caryed thence alſo, and went and hyd it.

Mach. v. a
Eſai. 13. a

Then ſayde one to another: we do not well this daye, for aſmoch as it is a day to brynge good tydynges / & we holde our peace. Yf we tarye tyll the day lyght, ſome myſcheyfe wyl come vpon vs. Nowe therfore come, that we maye go, and tell the kynges houſholde.

C And ſo they came, & called vnto the porter of the cytye, & tolde them ſayenge: we came to the pauilions of the Sirians: & ſe, there was no man there, neyther voyce of man, but horſes & aſſes tyed, and the tentes were, euen as they were wont to be. And ſo the man called vnto the porters, and they tolde the kynges houſe wtin. And the kyng aroſe in the nyght, & ſayde vnto his ſeruauntes: I wyll ſhew you nowe, what the Sirians haue done vnto vs. They knowe that we be hungrye, and therfore are they gone out of the pauilyons, to hyde them ſelues in the felde, ſayenge: when they come out of the citie, we ſhall catch them alyue, and get into the cytye. And one of his ſeruauntes anſwered, & ſayde: Let men take (I pray you) fyue of the horſes that remayne & are lefte in the multytude. Beholde ☞ they are euen as all the multytude of Iſraell that are lefte in the cytye: beholde (I ſay) they are euen as all the multytude of the Iſraelites that are cõſumed, & we wyll ſende, & ſe. They toke therfore the horſes of two charettes and the kynge ſent after the hooſt of the Sirians / ſayenge: go, & ſe. And they went after them / euen vnto Iordan: & lo, all the way was full of clothes and veſſels whiche the Sirians had caſt from them in theyr haſte.

D And the meſſengers returned, and tolde the kynge. And the peple went out, & ſpoyled the tentes of the Syrians. And ſo it came to paſſe, that a buſſhell of fyne floure was ſolde for a ſycle, and two buſſhels of barley for a
4.Re.vii.a ſycle. * accordynge to the worde of the lorde.

And the kynge appoynted that Lorde (on whoſe hande he leaned) to be at the gate. And the people trode vpon hym in the gate, and he dyed, accordynge to the worde of the man of god whiche he ſayde, when the kyng came downe to hym. And ſo came the thynge to paſſe that the man of God had ſpoken to the kynge, ſayenge: two buſſhels of barley for a ſycle, & a buſſhell of fyne floure for an other/
4.Reg.7.a ſhall be * to morowe this tyme in the gate of Samaria. Where vnto that lorde anſwered the man of God, & ſayde. Yea/ & yf the Lorde made wyndowes in heuen myght it come to paſſe? And he ſayde: Beholde, thou ſhall ſe it with thyne eyes/ & ſhalt not eate therof. And euen ſo chaunced it vnto hym: for the people trode vpon hym in the gate/ and he dyed.

¶ Eliſa prophecieth vnto the Sunamyte the derth of ſeuen yeares. After the death of Benhadad reygneth Hazaell in Syria. Jehoram the ſon of Jehoſaphat reygneth in Juda. Edom falleth from Juda. Ohoſia ſucceedeth Jehoram.

CAPI. VIII.

A THEN ſpake * Eliſa vnto the woman
4.Reg.4.a (whoſe ſonne he had reſtored to lyfe agayne) ſayenge: vp & go/ thou & thyne houſe, & ſoiourne where ſoeuer thou canſt, for the lord hath called for a derth, & the ſame ſhall come vpon the lande ſeuen yeares. And the woman aroſe/ & dyd after the ſayinge of the man of god, & went bothe ſhe & her houſholde, & ſoiourned in the lande of the Philiſtines ſeuen yere. And at the ſeuen yeres ende, it fortuned, that the womã came agayne out of the land of the Philiſtin, & went out to cal vpon the kynge for her houſe & for her lande And the kyng talked w Gehezi the ſeruaunt of the man of god, ſayenge: tel me I pray the all the great dedes that Eliſa hath done.

B He tolde the kynge, howe he had reſtored a dead body to lyfe agayne: but in the meane tyme the woman (whoſe ſonne he had rayſed vp agayne) cryed to the kynge for her houſe, & for her lande. And Gehezi ſayd: My lorde o kynge, this is the woman, and this is her ſon whome Eliſa rayſed vp agayne. And when the kynge aſked the woman, ſhe tolde hym. And ſo the kynge delyuered her a chamberlayne, ſayenge: reſtore thou vnto her all that are hers, & all the frutes of the felde, ſence the day that ſhe lefte the lande, vntyll this tyme.

3.Reg.xix.c And * Eliſa came to Damaſco, & Benhadad the kynge of Syria was ſycke. And
C one tolde hym ſayenge: The man of God is come hyther. And the kynge ſayde vnto Hazaell: * take a preſent in thyne hande, and go mete the man of God, that thou mayeſt aſke the lorde by hym, whyther I ſhall recouer of this dyſeaſe. And ſo Hazaell went to mete hym and toke the preſent with hym, and of euery good thyng of Damaſco, euen aſmoch as .xl. Camels coulde beare, and came & preſented hym ſelfe before hym, & ſayde: thy ſon Benhadad kynge of Siria hath ſent me to the ſayenge, ſhall I recouer of this dyſeaſe? And Eliſa ſayde vnto hym: go and ſaye vnto hym: thou ſhalt recouer, howbeit the lorde hath ſhewed me, that he ſhall ſurely dye.

D And * he loked aſyde, and was aſhamed/ and the man of god wepte. And Hazael ſayd: why wepeth my Lorde? He anſwered: for I knowe the euyll thynges that thou ſhalte do vnto the chyldren of Iſraell: for theyr ſtrong cityes ſhalte thou ſet on fyre, and theyr yong men ſhalt thou ſley with the ſwerde & ſhalte daſhe out the braynes of theyr ſuckynge chyldren, & all to teare theyr women with chylde. But Hazaell ſayde: what is thy ſeruaunte/ a dogge, that I ſhulde do this greate thynge? And Eliſa anſwered: the Lorde hath ſhewed me, that thou ſhalt be kynge of Siria. And ſo he departed from Eliſa, and came to his mayſter/ whiche ſayde to hym. What ſayde Eliſa to thee? He anſwered: he tolde me, that thou ſhuldeſt recouer. And on the morowe it fortuned, that he toke a thycke cloth, & dypte it in water, and ☞ ſpred it on his face, and he dyed, and Hazaell reygned in his ſteade.

E The fyfte yere of Jehoram the ſonne of Ahab kynge of Iſraell (Jehoſaphat beynge alſo kynge of Juda) Jehoram the ſon of Jehoſaphat, kynge of Juda, began to reygne. * xxxii. yeare olde was he, when he began to reygne, & he reygned. viii. yere in Jeruſalem. And he walked in the waye of the kynges of Iſraell, as they that were of the houſe of Ahab: for the doughter of Ahab was his wyfe, & he dyd euyll in the ſyght of the lorde. And the lorde wolde not deſtroye Juda, & that by cauſe of Dauid his ſeruaunt * as he promyſed hym to gyue hym all way a lyght among his chyldre. * In thoſe dayes Edom dyd wyckedly when he was vnder the hand of Juda: for they made them a kynge of theyr owne.

F So Jehoram went to Zair, he and all his charettes with hym. And he aroſe by nyght/ and ſmote the Edomites, whiche compaſſed hym in, with the captaynes of his charettes, and the people fled into theyr tentes. But Edom rebelled, ſo that he wolde not be vnder the hande of Juda vnto this day. And then Lobnah began to be dyſobedyent, euen that ſame tyme. The reſt of the wordes that concerne Jozam and all that he dyd, are they not wrytten in the booke of the Cronycles of the kyngs of Juda? And Jozam reſted with his fathers/and was buryed beſyde his fathers in the cytye of Dauid. And ☞ * Ahaziahu his ſonne reygned in his ſteade. 2.Par.22.a ☞

G In the .xii. yere of Jozam the ſon of Ahab, kynge of Iſraell, dyd Ahaziahu the ſonne of Jehozam kynge of Juda begyn to reygne. Two and twentie yeare olde was Ahaziahu when he began to reygne, & he reygned one yere in Jeruſalem, & his mothers name was Athaliahu, the doughter of Omri kynge of Iſraell. But he walked in the waye of the houſe of Ahab: & dyd euyll in the ſyght of the lorde, euen as dyd the houſe of Ahab: For he was the ſon in lawe of the houſe of Ahab.

And he went with Jozam the ſon of Ahab to warre agaynſt Hazaell kynge of Siria/in Ramoth Gilead, and the Sirians wounded Jozam. And * kynge Jozam went backe agayne, to be healed in Jezrahel of the woundes whiche the Sirians had gyuen hym at Ramoth, when he fought agaynſt Hazaell kyng of Siria. And Ahaziahu the ſonne of Jehozam kyng of Juda went downe to ſe Jozam the ſonne of Ahab in Jezrahell, bycauſe he was ſycke there. Reg.8.c

¶ Jehu is made kynge of Iſraell, and kylleth Jehozam the kynge therof: and Ahaziahu kynge of Juda alſo, and cauſeth Jezabel to be caſt downe out of a wyndowe, and the dogges eate her.

CAPI. IX.

A AND Eliſa the prophet called one of the chyldren of the Prophettes, and ſayde vnto hym: * gyrde vp thy loynes, and take this boxe of oyle in thyne hand, and get the to Ramoth in Gilead. And when thou cõmeſt thyther, loke were is Jehu the ſonne of Jehoſaphat the ſonne of Nimſi, and go to hym, and make hym aryſe vp from amonge his brethren, and cary hym to a ſecrete chamber. Then take the boxe of oyle, and power it on his head, and ſay: thus ſayeth the lorde: I haue anoynted the to be kynge ouer Iſraell. 4.Reg.4.c

And then open the dore, and flee withoute any taryenge. And ſo the ſeruaunt of the prophet gat hym to Ramoth Gilead: & when he came in/beholde, the captaynes of the hooſte were ſyttyng togyther. And he ſayde: I haue an erande to the O captayne. And Jehu ſayd: vnto which of all vs? He ſayde: to the O captayne. And he aroſe, and went into the houſe.

B And he powred the oyle on his heade, and ſayde vnto hym: thus ſayeth the Lorde God of Iſraell, * I haue anoynted the to be kyng ouer the people of the lorde, euen ouer Iſraell. Thou ſhalt ſmyte the houſe of Ahab thy mayſter, that I maye auenge the bloode of my ſeruauntes the prophettes, & the blood of all the ſeruauntes of the Lorde, of the hande of Jezabell (for the hoole houſe of Ahab ſhal be deſtroyed) & I wyll deſtroye from Ahab/ euen hym that maketh water agaynſte the wall, & hym that is pryſoned & forſaken in Iſraell: & I wyll make the houſe of Ahab lyke the houſe of Jeroboam the ſonne of Nabat, and lyke the houſe of Baaſa the ſon of Ahia. And as for Jezabell * the dogges ſhall eate her in the felde of Jezrahell, & there ſhall be none to bury her. And he opened the dore and fled. Jehu came out to the ſeruauntes of his lorde, and one ſayde vnto hym, is all well? 3.Reg.19.d 3.Reg.21.f 4.Reg.19.f

C Wherfore came this mad felowe to the? And he ſayde vnto them: ye knowe what maner of man he is, and what his cõmunicacion is: They ſayd vnto hym agayne: it is not ſo, tell vs. He ſayde: thus & thus ſpake he to me, ſayenge: Thus ſayth the lorde: I haue anoynted the to be kynge ouer Iſraell. Then they haſted, and toke euery man his garment, and put it vnder hym in maner of a iudges ſeate/ and blewe with trompettes, ſayenge: Jehu is kynge. And ſo Jehu the ſonne of Jehoſaphat the ſon of Nimſi conſpired agaynſt Jozam. Jozam kepte Ramoth Gilead, he and all Iſraell bycauſe of Hazaell kynge of Siria, and * kynge Jozam returned to be healed in Jezraell, of the woundes whiche the Sirians had gyuen hym, when he fought with Hazaell kynge of Siria. 4.Regñ.8.d

D And Jehu ſayde: Yf it be youre myndes/ then let no man departe and eſcape out of the citye/to go and tell in Jezraell. So Jehu gat vp in to a charet, and went to Jezraell where Jozam laye, and Ahaziahu kynge of Juda was come downe thyther to ſe Jozam. And the watchman that ſtode on the towre in Jezraell, ſpyed the company of Jehu as he came, and ſayde: I ſe companye. And Jehozam ſayde: take an horſman, and ſende to mete them, that he maye aſke whyther it be peace. And ſo there went one on horſebacke to mete hym, & ſayde: thus ſayeth the kynge: is it peace? And Jehu ſayde: what haſt thou to do with peace? turne the behynde me. And the watchman tolde, ſayenge: the meſſenger came to them, but he cõmeth not agayne.

E Then he ſent out an other on horſebacke, whiche came to them, and ſayde: thus ſayeth the kynge: is it peace? Jehu anſwered: what haſt thou to do wt peace? turne the behynde me. And the watchman told, ſaynge: he came to them alſo, & commeth not agayne, and the dryuynge is lyke the dryuynge of Jehu the ſon of Nimſi, for he dryueth the charet as he were mad. And Jehoram ſayde: make redye. And the charet was made redy. And Jehorã kynge of Iſraell, and Ahaziahu kynge of Juda went out eyther of them in his charet agaynſt Jehu, and met hym in the furlong of Naboth the Jezrahelite. And it fortuned/ that when Jehoram ſawe Jehu, he ſayde: is it peace Jehu? He anſwered: What peace ſhulde there be, ſo longe as the whoredomes of thy mother Jezabell & her wytchcraftes, are ſo great? And Jehoram turned his handes, and fled, and ſayde to Ahaziahu: there is falſhed O Ahaziahu. And Jehu toke a bowe in his hande, & ſmote Jehoram bytwene the armes, & the arowe went thorowe his herte. And he fell downe flat in his charet.

F Then ſayd (Jehu) to Bidkar a captayne: take hym, and caſt hym in the plat of grounde of Naboth the Jezraelite. For I remembre, that when I and thou rode together in a charet after Ahab his father/ the lorde layd this heuye burther vpon hym: I haue ſene yeſterdaye the bloode of Naboth, and the blood of his ſonnes, ſayde the lorde & I wyll quyte it the in this grounde, ſayeth the Lorde. Nowe therfore take him, and caſt hym in the plat of ground, accordyng to the worde of the lorde. But when Ahaziahu the kynge of Juda ſaw this, he fled by the waye of the garden houſe. ✠ And Jehu folowed after hym, & ſayde: Smyte hym alſo in the charet. ✠ (And they ſmote hym) in his charet at the goynge vp to Gur by Jibleam, and he fled to Magiddo, & there dyed. And his ſeruauntes caryed hym in a charet to Jeruſalem, & buryed hym there in his ſepulchre with his fathers in the citye of Dauid. And in the .xi. yeare of Joram the ſon of Ahab, beganne Ahaziahu to reygne ouer ☞ Juda. And when Jehu was come to Jezrael/ Jezabell herde of it, and ☞ ſtarched her face/ and tyred her head, & loked out at a wyndow. And as Jehu entered at the gate, ſhe ſayde: had Zimri peace whiche ſlewe his mayſter? And he lyfte vp his eyes to the wyndow, and ſayde: who is of my ſyde, who? And there loked out to hym two or thre chamberlaynes. G And he ſayde: Throwe her downe: So they threwe her downe, and her blood daſſhed towarde the wall, and towarde the horſes, and he trode her vnder feete. And when he was come in, he dyd eate and drynke, and ſayd: go and vyſet I pray you, yonder curſed creature and bury her: for ſhe is a kynges doughter. j. Re. xvi. g

And ſo when they came to burye her, they founde no more of her then the ſcull, and the feete, and the palmes of her handes. Wherfore they came agayne, & tolde hym. And he ſayd: This is the word of the lorde, which he ſpake by the hande of his ſeruaunt Elia the Theſbite, ſayenge: * in the felde of Jezrahell ſhall dogges eate the fleſſhe of Jezabel. And ſo the carkas of Jezabell was euen as donge vpon the earth, in the felde of Jezrahell: ſo that no man myght ſay: This was Jezabell.

¶ Jehu cauſeth the .lxx. ſonnes of Ahab to be ſlayne, and after that .xlii. of his brethren. He fyndeth a meane alſo to kyll all the preeſtes of Baall. After his death his ſonne reygneth in his ſteade.

CAPI. X.

A AHab had * .lxx. Sonnes in Samaria. And Jehu wrote letters & ſent to Samaria vnto the rulers of Jezrahell/ to the elders, & to them that brought vp Ahabs chyldren, ſayenge: nowe when this letter cõmeth to you, ye that haue with you your mayſters ſonnes, (ye haue with you both charettes & horſes: a ſtronge citye haue ye alſo, and harneſſe) loke whiche of your mayſters ſonnes is beſt & mooſt mete, and ſet hym on his fathers ſeate ☞ and fyght for youre Lordes houſe. ✠ But they were exceadyngly afrayde, and ſayde: ſe, two kynges were not able to ſtande before hym, howe ſhall we then be able to ſtande? And he that was gouerner of Ahabs houſe, & he that ruled the citie, the elders alſo, and the tutours ſent to Jehu, ſaynge: we are thy ſeruauntes, & wyll do all that thou ſhalt byd vs: we wyll make no man kynge: therfore do thou what ſemeth good in thyne eyes.

B Then he wrote an other letter to them, ſayenge: Yf ye be myne, and wyll herken vnto my voyce, then take the heades of the men that are your mayſters ſonnes, and come to me to Jezrahell by to morow this tyme. And the kynges ſonnes were .lxx. perſonnes, and they were with the greate men of the citye, whiche brought them vp. And when the letter came to them, they toke the kynges chyldren, and ſlue them, euen .lxx. perſons, & layd theyr heades in baſkettes, and ſent them to hym to Jezrahell. And there came a meſſenger, & tolde hym ſayenge: they haue brought the heades of the kynges ſonnes. And he ſayde: let them laye them on two heapes in the enterynge in of the gate, vntyll the mornynge.

C And when it was day, he went out, & ſtode & ſayde to all the folke: ye be ryghteous. Beholde, I cõſpyred agaynſt my mayſter, & ſlue hym: But who ſlue al theſe? Knowe here, that there ſhall fal vnto the earth nothyng of the worde of the lorde, which he ſpake cõcernyng the houſe of Ahab: for the lorde hath brought to paſſe the thynges that he ſpake ☞ by the hande of his ſeruaunte * Elia. And ſo Jehu ſlue all that remayned of the houſe of Ahab/ in Jezrahell & all that were great with hym/ and his kynſfolkes, and his preeſtes, ſo that he let nothynge of hym remayne. And he aroſe, and departed, & came to Samaria. And whē Jehu was in the way to the houſe where the ſhepherdes dyd ſhere theyr ſhepe, he met with the brethren of Ahaziahu kynge of Juda, and ſayde: what are ye? They anſwerred the brethren of Ahaziahu are we, & go downe to ſalute the chyldren of the kyng, and of the quene. And he ſayd: take them alyue. Whom when they had taken them alyue, they ſlue them at the well which was beſyde the houſe where the ſhepe are ſhorne, euen .xlii. men neyther lefte he any of them. And when he was departed thence, he met with Jehonadab the ſon of * Rechab cōmynge agaynſt hym: And ☞ he bleſſed hym, & ſayde to hym: is thyne herte ryght, as myne herte is true w̄ thyne?

D And Jehonadab anſwered: yea that it is. ✠ (yf it, be ſayeth he) ✠ then gyue me thyne hande. And when he had gyuē him his hand, he toke hym vp to hym in to the charet, and ſayde: come with me, and ſe the zeele that I haue for the Lorde, & ſo they made hym ryde in his charet. And when he came to Samaria, he ſlue all that remayned vnto Ahab in Samaria/ tyll he had wyped hym out, accordynge to the ſayenge of the Lorde whiche he ſpake to Elia. And Jehu gathered al the people togyther, & ſayde vnto them: * Ahab ſerued Baall a lytle: But Jehu ſhall ſerue hym more. Nowe therfore call vnto me all the prophettes of Baal, all ſoche as ſerue hym, & all his preeſtes and let none be lackynge. For I haue a great ſacrifyce to do to Baall: & therfore, whoſoeuer is myſſed, he ſhall not lyue.

E But Jehu dyd it for a ſubteltye, to the intent that he myght deſtroye the ſeruauntes of Baall. And Jehu ſayd: Proclayme an holy conuocacyō for Baall, and Jehu ſent vnto all Iſraell. And all the ſeruaūtes of Baal came, that there was not a man lefte behynd that came not. And they came into the houſe of Baall, & the houſe of Baall was ful from one ende to an other. And he ſayde vnto hym that was the keper of the veſtrey, brynge forth garmentes for all the ſeruaūtes of Baall. And he brought them out garmentꝭ. And when Jehu went with Jehonadab the ſon of Rechab into the houſe of Baall, he ſayde vnto the ſeruauntes of Baall: ſearche and loke, that there be here with you none of the ſeruauntes of the Lorde, but the ſeruauntes of Baall only. And when they went in to offre ſacrifyce & burntofferyngꝭ, Jehu appoynted .lxxx. men without, & ſayde: Yf any of the men whome I haue brought vnder your handes, eſcape, he that letteth hym go, ſhall dye for hym. And it fortuned, that as ſoone as he had made an ende of offeryng the burntſacrifyce, Jehu ſayde to the men of war, & to the captaynes: go in: & ſley them, let none come out.

And they ſmote them with the edge of the ſwerde. F And the men of war & the captaynes caſt them out & went vnto the citie of the temple of Baall, & ſet the ymages out of the temple of Baall, & burnt them. And they brake the ymage of Baall, & brake the houſe of Baall, & made a draft houſe of it vnto this daye. And ſo Jehu deſtroyed Baall out of Iſrael. But from the ſynnꝭ of Jeroboam the ſon of Nebat (which made Iſraell to ſyn: Jehu departed not, neyther frō folowynge of them ✠ (neyther forſoke he) ✠ the golden calues that were in Bethell & in Dan. And the lorde ſayde vnto Jehu: bycauſe ẏ haſt done ryght well, in bryngyng to paſſe, the thynge that is ryght in myne eyes, and haſt done vnto the houſe of Ahab accordynge to all thyngꝭ, that are in myne herte, therfore ſhall * thy Chyldren vnto the fourth generacyon, ſyt on the ſeat of Iſraell. 4.Re.15.a. But Jehu cared not for this, to walke in the law of the lorde god of Iſraell with all his herte: G for he departed not frō the ſynnꝭ of Jeroboā, whiche made Iſrael to ſyn. ✠ In thoſe dayes the lorde began to cut Iſrael ſhorte, & * Hazael ſmote them in al the coaſtes of Iſraell, 4.Regñ.8.b from Jordan Eaſtwarde: euen all the lande of Gilead, the Gadites, the Rubenites, & them that were of Manaſſes/ from Aroer vnto the ryuer of Arnon: euen Gilead & Baſan. The reſt of the wordes that concerne Jehu, & all that he dyd/ and all his powre, are they not wrytten in the boke of the Cronicles of the kyngꝭ of Iſraell? And Jehu ſlepte with his fathers, and they buryed him in Samaria, & Jehoahaz his ſon reygned in his ſteade. And the tyme that Jehu reygned vpon Iſrael in Samaria, is .xxviii. yeres.

¶ Athalia putteth to death all the kynges ſonnes, excepte Jehoas the ſon of Ohoziah, which is hyd, & after her death is made kynge.

CAPI. XI.

A AND Athalia the mother of Ahaziahu/ when ſhe ſawe that her ſon was deade/ ſhe aroſe, & deſtroyed al the kyngꝭ ſeed. But Jehoſaba the doughter of kynge Joram & ſyſter of Ahaziahu toke Joas the ſon of Ahaziahu, & ſtale hym from amonge the kynges ſonnes that were ſleyne, & his nurce

with hym, out of a ſlepynge chambre, & hyd
hym from Athalia, that he was not ſleyne.
And he was with her, hyd in the houſe of the
lorde .vi. yeare. And Athalia dyd reygne ouer
the lande. And the ſeuenth yeare Jehoiada
ſent & ſet the rulers ouer the hundreds, with
the captaynes, & them of the garde, and toke
them to hym into the houſe of the lorde, and
made a bond w̄ them, & toke an othe of them
in the houſe of the Lorde, & ſhewed them the
kyngꝭ ſon. And he cōmaunded them, ſaynge:
This is it that ye muſte do: one thyrde parte
of you (whoſe duetye is to come on the Sabboth
daye) ſhal kepe the watche of the kyngꝭ
B house: And an other thyrde parte ſhall kepe
the gate of Sur: & an other thyrde parte ſhal
kepe the gate whiche is, behynde them of the
☩ garde, and ſo ☩ ſhall ye kepe the watch of the
houſe of Meſſah, and two porcyons of you:
that is, all that go out on the Sabboth daye,
ſhall kepe the watch of the houſe of the lorde
about the kynge, & ye ſhall cōpaſſe the kynge
rounde about, and euery man ſhall haue his
weapen in his hand. And whoſoeuer cōmeth
with in the ranges, let hym be ſleyne. And ſe
that ye be with the kynge as he goeth out &
in. And the captaynes ouer the hundreds dyd
ii.Pa.14.a accordynge to all thynges that * Jehoiada
the preeſt cōmaunded: and they toke euerye
man his men (that were to come in on the Sabboth
day, with them that ſhulde go out on the
Sabboth) and came to Jehoiada the preeſt.
And to the captaynes ouer hundreds, dyd the
preeſt gyue kynge Dauids ſpeares & ſhyldes
that were in the temple. And they of the gard
ſtode/ and euerye man had his weapon in his
hande rounde about the kynge, frō the ryght
corner of the temple to the lefte, alonge by the
aulter, and the temple. And he brought out
the kyngꝭ ſon, and put the crowne vpon him,
Deut.17.d and delyuered him *☞ the wytneſſe, & made
☞ hym kynge, & anoynted hym. And they clapte
C theyr handes, and ſayd: God ſaue the kynge.
ii.Par.23.b * And when Athalia herde the noyſe of
the runnynge of the people, ſhe came to the
peple into the temple of the lorde. And when
ſhe loked, beholde, the kynge ſtode by a pyller
(as the maner was) & the ſyngers and the
trompets by the kynge, & all the people of the
lande reioyſed / & blewe with trompets. And
Athalia rent her clothes and cryed: treaſon/
treaſon. But Jehoiada the preeſt cōmaūded
the captaynes of the hundreds that had the
rule of the hooſt, & ſayd vnto them: haue her
out without the temple, that ſhe may be with
in the rangꝭ, and yf any folowe her, kyll hym
with the ſwerde: for the Preeſt had ſayde: ſhe
maye not be ſleyne in the houſe of the Lorde.
And they layde handes on her tyll ſhe came
into the waye, by the whiche the horſes went
in to the kynges palace: and there was ſhe
ſleyne. * And Jehoiada made a bonde bytwene ii.Pa.
the lorde & the kynke, & the people (that D
they ſhulde be the Lordes people) & alſo bytwene
the kynge & the peple. And all the people
of the lande went into the houſe of Baal,
& deſtroyed it: his aulters alſo & his ymages
brake they downe iuſtely & ſlue Mathan the
Preeſt of Baall before the aulters. And the
preeſt ſet a watch ouer the houſe of the lorde,
& toke the rulers ouer hundreds, the captaynes
& them of the garde, & all the peple of the
lande. And they brought the kynge from the
houſe of the lorde, & came by the waye of the
gate of them of the garde to the kynges palace.
And he ſat him downe on the ſeate of the
kynges. And all the people of the lande reioyſed,
and the citye was in quyetneſſe. And
they ſlue Athalia with the ſwerde, beſyde the
kyngꝭ palace. Seuen yere olde was Jehoas,
when he began to reygne.

¶ Jehoas maketh prouiſyon for the reparyng of the temple. He is kylled by two of his ſeruauntes, and Amaziahu reygneth in his ſteade.

CAPI. XII.

AND he began to reygne in the ſeuenth A
yere of Jehu, fourtye yeare reygned he
in Jeruſalem, & his mothers name was
Zebiah of Berſeba. And he dyd that whiche
was good in the ſyght of the lorde, as longe
as Jehoiada the preeſt enfourmed hym. But
the hylaulters were not taken awaye, for the
people offered & burnte incenſe yet vpon the
hylaulters. And Jehoas ſayd to the Preeſtꝭ:
all the ſyluer of dedycate thynges, that be
brought to the houſe of the Lorde in currant
money, that is to ſaye, the money that euery
man ☞ is ſet at, and al the money that euery ☞
man with a wyllyng herte gyueth and bryngeth
into the houſe of the lorde, let the preeſtes
take it to them, euery man of his aquayntaunce,
to repayre the broken places of the
houſe, where ſoeuer any decaye is founde.

And ſo it came to paſſe that vnto the .xxiii. B
yere of kynge Jehoas, the preeſtes had mended
nothynge, that was decayed in the temple.
Then kynge Jehoas called for Jehoiada
the byſſhop, & the preeſtes, and ſayde vnto
them: why repayre ye not the broke places of
the temple? Nowe therfore, ſe that ye receyue
no more money of your aquayntaūce, excepte
ye delyuer it to repayre the temple withall.

And the preeſtes conſented to receyue no
more money of the people: excepte to repayre
the decayed places of the temple.

But Jehoiada the preeſt toke a chyſt & bored an hoole in the lyd of it, & ſet it beſyde the aulter on the ryght ſyde, as euery mā cometh in to the temple of the Lorde. And the preeſtes that kepte the dores, put all the money that was brought in to the houſe of the Lorde.

C And it fortuned, that when they ſawe moch money in the chyſt, * the kynges ſcribe and the hygh preeſt came vp, & tolde the money that was founde in the houſe of the lorde and put it in to a bag. And they gaue the money ſealed in to the handes of them that executed the worke, and that had the ouerſyght of the houſe of the lorde: & they brought it out to the carpenters & buylders (that wroughte vpon the houſe of the Lorde) and to maſons and hewers of ſtone: And they bought tymbre and free ſtone, to repayre the decay in the houſe of the lorde, and to all that went out to ☞ amende the temple: howbeit ☞ there was not made for the houſe of the Lorde, bolles of ſyluer, inſtrumentes of Muſyke, baſens, trompettes or any veſſell of golde, or veſſel of ſyluer, of the money that was brought in to the houſe of the Lorde: But they gaue that to the workemen, and repayred therwith the houſe of the Lorde. Moreouer, they rekened not wt the men, in to whoſe handes they delyuered that money to be beſtowed on workemen: for they dyd theyr buſyneſſe faythfully. Howbeit ☞ ☞ treſpaſſe money, and ſynne money was not brought in to the houſe of the Lorde, for it was the preeſtes. Then came Hazael kyng of Siria vp, and fought agaynſt Geth, & toke it, & Hazael ſet his face to go vp to Jeruſalē.

D And Jehoas kynge of Juda toke all the halowed thynges that Jehoſaphat, Jehorā, and Haziahu his fathers kyngꝭ of Juda, had dedicate, & that he hym ſelfe had dedicated, and all the golde that was founde in the treaſures of the houſe of the Lorde, & in the kynges houſe, and ſent it to Hazael kyng of Siria: and ſo he departed from Jeruſalem.

The remenaunt of the wordes that concerne Jehoas & all that he dyd, are they not wrytten in the booke of the Cronicles of the kynges of Juda? And his owne ſeruauntes aroſe, and wrought treaſon, and ſlue Jehoas in the houſe of Millo, when he came downe to Silla. Joſabar the ſon of Semeath & Jehozabad the ſonne of Somer his ſeruauntes ſmote hym, & he dyed. And they buryed hym with his fathers in the citye of Dauid. And Amaziahu his ſonne reygned in his ſteade.

C Jehoahaz the ſonne of Jehu is delyuered in to the handes of the Sirians and dyeth. Joas his ſonne reygneth in his ſteade. Eliſa dyeth.

CAPI. XIII.

IN the.xxiii.yere of Joas the ſonne of Ahaziahu kynge of Juda, Jehoahaz the ſon of Jehu began to reygne ouer Iſraell in Samaria ſeuentene yere. And he wrought that which was euyl in the ſyght of the lorde, and folowed the ſynnes of Jeroboā the ſon of Nebat, whiche made Iſrael to ſyn, and departed not therfrom. And the Lorde was angry with Iſrael, and delyuered them in to the hande of Hazael kyng of Siria, and in to the hande of Benhadad the ſonne of Hazaell all theyr dayes. And Jehoahaz beſought the lord and the Lorde herde hym. For he conſydered the trouble of Iſrael, wherwith the kynge of Siria troubled them. And the lorde gaue Iſrael a delyuerer, ſo that they wente out from vnder the ſubiection of the Sirians. And the chyldren of Iſraell dwelte in theyr tentes as before tyme. Neuertheleſſe they departed not from the ſynnes of the houſe of Jeroboam, which made Iſrael ſyn, but walked in them. A

And there remayned a groue ſtyll alſo in Samaria. Neyther dyd he leaue of the peple to Jehoahaz, but fiftie horſemen, ten charettes and ten M. fotemen * for the kynge of Siria deſtroyed them, and made them lyke threſhed duſt. The reſt of the wordes that concerne Jehoahaz, and all that he dyd, & his power, are they not wrytten in the boke of the Cronicles of the kynges of Iſrael? And Jehoahaz ſlept with his fathers, and they buryed hym in Samaria, & Joas his ſon reygned in his ſteade. In the.xxxvii.yere of Joas kynge of Juda, began Joas the ſon of Jehoahaz to reygne ouer Iſrael in Samaria ſyxtene yere, & dyd that whiche is euyll in the ſyght of the Lorde & departed not from all the ſynnes of Jeroboam the ſonne of Nebat, (that made Iſrael ſynne) for he walked therin. The remenaunt of the wordes that concerne Joas & all that he dyd, and his power wherwith he fought agaynſt Amaziahu kynge of Juda, are they not wrytten in the boke of the Cronicles of the kynges of Iſraell? And Joas ſlepte with his fathers, and Jeroboā ſat vpon his ſeate. And Joas was buryed in Samaria among the kynges of Iſraell. B 4.Regū.ib

When Eliſa was fallen ſycke of his ſyckeneſſe (wherof he dyed) Joas the kyng of Iſraell came downe vnto hym, & wepte before hym, & ſayd. * O my father, my father, ☞ the charet of Iſrael, & the horſemen of the ſame. Eliſa ſayd vnto hym: take bowe and arowes And he toke vnto hym bowe & arowes. And he ſayd vnto the kynge of Iſraell: put thyne hand vpon the bow, & he put his hand vpō it. C 4.Reg.ii.c. ☞

And Eliſa put his handes vpon the kynges handes, & ſayde: open a wyndowe eaſtwarde: and when he had opened it, Eliſa ſayd: ſhute, and he ſhot. And he ſayde: the arowe of helpe of the Lorde, and the arowe of helpe agaynſt Siria, for thou ſhalte ſmyte Siria in Aphek tyll thou haue made an ende of them. And he ſayde: take the arowes: & he toke them. And he ſayd vnto the kynge of Iſraell: ſmyte the grounde: & he ſmote thryſe & ceaſed. And the mã of god was angry with hym, & ſayd: thou ✿ ſhuldeſt haue ſmytten. v. or. vi. tymes ✿ (or ſeuen tymes) & then thou hadeſt ſmytten Siria tyl thou hadeſt made an ende of them: where nowe thou ſhalte ſmyte Siria but thryſe.

D And ſo Eliſa dyed & they buryed hym, & the ſouldyoures of the Moabites came in to the ✿ lande, ✿ the ſame yere. And it chaunced as ſome of them were buryenge a man, & ſpyed the ſouldyours, they caſt the man into the ſepulcre of Eliſa. And when the mã was rolled Eccle.48.a downe, & touched the bones of Eliſa * he reuiued, and ſtode vpon his feete. But Hazael vexed Iſrael, all the dayes of Iehoahas. And the lorde had mercy on them, & pityed them, & had reſpecte vnto them, bycauſe of his appoyntment made with Abrahã, Iſaac, & Iacob, & wolde not deſtroy them, neyther caſt he them from hym as yet. So Hazael the kyng of Siria dyed/ & Benhadad his ſon reygned in his ſteade. And Iehoas the ſon of Iehoahaz went agayne & toke out of the hande of Benhadad the ſon of Hazael, the cities which he had taken away out of the hand of Iehoahaz his father, in warre: for thre tymes dyd Ioas beate hym, and reſtored the cities vnto Iſrael agayne.

¶ Amaziahu the kynge of Iuda putteth to death the manquellers of his father, and after ſmyteth Edom. Ioas dyeth, and Ieroboam his ſon ſucedeth in his rowme, and after hym reygneth Zacharia. Amazia is kylled in Lachis, and Azaria reygneth in his ſteade.

CAPI. XIIII.

A The ſeconde yere of Ioas ſon of Iehoahaz kyng of Iſrael reygned Amaziahu the ſonne of Ioas kynge of Iuda: * he ii.Pa.25.a. was. xxv. yere olde when he began to reygne & reygned. xxix. yere in Ieruſalem, & his mothers name was Iehoadan, of Ieruſalem. And he dyd that whiche is good in the ſyght of the Lorde, yet not lyke Dauid his father: but dyd accordyng to all thynges as Ioas his father dyd. Neyther were the hyll aulters taken away. For as yet the people dyd ſacrifice and burnt inſence on the hyl aulters. And as B ſone as the kyngdom was ſetled in his hand 4 Reg. xii.d * it came to paſſe, that he ſlue his ſeruauntes whiche had kylled the kyng his father.

But the chyldren of thoſe murtherers he ſlue not, accordyng to it that is wrytten in the boke of the lawe of Moſes: wherin the Lorde cõmaunded, ſayenge: * Let not the fathers dye Deut.24.d for the chyldren, nor let the chyldren be ſlayne for the fathers. But let euery man be put to deathe for his owne ſynne. He ſlue of Edom in the ſalt valley * ten. M. and toke the caſtel on the rocke in the ſame battayle, and called the name of it Iokthéel vnto this day. Then Amaziahu ſente meſſengers to Iehoas the ſon of Iehoahaz ſon of Iehu kyng of Iſrael ſayenge: Come, ✿ let vs ſe eche other. And C Iehoas the kyng of Iſrael ſent to Amaziahu kyng of Iuda, ſaynge: * did not a thyſtle that is in Libanon, ſende to a Cedre tree that is in Libanon, ſayeng: Gyue thy doughter to my ſonne to wyfe. And the wylde beaſt that was in Libanon, went & trode downe the thyſtle. Thou haſt ſmytten Edom, thyne herte hath made the proude: Enioy this glory, and tary at home. Why doeſt thou prouoke to myſcheyfe, that thou ſhuldeſte be ouerthrowen/ and Iuda with thee. But Amaziahu wolde not heare. And Iehoas kyng of Iſrael went vp, and he and Amaziahu kyng of Iuda ſaw eyther other at Bethſames which is in Iuda.

And Iuda was put to the worſe before Iſrael, and they fled euery man to theyr tentes. D And Iehoas kyng of Iſrael toke Amaziahu kyng of Iuda, the ſonne of Iehoas the ſon of Ahaziahu, at Bethſames, & came to Ieruſalem from the gate of Ephraim to the corner gate, foure hundred cubites. And he toke all the golde and ſyluer & all the veſſels that were founde in the houſe of the Lorde, and in the treaſures of the kynges houſe, & the chyldren toke he to be his wardes / & returned to Samaria agayne. The reſt of the actes of Ioas which he dyd, and his power, & how he fought with Amaziahu kynge of Iuda, are they not wrytten in the Cronicle boke of the kynges of Iſraell. And Iehoas ſlepte with his fathers, and was buryed at Samaria, among the kynges of Iſrael: and Ieroboam his ſonne reygned in his ſteade.

E Amaziahu the ſonne of Ioas kynge of Iuda, lyued after the death of Iehoas ſonne of Iehoahas kynge of Iſraell fyftene yeare. And the remenaunt of the wordes that concerne Amaziahu, are they not wrytten in the boke of the Cronicles of the kynges of Iuda? But they conſpired treaſon agaynſte hym in Ieruſalem: and when he fled to Lachis, they ſent after hym to Lachis/ and ſlue hym there. And they brought hym on horſes, & he was buryed at Ieruſalem with his fathers in the

citye

cítye of Dauid. * And all the people of Juda toke Azaria, whiche was .xvi. yere olde, and made him kyng for his father Amaziahu. He buylte * Elath, & brought it agayne to Juda, F after that the kynge was layde to reſt with his fathers. In the .xv. yere of Amaziahu the ſonne of Joas kyng of Juda, was Jeroboã the ſonne of Joas made kynge ouer Iſraell in Samaria, and reygned .xli. yere, & wrought that which was euyl in the ſyght of the lorde. Neyther turned he away from all the ſynnes of Jeroboam the ſon of Nabat whiche made Iſrael to ſynne. He reſtored the coaſt of Iſrael from the entryng of Hemath vnto the ſee of the wyldernes, accordynge to the worde of the Lorde God of Iſraell, whiche he ſpake ☞ by the hande of his ſeruaunt * Jonas the ſonne of Amithai the prophet, whiche was of G Geth hepher. For the Lorde ſawe howe that the affliccion of Iſraell was exceadyng bytter, in ſo moche that the pryſoned, and the forſaken were at an ende. And there was none to helpe Iſrael. And the Lorde ſayde not, that * he wolde put out the name of Iſrael from vnder heuen, but helped them by the hande of Jeroboam the ſonne of Joas.

The reſt of the wordes that concerne Jeroboam, and all that he dyd, and his ſtrength, whiche he executed in the warres, & howe he reſtored Damaſco & Hemath to Juda in Iſraell, are they not wrytten in the boke of the Cronicles of the kynges of Iſraell? And Jeroboam ſlept with his fathers, euen with the kynges of Iſraell, and Zacharia his ſonne reygned in his ſteade.

¶ Azaria the kynge of Juda becommeth a leper. Of Jotham, Sallum, Menahem, Pekahia, Uziah, Jotham, and Ahas.

CAPI. XV.

A IN the .xxvii. yere of Jeroboam kynge of Iſrael, began Azaria ſon of Amazia kyng of Juda to reygne. Syxtene yere olde was he when he was made kynge, & he reygned .lii. yere in Jeruſalem, & his mothers name was Jecholeiahu of Jeruſalem. And he dyd that whiche was ryght in the ſyght of the Lorde, accordynge to all thynges as dyd his father Amaziahu: ſaue that the hylle aulters were not put away: for the people offered and burned inſence ſtyll on the hyll aulters. And the lorde ſmote the kynge, & he was a leper vnto the day of his death, * and dwelte in a ſeuerall houſe at lybertye, & Jotham the kynges ſonne gouerned the palace, & iudged the people of the lande. B The reſt of the wordes that concerne Azaria & all that he dyd, are they not wrytten in the booke of the Cronicles of the kynges of Juda? And ſo Azaria ſlept with his fathers, & they buryed hym with his fathers in the cítye of Dauid, and Jotham his ſonne regned in his ſteade. In the .xxxviii. yere of Azaria kynge of Juda, dyd Zacharia the ſon of Jeroboam reygne vpon Iſrael in Samaria, ſyxe monethes, and wrought that whiche was euyll in the ſyght of the Lorde, as dyd his fathers, and turned not awaye from the ſynnes of Jeroboã the ſon of Nabat, whiche made Iſrael to ſynne. And Sallum the ſon of Jabes conſpired agaynſt hym, and ſmote hym in the ſyght of the people, & kylled hym, and reygned in his ſteade.

The reſt of the wordes that concerne Zacharia: beholde, they are wrytten in the boke of the Cronicles of the kynges of Iſraell. This is alſo the wordes of the Lorde whiche he ſpake vnto Jehu, ſayenge: * Thy ſonnes ſhall ſyt on the ſeate of Iſraell in the fourth generacion after the. And it came ſo to paſſe. 4.Reg.10.f.

C Sallum the ſon of Jabes began to reygne the .xxxix. yere of Azaria kyng of Juda, & he reygned a moneth in Samaria. For Menahem the ſon of Gadi went vp from Thirza & came to Samaria, & ſmote Sallum the ſon of Jabes in Samaria, & ſlue hym, & reygned in his ſteade. The reſt of the wordes that concerne Sallum, & the treaſon which he conſpired: beholde, they are wrytten in the boke of the Cronicles of the kynges of Iſraell. The ſame tyme Menahem deſtroyed Thiphſah, and al that were therin, & the cooſtes therof, frõ Therzah. And (bycauſe they opened not to hym) he ſmote it, & rypte vp al theyr womẽ with chylde. The .xxxix. yere of Azaria kynge of Juda began Menahẽ the ſon of Gadi to reygne vpon Iſrael .x. yere in Samaria. And he dyd euyl in the ſyght of the lorde, & turned not away (all his dayes) frõ the ſynne of Jeroboã the ſon of Nabat, which made Iſraell to ſynne. And Phul the kyng of Aſſiria came vpon the lande. And Menahem gaue Phul a .M. talentes of ſyluer, that his hand might be with hym & ſtablyſſhe the kyngdom in his hand. D And Menahẽ made a proclamacyõ for the money in Iſrael, that al men of ſubſtaũce ſhuld gyue the kyng of Aſſiria .l. ſycles of ſyluer a pece. And ſo the kyng of Aſſiria turned backe agayne, & taryed not there in the land. The reſt of the wordes that cõcerne Menahẽ & all that he dyd, are they not wrytten in the boke of the cronicles of the kynges of Iſraele? And Menahem ſlepte w his fathers, & Pikahia his ſon dyd (in his ſtead) ſuccede hym in the kyngdom. In the .l. yere of Azaria kyng of Juda began Pekahia the ſonne of Menahem to reygne ouer Iſrael in Samaria two yere, and dyd that whiche was euyll in the ſyght of the Lorde, and lefte not of from the ſynnes of Jeroboam the ſon of Nabat, which made Iſrael ſynne. But Pekah the ſonne of Remaliahu (whiche was a captayne of his) conſpired agaynſt hym, and ſmote hym in Samaria, euen in the palace of the kyngꝭ houſe with Argob ⁊ Aria: and with hym were fiftie men of the Gileadites: and he kylled hym, ⁊ reygned in his roume. The reſt of the wordes that concerne Pekahia ⁊ all that he dyd: beholde, they are wrytten in the boke of the Cronicles of the kyngꝭ of Iſrael. F In the .lii. yere of Azaria kynge of Juda began Pekah the ſon of Remaliahu to reygne ouer Iſraell in Samaria .xx. yere, and dyd euyll in the ſyght of the Lorde, and turned not awaye from the ſynnes of Jeroboam the ſon of Nabat, that made Iſraell ſynne. In the dayes of Pekah kyng of Iſrael, came Thiglath Pileſar kyng of Aſſyria, and toke Jion, Abel, Bethmaacha Janoah, Kedes, Hazor, Gilead, Galile, and all the lande of Nephthali, and caryed them awaye to Aſſyria.

And Hoſea the ſonne of Ela conſpired treaſon agaynſte Pekah the ſon of Remaliahu, ⁊ ſmote hym and ſlue hym, and reygned in his ſteade in the .xx. yere of Jotham the ſonne of H Uziahu. The reſt of the wordes that concerne Pekah and al that he dyd: beholde they are wrytten in the boke of the Cronicles of the kyngꝭ of Iſrael. The ſeconde yere of Pekah the ſon of Remaliahu kynge of Iſraell, began Jothã the ſonne of Uziahu kynge of Juda to reygne.

G Fyue and twentye yere olde was he when he began to reygne, ⁊ he reygned .xvi. yere in Jeruſalem. His mothers name was Jeruſa the doughter of Zadok. And he did that which is ryght in the ſyght of the Lorde: euen accordynge to al, as dyd his father Uziahu, ſo dyd he. But the hyll aulters were not put awaye: for the people offered and burnt inſence ſtyll in the hyll aulters: he buylte the hygher dore of the houſe of the Lorde. The reſt of the wordes that concerne Jotham, and all that he dyd, are they not wrytten in the boke of the Cronicles of the kynges of Juda.

In thoſe dayes the Lorde began to ſende in to Juda, Rezin the kynge of Syria, and Pekah the ſon of Remaliahu. And Jotham ſlepte with his fathers, and was buryed with his fathers/ in the cytie of Dauid his father, and Ahaz his ſonne reygned in his ſteade.

¶ Ahaz kynge of Juda conſecrateth his ſonne in fyre, and hath many battayles agaynſte the kynge of Iſraell. In the ſteade of Ahaz reygneth Ezechias his ſonne.

CAPI. XVI.

A The .xvii. yere of Pekah the ſonne of Remaliahu Ahaz the ſon of Jotham kyng of Juda, began to reygne. Twentye yere olde was he, when he was made kynge: and reygned .xvi. yere in Jeruſalem, and dyd not that whiche was ryght in the eyes of the Lorde his god, lyke Dauid his father. But walked in the way of the kynges of Iſraell: yea ⁊ made ✠ his ſonne to go thorowe the fyre after the abhominacions of the hethẽ, whom the lorde caſt out before the chyldre of Iſrael. And he offered ⁊ burnt inſence in the hyll aulters and on the hylles, ⁊ vnder euery thycke tree. ✠ Then Rezin kynge of Syria and Pekah ſon of Remaliahu kynge of Iſrael came vp to Jeruſalem to fyght. And they fought agaynſt Ahaz, but coulde not ouercome him.

B At the ſame tyme Rezin kynge of Syria brought Elath agayne to Syria, and ryd the Jues thence. And the Syrians ✠ came to Elath, ⁊ dwelt therin vnto this daye. So Ahaz ſent meſſengers to Thiglath Peleſer kynge of Aſſyria, ſayenge: I am thy ſeruaunt ⁊ thy ſon, come vp, ⁊ delyuer me out of the hande of the kyng of Syria, ⁊ out of the hand of the kyng of Iſrael, whiche ryſe vp agaynſt me.

And Ahaz toke the ſyluer ⁊ golde that was founde in the houſe of the lorde, ⁊ in the treaſures of the kynges houſe, ⁊ ſent a rewarde to the kynge of Aſſyria. ✠ And the kynge of Aſſyria conſented vnto hym. For the kyng of Aſſyria went vp agaynſt Damaſco: And whẽ he had taken it, he caryed the people awaye to Kir, ⁊ ſlue Rezin. And kyng Ahaz went to Damaſco, to mete Thiglath Peleſer kynge of Aſſyria. And when kyng Ahaz ſawe an aulter that was at Damaſco, he ſent to Uria the preeſt the patron of the aulter, and the faſſion C of it, and all the workmanſhyp therof.

And Uria the preeſt made an aulter in all poyntes lyke to the patron which kyng Ahaz had ſent from Damaſco: Euen ſo dyd Uria the preeſt make it, agaynſt kyng Ahaz came from Damaſco. And ſo, when the kyng was come from Damaſco, he ſawe the aulter, and the kynge went to it, and offered theron. And he burnt his burnt offerynge, ⁊ his meate offerynge, and powred his drynke offerynge, and ſprinkeled the blood of his peaceofferinges beſyde the aulter, that was by the braſen aulter whiche was before the lorde, and ſet it without the temple, betwene the aulter and the temple of the Lorde, ⁊ put it on the north ſyde of the aulter.

And kynge Ahaz commaunded Uria the Preeſt and ſayd: vpon the greate aulter ſet on fyre in the mornyng the burntoffryng, and in the euen, the meateofferyng, and the kynges burntſacrifice ⁊ his meateofferyng, with the burntofferyng of al the people of the lande, ⁊ theyr meateofferynge, and theyr drynke offerynges: ⁊ powre therby, all the bloode of the ſacrifice offerynges. But the braſen aulter wyl I come and ſe.

D And Uria the preeſt dyd accordyng to all thynges as kyng Ahaz commaunded hym. * And kyng Ahaz brake the ſydes of the bottomes, and toke the lauer from of them, and toke downe the lauatorye from of the braſen oxen that were vnder it, ⁊ put it vpon a pauemente of ſtones. And the pulpyt for the Sabboth (that they had made in the houſe) ⁊ the kynges entrie without turned he to the houſe of the lorde, for (feare of) the kyng of Aſſyria. The reſt of the wordes that concerne Ahaz, what he dyd, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And Ahaz ſlepte with his fathers, and was buried with his fathers in the citye of Dauid: And Hezekia his ſonne reygned in his ſteade.

¶ Hoſea kynge of Iſraell is taken. And he and all his realme is brought to the Aſſerians.

CAPI. XVII.

A IN the .xii. yere of Ahaz kyng of Juda, began Hoſea the ſonne of Ela to reygne in Samaria vpon Iſraell .ix. yere, and dyd that which was euyl in the ſyght of the lorde, but not as the kynges of Iſrael that were before hym. And Salmanaſar kyng of Aſſyria came vp agaynſt hym, ⁊ Hoſea became his ſeruaunt, and gaue hym preſentes. And the kyng of Aſſyria founde treaſon in Hoſea: for he had ſent meſſengers to So, kynge of Egypte, and broughte no preſent vnto the kyng of Aſſyria from yere to yere: And therfore the kynge of Aſſyria toke hym, and put hym in pryſon. * And then the kynge of Aſſyra came vp thorowout al the lande, ⁊ gat vp agaynſt Samaria, and beſeyged it thre yere.

In the nynth yere of Hoſea / the * kyng of B Aſſyria toke Samaria, ⁊ caried Iſrael away vnto Aſſyria, and put them in Hala, in Habor by the ryuer of Goza, and in the cities of the Medes. For it came to paſſe, that the chyldren of Iſrael ſynned agaynſt the lorde theyr god, which had brought them out of the lande of Egypte, from vnder the hande of Pharao kyng of Egypte / and feared other Gods. And they walked in the ceremonies of the hethen, whom the Lorde caſt out before the chyldren of Iſrael, and in the ceremonies whiche the kynges of Iſrael had made. And the chyldren of Iſrael went aboute to hyde thoſe thinges that were not well from the Lorde theyr God. And they buylte them hyll aulters in al theyr cityes, bothe in the towres where they kepte watche, and alſo in the ſtrong townes. And they made them ymages and groues in euery hygh hyl, and vnder euery thycke tree. And there they burnt inſence in all the hyll aulters, as dyd the hethen (whom the Lorde caried away before them) and wrought wycked thynges to angre the Lorde withall. For they ſerued moſt vyle Idols, wherof the lord had ſayd vnto them. Deut.xii.d. * Ye ſhall do no ſuche thynge. And the lorde teſtified in Iſraell and in Juda by all the prophettes and by all the ſears, ſayenge. Iere.xxv.b * Turne from your wycked wayes and kepe my cōmaundementes ⁊ my ſtatutes, accordyng to all the lawe whiche I cōmaunded your fathers, and whiche I ſent to you by my ſeruauntes the prophettes.

C Notwithſtandynge they wolde not heare Deute.31.c Mala.iii.b * but rather hardened theyr neckes, lyke to the ſtubburneſſe of theyr fathers that did not beleue in the Lorde theyr god. For they refuſed his ſtatutes, ⁊ his appoyntment that he made ẇ theyr fathers, ⁊ the wytneſſes (wherwith he wytneſſed vnto them) ⁊ they folowed vanite, and became vayne, and wente after the hethen that were rounde aboute them: cōcernyng whom, the Lorde had charged them that they ſhulde not do lyke them. But they lefte the cōmaundementes of the Lorde theyr God, ⁊ made them Images of mettal 3.Reg.xii.f * euen two calues: and made groues, and worſhypped all the hooſt of heuen, and ſerued Baall. Deute.18.b * And they ſacrificed theyr ſonnes and theyr doughters in fyre, and vſed wytchcrafte and enchaūtementes ☩ ☩ euen ſellyng them ſelues to worke wyckedneſſe in the ſyght of the lord and to angre hym. And the Lorde was exceadynge wrothe with Iſraell and put them out of his ſyghte 3.Reg.xii.d * that there was lefte but the tribe of Juda onely. Neuertheles, Juda alſo kepte not the cōmaundementes of the Lorde theyr God, but walked in the ceremonies of Iſrael, whiche they made.

D And the Lorde caſt vp all the ſeed of Iſraell, and vexed them, and delyuered them into the handes of ſpoylers, vntyll he had caſt them out of his ſyght. For Iſraell deuyded them ſelues from the houſe of Dauid, and made them a kynge, euen Jeroboam the ſon of Nabat.

And Jeroboam ☩ drew Iſrael away (that they ſhulde not folowe the Lorde) and made them ſynne a great ſynne: For the chyldren of Iſrael walked in al the ſynnes of Jeroboam which he dyd, ⁊ departed not therfrom vntyl the Lorde put Iſrael away out of his ſyght, as he had ſayd by all his ſeruauntes the prophettes. And ſo was Iſrael caried away out of theyr owne land to Aſſyria, euen vnto this day. And the kynge of Aſſyria brought men from Babylon, from Cutha, from Iua, from Hamath, and from Sepharuaim, & put them in the cityes of Samaria, in ſteade of the chyldren of Iſrael. And they poſſeſſed Samaria, and dwelte in the cityes therof.

E And it fortuned, that at the begynnyng of theyr dwellyng there, they feared not the lord. And the lorde ſent lyons among them, which ſlue them. wherfore, men ſayd to the kyng of Aſſyria: The nacions which thou haſt tranſlated, & put in the cityes of Samaria, knowe not the lawe of the God of the lande, therfore he hath ſent lyons vpon them: and beholde, they ſley them, bycauſe they knowe not the maner of the god of the land. Then the kyng of Aſſyria cõmaunded, ſayeng: carye thyther one of the Preeſtes, whom ye brought thence and let hym go, and dwell there, and teache them the faſſyon how to ſerue the god of the countrey. And then one of the preeſtes which they had caryed thence came, & dwelte in Bethell, and taught them how they ſhulde feare the Lorde. Howbeit euery nacion made them Goddes of theyr owne, and putte them in the houſes of the hyll aulters whiche the Samaritans had made, euery nacion in theyr cityes wherin they dwelte.

F The men of Babylon made ☞ Socoth Benoth, and the men of Cuth made Nergal: and the men of Hamath made Aſima. The Auites made Nebhaz, and Tharthak. And the Sepharuites burnt theyr chyldren in fyre for Adramelech and Anamelech, the Gods of Sepharuaim. And ſo they feared the Lorde, and made them preeſtes of the hyll aulters, which ſacrificed for them in the houſes of the hyll aulters. And ſo they feared the Lorde, & ſerued theyr owne Gods after the maner of the people, whom they caryed thence. And vnto this day they do after the olde maner, and neyther feare God, neyther do after ☞ theyr owne ordynaunces and cuſtomes, and after the lawe and cõmaundement which the lorde cõmaunded the chyldren of Iacob, * whom he called Iſraell. Gene. 32.c. G And the lorde made an appoyntment with them, & charged them, ſayenge: * feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them: but feare the lorde whiche brought you out of the lande of Egypt with great power & ſtretched out arme: hym feare, & to hym bow, & to hym do ſacrifice. The ſtatutes, ordinaunces, lawe and cõmaundement which he wrote for you, ſe that ye be diligent to do for euermore, & feare not any other Gods. And the appoyntment that I haue made with you, ſe ye forget not, and feare none other gods: but the lorde your God ye ſhall feare, and he ſhall delyuer you out of the handes of all your enemyes. Howbeit, they dyd not herken, but dyd after theyr olde cuſtome. And ſo theſe nacions feared the lorde, & ſerued theyr ymage alſo: lyke as dyd theyr chyldren & theyr chyldrens chyldren. Euen as dyd theyr fathers, ſo do they vnto this day.

Iudi. vi. b
Leui. x. a.

¶ Hezekia kynge of Iuda putteth downe the braſen ſerpent, & deſtroyeth the Idols. Salmanaſar bryngeth Iſraell to the Aſſirians. The blaſphemie of Sennacherib or Sanherib.

CAPI. XVIII.

A IN the thyrde yere of Hoſea ſonne of Ela kynge of Iſrael it came to paſſe, that Hezekia the ſonne of Ahaz kyng of Iuda dyd reygne. * Twentye & fyue yere olde was he when he began to reygne, and reygned .xxix. yere in Ieruſalem. His mothers name alſo was Abi the doughter of Zacharia, & he dyd that whiche is ryght in the ſyght of the lorde accordyng to all, as dyd Dauid his father. * He put awaye the hyll aulters, & brake the ymages, and cut downe the groues, and al to brake the * braſen ſerpent that Moſes had made. For vnto thoſe dayes the chyldren of Iſrael dyd burne ſacrifice to it, and he called it ☞ Nehuſtan.

B He truſted in the lorde God of Iſraell, ſo that after hym was none lyke hym amonge all the kynges of Iuda, neyther were there any ſuch before hym. For he claue to the lord, and departed not from him, but kepte his cõmaundementes, whiche the Lorde cõmaunded Moſes. And the Lorde was with hym: ſo that he proſpered in all thynges whiche he toke in hande. And he rebelled agaynſt the kyng of Aſſyria, and ſerued him not. He ſmote the Philiſtines euen vnto Aza and the coaſtes therof, ☞ both caſtels (where they kepte watches) and ſtronge cityes.

C * And in the fourth yere of kyng Hezekia, (whiche was in the ſeuenth yere of Hoſea ſon of Ela kyng of Iſrael) it fortuned, that Salmanaſar kynge of Aſſyria came vp agaynſt Samaria, & beſeyged it. And after thre yeres they toke it euen in the ſyxte yere of Hezekia: that is to ſay, the nynth yere of Hoſea kynge of Iſraell. And Samaria was wonne. And the kynge of Aſſyria, dyd carye away Iſrael vnto Aſſyria, and put them in Halah and in Habor by the ryuer of Gozan, & in the cityes of the Medes: bycauſe they wolde not herken vnto the voyce of the Lorde theyr God.

But transgreſſed his appoyntment: and all that Moſes the ſeruaunt of the lorde cōmaūded, ⁊ wolde neyther heare them, nor do them. * Therfore in the .xiiij. yere of kyng Hezekia dyd Sennacherib kynge of Aſſiria come vp agaynſt all the ſtrong cityes of Juda, ⁊ toke them. And Hezekia kyng of Juda ſent to the kyng of Aſſyria to Lachis, ſayinge: * I haue offended: departe from me, and all that thou putteſt on me, that wyl I bere. And the kynge of Aſſyria appoynted vnto Hezekia kynge of Juda thre hūdred talentes of ſyluer, ⁊ thyrtie talentes of golde. * And Hezekia gaue hym D all the ſyluer that was founde in the houſe of the Lorde, and in the treaſures of the kyngꝭ houſe. At the ſame ſeaſon dyd ☞ Hezekia rent of the dores of the temple of the Lorde ⁊ the pyllers (which they ſayde Hezekia kynge of Juda had couered ouer) and gaue them to the kynge of Aſſyria. And the kyng of Aſſiria ſent Tharthan/ and Rabſaris/ and Rabſake from Lachis to kynge Hezekia with a great hooſt agaynſt Jeruſalem. And they went vp and came to Jeruſalem, and gat them vppe, and ſtode by the conduyte of the vpper poole whiche is in the way of the fullers felde. And when they had called to the kyng, there came out to them, Eliakim the ſon of Elkia which was ſteward of houſhold, ⁊ Sobna the ſcribe ⁊ Joah the ſonne of Aſaph, the recorder. And Rabſake ſayd vnto them. Tell ye Hezekia I pray you: thus ſayth the great kyng, euen the kyng of Aſſyria: what confidence is this that thou haſt? Doeſt thou ſpeake ſuche a lyghte worde in dede. By counſayle ⁊ power I wyll be redy to make warre.

On whom then doeſt thou truſt, that thou E rebelleſt agaynſt me? * doeſt thou truſt to the ſtaffe of this broken rede Egypte, on whiche yf a man leane, it wyll go into his hande, and pearce it. Euen ſo is Pharao kyng of Egypt vnto all that truſt in hym. * If ye ſaye vnto me, we truſt in the lorde our god: Is not that he whoſe hyll aulters, and his other aulters Hezekia hath put downe, and hath ſayde to Juda [illegible] Jeruſalem, ye ſhal worſhyp before this [illegible] here in Jeruſalem. Now therfore delyuer the wordes to my lorde the kynge of Aſſyria, And I wyl delyuer the two thouſand horſes, yf thou be able to ſet riders vpō them. Why thynkeſt thou ſcorne at the preſence of one of the leaſt Dukes of my mayſters ſeruauntes, and truſteſt to Egypte for charettes and horſmen? Moreouer, am I come nowe without the byddynge of the Lorde to this place, to deſtroy it? the Lorde ſayde to me: Go vp to this lande, and deſtroy it.

F And Eliakim the ſonne of Helkia ⁊ Sobna and Joah ſayd vnto Rabſake: ſpeake (I praye the) to thy ſeruauntes in the Sirians language, for we vnderſtand it: and ☞ talke not with vs in the Jues tonge, in the eares of this people that are on the wal. And Rabſake ſayde vnto them: hath my mayſter ſent me to thy mayſter and to the, to ſpeake theſe wordes: Hath he not ſente me bycauſe of the men which ſyt on the wal, that they may eate theyr owne donge ⁊ drynke theyr owne pyſſe with you? And ſo Rabſake ſtode, and cryed with a loude voyce in the Jues language, ⁊ ſpake, ſayeng: heare the ſayenge of the great kynge of Aſſyria. Thus ſayth the kynge: let not Hezekia begyle you, for he ſhall not be able to delyuer you out of myne hand: neyther let Hezekia make you to truſt in the Lorde, ſaynge: the lorde ſhall ſurely delyuer vs, and this citye ſhal not be gyuē ouer into the hand of the kyng of Aſſyria. Herken not vnto Hezekia, for thus ſayth the kyng of Aſſyria.

☞ Deale kyndly with me, ⁊ come out to me. G And then eate euery man of his owne vyne, and of his owne fyg tree, ⁊ drynke euery mā of the water of his owne well, tyll I come, ⁊ fetche you to as good a lande as youres is: a lande of corne and wyne, a lande of breade ⁊ vyneyardes, a lande of oyle, of olyue trees, ⁊ of hony: that ye maye lyue and not dye. And herken not vnto Hezekia, for he begyleth you ſayenge: the Lorde ſhall delyuer vs. * Hath euery one of the Gods of the nacions delyuered his lande, out of the hande of the kyng of Aſſyria? where is the god of Hamath, ⁊ of Arphad? ⁊ where is the God of Sepharuaim, Hena ⁊ Iua? dyd they delyuer Samaria out of myne hande, ⁊ what God is it amonge all the Gods of the nacions, that hath delyuered his lande out of myne hande, ſhall the Lorde delyuer Jeruſalem out of myne hande? Esai.37.b

But they that were of the people helde theyr peace, and anſwered not hym a worde: for the kyng had cōmaunded, ſayeng: anſwere hym not. Then Eliakim whiche was the ſtewarde of houſeholde, and Sobna the ſcrybe, and Joah the ſonne of Aſaph the recorder, came to Hezekia ☞ with theyr clothes rent: ⁊ tolde hym the wordes of Rabſake.

¶ The Angell of the Lorde kylleth an hundred foure ſcore and fyue thouſande men of the Aſſirians. Sennacherib is kylled of his owne ſonnes.

CAPI. XIX.

A SO it came to paſſe, that when kyng Hezekia herde it, he rent his clothes, and put on ſacke, ⁊ came into the * houſe of the lorde Esai.37.a and ſent Eliakim which was the ſtewarde of houſholde, and Sobna the ſcribe, ⁊ the elders of the Preeſtes clothed in ſacke, to Jſay the prophet the ſonne of Amos. And they ſayde ☞ vnto hym, thus ſayth Hezekia: ☞ this day is a day of tribulacyon and of rebuke and blaſphemy. For the chyldren are come to the byrth, and there is no ſtrength to be delyuered. Peraduenture the Lorde thy God wyl heare all the wordes of Rabſake, whom the kynge of Aſſyria his mayſter hath ſent, to rayle on the lyuyng god, and to rebuke hym with wordes whiche the lorde thy God hath herde.

And lyfte thou vp thy prayer for the reme- B naunt that are lefte. So the ſeruauntes of kyng Hezekia came to Jſay: And Jſay ſayde vnto them: So ſhall ye ſay to your mayſter: Thus ſayth the Lorde: be not afrayde of the wordes whiche thou haſt herde, with whiche the yonge men of the kynge of Aſſyria haue rayled on me. Beholde, J wyll put hym in an other mynde, and he ſhall heare tydynges, & Eſai.37.a ſo returne to his owne lande: * And J wyll brynge to paſſe, that he ſhall fall vpon the 2.Pa.18.b ſwerde * euen in his owne lande. And Rabſake went backe agayne and found the kyng of Aſſyria fyghtynge agaynſt Lybna: for he had herde, howe that he was departed from Lachis. And he herde men ſaye of Thirhaka kynge of the blacke Mores. Beholde, he is come out to fyght agaynſt the, he departed, & ſent meſſengers vnto Hezekia, ſaynge. Thus ſpeake to Hezekia kyng of Juda, ſaynge: let not thy god deceyue the, in whom thou truſteſt, ſayenge.

C Jeruſalem ſhal not be delyuered in to the hande of the kyng of Aſſyria. Beholde, thou haſt herde, what the kynges of Aſſyria haue done to all landes, how they haue vtterly de- ✠ ſtroyed them. And ſhalte thou ✠ (alone) eſcape? Haue the gods of the hethen delyuered them whiche myne aunceters haue deſtroyed? as Gozan, and Haran, Rezeph, and the chyldren of Eden whiche were in Thelaſar? where is the kyng of Hamath, & the kynge of Arphad, the kyng of the citye of Sepharuaim, and of Hena and Jua? So Hezekia receyued the letter of the hande of the meſſengers, and red it: And Hezekia went vp into the houſe of the Lorde, and layde it abrode before the Lorde. And Hezekia prayed before the lorde, & ſayd: O lorde God of Jſraell, whiche dwelleſt bytwene the Cherubs, thou arte god alone ouer al the kyngdoms of the earth, thou haſt made heuen & earth. Lorde, bow downe thyne eare, and heare. Open thou thyne eyes (J beſeche the) and ſe, and heare the wordes of Sennacherib whiche hath ſent this man to rayle on the lyuyng God. Of a truth lorde, the kynges of Aſſyria haue deſtroyed nacyons and theyr landes, and haue ſet fyre on theyr Goddes, for they were no Gods, but the worke of the handes of man: euen of wood and ſtone, and they deſtroyed them.

Nowe therfore, O lorde our God, J be- D ſeche the, ſaue thou vs out of his hande, that all the kyngdomes of the earth may knowe, that thou onely arte the lorde God: And Jſay the ſonne of Amos ſent to Hezekia: ſayenge. Thus ſayth the Lorde God of Jſraell: that which thou haſt prayed me, concernyng Sennacherib kyng of Aſſyria, J haue herde it.

This is therfore the worde that the Lorde hath ſayd of hym: ☞ The vyrgyn, euen the ☞ doughter of Syon hathe deſpyſed the, and laughed the to ſcorne (O thou kynge of Aſſyria) the doughter of Jeruſalem hathe ſhaken her heade at the. * Whom haſt thou rayled on, & whom haſt thou blaſphemed? Agaynſt whom haſt thou exalted thy voyce, and lyfted vp thyne eyes ſo hye? Euen agaynſt the holy of Jſrael. ☞ By the hand of the meſſengers ☞ thou haſt rayled on the lorde and ſayde: with the multitude of my charettes J am come vp to the ☞ toppes of the mountaynes, euen a- ☞ longe by the ſydes of Libanon, & J wyll cut downe the hye Cedar trees, & the luſtye fyrre trees therof: and J wyl go in to the lodgyng of his neſt, & in to the wood of his playne.

J haue dygged & dronke ſtraunge waters E and with the ſtep of my goyng wyl J drye all the water poles that are beſeged. Haſt thou not herde, how J haue ordeyned ſuch a thyng a great whyle a go, & haue prepared it from the begynnyng? And ſhall J not nowe brynge it forth, that it may deſtroy, & to brynge ſtrong cityes in to waſte heapes of ſtones? And the enhabitours of them ſhal be of lytell power, and faynt herted, & confounded, and * ſhall be lyke the graſſe of the felde, or grene herbe, or as the hay on the toppes of the houſes: or as the corne that is vnrype, and ſmytten with blaſtyng. J know thy dwellyng, thy comyng out, and thy goynge in, ✠ (and thy vvay) and ✠ thy furye agaynſt me. And bycauſe thou ra- F geſt agaynſt me, & thynkeſt thy ſelfe ſo bleſſed J wyll put my hoke in thy noſe thrylles, and my byt in thy lyppes, & wyl brynge the backe agayne the ſame waye thou cameſt. And this ſhall be a ſygne vnto the (O Hezekia) Ye ſhal eate this yere of ſuche thynges as growe of them ſelues, and the nexte yere ſuche as come vp of thoſe that dyd growe of theyr owne accorde. And the thyrde yere ſowe ye and reape, plante vyneyardes & eate the fruytes therof. And it that is eſcaped & lefte, of the doughter of Juda of Iuda, ſhall yet agayne take rotynge downe warde and beare frute vpwarde.

G For out of Ieruſalem ſhal go a remenaunt and a nombre that ſhall eſcape out of mount Sion: the zele of the Lorde of hooſtes ſhall brynge this thynge to paſſe. Wherfore, thus ſayeth the Lorde, concernynge the kynge of Aſſirya: he ſhall not come to this Cytye/ nor ſhote an arowe in to it, nor come before it with ſhelde, nor caſt backe agaynſt it: but ſhal go backe agayne the waye he came, and ſhal not come in to this cytye ſayeth the lorde. For I wyll defende this cytye, to ſaue it, for myne owne ſake, and for Dauid my ſeruauntes ſake. And ſo it came to paſſe that the ſelfe ſame nyght the angell of the Lorde went out and ſmote in the hooſte of the Aſſiryans an hundred foure ſcore, and fyue thouſand. And when the remenaunt were vp early in the mornynge: they ſawe, they were all deade corſes. * And ſo Sennacherib kynge of Aſſirya auoyded and departed: and went agayne, and dwelte at Niniue. And it fortuned, that as he was in a temple worſhyppynge Niſroch his god, Adramelech & Sareſar his owne ſonnes ſmote him with the ſwerde. And they eſcaped in to the lande of Armenia, and Aſarhaddon his ſonne reygned in his ſteade.

¶ Hezekia is ſycke, and receyueth the ſygne of his health. He receyueth rewardes of Merodach, and is reprehended of Iſai, bycauſe he ſhewed hym the treaſure. He dyeth and Manaſſeh his ſonne reygneth in his ſteade.

CAPI. XX.

A ABoute that tyme was Hezekia ſycke vnto the death. And the Prophet Iſai the ſonne of Amoz came to hym, and ſayde vnto hym: Thus ſayeth the Lorde: ✠ put thyne houſholde in an ordre, for thou ſhalte dye/ and not lyue. And Hezekia turned his face to the wall, and prayed vnto the Lorde/ ſayenge: I beſeche the now, o lorde remembre how I haue walked before the in trueth, and with a perfyte herte, & haue done that which is good in thy ſyght, and Hezekia wepte ſore. And it fortuned that ✠ before Iſai was gone out in to the myddle of the courte, the worde of the Lorde came to hym, ſayenge: turne agayne, and tell Hezekia the captayne of my people: Thus ſayeth the Lorde God of Dauid thy father: I haue herde thy prayer/ and ſene thy teares.

B And beholde, I wyll heale the, ſo that on the thyrde daye thou ſhalte go vp in to the houſe of the lorde. And I wyll adde vnto thy dayes yet fyftene yeare, and wyll delyuer the and this cytye out of the hande of the kynge of Aſſirya, & wyll defende this cytye for myne owne ſake, & for Dauid my ſeruauntes ſake. And Iſai ſayde. Take a lompe of fygges. And they toke and layde it on the ſore, and he recouered. And Hezekia ſayde vnto Iſai: what ſhall be the ſygne, that the Lorde wyll heale me/ & that I ſhall go vp in to the houſe of the lorde the thyrde daye? Iſai anſwered: this ſygne ſhalt thou haue of the Lorde, that the Lorde wyll do that he hath ſpoken: ſhall the ſhadowe go forwarde ten degrees, or go backe agayne ten degrees? Eccle. 48.b Hezekia anſwered: it is a lyght thynge for the ſhadow to go downe ten degrees, ✠ (neyther is that my deſyre) ✠ but yf the ſhadowe go backewarde ten degrees, it is no lyght thynge. And Iſai the prophet called vnto the lorde, * & he brought the ſhadow ten degrees backwarde by which it had gone downe, in the dyall of Ahaz. Eccle. 48.b

C * The ſame ceaſon Berodach Baladan the ſonne of Baladan kyng of Babilon ſent letters and a preſent vnto Hezekia, for he had herde, howe that Hezekia was ſycke. And Hezekia was glad of them, and ſhewed them al his treaſure houſe: ſyluer, golde, odours, precyouſe oyntement, all the houſe of his armorye, and all that was found in his treaſures: there was nothynge in his houſe, and in all his realme, that Hezekia ſhewed them not. Eſai. 39.a

And Iſai the Prophet came vnto kynge Hezekia, and ſayd vnto hym: what ſayd theſe men, and from whence came they to the? And Hezekia ſayde: they be come from a far countrey, euen from Babilō. And he ſayd agayne: what haue they ſene in thy houſe? Hezekia anſwered: all the thynges that are in my houſe haue they ſene: there is nothynge among my treaſures, that I haue not ſhewed them.

D And Iſai ſayd vnto Hezekia: heare the worde of the Lorde: Beholde, the dayes come, that all that is in thyne houſe, & whatſoeuer thy fathers haue layde vp in ſtore vnto this daye, * ſhall be caryed to Babilon, and nothynge ſhall be lefte ſayeth the lorde. 4.Re.24.a and.25.b. Iere.52.b And of thy ſonnes (that ſhall procede out of the, and which thou ſhalte beget) ſhall they take awaye, and they ſhall be chamberlaynes in the palace of the kynge of Babilon. And Hezekia ſayd vnto Iſai: welcome be the worde of the Lorde whiche thou haſt ſpoken: And he ſayde: ſhall there not be peace and trueth in my dayes?

The remenaunt of the wordes that concerne Hezekia, and all his power, and howe he made a poole and a conduyte, and brought water in to the cytye, are they not wrytten in the booke of the Cronicles of the kynges of Iuda? * And Hezekia ſlepte with his fathers, * and Manaſſe his ſonne reygned in his ſteade. 2.Par.32.f Math.1.a

¶ Wycked Manaſſe reſtoreth agayne the Idols, and after dyeth, in whoſe ſteade Amon his ſonne ſucceadeth; whiche is kylled of his owne ſeruauntes. After hym reygneth faythfull Ioſia, whome we vſe to call Ioſias, or Ioſiah.

CAPI. XXI.

A ij.Par.33.a Manaſſe * was twelue yeare olde, when he began to reygne, and reygned fyftye and fyue yeare in Ieruſalem: his mothers name alſo was Hephziba. And he dyd euyll in the ſyght of the Lorde, euen after the abhominacyons of the Hethen whom the * Lorde caſte oute before the chyldren of Iſraell. For he went and buylte vp the hyll aulters, * whiche Hezekia his father had deſtroyed: And he reared vp aulters for Baall, and made groues (as dyd Ahab kynge of Iſraell,) and worſhypped all the hooſte of heuen, and ſerued them. And he buylte aulters in the houſe of the Lorde, of whiche the Lorde ſayde: * in Ieruſalem wyll I put my name. And he buylt aulters for all the hooſte of heuen, euen in two courtes of the houſe of the lorde. * And he offered his ſonne in fyre/ and gaue hede vnto witchcrafte and ſorcery, and mayntayned workers with ſpyrytes, and tellers of fortunes: & wrought moch wyckedneſſe in the ſyght of the Lorde to angre hym.

Deute.18.b
4.Reg.18.a
ij.Re.vij.b
3.Reg.9.b.
Leuit.18.b.
Deute.18.b
4.Reg.16.a

B And he put an ymage of a groue (that he had made) euen in the temple, of whiche the Lorde had ſayd to Dauid and to Salomon his ſonne, * in this houſe and in Ieruſalem (whiche I haue choſen out of the Trybes of Iſraell) wyll I put my name for euer. Neyther wyll I make the feete of Iſraell moue any more out of the lande, whiche I gaue their fathers: ſo that they wyll obſerue and do all that I haue commaunded them, and accordynge to all the lawe that my ſeruaunt Moſes commaunded them. But they herkened not: and Manaſſe led them out of the waye, to do more wyckedlye then dyd the Hethen people, whome the lord deſtroyed before the chyldren of Iſraell. And the Lorde ſpake by his ſeruauntes the Prophettes, ſayenge: bycauſe Manaſſe kynge of Iuda hath done ſoche abhomynacyons, and hath wrought more wyckedlye then all that the Amorytes (whiche were before hym) dyd: & hath made Iuda ſynne alſo with his Idols: Therfore thus ſayeth the Lorde God of Iſraell.

3.Reg.9.a

Iere.19.a * Beholde, I wyl brynge ſoch euyll vpon C Ieruſalem and Iuda, that who ſo heareth of it bothe his eares ſhall tyngle. And I wyll ☞ ſtretch ouer Ieruſalem ☞ the ſquarynge lyne of Samaria, and the plommet of the houſe of Ahab. And I wyll wype out Ieruſalem, as a man wypeth a dyſhe, and when he hath wyped it, turneth it vp ſyde downe.

And I wyll leaue the remnaunt of myne enheritaunce, & delyuer them into the hande of their enemyes, & they ſhall be robbed and ſpoyled of al their aduerſaries, euen bycauſe they haue done euyll in my ſyght, and haue angred me, ſence the tyme their fathers came out of Egypt vnto this daye. And Manaſſe ſhed innocent bloode excedynge moche, tyl he replenyſhed Ieruſalem frõ corner to corner, beſyde his ſynne wherwith he made Iuda to ſyn, and to do euyll in the ſyght of the Lorde. The reſt of the wordes that concerne Manaſſe, and all that he dyd, and his ſynne that he ſynned, are they not wrytten in the booke of the Cronicles of the kynges of Iuda?

And Manaſſe ſlept with his fathers, and D was buryed in his owne houſe, euen in the garden of Uza: and Amon his ſon reygned in his ſteade. * Amon was .xxii. yeare olde when he began to reygne, & he reygned two yeare in Ieruſalem. His mothers name alſo was Meſulemeth the doughter of Haruz of Iotba. And he dyd euyll in the ſyght of the Lorde, (as his father Manaſſe dyd,) and walked in all the waye that his father walked in: and ſerued the ydols that his father ſerued, and worſhipped them. And he forſoke the Lorde God of his fathers, and walked not in the waye of the lorde. And the ſeruauntes of Amon cõſpyred agaynſt hym, and ſlue the kynge in his owne houſe. And the people of the lande ſlue all them that had conſpyred agaynſt kynge Amon, and the people made Ioſia his ſonne kynge / in his ſteade. The reſt of the wordes that concerne Amon, what thynges he dyd, are they not wrytten in the booke of the Cronicles of the kynges of Iuda? And they buryed hym in his ſepulchre, in the garden of Uza: and Ioſia his ſonne reygned in his ſteade.

¶ After Ioſia herde of the boke of the lawe that was founde in the Temple, he ſendeth to Hulda the Propheteſſe for counſell.

CAPI. XXII.

A Ioſia was * .viii. yeare olde when he began to reygne, and he reygned .xxxi. yeare in Ieruſalem. His mothers name alſo was Iedida the doughter of Adaia of Bozcath. He dyd that which is ryght in the ſyght of the Lorde/ and walked in all the wayes of Dauid his father, and bowed neyther to the ryght hande or to the lefte. * And it came to paſſe, that in the .xviii. yeare of the reygne of kynge Ioſia, the kynge ſent Saphan the ſonne of Azalia the ſonne of Meſulam the ſcrybe/ to the houſe of the Lorde, ſayenge: go vp to Helkia the hygh Prieſt/ that he may ſumme the ſyluer whiche is brought in to the houſe of the Lorde, whiche the kepers of the porche haue gathered of the people, and let them delyuer it in to the handes of them that do the worke, and that haue the ouerſyght of the houſe of the lorde: and let them gyue it to them that worke in the houſe of the Lorde/ B (to repayre the decayed places of the temple) euen vnto carpenters and maſons, and for to bye tymbre, and free ſtone to repayre the temple. Howbeit, let no rekenynge be made with them of the money that is delyuered in to theyr hande; for theyr vſe is to deale faythfullye. *And Helkia the hygh Preeſt ſayd vnto Saphan the ſcrybe: ☞ I haue founde the boke of the lawe in the houſe of the lorde/ and Helkia gaue the booke to Saphan, and he red in it. And Saphan the ſcrybe came to the kynge, & brought hym worde agayne/ and ſayde: Thy ſeruauntes haue beſtowed the money (that was founde in the temple) and haue delyuered it vnto them that do the worke, and that haue the ouerſyght of the houſe of the lorde. And Saphan the ſcrybe ſhewed the kynge ſayenge: Helkia the preeſt hath delyuered me a booke. And Saphan red in it before the kynge.

And it fortuned, that when the kynge had C herde the wordes of the booke of the lawe, he rent his clothes. And the kynge commaunded Helkia the Preeſt, and Ahikam the ſonne of Saphan, and Achbor the ſonne of Machaia, and Saphan the ſcrybe, and Aſahia a ſeruaunte of the kynges, ſayenge: * Go ye, and enquyre of the Lorde for me, and for the people, and for all Juda, concernyng the wordes of this booke that is founde. For greate is the wrath of the Lorde that is kyndled agaynſt vs, bycauſe our fathers haue not herkened vnto the wordes of this booke, to do accordynge vnto all that, whiche is wrytten therin for vs. So Helkia the hygh preeſt and Ahikam, Achbor, and Saphan, and Aſahia went vnto Hulda the Prophetteſſe the wyfe of Sullam the ſonne of Thikua the ſonne of ☞ Harham keper of the wardrop, whiche Prophetteſſe dwelt in Jeruſalem in the ☞ houſe of the doctryne, and they cōmuned with her. D

And ſhe anſwered them: thus ſayeth the Lorde god of Iſraell. Tell the man that ſent you to me: thus ſayeth the Lorde: beholde, I wyll bryng euyll vpon this place, and on the inhabytours therof: (euen all the wordes of the boke which the kynge of Juda hath red) bycauſe they haue forſaken me, and haue burnt incenſe vnto other Goddes, to angre me with al the workes of theyr handes: My wrath alſo ſhall be kyndled agaynſt this place, and ſhall not be quenched. But to the kynge of Juda (whiche ſent you)to aſke counſayle of the Lorde,) ſo ſhall ye ſaye: thus ſayeth the lorde God of Iſraell, as touchyng the wordes whiche ye haue herde: Bycauſe thyne herte dyd melte, and bycauſe thou haſt humbled thy ſelfe before me the Lorde, when thou herdeſt what I ſpake agaynſt this place, and agaynſt the enhabytours of the ſame (howe that they ſhulde be deſtroyed and accurſed:) and haſt rent thy clothes and wepte before me: of that alſo haue I herde, ſayth the lorde. Beholde therfore, I wyll receyue the vnto thy fathers, and thou ſhalt be put in to thy graue in peace, and thyne eyes ſhall not ſe all the euyll, whiche I wyll brynge vpon this place. And they brought the kynge worde agayne.

¶ Joſia redeth Deuteronomie before the people. He putteth downe the Idolles after he had kylled the preſtes therof. He kepeth Paſſeouer. He was kylled in Mageddo, and his ſonne Jehoaz reygneth in his ſteade. After he was taken, his ſonne Jehoakim was made kynge.

CAPI. XXIII.

AND then * the kynge ſent, and there gathered vnto hym all the elders of Juda and of Jeruſalem. And the kynge went vp in to the houſe of the Lorde, with all the men of Juda and all the enhabytours of Jeruſalem, with the Preeſtes, and Prophettes and all the people bothe ſmall and greate. And he red in the eares of them * all the wordes of the boke of the couenaunt, which was founde in the houſe of the Lorde. And the kynge ſtode by a pyller * and made a couenaunt before the lorde, that they ſhuld walke after the Lorde, and kepe his commaundementes, his wytneſſes, and his ſtatutes with all theyr herte, and all theyr ſoule, and make good the wordes of the ſayde appoyntment that were wrytten in the forſayde booke. And all the people conſented to the appoyntment. And the kynge commaunded Helkia the hygh Preeſt, and the inferyoure preeſtes and the kepers of the ornamentes, to brynge out of the temple of the Lorde, all the veſſels that were made for Baall, for the groues, & for all the hooſte of heuen.

And he burnt them without Jeruſalem in the feldes of Cedron, and caryed the aſſhes of them in to Bethell. And he put ☞ downe the mynyſters of Baall, whome the kynges of Juda had founded to burne incenſe in the * hylaulters and cityes of Juda, that were rounde aboute Jeruſalem, and alſo them that burnt incenſe vnto Baall to the ſonne/ to the moone, to the planettes, and to all the hooſte of heuen. And he brought out the

A ii.Par.34.f

ii.Eſd.?.a

Joſue.24.f

B

4.Re.18.a

☞

groue from the temple of the Lorde without Ieruſalem vnto the broke Cedron, and burnt it there at the broke Cedron, and ſtampte it to powder, and ☞ caſt the duſt therof vpon the graues of the chyldren of the people. And he brake downe the celles of the male ſtues, that were by the houſe of the Lorde, where the women woue hangynges for the groue.

And he brought all the Preſtes out of the cytyes of Iuda, and defyled the hylaulters, where the Preſtes had burnt incenſe, euen from Geba to Berſheba, & deſtroyed the aulters of the gates, that were in the enterynge of the gate of Ioſua the gouernour of the cytye, whiche were (as a man goeth in) on the lefte hande of the gate of the cytye. Neuertheleſſe the Preſtes of the hylaulters came not vp to the aulter of the Lorde in Ieruſalem/ ſaue onelye they dyd eate of the ſwete breade amonge theyr brethren.

☞ Iere.vii.c. C ☞ 4.Reg.21.a 3.Reg.11.b ☞

And he defyled ☞ * Topheth, whiche is in the valleye of the chyldren of Hinnom, bycauſe no man ſhulde offer his ſonne, or his doughter in fyre to Moloch: he put downe ☞ the horſes that the kynges of Iuda had gyuen to the ſonne at the enterynge in of the houſe of the Lorde, by the chambre of Nathanmelech the chamberlayne whiche was ruler of the ſuburbes, and burnt the charettes of the ſonne with fyre. And the aulters that were on the top of the parloure of Ahaz (whiche the kynges of Iuda had made) and the * aulters whiche Manaſſe had made in the two courtes of the houſe of the Lorde/ dyd the kynge breake downe, and ran thence and caſt the duſt of them in to the broke Cedron. And the hylaulters that were before Ieruſalem on the ryght hande of the mounte Oliuete * (whiche Salomon the kynge of Iſraell had buylded for Aſtaroth the Idoll of the Zidons, and for Chamos the Idoll of the Moabites, and for Milchom the abhomynable Idoll of the Chyldren of Ammon) those the kynge ☞ defyled: and brake the ymages, and cut downe the groues, and fylled theyr places with the bones of men.

3.Re.xiii.a. D

Moreouer * the aulter that was at Bethell, the hylaulter made by Ieroboam the ſonne of Nabat) whiche made Iſraell ſyn) bothe the aulter and alſo the hyll, he brake downe and burnt the hyl aulter and ſtampte it to powder, and burnt the groue. And as Ioſia turned hym ſelfe, he ſpyed the graues that were in the mount, and ſent and fet the bones out of the graues, and burnt them vpõ the aulter, to pollute it, accordynge to the worde of the Lorde that the man of god proclaymed * whiche tolde the ſame wordes.

1.Re.13.

Then he ſayd: what graue ſtone is yonder that I ſe/ And the men of the cytye tolde hym, it is the ſepulchre of the man of God, whiche came from Iuda, and tolde the ſelfe ſame thynges that thou haſt done to the aulter of Bethell. And he ſayde let hym be: ſe that no man moue his bones. And ſo his bones were ſaued with the bones of a Prophet that came out of Samaria. And in all the houſes of the hylaulters in the cytyes of Samaria whiche the kynges of Iſraell had made, to angre ☞ (the Lorde) withall: thoſe Ioſia put out of the waye, and dyd to them accordynge to all the actes that he had done in Bethel. And he ſacrifyced all the Preſtes of the hylaulters that were there euen vpon the aulters/ and burnt mennes bones vpon them, and returned to Ieruſalem.

E

And the kynge commaunded all the people, ſayinge: * kepe the feaſt of Paſſeouer vnto the Lorde your God * as it is wrytten in the boke of this couenaunt. * There was no Paſſeouer holden lyke that, from the dayes of the iudges that iudged Iſraell, and in all the dayes of the kynges of Iſraell and of the kynges of Iuda. In the .xviii. yere of kynge Ioſia was this Paſſeouer holde to the lorde in Ieruſalem. And therto workers with ſpirites and ſothſayers, ymages, ydolles, and al the abhominacions that were ſpyed in the lande of Iuda and in Ieruſalem, thoſe dyd Ioſia put out of the waye, to perfourme the wordes of the lawe, whiche were wrytten in the booke, that Helkia the Preeſt founde in the houſe of the Lorde: lyke vnto hym was there no kynge before hym, that turned to the Lorde with all his herte, & all his ſoule/ and all his myght, accordyng to all the lawe of Moſes, neyther after hym aroſe there any ſoche as he.

F

Notwithſtandynge the Lorde turned not from the fearceneſſe of his greate wrath/ (wherwith he was angrye agaynſt Iuda) bycauſe of all the prouocacyons that Manaſſe had prouoked hym withall. And the Lorde ſayde: * I wyll put Iuda alſo, out of my ſyght, as I haue done away Iſraell, and wyll caſt of this cytye Ieruſalem whiche I haue choſen, and the houſe of whiche I ſayd: my name ſhall be there. The reſt of the wordes that concerne Ioſia and all that he dyd/ are they not wrytten in the booke of the cronicles of the kynges of Iuda. * In his dayes Pharao ☞ Necho kynge of Egypt went vp agaynſt the kynge of Aſſyria to the ryuer of Euphrates. And kynge Ioſia went agaynſt hym, and was ſleyne of hym at Magyddo/ when he had ſene hym. And his ſeruauntes caryed hym deed from Magiddo, & brought hym to Jeruſalem, and buryed hym in his owne ſepulchre. And the people of the lande ☞ toke ☞ Jehoahas the ſonne of Joſia, and anoynted hym, and made hym kynge in his fathers ſteade.

G Jehoahas was .xxiii. yeare olde when he begane to reygne, and reygned thre monethes in Jeruſalem. His mothers name alſo was Hamutel the doughter of Jeremia of Libna. And he dyd euyl in the ſyght of the lorde/ accordynge to all thynges as his fathers had done. And Pharao Necho put hym in bondes at Rebla, in the lande of Hamath, that he ſhulde not reygne in Jeruſalem, and put the lande to a trybute of an hundred talentes of ſyluer, and a talent of golde. And Pharao Necho made Eliakim the ſonne of Joſia kynge in the rowme of Joſia his father, and turned his name to Jehoakim, and toke Jehoahas awaye, whiche when he came to Egypte, dyed there. And Jehoakim gaue the ſyluer and the golde to Pharao: and taxed the lande, to gyue the money accordynge to the requeſt of Pharao: requirynge of euery man (accordynge to theyr abilyte) ſyluer and golde: euen of the people of the lande/ to gyue vnto Pharao Necho. Jehoakim was xxv. yere olde when he began to reygne, and he reygned .xi. yeare in Jeruſalem. His mothers name alſo was Zebuda the doughter of Pedaia of Ruma. And he dyd that which was euyll in the ſyght of the Lorde, accordynge to all thyngſ as his fathers had done.

¶ Jehoakim dyeth. Jeruſalem is beſyeged of the Babilonians. Jehoachin yeldeth hym ſelfe to the kynge of Babilon. And in his rowme came Mathaniah, which was called Zedekia.

CAPI. XXIIII.

A IN his dayes came Nabuchodonezer kyng of Babilō vp, and Jehoakim became his ſeruaunte thre yere, and then turned / and rebelled agaynſt hym. And the Lorde ſent ☞ vpon hym ☞ men of warre from among the Caldeys, from amonge the Sirians, out of the Moabites, and from the chyldren of Ammon: and ſent them agaynſt Juda, to deſtroy it, accordynge to the ſayenge of the Lorde/ whiche he ſpake by his ſeruauntes the Prophetes. Onely, at the byddynge of the lorde happened it ſo to Juda, to put them out of his ſyght, for the ſynnes of Manaſſe, accordynge to all that he dyd: and for the innocent bloode that he ſhed, and fylled Jeruſalem with innocent bloode: and the Lorde wolde not be reconcyled.

B ¶ The reſt of the wordes that concerne Jehoakim and al that he dyd, are they not wrytten in the boke of the Cronicles of the kyngſ of Juda? And ſo Jehoakim ſlept with his fathers, and * Jehoachin his ſonne reygned in his ſteade. And the kynge of Egypt came no more out of his lande: for the kynge of Babilon had taken (from the ryuer of Egypt vnto the ryuer of Euphrates) all that perteyned to the kynge of Egypt. Jehoachin was xviii. yere olde when he began to reygne, and reygned in Jeruſalem thre monethes. His mothers name alſo was Nehuſtha the doughter of Elnathan of Jeruſalem. And he dyd that which was euyl in the ſyght of the lorde accordynge to all, as his father had done.

Math. i. b. Jere. xxii. f

* In that tyme came the ſeruauntes of Nabuchadnezar kynge of Babilon, vp agaynſt Jeruſalem, and the citye was beſyeged.

Daniel. i. a

C And Nabuchadnezar the kynge of Babilon came agaynſt the cytye, and his ſeruauntes dyd beſyege it. * And Jehoachin the kynge of Juda came out to the kynge of Babilon, he and his mother, his ſeruauntes, his Lordes, and his chamberlaynes. And the kyng of Babilon toke hym, in the eyght yere of his reygne. * And he caryed out thence all the treaſures of the houſe of the Lorde, and the treaſure of the kynges houſe, and brake all the veſſelles of golde (whiche Salomon kynge of Iſraell had made, in the temple of the Lorde,) as the Lorde ſayde. And he caryed awaye all Jeruſalem, and all the lordes, and al the ſtrong men of war, euen ten thouſande in to captiuytye: and all craftes men, and kepers, none remaynynge ſaue the poore comen people of the lande.

Heſter. ii. b.

4. Reg. 20. c Eſai. 39. b.

D * And he caryed away Jehoachin to Babilon, and the kyngſ mother, and the kyngſ wyues, his chamberlaynes / and them that were myghtye in the lande, thoſe caryed he away in to captiuite from Jeruſalem to Babilon. And all the actiue men of war, euen ſeuen thouſande, and craftes men, and porters a thouſande, all that were ſtronge and apte for warre, dyd the kynge of Babilon brynge to Babilon captyue. * And the kynge of Babilon made Mathania (his fathers brother) kynge in his ſteade, and chaunged his name to Zedekia. Zedekia was * xxi. yeare olde when he began to reygne, and he reygned eleuen yeare in Jeruſalem. His mothers name alſo was Hamitall the doughter of Jeremia of Libna. And he dyd euyl in the ſyght of the Lorde, accordynge to all as Jehoakim had done. For the wrath of the Lorde was moued agaynſt Jeruſalem and Juda, vntyl

Deute. 28. b Jere. 24. a

ii. Pa. 36. b Jere. 37. a

Jere. lii. a

he caſt them out of his ſyght. And Zedekia rebelled agaynſt the kynge of Babilon.

¶ Jeruſalem is beſeyged of Nabuchodonoſor (otherwyſe called Nebuchadnezar,) and the temple and it are bothe burnet. The ſonnes of Zedekia are ſlayne before his eyes, and after are his owne eyes put out. Juda is brought to Babilon, and after is Jehoachin exalted.

CAPI. XXV.

A Jere.39.a. and.lii.a. AND it fortuned, * that in the nynth yere of his reygne, the tenth day of the tenth moneth: Nebuchadnezar kynge of Babilon came/ he and all his hooſt agaynſt Jeruſalem: and pytched agaynſt it, and made engynnes agynſt it on euerye ſyde. And the cytye was beſeyged vnto the.xi. yere of kynge Eze.24.a ☞ Zedekia. * And the nynth daye ☞ of the mo☞neth, there was ſo greate honger in the cytye, that there was ☞ no breade for the people of the lande. And the cytye was broken vp: and all the men of Armes fled by nyght, by a way thorow a gate/ which is betwene two walles by the kynges garden: the Caldeyes lyenge aboute the cytye. And the kynge wente the way towarde the playne.

B And the ſouldyers (of the Caldeyes folowed after the kynge, and toke hym in the playne of Jericho, and all his Armye were ✠ ſcattered awaye from hym, ✠ (and lefte hym) So they toke the kynge, and brought hym to Nebuchadnezar the kynge of Babilon, to ☞ Ribla, where ☞ they reaſoned with hym. And they ſlue the Sonnes of Zedekia before his eyes, and he put out the eyes of Zedekia, and fettered hym, and caryed hym to Babilon. And the ſeuenth daye of the fyfth moneth whiche is the nynteneth yeare of kynge Nebuchadnezer kynge of Babilon, came Nebuſaradan a ſeruaunt of the kynge of Babilons C (and the cheyfe captayne of the men of warre) vnto Jeruſalem: and burnt the houſe of the Lorde, and the kynges houſe, and all the houſes of Jeruſalem, and all great houſes burnt he with fyre. And all the ſouldyers of the Caldeyes that were with the cheyf captayne of the men of warre: broke downe the walles of Jeruſalem rounde aboute. But the reſt of the people that were lefte in the cytye/ and them that were fled to the kynge of Babilon, with the remenaunt of the comen people, dyd Nabuſaradam the cheyfe captayne of the men of warre carye away, but the captayne of the ſouldyers, lefte of the poore of the lande, to dreſſe the vynes, and to tyll the grounde.

3.Re.vii.b. Iere.lii.c 2.Par.36.d * And the pyllers of braſſe that were in the D houſe of the Lorde, and the ſockettes, and the braſen Lauatory that was in the houſe of the Lorde dyd the Caldeyes breake, and caryed all the braſſe of them to Babylon. And the pottes, ſhouelles, breſſynge knyues, ſpones, and all the veſſels of braſſe that they mynyſtred in, toke they awaye. And the fyre pannes, and baſens, and ſoche thynges as were of golde and of ſyluer, them toke the cheyfe captayne awaye: euen two pyllers, one Lauatorye, and the ſockettes which Salomon had made for the houſe of the Lorde. The braſſe of al theſe veſſels was without weyght. The heyght of the one pyller was.xviii. cubytes, and the heade theron was braſſe, and thre cubytes hygh and vpon the heade was there a wrethen worke, and pomgarnettes rounde aboute, all of braſſe. And of the ſame faſſyon was the ſecond pyller, with a wrethen worke.

E And the cheyfe captayne of the men of warre toke Saraia the cheyfe Preeſt, and Zephoniah the hyeſt preeſt ſaue one, and the thre kepers of the holy thynges. And out of the cytye he toke a chamberlayne, (that had the ouerſyght of the men of warre) and fyue men of them that were euer in the kynges preſence, whiche were founde in the cytye: and hym that was Scrybe to the captayne of the hooſte (whiche brought out the people of the lande to warre) and thre ſcore men of the people of the lande that were founde in the cite.

And Nabuſaradan the cheyfe captayne of the men of warre toke theſe, and brought them to the kynge of Babylon to Ribla. And the kynge of Babylon ſmote them, and ſlue them at Ribla in the lande of Hamath. And ſo Juda was caryed away out of theyr lande

F Howe be it, there remayned people in the lande of Juda, whom Nebuchadnezar kynge of Babylon lefte, and made Gedalia the ſon of Ahikam the ſonne of Saphan ruler ouer them. And al the captaynes of the ſouldyers (and other men) herde, that the kynge of Babilon had made Gedalia gouerner: and there came to Gedalia to Mazphah: Jſmaell the Sonne of Nethania, Johanan the ſonne of Karea, Saraia the Sonne of Thanhumeth the Netophathite, and Jaazania the ſonne of Maachati, and theyr men. And Gedalia ſware to them ⁊ to the men whome they had with them, and ſayde vnto them: feare not ye bycauſe ye are the ſeruauntes of the Caldeyes: dwell in the lande, and ſerue the kynge of Babylon, and ye ſhall be well.

G But it chaunced in the ſeuenth moneth/ that Jſmaell the ſonne of Nethania, the ſon of Eliſama, of the kynges bloode, came, and ten men with hym, and ſmote Gedalia, that he dyed: and ſo dyd he the Jues and the Caldeyes that were with hym at Mizpa.

And all the people (both ſmalle and great) and the captaynes of warre, aroſe and came to Egypte: for they were afrayde of the Caldees. Notwithſtandynge yet in the .xxxvii. yere after Jeoachin kynge of Juda was caryed awaye, the .xxvii. daye of the twelueth moneth, Euylmerodach kynge of Babylon (the ſame yeare that he began to reygne) dyd lyfte vp the heade of Jehoachin kynge of Juda out of the pryſon, and ſpake kyndlye to hym, and ſet his ſeate aboue the ſeate of the kynges that were with hym in Babylon, and chaunged his pryſon garmentes. And he dyd euer eate bread before hym all the dayes of his lyfe. His porcyon was a contynuall porcyō that was aſſygned hym of the kynge (euery daye a certayne) as longe as he lyued.

* * *

The ende of the fourth Boke of the Kynges.

The fyrſt boke of the Cronycles / called in the latyn Verba dierum / or (after the Grekes) Paralipomenon: whiche the Hebrues call Dibre Haiamim / and reken bothe the bokes but for one.

A breſe reherſall of all the genealogie of Adam, and ſo forth vnto the ſonnes of Eſau, and Jacob.

CAPI. Primo.

A Adam / * Seth, Enos: Kenan, Mahalehel, Jared: Henoch Methuſalah, Lamech, Noah / Sem, Ham, and Japheth. * The ſonnes of Japheth: Gomer / Magog / Madai, Jauan, and Thuball, Meſech, and Thiras. The Sonnes of Gomer: Aſchenas, Diphath, and Thogarma. And the ſonnes of Jauan: Eliſa & Tharſiſa, Citim and Dodanim. The Sonnes of Ham: Chus, and Mizraim, Phut and Canaan. The Sonnes of Chus: Siba, and Hauila, Sabbetha, and Rahma and Sabtheca. And the Sonnes of Rahma: Seba and Dedan. And Chus begat Nimrod: and he began to be myghtye vpon the earth. Mizraim begat Ludim, and Anamin, Lahabim, and Naphthuim, Phatruſim, and Caſluim: of whiche came the Philiſtines and the Caphthorites. Canaan begat Zidon his eldeſt ſon, and Heth, Jebuſi alſo and Amori, and Girgaſi, Heui, Araki, and Sini, and Aruadi, Zamari and Hemathi. B

The ſonnes of Sem: Elam, and Aſſur, Arphacſad, Lud, & Aram, and Uz, Hul, and Gether and Maſech. Arphacſad begat Selah, and Selah begat Eber. And vnto Eber were borne two ſonnes: the name of the one was Pelegge, bycauſe that in his dayes the lande was deuyded. And his brothers name was Joktan. Joktan begat Almodad, and Saleph, Hazermaneth and Jerah: Hadoram alſo and Uſall, and Dikla: Ebal & Abimael, and Seba, and Ophir, Hauila, and Jobab. All theſe were the ſonnes of Joktan. * Sem Arphacſad, Selah: Eber, Peleg, Rehu: Serug, Nahor, Therah: Abram, otherwyſe called Abraham. The ſonnes of Abraham, Iſaac and Iſmaell. And theſe are theyr generacyons: * The eldeſt ſonne of Iſmaell was Nabaioth, then Kedar, Adbeell, and Mibſam: Miſma, and Dumah, Maſſa, Hadad and Thema: Jetur, Naphis and Kedma. Theſe are the Sonnes of Iſmaell. C

The chyldre of Ketura Abrahams cōcubine:

Gene.v.a

Gene.x.a

Gene.xi.b

Gene.xxv.b

ſhe bare Zimran, Jokſan, Medan, Median/
Jiſbok and Suah. The chyldren of Jokſan
✠ Seba, and Dedan. ✠ (The Chyldren of Dedan, Aſſurim, and Latuſſim, and Laomim.)
The chyldren of Midian: Epha, and Epher,
Gene. 25. a. Henoch, Abida and Eldaa. * All theſe are the
chyldren of Ketura. And ſo Abraham begat
Iſaac. The ſonnes of Iſaac: Eſau ⁊ Iſrael.
Gene. 36. b. The ſonnes of Eſau: * Eliphaz, Rehuell Jehus,
Jaelam, and Korah. The chyldren of
Eliphaz: Themã, Omer, Zephi, and Gahtham,
Kenas, Thimna, and Amalek. The
chyldren of Rehuell: Nahath, Zerah, Samma,
Gene. 36. d. and Miza. * The Sonnes of Seir: Lotan,
Soball, Zibeon, And Ana, Diſon, Ezer
and Diſan. The chyldren of Lotan: Hori ⁊
Homam, and Thimna was Lotans ſyſter.
The chyldren of Soball: Alian, Manahath,
Ebal, Sephi, and Onam. The ſonnes of Zibeon:
Aia and Ana. And the ſonnes of Ana:
Diſon. The ſonnꝫ of Diſon: Hamran, Eſban
Jthran, and Cheran. The ſonnes of Ezer:
Bilham, Zaeuan, and Jakan. The ſonnes
of Diſan: Uz and Aran.

Gene. 36. e. * Theſe are the kynges that reygned in
D the lande of Edom, before any kynge reygned
over the chyldren of Iſrael: Bela the ſon
of Beor, and the name of his cytye was Dinhaba.
And Bela dyed, and Jobab the ſonne
of Zerah of Bozra reygned in his ſteade. And
when Jobab alſo was deade, Huſam of the
lande of the Themanytes reygned in his
ſteade. And when Huſam was deade, Hadad,
the ſonne of Bedad which ſmote Midian in
the felde of Moab, reygned in his ſteade, and
the name of his cytye was Avith. So Hadad
dyed, and Samla of Maſreka reygned in
his ſteade. And Samla dyed, and Saull of
Rehoboth by the ryver ſyde, reygned in his
ſteade. And when Saull was deade, Baall
hanan the ſonne of Achbor reygned in his
ſteade. And Baall hanan dyed, and Hadad
reygned in his ſteade, and the name of his cytye
was Pahi, and his wyves name Mehetabeell
the doughter of Matred, the doughter
of Meſahab. Hadad dyed alſo, ⁊ there were
Dukes in Edom. Duke Thimna, Duke Aliah,
and Duke Jetheth, Duke Apholibama/
Duke Ela, Duke Pinon, Duke Kenaz, duke
Theman, Duke Mibzar, Duke Magdiell
and Duke Iram. Theſe are the Dukes of
Edom.

¶ The Genealogie of Juda, unto Iſai the father of David.

CAPI. II.

A These be the Sonnes of Iſraell: Ruben/
Symeon, Levi, Juda, Iſachar and Zabulon:
Dan, Joſeph, Ben Jamin, Nephthali
Gad and Aſſer * the ſonnes of Juda: Er, Onan, Gen. 38. a.
and Sela, Theſe thre were borne unto
hym of Bath Sua the Canaanyteſſe, And Er
the eldeſt Sonne of Juda was evyll in the
ſyght of the Lorde, ⁊ he ſlue hym. And * Thamar Math. 1. a.
his doughter inlawe bare hym Pharez,
and Zara: and ſo all the ſonnꝫ of Juda were
fyve. * The ſonnes of Pharez, Hezron, and Ruth. 4. d.
Hamull. The ſonnes of Zarah, Zimri, Ethã,
Zeman, Chalcholl and Dara: whiche were
fyve in all.

And the ſonnes of Charmi * Achar that Joſue. 7. a.
troubled Iſrael, tranſgreſſyng in the thyng, B
that was dampned. The Sonnes of Ethan:
Azaria. The ſonnes alſo of Hezron that were
borne unto hym: Jerhamehel, Ram and Chelubai.
* And Ram begat Aminadab: and Math. 1. a.
Aminadab begat Nahſon a lorde of the chyldren
of Juda. And Nahſon begat Salma:
and Salma begat Boaz: Boaz begat Obed:
and Obed begat Iſai. * And Iſai begat [illegible]
his eldeſt Sonne Eliab, and Aminadab the
ſeconde, and Simaa the thyrde, Nathanaell
the fourth/ and Radai the fyfte, Ozem the
ſyxte and David the ſeventh. Whoſe ſyſters
were Zeruia and Abigaill. The Sonnes of
Zaruia: Abiſai, Joab and Azahell, thre. And
Abigaill bare Amaza, * the father of whiche [illegible]
Amaza was Jether an Iſmaelite.

And Caleb the ſon of Hezron begat Aſuba C
(of his wyfe Aſuba) and Jerihoth, whoſe
ſonnes are theſe: Jeſer/ Sobab and Ardon.
And when Aſuba was deade/ Caleb toke Ephrata,
whiche bare hym Hur. * And Hur [illegible]
begat Uri, and Uri begat Bezaleel. Afterwarde
came Hezron to the doughter of Machir
the father of Gilead, and toke her when
he was threſcore yeare olde. And ſhe bare
hym Segub, and Segub begat Jair, whiche
had thre and twentye cytyes in the lande of
Gilead. And he overcame Geſſur, and Aram,
the townes of Jair from them, and Kenath
and the townes therof: even. lx. townes.

All theſe were the ſonnes of Machir,
the father of Gilead. And after that Hezron
was deade at Caleb in Ephrata/ Abia Hezrons
wyfe, bare hym, * Aſhur the father of [illegible]
Thekoa. And the ſonnes of Jerhameell the D
eldeſt ſonne of Hezon were: Ram, the eldeſt,
Buna/ Oren/ Ozem and Ahia. And Jerhameell
had yet an other wyfe named Atara,
whiche was the mother of Onam. And the
ſonnes of Ram, the eldeſt ſon of Jerhameell
were: Maaz, Jamin and Eker. The ſonnes
of Onam were, Sammai, and Jada. The ſonnes
of Sammai: Nadab and Abiſur.

And the wyfe of Abiſur was called Abihail, hall, and ſhe bare hym Abban and Molid. E The ſonnes of Nadab: Seled and Appaim. And Seled dyed without chyldren. The ſon of Appaim: Jeſei, and the ſonnes of Jeſei: Seſan. And the ſonnes of Seſan: Ahlai. And the ſonnes of Jada the brother of Samai: Jether and Jonatham. And Jether dyed without chyldren. The ſonnes of Jonatham: Peleth and Zaza. Theſe were the ſonnes of Jerhameel. Seſan had no ſonnes, but doughters And Seſan had a ſeruaũt that was an Egyptyan, named Jarha, to whome he gaue his doughter to wyfe, and ſhe bare hym Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Aphlal: and Aphlal begat Obed, Obed begat Jehu. And Jehu begat Azaria, Azaria begat Halez, And Halez begat Elaſa, Elaſa begat Siſamai. And Siſamai begat Sallum, Sallum begat Jecamia, Jecamia begat Eliſamah,

F The ſonnes of Caleb the brother of Jerhameel: Meſa his eldeſt ſonne, whiche was the father of * Ziph: and the ſonnes of Mareſa the father of Hebron. The ſonnes of Hebron: Corah, & Tapuah, Rekem & Sama. Sama begat Raham the father of Jerkoã. And Rekem begat Sammai. The ſon of Sammai was Maon. And Maon was the father of Bethzur. And Epha a concubine of Calebs bare Hara, and Moſa and Gazez: Haran begat Gazez. The ſonnes of Jahdai were Regem Jothan, Geſan, Pellet, Epha & Saaph.

And Maacha was Calebs concubine, of whome he begat Seber and Thirhana. And ſhe bare alſo Saaph the father of Madmanna, and Seua the father of Machbena, and the father of Gibea. * And Achſa was Calebs doughter.

G These were the ſonnes of Caleb the ſon of Hur the eldeſt ſonne of Ephrata: Soball the father of Kiriath Jearim: Salma the father of Bethleem: and Hareph the father of Beth Gader: And Sobal the father of Kiriath Jearim had ſonnes, and he ſawe the halfe of the countrey of the manſions.

The kynreddes of Kiriath Jearim are theſe: the Jethrites, the Happuthites, the Haſſumathites, & the Hamiſraites. And of them came the Zarathites and the Eſthaulites. The ſonnes of Salma: the Bethleemites, and Netophathites the glory of the houſe of Joab and halfe the countrey of the manſions gat the Zaraites. The kynreddes of the wryters dwelte at Jabes, the Tirathites, the Simeathites, the Suchathites * whiche are the Kenites, that came of Hemath the father of the houſe of Rechab.

¶ The Genealogie of Dauid in Hebron, and in Jeruſalem.

CAPI. III.

A These were the ſonnes of Dauid whiche were borne vnto hym in Hebron * the eldeſt, Amnon of Ahinoam the Jeſraeliteſſe. The ſeconde Daniell of Abigaill the Carmeliteſſe. The thyrde Abſalom the ſonne of Maacha, doughter of Thalmai kynge of Geſur. The fourthe Adonia the ſon of Haggith. The fyfte Sephatia of Abitall. The ſyxte Jethream by Egla his wyfe. Theſe .vi. were borne vnto hym in Hebron and there he reygned ſeuen yere & ſyxe monethes. And in Jeruſalem he reygned .xxxiii. yere. ii. Reg. iii. a

* And theſe were borne vnto hym in Jeruſalem: Simeia, Sobab, Nathan & Salomon .iiii. of Bath Sua the doughter of Ammiel. Ibhar alſo and Eliſama, Elipalet, Noga, Nepheg, and Japhia, Eliſama, Eliada, & Eliphelet: nyne in nombre. Theſe are all the ſonnes of Dauid, beſyde the ſonnes of the cõcubines, and Thamar was theyr ſyſter. ii. Reg. v. c. B

Salomons ſonne was Rehoboam, whoſe ſonne was Abia: and Aſa was his ſonne, and Jehoſaphat his ſonne: whoſe ſonne was Joran: and his ſonne was Ahazia, & Joas was his ſonne. Amazia his ſon/ Azariah his ſon/ and Jotham his ſonne. Ahaz was his ſonne, Hezekia his ſonne, and Manaſſe his ſonne. And Amon was his ſon, and Joſia was his ſonne. And the ſonnes of Joſiah were, the eldeſt ſonne Johanan, the ſeconde Jehoakim the thyrde Zedekia/ and the fourth Sallum. The ſonnes of Jehoakim were, Jeconiah his ſon, and Zedekiah his ſonne.

The ſonnes of Jeconia: Aſſer and Sehealthiel his ſonne. Malchiram alſo and Phedaia, Senazer, Jecamia, Hoſama and Nedabia. The ſonnes of Pedaia were: Zurobabel and Simehi. The ſonnes of Zurobabel, Meſulã, Hanania, and Selumith theyr ſyſter, and Haſubah, Ohel, Berechia, Haſadia and Juſabheſed, fyue in nombre. C

The ſonnes of Hanania: Pelatia and Jeſaia, whoſe ſonne was Rephaah, and his ſon Arnan, and his ſonne was Obadia, and his ſonne Sechaniah. The ſonne of Secaniah was Semaiah. And the ſonnes of Semaiah were Hatus, Jgeall, Bariah, Naariah and Saphat and Seſa, ſyxe. And the ſonnes of Naaria were Elioenai, Hezezia and Azrikam, thre. And the ſonnes of Elioenai were Hodaiah, Eliaſib, Phelea, Akub, Joanam, Dealaia and Anani, Seuen.

◆

¶ The Genealogie of the ſonnes of Juda and Symeon.

CAPI. IIII.

A Gene. 38. b. and. xlvi. b. The ſonnes of Juda: Pharez / Hezron / Carmi / Hur and Sobal. And Reaia the ſonne of Sobal begat Jahath. And Jahath begat Ahumai and Lahad: and theſe are the kynredes of the Zorathetes. And of theſe came the father of Etam / Jezrael / Jiſma ⁊ Judbas: and the name of theyr ſyſter was Hazlelpont. Penuel was the father of Gedor: And Eſer the father of Huſa: and theſe are the ſonnes of Hur the eldeſt ſon of Ephrata the father of Bethleem. And Aſhur the Father of Thekoa had two wyues: Helcah and Naara. And Naara bare hym Ahuſam, Hepher, Themni, and Hahaſtari: Theſe were the ſonnes of Naarah. And the ſonnes of Helcah were Zareth, Jezoar, and Ethnan.

B And Coz begat Anub and Zobeba, and the kynred of Aharhel the ſonne of Harum. And Jabes was more honourable, then his brethren. And his mother called his name Jabes, ſayinge: bycauſe J bare hym with ſorow. And Jabes called on the godde of Jſraell, ſayenge: Jf thou wylte bleſſe me in dede, and enlarge my cooſtes, and ſhalt let thyne hande be with me, and wylt kepe me from euyl that it hurte me not. And god graunted hym his deſyre. Chelub the brother of Suah begat Mehir, whiche was the father of Eſthon. And Eſthon begat Bethrapha and Paſeha, and Thehenna the father of the cytye of Nahas: Theſe are the men of Recha.

C The ſonnes of Kenas: Othniel ⁊ Saraia. And the ſonnes of Othniel, were Hathath. And Meonothi begat Ophran. And Seraia begat Joab the father of the valley of craftesmen, (ſo called) bycauſe they were craftesmen. And the ſonnes of Caleb, the ſonne of Jephune, were: Jru, Ela, and Naam. And the ſonne of Ela, was Kenas. And the ſonnes of Jehaleleel were Ziph and Ziphah, Thiria and Aſarel. And the ſonnes of Ezra: were Jether, and Mered, Epher, Jalon, Thobar, ⁊ Miriam, and Sammai, and Jiſbah the father of Eſthemoa. And his wyfe Jehudia bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah.

D And theſe are the ſonnes of Bithiah the doughter of Pharao, whiche Mered toke. The ſonnes of the wyfe of Hodia the ſyſter of Naam, the father of Keilah were: Barmi, and Eſthemoa the Maachathite. The ſonnes of Symon were: Amnon, and Rinna, Benhanan, and Thilon. And the ſonnes of Jiſi were: Zoheth and Benzoheth.

* The ſonnes of Selah the ſonne of Juda Gen. 38. were: Er the father of Lecha, and Laada the father of Mareſa, and the kynredes of the houſholdes of them that wrought lynnen in the houſe of Aſhea. And Jokim and the men of Choſebah, and Joas ⁊ Saraph, whiche had the dominion in Moab, and Jaſubi Lehem: Theſe alſo are wordes of olde. E Theſe were potters, ⁊ dwelte there amonge trees ⁊ hedges, nygh vnto the kyng, bycauſe of his worke. The ſonnes of Symeon: were Nemuel Jamin, Jarib, Zerah and Saull, whoſe ſon was Sallum, and the ſon of hym was Mibſam, and his ſonne was Miſma. And the ſon of Miſma was Hamuel, and his ſonne was Zachur, and the ſon of hym was Simei. Simei had ſyxtene ſonnes ⁊ ſyxe doughters But his brethren had not many chyldren, neyther was all the kynred of them lyke to the children of Juda in multitude. And they dwelt at Beerſeba, Molada ⁊ at Hazar, Suall, at Bilha, at Ezem and at Tholad: at Bethuel, at Horma ⁊ at Ziklag: at Bethmarcaboth, Hazar Suſim, at Bethbirei ⁊ at Saaraim. F

Theſe were theyr cityes vnto the reygne of Dauid. And theyr vyllages were Etan, and Ain, Rimmon, Tochen and Aſan, fyue townes, And all theyr villages that were rounde aboute the ſame cityes vnto Baal. This is the habitacion of them ⁊ theyr genealogie. Moſobab and Jamlech, and Joſa the ſonne of Amaſia: and Joel and Jehu the ſonne of Joſibia, the ſon of Saraia, the ſon of Aſiel: and Elioenai, ⁊ Jaakoba, Jſoaia ⁊ Aſaiah, Adiel, Jſimiel and Benaia, and Ziza the ſon of Schiphi, the ſon of Allon, the ſon of Jedaia the ſon of Zemri, the ſon of Semaia. Theſe are famous captaynes in theyr kynredes, ſettyng vp greatly the houſe of theyr fathers.

G And they went to the entryng in of Gedor euen vnto the Eaſt ſyde of the valley, to ſeke paſture for theyr ſhepe. And they founde fat paſture and good, and a wyde lande, quyet ⁊ fruytefull: for they of Ham had dwelte there before. And theſe now afore wrytten by name came in the dayes of Hezekia kyng of Juda, and ſmote the tentes of them, ⁊ the habitacions that were founde there, ⁊ deſtroyed them vtterlye vnto this daye, and dwelte in theyr rowmes, bycauſe there was paſture there for theyr ſhepe. And ſome of the chyldren of Symeon wente to mount Seyr, euen fyue hundred men, hauynge for theyr captaynes, Phelathia, Nearia, Rephaia ⁊ Vziel the ſonnes of Jſi: and ſmote the reſt of the Amalechites that were eſcaped, and they dwelte there vnto this day.

¶ The Genealogie of Ruben and Gad, and of the halfe trybe of Manaſſe.

CAPI. V.

A The ſonnes of Ruben the eldeſt ſonne of Iſraell: for as moche as he was the eldeſt, * and had defyled his fathers bed his byrthryght was gyuen vnto the ſonnes of Ioſeph the ſonne of Iſraell. Howbeit the genealogye is not rekened after this byrthryght. For Iuda, he preuayled aboue his brethren, and of this trybe came the cheyfe, & the byrthryght was gyuen to Ioſeph. The ſonnes then of Ruben the eldeſt ſon of Iſraell, were: Henoch, Phalu, Hezron and Charmi.

The ſonnes of Ioel: Samaiah his ſon, Gog his ſon, and Semhi his ſonne. Micah his ſonne, Reaia his ſonne, and Baal his ſon Beera his ſonne: whom Thiglath Philneſer kynge of Aſſiria caryed awaye: for he was a great lorde amonge the Rubenites. And whē his brethren in theyr kynreddes, rekened the genealogye of theyr generacions: Ieiel and Zachariah were the cheyfe.

B And Bala the ſonne of Azan, the ſonne of Sema, the ſon of Ioel, dwelte in Aroer, and ſo forth vnto Nebo and Baalmeon. And eaſtwarde he enhabited vnto the entrynge in of the wyldernеſſe, from the ryuer Euphrates, for they had moche cattell in the lande of Gilead. And in the dayes of Saul they warred with the Hagarites, which were ouerthrowē in to theyr hande. And they dwelt in theyr tentes thorowout all the Eaſtlande of Gilgal.

And the chyldren of Gad dwelte ouer agaynſt them in the lande of Baſan, euē vnto Salcha. And in Baſan, Ioel was the cheyfeſt and Sapham the nexte, then Ianai and Saphat. And theyr brethren of the houſholde of theyr fathers, were Michaell, Meſullam/ Seba, Iorai, Iahcan, Zia, Eber, ſeuē. Theſe are the chyldren of Abihail the ſonne of Huri the ſon of Ieroah, the ſon of Gilead, the ſon of Michael, the ſonne of Ieſiſai, the ſonne of Iahdo, the ſonne of Buz. Ahi (the ſon of Abdiel, the ſonne of Guni) was a captayn of the houſholde of theyr fathers. And they dwelt in Gilead, in Baſan, & in her townes, and in all the ſuburbes of Saron, & in theyr borders.

C All theſe were rekened by kynreddes in the dayes of Iotham kynge of Iuda, and in the dayes of Ieroboam kyng of Iſrael. The ſonnes of Ruben, and of Gad, and of halfe the trybe of Manaſſe, were fyghtynge men, and able to beare ſhelde and ſwerde, and to ſhute with bowe, exerciſed in war, euen foure and fourtye thouſande, ſeuen hundred and thre ſcore, that went out to the war. And they fought with the Hagarites, with Ietur, Nephis & Nodab. And they were helped agaynſt them, and the Hagarites were delyuered vnto theyr hande, and ſo were al that were with them. For they cryed to God in the battayle, & he herde them, bycauſe they put theyr truſt in hym. And they toke of theyr cattell and of theyr camels, fyftye thouſande, and two hundred and fyftye thouſande ſhepe, & two thouſande aſſes, and of the ſoules of men, an hundred thouſande: and there fell many woūded bycauſe the war was of God. And they dwelt in theyr ſteades, vntyll the tyme, that they were caryed awaye.

D And the chyldren of the halfe trybe of Manaſſe dwelte in the lande, from Baſan vnto Baal Hermon, and Senir, and vnto mount Hermō, for they were growne to a great multitude. And theſe were the heads of the houſeholdes of theyr fathers: Epher, & Ieſi, Eliel & Azriel, Ieremia and Hodauia, & Iahdiel, ſtrong men and valeaunt, famous men, and heades of the houſholdes of theyr fathers.

And they tranſgreſſed agaynſt the God of theyr fathers, and went a horyng after the Gods of the people of the lande, whom God deſtroyed before them: & God ſtyrred vp the ſpirite of Phul kyng of Aſſyria, and the ſpirite of Thiglath Pilneſer kynge of Aſſiria, & caried them away: euen the Rubenites, the Gadites, and the halfe tribe of Manaſſe, & brought them vnto Helah, Habor, Hara, and to the ryuer Gozan, vnto this day.

¶ The Genealogie of the ſonnes of Leui.

CAPI. VI.

A The ſonnes of Leui: Gerſon, Cahath, and Merari. * The ſonnes of Cahath, Amram, Izahar, Hebron, and Vziell. The Chyldren of Amram: Aaron, Moſes, and Miriam. The ſonnes alſo of Aaron Nadab, Abihu, Eleazar and Ithamar.

Gen. xlvi. b

Eleazer begat Phinehes. Phinehes begat Abiſua. Abiſua begat Boki. Boki begat Vzi. Vzi begat Zarahia. And Zarahia begat Meraioth. Meraioth begat Amaria, & Amaria begat Ahitob. Ahitob begat Zadoc, & Zadoc begat Ahimaas. Ahimaas begat Azaria, & Azaria begat Iohanam. Iohanam begat Azaria, whiche miniſtred in the temple that Salomon buylte in Ieruſalem. * Azaria begat Amaria. Amaria begat Ahitob. Ahitob begat Zadoc, and Zadoc begat Sallum. Sallum begat * Helkia, and Helkia begat Azaria.

ii. Pa. 28. c.

4. Reg. 22. b

B Azaria begat Saraia, and * Saraia begat Iehozedech. And Iehozedech departed/ when the Lorde caried away Iuda and Ieruſalem by the hande of Nabuchodonezer.

4. Reg. 25. e

The

Exodi.vi.c. * The ſonnes of Leui: Gerſom, Cahath and Merari. And theſe be the names of the ſonnes of Gerſom: Libni and Simhi. And the ſonnes of Cahath were: Amram/ Jzahar Hebron and Vziel. The ſonnes of Merari: Mahli and Muſi, and theſe are the kynreds of Leui, concernyng theyr fathers. The ſon of Gerſom was Lobni, whoſe ſonne was Jahath, and his ſonne Zimma/ and his ſonne Joah, and his ſonne Jddo, and his ſonne Zerah, and his ſonne Jeathrai. The ſonnes of Cahath: Amminadab and his ſon Korah, and his ſonne Aſſyr, and his ſon Elcana, and his ſonne Ebiaſaph, and his ſonne Aſſir, ⁊ Thahath was his ſonne, and Vriell his ſon, and Vzia his ſonne, and Saul was his ſonne.

The ſonnes of Elcana: Amaſai, and Ahimoth ⁊ Elcana. The ſonnes of Elcana, Zophai, whoſe ſon was Nahath, ⁊ his ſon Eliab ⁊ Jeroham his ſon, and Elcana his ſon, and Samuel the ſonne of hym. And the ſonnes of Samuel: the eldeſt Vaſni, and Abia.

C The ſonnes of Merari: Mahli, and his ſonne Libni, and his ſonne Simhi, ⁊ his ſon Vza, and his ſonne Simha, and his ſon Hagia, and his ſonne Aſaia.

And theſe be they, whom Dauid ſet for to ſinge in the houſe of the Lorde, after that the arke had reſt. And they miniſtred before the dwellynge place, and the Tabernacle of wytneſſe with ſyngynge, vntyll Salomon had buylte the houſe of the Lorde in Jeruſalem. And then they wayted on theyr offyces, accordynge to the order of them. Theſe are they that wayted with theyr chyldren, of the ſonnes of Cahath: Heman a ſynger, which was the ſonne of Joel, the ſonne of Semuell, the ſonne of * Elcana, the ſonne of Jeroham, the ſonne of Eliel: the ſonne of Thoah, the ſon of Zuph, the ſonne of Elcana, the ſon of Mahath, the ſon of Amaſai the ſonne of Elcana, the ſonne of Joel, the ſonne of Azaria, the ſon of Sephania, the ſonne of Thahath, the ſonne of Aſſyr, the ſonne of Ebiaſaph, the ſonne of Korah the ſon of Jzahar, the ſon of Cahath, the ſonne of Leui, the ſonne of Jſrael. 1.Reg.i.a.

And his brother Aſaph ſtode on his ryght hande, and Aſaph was the ſon of Barachia, the ſonne of Simha, the ſonne of Michaell, the ſonne of Baſaia, the ſonne of Melchia, the ſonne of Athani, the ſon of Zarah, the ſon of Adaia, the ſon of Ethan, the ſon of Zima, the ſonne of Simhi, the ſonne of Jahath, the ſonne of Gerſom, the ſonne of Leui.

D And theyr brethren the ſonnes of Merari ſtode on the lefte hande: euen Ethan the ſon of Kyſi, the ſonne of Abdi, the ſonne of Malluch, the ſon of Haſabia, the ſon of Amazia, the ſon of Helkia, the ſon of Amzi, the ſon of Bani, the ſon of Samer, the ſon of Mahli, the ſon of Muſi, the ſon of Merari, the ſonne of Leui. Theyr brethren alſo the Leuites were appoynted vnto all maner of ſeruyce of the tabernacle of the houſe of God. But Aaron ⁊ his ſonnes burnt inſence vpon the aulter of burnt offerynge, ⁊ on the aulter of inſence (⁊ were appoynted) for all that was to do in the place moſt holy, and to make an attonement for them of Jſrael, accordyng to all that Moſes the ſeruaunt of God had cōmaunded.

Theſe are the ſonnes of Aaron: Eleazar, whoſe ſonne was Phinehes, and his ſonne Abiſua: and his ſon Boki, whoſe ſonne was Vzi, and his ſonne Zerahia: and the ſonne of hym Meraioth, and his ſonne Amaria, and the ſonne of hym, Ahitob: and Zadoc his ſon and Ahimaaz his ſonne. And theſe are the dwellynge places of them (thorowout theyr townes ⁊ coaſtes) euen of the ſonnes of Aaron thorowout the kynred of the Cahathites, for ſo the lot fell for them. And they gaue vnto them * Hebron in the lande of Juda and the Suburbes therof rounde aboute it. Joſua.xxi.a.

E But the felde of the citye, and the villages perteynynge therto, they gaue to Caleb, the ſonne of Jephune. And to the ſonnes of Aaron they gaue the cityes of refuge: euen Hebron and Libna, with theyr ſuburbes: Jathir and Eſthemoa with theyr ſuburbes: and Hilen with her ſuburbes, and Debir with her ſuburbes: Aſan and her Suburbes, Bethſemes and her ſuburbes. And out of the trybe of Beniamin, Geba and her ſuburbes, Alemeth and her ſuburbes, Anathoth ⁊ her ſuburbes, all theyr cityes thorowout theyr kynreddes were .xiii. And vnto the ſonnes of Cahath the remenaunt of the kyn of the trybe, were cityes gyuen out of the halfe trybe of Manaſſe by lot: euen ten cityes. And the ſonnes of Gerſom thorowout theyr kynreddes, had out of the tribe of Jſachar, out of the tribe of Aſer, and out of the tribe of Nephthali: ⁊ out of the trybe of Manaſſe in Baſan, thyrtene cityes. And vnto the ſonnes of Merari were gyuen by lot thorowout theyr kynreddes out of the trybe of Ruben, and out of the tribe of Gad, and out of the trybe of Zabulon, twelue cityes.

F And the chyldren of Jſrael gaue the Leuites cityes with theyr ſuburbes, ⁊ that by lot, out of the trybe of the chyldren of Juda, ⁊ out of the trybe of the chyldren of Symeon, and out of the trybe of the chyldren of Beniamin the cityes which they called by theyr names.

And they that were of the kynreddes of the ſonnes of Cahath, had cityes and theyr cooſtes out of the trybe of Ephraim. * And they gaue vnto them cityes of refuge: Sichem in mount Ephraim and her ſuburbes, Gaſer and her ſuburbes/ Iocmeam & her ſuburbes / Bethhoron and her ſuburbes, Aialon & her ſuburbes, Geth Rimmon and her ſuburbes. And out of the halfe tribe of Manaſſe. Aner & her ſuburbes. Bileam and her ſuburbes for the kynred of the remenaunt of the ſonnes of Cahath. And vnto the ſonnes of Gerſon were gyuen out of the kynred of the halfe tribe of Manaſſe: Golon in Baſan and her ſuburbes and Aſtharoth and her ſuburbes.

G Out of the trybe of Iſacar, Kedes and her ſuburbes. Dabrath and her ſuburbes. Ramoth alſo and her ſuburbes. Anem & her ſuburbes. And out of Aſer/ Maſal & her ſuburbes. Abdon and her ſuburbes. Hukok & her ſuburbes. Rehob and her ſuburbes. Out of the trybe of Nephthali, Kedes in Galilea & her ſuburbes. Hammon and her ſuburbes. Kiriathaim and her Suburbes. And vnto the reſt of the chyldren of Merari were gyuen out of the tribe of zabulon. Rimmon and her ſuburbes. Thabor and her ſuburbes. And on the other ſyde Iordan by Iericho, euen on the eaſt ſyde of Iordan, were gyuen them out of the tribe of Ruben: Bezer in the wylderneſſe with her ſuburbes: Iahzah with her ſuburbes: Kedemoth with her ſuburbes. Mephaath with her ſuburbes. Out of the trybe of Gad Ramoth in Gilead with her ſuburbes. Mahanaim with her ſuburbes. Heſebon with her ſuburbes. And Iezer with her ſuburbes.

¶ The genealogie of Iſacar, Beniamin, Nephthali, Manaſſe, Ephraim, and Aſer.

CAPI. VII.

A THE ſonnes of Iſacar: Thola, Phua, Iaſub, Simron, foure. And the ſonnes of Thola: Uzi, Rephaia/ Ieriel/ Iamai Iebſam and Sehmuel, whiche were heades in the houſholdes of theyr fathers of Thola men of myght in theyr kynreddes: * whoſe nombre was in the dayes of Dauid, two and twentye thouſande & ſyxe hundred. The ſonnes of Uzi: Izrahia. The ſonnes of Izrahia Michael, Obadia, Ioel, and Ieſiah, fyue men all captaynes. And with them, in theyr generacions after the houſholde of theyr fathers, were ſyxe and thyrtye thouſande ſouldiours and valeaunt men of warre: For they had many wyues and ſonnes. And theyr brethren among all the kynreddes of Iſacar were valeaunt men of war rekened in all: foure ſcore and ſeuen thouſande. The ſonnes of Beniamin: Bela, Becher and Iediel: thre. The ſonnes of Bela: Ezbon/ Uzi/ Uziel / Ierimoth & Iri, fyue heades of the houſholde of theyr fathers, men of myght/ and were rekened by the genealogies. xxii. thouſande, and. xxxiiii.

The ſonnes of Becher: Zemira / Ioas/ B Eliezer/ Elioenai/ Omri / Ieremoth / Abia/ Anathoth and Alamath. All theſe are the chyldren of Becher, and the nombre of them after theyr genealogye and generacyons, and captaynes of the houſholdes of theyr fathers men of myght, twentye thouſande and two hundred. The ſonnes of Iediel: Bilhan. The ſonnes of Bilhan: Iues/ Beniamin/ Ehud and Canaana/ Zethan/ Tharſis and Ahiſahar. All theſe are the ſonnes of Iediell, auncient heades & men of warre. xvii. thouſande and two hundred that went out harneſſed to batayle. And Suppim & Hupim were the chyldren of Ir. And the Huſites were the chyldren of Aher,

The ſonnes of Nephthali: Iahziel/ Guni C Iezer and Salum, the chyldren of * Bilha. Gene. xxx. b The ſonnes of Manaſſe: Aziel whome (his wyfe) bare vnto hym: But Aramiah his concubine bare Machir the father of Gilead. And Machir toke wyues for Hupim & Suppim (his ſonnes.) And the name of his ſyſter was Maaca. And the name of an other ſon was Zelophahad. * And Zelophahad had doughters. Num. 26. h and. xxvii. a And Maaca the wyfe of Machir bare a ſonne, and called his name Pherez / & the name of his brother was Zeres / and his ſonnes were Ulam & Rekem. The ſonnes of Ulam/ Bedan: & theſe are the ſonnes of Gilead the ſonne of Machir the ſonne of Manaſſe. And his ſyſter Molcrath bare Ieſhud, Abieſer & Mahelah. And the ſonnes of Semida were: Ahiam, Sechem, Likchi and Anitham.

The ſonnes of Ephraim: Suthalah, whoſe ſonne was Bered, and Thahath his ſonne, D and his ſonne Eladah, and Thahath his ſon and Sabad his ſon, and Suthelah his ſon, and Eſer & Elead. And the men of Gath that were borne in that lande, ſlue them, bycauſe they were come downe to take away theyr cattel. And Ephraim theyr father mourned many a day, & his brethren came to cōforte hym.

And when he went in to his wyfe, ſhe conceyued and bare hym a ſon, and he called the name of it Beria, bycauſe it went euyll with his houſholde. And his doughter was Seera which buylte Bethhoron the nether, and alſo the vpper, and Uzan Seera. And Raphah was his ſonne: whoſe ſonne was Reſeph and Thelah, whoſe ſonne was Thahan, and his ſonne Laadan, and his ſonne Amihud, and his ſonne Eliſama, & his ſon Nun, & his ſon Jehoſua. Theyr poſſeſſions & abhominacion was in Bethel, and the townes that longed therto, and vnto the eaſt of Naeran, & on the weſt ſyde of Gazer with the townes therof, Sechem and the townes therof, Adaia & the townes therof, & a long by the borders of the chyldren of Manaſſe, Bethſean & her townes, Thaanach & her townes. Magiddo and her townes, & Dor & her townes. In thoſe dwelt the chyldren of Joſeph the ſonne of Iſrael.

The ſonnes of Aſer: Jimna, Jeſua, Jſuia, & Beria, and Serah theyr ſyſter. The ſonnes C of Beria: Heber and Melchiel, which is the father of Birſaith. And Hepher begat Japhlet, Somer, Hotham, & Sua was theyr ſyſter. The ſonnes of Japhlet: Paſah, Bimhal and Aſuah. Theſe are the chyldren of Japhlet. The ſonnes of Semer, Ahi, Rohga, Jehubba & Aram. And the ſonnes of his brother Helem Zophah, Jimna, Seles and Amal.

The ſonnes of Zophah, Suah, Harnepher Sual, Beri, and Jimrah, Bezer, Hod, Sāma Silſa, Jethran & Beera. The ſonnes of Jether/ Jephune/ Piſpa/ & Ara. The ſonnes of Ola Arah, Haniel & Rezia. All theſe were the chyldren of Aſer, & heades of theyr fathers houſes, noble men, and myghtie heade captaynes. The nombre throughout the genealogye of them that were apte to the warre, and battayle was .xxvi. thouſande men.

¶ Of the ſonnes of Beniamin.

CAPI. VIII.

A Beniamin begatte Bela his eldeſt ſonne, Aſbel the ſeconde, and Aharah the thyrd Nohah the fourth, & Rapha the fyfte. And the ſonnes of Bela were: Addar, Gera, Abihud, Abiſua, Naaman, and Ahoha, Gera Sephuphan and Huram. And theſe are the ſonnes of Ehud, and theſe are the auncient heades among the enhabitours of Geba: and they caryed them to Manahath: Naaman, Ahia and Gera, whiche Gera caryed them away and begat Uza and Ahihud. And he begat Saharaim in the felde of Moab, after he had ſent them away, Huſim alſo and Baara were his wyues. And he begat of Hodes his wyfe. Jobab and Zibia, Meſa, and Malchā Jeus, and Sachia & Mirma. Theſe were his ſonnes and auncient fathers.

B And of Huſim he begat Ahitob and Elpaal. The ſonnes of Elpaal were: Eber, Miſaham, and Samed, which buylte Ono, Lod and the townes therof. Beria & Sema were auncient fathers among the enhabitours of Aialon, & they draue away the enhabitours of Geth. And Aio, Saſac, & Jerimoth, Sebadia, Ared, and Adar, Michael, and Jiſpa, and Joha, the ſonnes of Beria, Zibadia, Meſullā Hezeki, and Heber, Jſmerai alſo and Jeſliah and Jobab the ſonnes of Elpaal. Jakim, & Zicri, and Sabdi, Elienai, Zilthai, and Eliel Adaia, and Beraia, and Simrath the ſonnes of Simhi, Jſpan, Eber, and Eliel, Abdon & Sicri, and Hanan, Hanania, Elam and Anthothia, Jephdeia & Phenuel the ſonnes of Saſac. And Samſerai, Seharia and Athaliah, Jareſia, Elia and Sichri the ſonnes of Jeroham. Theſe were auncient fathers and captaynes in theyr kynreddes, and theſe dwelte in Jeruſalem. And at Gibeon dwelte Abi Gibeon whoſe wyfe was called Maachah. And his eldeſt ſon was Abdon, then Zur, Cis, Baal and Nadab, Gedor, Ahio and Zacher.

C And Mikloth begat Simea. And theſe alſo dwelt with theyr brethren in Jeruſalem ouer agaynſt them. Ner begat Cis, and * Cis begat Saul, & Saul begat Jehonathas, Malchiſua, Abinadab and Eſbaal. And the ſon of Jehonathas was Meribbaal, & Meribbaal begat Micah. And the ſonnes of Micah were Pithon, Melech, Thares, & Ahaz. And Ahaz begat Jehoiada. And Jehoiada begat Alemeth, Aſmaueth & Zimri. Zimri begat Moza. Moza begat Binea, whoſe ſonne was Rapha and his ſonne was Eleaſa, and his ſon Azel.

And Azel had ſyxe ſonnes, whoſe names are theſe: Eſricam, Bochri, Jſmael, Searia, Obadia/ and Hanan. All theſe were the ſonnes of Azel. And the ſōnes of Eſek his brother were Ulam his eldeſt/ Jehus the ſeconde/ and Eliphelet the thyrde. And the ſonnes of Ulam were myghtie men and ſtronge archers/ and bowe men: and had many ſonnes and ſonnes ſonnes/ an hundred and fyftye. All theſe are of the ſonnes of Beniamin.

¶ Of the preeſtes, Leuites, and of theyr offyces.

CAPI. IX.

A And ſo all Iſrael nombred by kynreddes: Beholde/ they are wrytten in the boke of the kynges of Iſrael & of Juda and were caryed away to Babilon for theyr tranſgreſſyon: Euen the olde enhabitoures/ that dwelte in theyr owne poſſeſſyons & cityes, the Iſraelites, the preeſtes, Leuites & Nethenei. And in Jeruſalem dwelte of the chyldren of Juda, of the chyldre of Beniamin, and of the chyldren of Ephraim & Manaſſe. Uthai the ſonne of Amihud, the ſonne of Omri, the ſon of Jmri, the ſonne of Beni, * of the chyldren of Phares/ the ſonne of Juda. And of Siloni Aſaia the eldeſt and his ſonnes.

And of the ſonnes of Zerah, Jehuel & theyr brethren, ſyxe hundred and nynetye. And of the ſonnes of Benlamin: Sallu the ſonne of Meſullam the ſonne of Hodauia, the ſonne of Senua: & Jibneia the ſonne of Jeroham.

B And Ela the ſonne of Uzi the ſonne of Michri. And Meſullam the ſonne of Sephatia the ſonne of Rehuel, the ſonne of Jibnia and theyr brethren accordyng to theyr kynredes nyne hundred fyftye and ſyxe. All theſe were principal men, and auncient in the houſholdes of theyr fathers. And of the preeſtes: Jedaia, Jehoiarib & Jachin: Azaria the ſon of Helkia, the ſon of Meſullam, the ſon of Zadoc, the ſonne of Maraioth, the ſonne of Ahitob the cheyfeſt in the houſe of God. And Adaiah the ſonne of Jeroham, the ſon of Phaſhur, the ſonne of Melchia. And Maaſi the ſonne of Adiel, the ſonne of Jehezrah, the ſon of Meſullam, the ſonne of Meſillomith, the ſonne of Jmmer. And theyr brethren whiche were heades of the auncient houſholdes of theyr fathers, a thouſand, ſeuen hundred and threſcore actiue men, for the worke of the ſeruyce of the houſe of God.

C And of the Leuites: Semeia the ſonne of Haſub, the ſonne of Azrican, the ſonne of Haſabia of the ſonnes of Merari. And Bacbakar & Heres and Galal. And Mathania the ſonne of Micah, the ſonne of Zicri, the ſon of Aſaph. And Obadia the ſonne Semeia, the ſon of Galal, the ſon of Jouthum. And Berechia the ſon of Aza: the ſonne of Elcana that dwelte in the villages of the Netophathites.

* The porters were Sallum, Acub, Talmon, & Ahiman and theyr brother, Sallum was the cheyfe. For they watched hytherto, euen vnto the kynges gate eaſtwarde, thorowout the tentes of the chyldren of Leui.

And Sallum the ſon of Cozah the ſonne of Abiaſaph the ſon of Cozah, and his brethren the Cozahites (of the houſe of theyr father) had theyr buſyneſſe and offyce to kepe the porches of the tabernacle: and theyr fathers the hooſt of the Lorde kepte the entryng.

D And Phinehes the ſonne of Eleazar was theyr foreguyde, & the Lorde was with hym. And Zacharia the ſonne of Meſelemia kepte the watche before the dore of the tabernacle of witneſſe. All theſe were choſen men to kepe the threſholdes, euen. CC. and xii. & thorowout the genealogi were they nombred in theyr villages. And them dyd Dauid & Samuel the Sear inſtitute, bycauſe of theyr fidelite. So they and theyr chyldren had the ouerſyght of the gates of the houſe of the lorde, euen of the tabernacle, to kepe them.

E * In. iiii. quarters dyd they kepe the watche: towarde the eaſt, weſt, north, and ſouth. And theyr brethren remayned in the countrey and came after. vii. dayes from tyme to tyme with them. For the Leuites (whiche had the ouerſyght of the veſtries & treaſures of the houſe of God) were vnder the cuſtody of foure notable porters: & they rounde about the houſe of God: bicauſe the kepyng therof perteyned to them, & they had the keyes to open euery mornyng. And certayne of them had the rule of the miniſtryng veſſels, & brought them in & out by tale. Some of them were appoynted to ouerſe the veſſels, & all the ornamentes of the ſanctuary, & the floure, wyne, oyle, frankinſence & ſwete odours. And certayne of the ſonnes of the preeſtes made oyntmentes of the ſwete odours.

F And Mathathia one of the Leuites whiche was the eldeſt ſon of Sallum the Cozathite, had the ouerſyght of the thynges that were made in the fryenge pan. And other of theyr brethren the ſonnes of Cahath had the ouerſyght of the ſhewbreade whiche they prepayred euery Sabboth. Theſe are the ſyngers: euen auncient fathers of the Leuites, which dwelt in ſeperate chambres: & were free, for they had to do both day & night. Theſe were auncient fathers of the Leuites in theyr generacions, and dwelte at Jeruſalem.

And in Gibeon dwelt Abi Gibeon & Jehiel whoſe wyfe was called Maacha, his eldeſt ſon was Abdon, then Zur, Cis, Baal, Ner & Nadab: Gedor, Ahio, Zacharia & Mikloth. And Mikloth begat Simeā. And they alſo

G dwelte with theyr brethren at Jeruſalem, euen harde by them. And Ner begat Cis, & * Cis begat Saul. And Saul begat Jehonathas, Malchiſua, Abinadab and Eſbaal. And the ſon of Jonathas, was Meribbaal. And Meribbaal begat Micah, & the ſonnes of Micah were, Pithon, Melech & Thahrea. And Ahaz begat Jahra, Jahra begat Alameth, Azmaueth, Zimri, Zimri begat moza. Moza begat Binea, whoſe ſon was Rephaia, & his ſonne was Elaſa, & his ſonne Azell. And Azell had ſyxe ſonnes, whoſe names are theſe: Azricam Bochru, Jſmael, Searia, Obadia & Hanan. Theſe are the ſonnes of Azel.

1 Regū. 14. a
1. Par. 12. a

¶ The battayle of Saul agaynſt the Philiſtines in whiche he dyeth, and his ſonnes alſo.

CAPI. X.

A 1. Re. 31. a

AND the Philiſtines fought agaynſt Jſrael. * And the men of Jſraell fled before the Philiſtines, and were ouerthrowen and wounded in mounte Gilboa. And the Philiſtines folowed, & were harde after Saul and his ſonnes, and the Philiſtines ſmote Jehonathas, and Abinadab and Malchiſua the ſonnes of Saul.

And the battayle went ſore agaynſt Saul, and the archers founde hym, ⁊ he was wounded of ſhuters. Then ſayd Saull to his weapon berer: drawe thy ſwerde, and thruſt me thorowe therwith, that theſe vncircumcyſed come not and do me ſhame. But his weapon berer wolde not, for he feared excedingly. So Saul caught a ſwerde, and fell vpon it. And when his harnes berer ſawe that Saul was deade, he fell on a ſwerde alſo and dyed. Iudi.9.g. 1.Reg.31.b.

B And thus Saul and his thre ſonnes, and all they of his houſe dyed togyther. And whā all the men of Iſrael that were in the valley, ſawe howe they fled, and that Saull and his ſonnes were deade, they forſoke theyr cityes and ran away, and the Philiſtines came, and dwelte in them.

1.Regū.31.c * And it fortuned that on the morow (when the Philiſtines came to ſtrype the deade bodies) they founde Saull ⁊ his ſonnes ouerthrowen in mount Gilboe. And whē they had ſtrypte hym, they toke his heade, and his harneſſe, and ſent them in to the lande of the Philiſtines rounde aboute / to ſhewe them vnto theyr ydols, and to the people. And they put his harneſſe in the houſe of theyr God, and ſet vp his heade in the temple of Dagon.

C And when al they of Iabes in Gilead herde all that the Philiſtines had done to Saull: they aroſe (all the ſtrongeſt of them) and fet away the body of Saull, and the bodyes of his ſonnes, and brought them to Iabes, and buryed the bodyes of them vnder an oke in Iabes, ⁊ faſted ſeuen dayes. So Saul dyed for his treſpaſſe that he treſpaſſed agaynſt the lorde, in that he kepte not the worde of the lorde, and in that he ſought and aſked counſayle of a womā that wrought with a ſpirite, and aſked not of the Lorde. And therfore he ſlue hym, and turned the kyngdom vnto Dauid the ſonne of Iſai.

¶ After the death of Saull is Dauid anoynted in Hebron. The Iebuſites rebell agaynſt Dauid/ [illegible] whiche he taketh the towre of Sion. his men are numbred.

CAPI. XI.

A 2.Reg.5.a Then all Iſraell gathered them ſelues to Dauid vnto Hebron * ſayng: Beholde we be thy bones ⁊ thy fleſſhe. And more ouer in tyme paſt, euen whē Saul was kyng, thou leddeſt Iſrael out and in. And the lorde thy God ſayde vnto the: thou ſhalte fede my people Iſraell, and thou ſhalte be captayne ouer my people Iſrael. Therfore came al the elders of Iſrael to the kyng, to Hebron, and Dauid made a couenaunt with them in Hebron before the Lorde. And they anoynted Dauid kyng ouer Iſrael, * accordyng to the wordes of the Lorde ☞ by the hande of Samuel. 1.Reg.16.a ☞ And Dauid and all Iſrael went to Ieruſalem, whiche is Iebus: where as were the Iebuſites, the enhabitours of the lande. And the enhabitours of Iebus ſayde to Dauid: thou commeſt not here. Neuertheleſſe Dauid wan the caſtell of Sion, whiche is called the citye of Dauid. And Dauid * ſayde, who ſo euer ſmyteth the Iebuſites fyrſt, ſhall be the principall captayne and a Lorde. So Ioab the ſonne of Zeruia wente fyrſt vp, and was made the cheyfe captayne. And Dauid dwelt in the caſtell, ⁊ therfore they called it the citye of Dauid. And he buylte the Citye on euery ſyde, euen from Millo rounde about, ⁊ Ioab repayred the reſt of the Citye. And Dauid proſpered, and waxed great, and the Lorde of hooſtes was with hym. 2.Reg.

B 2.Reg. * Theſe are the principall men of power, whom Dauid had, and that claue to hym in his kyngdom with all Iſraell, to make hym kyng, accordyng to the word of the lorde vnto Iſrael. And this is the nombre of the myghty men whom Dauid had: Iaſobeam the ſonne of Hachmoni the cheyfe amonge thyrtye: he lyfte vp his ſpere agaynſt thre hundred, and wounded them at one tyme. After hym was Eleazar his vncles ſon an Ahohyte, whiche was one of thre myghtyeſt. He was with Dauid at Paſdammin, and there the Philiſtines were gathered togyther to battayle. And there was there a parcell of grounde full of barley and the people fled before the Philiſtines. And ☞ they ſtepte forth in to the myddes of the felde, and saued it, and ſlue the Philiſtines. And the lorde gaue a great victorye.

C And the thre of the thyrtye cheyfe captaynes went to a rocke to Dauid in to the caue Adullam. And the hooſt of the Philiſtines abode in the valley of Rephaim. And when Dauid was in the holde, the Philiſtines watche was at Bethlee that ſame tyme. And Dauid longed, and ſayd: * Oh that one wolde geue me drynke of the water of the well that is at the gate at Bethleem. And the thre brake thorowe the hooſt of the Philiſtines, and drewe water out of the well, that was by the gate at Bethleem: and toke it, ⁊ brought it to Dauid. Neuertheleſſe, Dauid wolde not drynke of it but rather offered it to the Lorde, and ſayde: My God forbyd it me, that I ſhulde do this thynge. Shall I drynke the bloode of theſe men, that haue put theyr lyues in ieopardye (for with the Ieopardye of theyr lyues they brought it) therfore he wolde not drynke it. And this dyd theſe thre myghtyeſt. 2.Reg.

D And Abiſai the brother of Ioab: he alſo was captayne among thre: for he lyfte vp his

ſpere

ſpeare agaynſt thre hundred, and wounded
them, and had a name amonge the thre: Yea
amonge thre, he was more honourable then
the two, for he was theyr captayne. Howbeit,
he attayned not vnto the (fyrſt) thre.

Banaia the ſonne of Iehoiada (the ſonne
of a verye ſtronge man) dyd greater actes
then Cabzeell, for he ſlue two ſtronge lyons
of Moab, and went downe/ and ſlue a Lyon
in a pyt in tyme of ſnowe. And he ſlue an Egyptian,
whoſe ſtature was euen fyue cubytes
longe, and in the Egyptians hand was a
ſpeare lyke a weauers beame. And the other
went downe to hym with a ſtaffe, & plucked
the ſpeare out of the Egyptians hande, and
ſlue hym with his owne ſpeare.

Such thynges dyd Banaia the ſonne of
Iehoiada, and had the name among the thre
E myghtieſt, and was honourable amonge thyrtye:
but attayned not vnto the (fyrſt) thre.
And Dauid made hym of his counſayle.

The other men of armes were theſe: Aſahell
the brother of Ioab, Elhanan his vncles
ſonne of Bethleem. Sammoth the Harodite
Helez the Pelonite: Ira the ſonne of Ikkes
the Thekoite, Abieſer the Anatothite: Sibacai
the Huſathite, Ilai the Ahohite: Maharai
the Nethophathite, Heled the ſon of Baana
the Nethophatite: Ithai the ſonne of Ribai
of Gibea that perteyneth to the chyldren
of Beniamin: Benaia the Phirathonite: Hurai
of the ryuers of Gaas, Abiell the Arbathite:
Aſmaueth the Baharumite, Elihaba
the Saalbonite.

The ſonnes of Haſem the Gezonite, Ionathan
the ſonne of Sage, an Hararite: Ahiam
the ſonne of Sacar the Hararite/ Eliphal the
F ſonne of Ur. Hepher the Mecherathite, Ahia
the Pelonite. Hezro the Carmelite, Naari the
ſonne of Esbai: Ioell the brother of Nathan:
Mibhar the ſonne of Hagri: Zelegam the Ammonite,
Naharai a Berothite, the bearer of
the harneſſe of Ioab the ſon of Zeruia: Ira
the Ithrite, and Gareb a Iethrite. Uria the
Hethite, and Zabad the ſonne of Ahlai: Adina
the ſonne of Siza a Rubenite, a captayne
of the Rubenites, and thyrtye with hym: Hanan
the ſonne of Maacah, and Ioſaphat a
Mithnite: Uſia an Aſterathite: Sama and
Iehiell the ſonnes of Hotham an Aroerite: Iediell
the ſonne of Zimri, and Ioha his brother
an Hathyte. Eliell a Mahanyte. Ieribai
and Ioſaia the ſonnes of Elnaam / and
Ithma a Moabite. Eliel and Obed, and Iaſiell
a Mezobaite.

¶ Who they were that went with Dauid, when
he fled from Saull.

CAPI. XII.

A These are they that came to Dauid to
Ziklag, whyle he yet kept hym ſelf cloſe
bycauſe of Saull the ſonne of Cis: and
they were very ſtronge helpers in battayle.
They were weapened with bowes, and could
hurle ſtones with the ryght hande, and with
the lefte, and ſhute arowes oute of a bowe,
and were of Sauls brethren, euen of Beniamin.
The chefe were Ahiezer, and Ioas
the ſonnes of Samaa a Gibeonite, and Iaziell
and Pelet the ſonnes of Aſmaueth. Beracah
and Iehu of Anathoth. And Iſmaia a
Gibeonite a myghtye man amonge thyrtye/
and more then the thyrtye. Ieremiah, Iehaziell,
Iohanan, and Ioſabad of Gedor. Eleuſai/
Ierimoth Bealia Semaria, and Sephatia,
the Haraphites. Elcana, Ieſia, Azareell,
Ioezer, Ioſebeā Hakorim. Ioela and
Zebadiah the ſonnes of Ieroam of Gedud.

B And of the Gadites there ſeparated them
ſelues, ſome vnto Dauid in to the holde of
the wyldernes, men of myght, and men apte
for warre, and coulde handle ſhylde & ſpeare,
whoſe faces were lyke the faces of Lyons,
and they were as ſwyfte as the Roos in the
mountaynes: Ezer the fyrſte, Obdia the ſeconde,
and Eliab the thyrde, Maſmana the
fourth, Ieremia the fyfte/ Atthai the ſyxte/
Eliell the ſeuenth, Iohanan the eyght, Elſabath
the nynth, Ieremia the tenth, & Machbanai
the eleuenth. Theſe were of the ſonnes
of Gad, and were captaynes ouer the men of
warre, the ſmall purſued an hundred, and the
greate a thouſande. Theſe are they that
went ouer Iordane in the fyrſt moneth when
he had fylled ouer all his bankes. And they
put to flyght all them of the valleye, bothe
towarde the Eaſt and Weſt.

C And there came of the Chyldren of Beniamin
and Iuda to the holde vnto Dauid. And
Dauid went out to mete them and anſwered,
and ſayd vnto them. Yf ye be come peaceable
lye vnto me, to helpe me, myne herte ſhall be
knyt vnto you. But and yf ye come to betray
me to myne aduerſaryes (ſeynge there is no
wyckedneſſe in myne hands) the God of our
fathers loke theron and rebuke it. And the
ſpiryte came vpon Amaſai, whiche was the
chefe amonge thyrtye/ and he ſayde: thyne
are we Dauid, and on thy ſyde thou ſonne of
Iſai: * Peace/ peace be vnto the/ and peace Cade.xii.c.
be to thy helpers, for thy God is thyne helpe.
Then Dauid receyued them, and made them
heades of companyes of the men of warre.

D And there fell ſome of Manaſſe to Dauid/
when he came with the Philiſtines agaynſt

i.Reg.26.a Saull to battayle, * but they helped them not. For the lordes of the Philiſtines toke aduyſement, & ſent hym awaye agaynſt ſayinge: he wyll fall to his mayſter Saull to the ieopardye of our heades. As he went to Zikleg there fel to hym of Manaſſe: Adna, Jozabad Jediell, Michael, Jozabad, Elihu & Zilthai/ heades of the thouſandes that were of Manaſſe. And they helped Dauid agaynſt the rouers. For they were al myghtye men of war/ and captaynes in the hooſt. For at that tyme there came one or other to Dauid day by day to helpe hym: vntyl it was a great hooſt, lyke the hooſte of god. And this is the nombre of the cheyfe Captaynes that were prepared to battayle, and came to Dauid to Hebron, to turne the kyngdom of Saull to hym, accordynge to the worde of the Lorde.

E The chyldren of Juda that bare ſhylde, and ſpeare, were. vi. M. and eyght hundred redy prepared to the war: Of the chyldren of Symeon/men of myght to war. vii. M. and one hundred. Of the chyldren of Leui, foure thouſande & ſyxe hundred. And Jeoiada was the cheyfe of them of Aaron, and with hym iii. M. and ſeuen hundred. And Zadocke a yonge man ſtronge & valiaunt: and of his fathers houſholde. xxii. captaynes. And of the chyldren of Beniamin the brethren of Saull, iii. M. And a great parte of them dyd (vnto that tyme) folowe the houſe of Saull.

And the chyldren of Ephraim. xx. M. and eyght hundred myghtye men of war and famous men in the houſholde of theyr fathers.

F And of the halfe trybe of Manaſſe. xviii thouſande, whiche were appoynted by name to come and make Dauid kynge. And of the chyldren of Iſacar, which were men that had vnderſtandynge in the ryght tyme, to know ✠ ✠ (hovv to cōmaunde) what Iſraell ought to do: The heades of them were two hundred, and al theyr brethren were at theyr wyll. And of Zabulō that went out to the battayle and proceded forth to the war, with all maner of inſtrumentes of war fyftie M. that were prepared to the war, without any doubleneſſe of herte. And of Nephthali a thouſande captaynes, & with them (with ſhylde and ſpeare) xxxvii. M. And of Dan prepared to battayle xxviii. M. and ſyxe hundred. And of Aſer that went out to the war, and kepte the forefront of the battayle, fourtye thouſande. And of the other ſyde Jordane of the Rubenites/ and Gaddites and of the halfe trybe of Manaſſe, with all maner of inſtrumentes of war/ an hundred and twentye thouſande.

G All theſe were men of warre, kepynge the forefront of the battayle with perfyte herte/ and came to Hebron to make Dauid kynge ouer all Iſraell. And all the reſt of Iſraell was of one accorde, to make Dauid kynge. And there they were with Dauid thre dayes, eatynge and drynkynge: for theyr brethren had prepared for them. Moreouer they that were nygh them, vntyll Iſacar, Zabulō and Nephthali, brought bread on Aſſes, Camels Mules, and oxen, and meate: floure, fygges, raiſyns, wyne and oyle, oxen, & ſhepe aboundantlye. For there was ioye in Iſraell.

¶ The Arke is brought agayne from Kiriath Jarim to Jeruſalem. Uza (otherwyſe called Oza) dyeth.

CAPI. XIII.

AND Dauid counſayled with the captaynes of thouſandes & hundreds, and with all the Lordes, and ſayde vnto all the congregacyon of Iſraell: Yf it ſeme you good, and to be of the Lorde our god, we wyl take and ſende vnto oure brethren that are lefte in all the londe of Iſraell, & with them alſo, to the Preeſtes and Leuites whiche are in theyr cytyes and ſuburbes, to gyther them togyther vnto vs. And we wyll brynge agayne the Arke of the Lorde to vs: for we regarded it not in the dayes of Saull. And all the congregacyon was content that he ſhuld do ſo, for the thynge ſemed good in the eyes of all the people. A

B So Dauid gathered all Iſraell togyther from ☞ Sihor in Egypt, vnto the entrynge of Hemath, to brynge the Arke of the Lorde from Kiriath Jarim. And Dauid went vp and all Iſraell to an hygh place towarde Kiriath Jarim, that was in Juda, to fet thence the Arke of the lorde God, that dwelleth bytwene the Cherubs: where his name is called on. And they caryed the Arke of god in a new carte out of the houſe of Abinadab.

C And Uza and his brother gyded the carte. And Dauid and all Iſraell playde before the Arke of god with al theyr myght, with ſyngynge, and harpes, pſalteres, cymbales and trompettes. And when they came vnto the threſſhynge floore of Chidon, Uza put forth his hande to holde the Arke, for the Oxen ✠ (beynge a lytle vvylde) ſtombled. And the Lorde was wrothe with Uza, and ſmote hym bycauſe he put his hande to the Arke. And there he dyed before God. ✠

D And Dauid was out of quiet, bycauſe the Lorde had rent a rent in Uza, and he called the name of that place, the rentynge of Uza vnto this daye. And Dauid was afrayde of God that daye, ſayenge: howe ſhall I brynge the Arke of god home to me? And ſo Dauid brought not the Arke home to hym to the cytye of Dauid: But caryed it in to the houſe of Obed Edom a Gethite, And the Arke of god remayned wᵗ Obed Edom, euen in his houſe, thre monethes. And the Lorde bleſſed the houſe of Obed Edom, and all that he had.

¶ Hiram ſendeth woode and workmen to Dauid, whiche hath two victoryes of the Philiſtines.

CAPI. XIIII.

A SO Hiram the kynge of Tire ſent meſſengers to Dauid & tymbre of Cedar trees/ with maſons and carpenters, to buylde hym an houſe. And Dauid perceyued, that the Lorde had confyrmed hym kynge vpon Iſraell, and that his kyngdom was lyfte vp on hygh, bycauſe of his people Iſraell. And Dauid toke yet mo wyues at Ieruſalem, and begat mo ſonnes and doughters. Theſe are the names of his chyldren, which were borne vnto hym at Ieruſalem: Samua, Sobab/ Nathan, and Salomon: Iibhar, Eliſua, and Elipalet, Noga, Nepheg and Iaphia. Eliſama, Beeliada, and Eliphalet.

B And when the Philiſtines herde that Dauid was anoynted kynge vpon all Iſrael, all the Philiſtines went vp to ſeke Dauid. And Dauid herde of it, & went out agaynſt them. And the Philiſtines came in, and praunſed thorowe the valley of Rephaim. And Dauid asked counſayle at god, ſayenge: ſhall I go agaynſt the Philiſtines, and wylte thou delyuer them in to myne hande? And the Lorde ſayde vnto hym: go vp, for I wyll delyuer them into thyne hande. And ſo they came vp to Baall Perazim, and Dauid ſmote them there, And Dauid ſayde: God hath deuyded myne enemyes with myne hande, as a man wold deuyde water. And therfore they called
☞ the name of that place ☞ Baall Perazim.

C And when they had lefte theyr Goddes there/ Dauid gaue a cõmaundement, & they were burnt with fyre. And the Philiſtines came togyther agayne & ruſſhed into the valley. And Dauid asked agayne at God: And god ſayde to hym: go not vp after them, but turne away frõ them, that thou mayeſt come vpon them ouer agaynſt the peertrees. And when thou heareſt a ſound go in the toppꝭ of the peertrees, then go out to battayle: for god is gone forth before the, to ſmyte the hooſt of the Philiſtines. Dauid therfore dyd as god cõmaũded hym. And they ſmote the hooſte of the Philiſtines from Gibeon to Gazer. And the fame of Dauid went out into al the landꝭ and the lorde made all nacyons feare hym.

¶ The Leuites brynge the Arke agayne. Dauid daunſynge before it, is deſpyſed of his wyfe Michol.

CAPI. XV.

A AND Dauid made him houſes in the cytye of Dauid, & prepared a place for the Arke of God, and pytched for it a tent. Then Dauid ſayde: the Arke of God ought not to be caryed but of the Leuites. For them hath the lorde choſen to beare the Arke of the lorde, & to mynyſter vnto hym for euer. And Dauid gathered all Iſraell togyther to Ieruſalem, to fetche the Arke of the Lorde vnto his place whiche he had ordeyned for it. And Dauid brought togyther the chyldren of Aaron & the Leuites. Of the ſonnes of Cabath was Uriell the cheyfe, & of his brethren there were an hundred & .xx. Of the chyldren of Merari: Aſaia the cheyfe, & of his brethren two hundred & .xx. Of the ſonnꝭ of Gerſom: Ioell the cheyfe, & of his brethren an hundred, and thyrtye. Of the chyldren of Elizapan: Semaia the cheyf, & of his brethren two hũdred.

B Of the ſonnꝭ of Hebron: Eliel the cheyfe, & of his brethren .lxxx. Of the ſonnꝭ of Uziel: Amminadab the cheyfe, and of his brethren an hundred, & .xii. And Dauid called Zadock/ & Abiathar the preeſtes, & the Leuites, Uriell/ Aſaia, Ioell, Semaia, Eliell & Amminadab: & ſayde vnto them: ye that are the principal fathers of the Leuites, ſe that ye be holy with your brethren, that ye may brynge in the arke of the lord god of Iſraell, vnto the place that
☞ I haue prepared for it. For ☞ bycauſe ye were not there at the fyrſt, the lorde our God made a rent amonge vs, for that we ſought hym not as the faſſyon ought to be. So the preeſtꝭ & the Leuites ſanctifyed them ſelues/ to fet the Arke of the Lorde God of Iſraell. And the chyldr of the Leuites bare the arke of god, vpon theyr ſhoulders wᵗ ſtaues theron, as Moſes cõmaũded, accordynge to the worde of the Lorde. And Dauid ſpake to the cheyfe heades of the Leuites, that they ſhuld appoynt certayne of theyr brethren to ſynge with inſtrumentꝭ of Muſycke, pſaltries, harpes, and ſymbals: that they myght make a ſound, & to ſynge on hygh with ioyfulneſſe.

C And the Leuites appoynted Heman the ſon of Ioell: & (of his brethren) Aſaph the ſon of Berechia. And of the ſonnes of Merari and of theyr brethren: Ethan the ſon of Cuſaiahu And with them theyr brethren of the ſeconde degree: Zacharia, Ben/ Iaaziell, Semiramoth, Iehiell, Unni, Eliab, Benaiahu, Maaſiah, Mathathiahu, Eliphalehu, Mikniahu/ Obed Edom, & Iaiell, porters. So Heman/ Aſaph, & Ethan the ſyngers made a ſounde with ſymbals of braſſe. And Zacharia, Aziel, Semiramoth, Iehiell, Unni, Eliab, Maaſaiahu and Banaiahu played with pſaltryes ☞ on ☞ an Alamoth. Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, Jeiell, and Azaziah playd vpon harpes an eyght aboue, with courage. And Chenaniahu the cheyf of the Leuites, was mayſter of the ſonge, for he taught other to ſyng, bycauſe he was a man of vnderſtandyng. Berechia ⁊ Elcana kepte the dore of the Arke. And Sebaniahu, Jehoſaphat, Nethanaell, Amaſai, Zachariahu, Banaiahu, ⁊ Eliezer the preeſtes dyd blowe with trompettes before the Arke of god.

D And Obed Edō, ⁊ Jehia, were kepers of the dore of the Arke. ii.Reg.vi.c * And the elders of Jſraell ⁊ the captaynes ouer thouſandes, went to fet the Arke of the appoyntment of the lorde out of the houſe of Obed Edom with gladneſſe. And when god helped the Leuites, that bare the arke of the apoyntment of the lorde, they offered ſeuen oxen, ⁊ ſeuen rammꝭ. And Dauid had on hym a lynnen garmente, lyke as had alſo all the Leuites that bare the Arke, ⁊ ſo had the ſyngers: ⁊ Chenania the ruler of the ſonge, with the ſyngers. And Dauid had vpon hym an Ephod of lynnen. And all they of Jſraell brought the arke of the Lordes couenaunt with ſhoutynge, and blowynge of the ſhawmes and trompettꝭ: makyng a noyſe with ſymbals, pſaltryes, and harpes. And as the Arke of the appoyntment of the Lorde came in to the cytye of Dauid, Micholl the doughter of Saull, lokynge out at a wyndowe, ſawe kynge Dauid daunſyng ⁊ playenge, and ſhe deſpyſed hym in her herte.

¶ Dauid ordeyneth Aſaph and his brethren to miniſter before the Lorde. He hym ſelfe prayſeth the Lorde god of Jſrael.

CAPI. XVI.

A SO they brought in the Arke of god, and ſet it in the myddes of the tente that Dauid pytched for it. And they offered burnt ſacrifyces, and peaceofferynges before God. And when Dauid had made an ende of offerynge the burntofferynges, and peace offerynges, he bleſſed the people in the name of the Lorde. And he delte to all Jſraell (bothe man and woman) a cracknell of breade, and a good pece of fleſſhe, and a flacket of wyne.

And he appoynted certayne of the Leuites to mynyſter before the lorde, ⁊ to repeate, and to thanke, and prayſe the Lorde God of Jſraell. And Aſaph was the cheyfe, ⁊ nexte to hym Zacharia, Jeiell, Semeramoth, ii.Reg.vi.b Jehiell, Mathathia, Eliab, Benaia, ⁊ Obed Edom, and Jehiell with pſalterys ⁊ harpes.

But Aſaph made a ſounde with ſymbals, Banaiahu and Jahaziell preeſtes blew with trompettes continuallye before the Arke of the couenaunt of god. And that ſame tyme Dauid dyd appoynt theyſelue to thanke the lorde, by Aſaph and his brethren.

* O gyue thankꝭ vnto the lorde, cal vpon his name, make his Actes knowen amonge B the people. Synge vnto hym, and playe vnto hym: talke of all his wonderfull dedes. Reioyſe in his holy name: let the hertes of them that ſeke the lorde, be glad. Seke the Lorde and his ſtrength: Seke his preſence alwaye. Remembre his maruels whiche he dyd, and his wonders, ⁊ the iudgementꝭ of his mouth. The ſede of Jſraell are his ſeruauntes: the chyldren of Jacob are his choſen. He is the Lorde our God: in all landes are his iudgementꝭ. Thynke on his apoyntment for euer/ (⁊ on the worde which he cōmaunded to a.M. generacyons.) Whiche he made with Abraham, ⁊ of his othe to Jſaac: whiche he ſet before Jacob for a decree, and to Jſraell for an euerlaſtynge couenaunt, ſayenge: to the wyll I gyue the lande of Canaan, to be the porcyon of your enherytaunce. When ye were few and ſmall in nombre, and ſoiourners therin. And they walked frō nacyon to nacyon, and from one kyndome to an other people. He ſuffered no man to do them wronge: but rebuked, euen kyngꝭ for theyr ſakes. Touche not myne anoynted, and do my Prophettes no harme. * Synge vnto the lorde all the earth: and ſhew from day to day his Saluacion.

C Tell of his glorye amonge the Heathen: his wonderfull dedes amonge all nacyons.

For greate is the Lorde, and worthy to be prayſed exceedyngly: he is to be feared aboue all goddes. For all the gods of the people are of no vallue: But the lorde made heuen.

Prayſe and honour are in his preſence: ſtrength ⁊ gladneſſe are in his place. Aſcribe vnto the lorde ye kynreds of people, Aſcrybe to the lorde, glorye and domynyō. Aſcribe vnto the Lorde, the glorye due vnto his name: brynge ſacrifyces, ⁊ come before hym, ⁊ worſhyp the lorde with holy honour. ☞ Let all the earth feare hym, althoughe the compaſſe of the earth be ſo ſtablyſſhed that it can not be moued: let the heuens reioyſe, and let the earth be glad, ⁊ let men tell amonge the nacyons/ that the lorde is kynge. Let the ſee thunder, and the fulneſſe therof; let the feldes reioyſe, and all that is therin. Then ſhall the trees of the wood reioyſe at the preſēce of the lorde, bycauſe he cōmeth to iudge the earth.

O gyue thankes vnto the lorde, for he is good, for his mercye endureth euer: and ſaye ye: ſaue vs (o God) of our ſaluacyon, gather vs togyther, and delyuer vs from amonge the Heathen, that we maye gyue thankes to thy holy name, and triumphe in the prayſe of the. Bleſſed be the Lorde God of Iſraell for euer & euer, and let all the people ſay, Amen: and prayſe the lorde.

D And ſo, he lefte there before the arke of the Lordes couenaunt, Aſaph and his brethren, to miniſtre before the arke cõtinually, in ſoch thynges as were to be done daye by daye/ ✠ (and that by theyr courſes.) And Obed Edom, and his brethren. lxviii. and Obed Edom, the ſon of Jeduthun/ and Hoſa were appoynted to be porters. And Zadocke the preeſt and his brethren the preeſtes, were before the tabernacle of the Lorde, in the hygh place that was at Gibeon to offer burntofferynges vnto the lorde, vpon the burntofferynge aulter perpetually, in the mornynge & euenynge, accordynge to all that, whiche is wrytten in the lawe of the Lorde, whiche he cõmaunded Iſrael. And with them were Heman & Jeduthun, and other that were choſen (whoſe names were expreſſed) to gyue thankes to the lorde, that his mercye laſteth euer. And with them dyd Heman & Jeduthun ſynge with the trompettes and ſymbals, makynge a ſwete melody with inſtrumentes of Muſycke, & goodly ſonges. And the ſonnes of Jeduthun were porters. And all the people departed, euery man to his houſe, & Dauid returned to ✠ bleſſe his houſe.

¶ Dauid is forbydden to buylde an houſe vnto the Lorde. Chriſt is promyſed vnder the fygure of Salomon.

CAPI. XVII.

A AND it fortuned that when Dauid dwelt in his houſe, he ſayd to Nathã the prophet: loo, I dwell in * an houſe of Cedar tree: but the Arke of the lordes couenaũt remayneth vnder curtaynes. And Nathan ſayde to Dauid: do all that is in thyne herte, for god is with the. And the ſame nyght it fortuned that the worde of god came to Nathan ſaynge: go and tell Dauid my ſeruaunt, thus ſayth the lorde, thou ſhalte not buylde me an houſe to dwell in. For I haue dwelte in no houſe ſence the daye that I brought out the chyldren of Iſraell vnto this day: But haue gone from tent to tent, and from one habytacyon to an other. And wherſoeuer I haue walked with all Iſraell, ſpake I euer one worde to any of the iudges of Iſraell (whom I cõmaunded to fede my people, (ſayenge: why haue ye not buylde me an houſe of Cedar tree? B Nowe therfore, thus ſhalte thou ſaye vnto my ſeruaunt Dauid: thus ſayeth the Lorde of hooſtes: I toke the out of the paſtures when thou wenteſt after ſhepe, that thou ſhuldeſt be captayne ouer my people Iſraell: And I haue ben with the whyther ſoeuer thou haſt walked, and haue weded out all thyne enemyes out of thy ſyght and haue made the a name, lyke the name ✠ (of one) of the greateſt men that are in the earth. And I haue ordeyned a place for my people Iſrael, and made it faſt, ſo that nowe they may dwel in theyr place, and moue no more: Neyther ſhall the chyldren of wyckedneſſe vexe them any more as at the begynnyng. And ſence the tyme that I commaunded iudges to be ouer my people Iſraell, I haue ſubdued all thyne enemyes/ & I tolde the, that the lorde wolde buylde the an houſe.

C This alſo ſhall come to paſſe: when thy dayes be expyred, that thou muſt go vnto thy fathers, I wyll rayſe vp thy ſeede after the/ whiche ſhall be of thy ſonnes, and I wyll prepare for hym the kyngdome. He ſhall buylde me an houſe, and I wyll ſtablyſhe his ſeate for euer. I wyll be his father, and he ſhall be my ſon, and I wyll not take my mercy away from hym, as I toke it away from hym that was before the. But I wyll ſet hym in myn houſe, and in my kyngdome for euer, and his ſeate ſhall be ſure for euermore. Accordynge to all theſe wordes, and accordyng to all this viſyon dyd Nathan tell kynge Dauid.

And Dauid the kynge came and ſat before the lorde, and ſayd: What am I (O lorde god?) And what is myn houſe, that thou haſt promoted me thus farre? And yet this ſemed lyttle in thyne eyes, O God: But thou haſte alſo ſpoken of thy ſeruauntꝭ houſe for a great whyle to come: and haſte loked vpon me/ as vpon a man of hygh degree (O Lorde God.)

D What ſhall Dauid deſyre more of the, for the honoure of thy ſeruaunte? For thou haſte knowen thy ſeruaunte: O Lorde for thy ſeruauntes ſake, euen accordyng to thyne owne herte, haſt thou done all this magnifycence/ to ſhew all great thyngꝭ. Lorde there is none lyke the, neyther is there any God ſaue thou, accordyng to all that we haue herde ẘ oure eares. Moreouer, what nacyon on the earth is lyke thy people Iſraell, to whom god hath vouchſafed to come and redeme them to be his owne people, and to make the a name of excellencie and terriblenes, with caſtyng out nacyons from before thy people, whom thou haſt delyuered out of Egypt.

E The people of Iſraell dydeſt thou make thyne owne people for euer, and thou Lorde becameſt theyr god. Therfore now lorde/ let the thynge that thou haſt ſpoken cõcernyng thy ſeruaunt and his houſe, be true for euer/ that thou do as thou haſt ſayd: let it come to paſſe, that thy name maye be magnifyed for euer, that it may be ſayd: the lorde of hooſtes is the god of Iſraell (euen the god of Iſrael) and the houſe of Dauid thy ſeruaunt endureth ſtable before the. For thou (O my God) haſt tolde thy ſeruaunt, that thou wylt buyld hym an houſe. And therfore thy ſeruaũt hath founde in his herte to praye before the. And nowe lorde, thou arte god, and haſt promiſed this goodneſſe vnto thy ſeruaunt. Now therfore, let it be thy pleaſure to bleſſe the houſe of thy ſeruaunt, that it maye contynue before the for euer. For whom thou bleſſeſt (o lorde) the ſame is bleſſed for euer.

¶ The batayles of Dauid agaynſt the Philiſtines.

CAPI. XVIII.

A And after this it fortuned, that Dauid ſmote the Philiſtin̄s, and ſubdued them and toke Geth & the townes that * longed therto, out of the hande of the Philiſtin̄s. And he ſmote Moab, and the Moabites became Dauids ſeruauntes, and payde hym tribute. And Dauid ſmote Hadadezer kynge of Zoba vnto Hamath, as he went to ſtablyſh his domynyon by the ryuer Euphrates. And Dauid toke from hym a. M. charettes, and vii. M. horſe men, and .xx. M. fotemen, & lamed all the charet horſes, & reſerued of them an hundred charett̄s.

ij.Re.viij.a

B And when the Sirians of Damaſco came to helpe Hadadezer kynge of Zoba, Dauid ſlue of the Sirians .xxii. M. and Dauid ſubdued Siria Damaſco: And the Sirians became Dauids ſeruauntes, & brought hym trybute. And the Lorde preſerued Dauid in all that he went to. And Dauid toke the ſhyldes of golde that were on the ſeruauntes of Hadadezer, and brought them to Jeruſalem. And from Tebhath and from Chun (cytyes of Hadadezer) brought Dauid exceadyng moche braſſe. Wherwith Salomon made the braſen lauatorye, * the pylers/ and the veſſels of braſſe.

iij.Regu.7.b
Jere.lij.c

C And when Tou kynge of Hemath, herde howe Dauid had beaten all the ſtrength of Hadadezer kynge of Zoba, he ſent Haduram his ſon to kynge Dauid, to make peace with hym & to bleſſe hym, bycauſe he had fought agaynſte Hadadezer, and beaten hym: (for Tou had war with Hadarezer) and (Joram brought) all maner of Iuels of golde, ſyluer and braſſe with hym. And kynge Dauid dedycated them vnto the Lorde, with the ſyluer & golde that he brought from al nacyons from Edom, from Moab, frõ the chyldren of Ammon, from the Philiſtin̄s, and from Amalec.

D And Abiſai the ſon of Zeruia ſlue of the Edomites in the ſalte valley. xviii. M, and put ſouldyours in Edom, and all the Edomites became Dauids ſeruauntes. Thus the lorde kept Dauid in all that he toke in hande. And Dauid reygned ouer all Iſraell, & executed iudgement & ryghteouſneſſe among al his people. And Joab the ſon of Zaruia was ouer the hooſt, & Johoſaphat the ſon of Ahilud recorder, and Sadocke the ſon of Ahitob, and Abimelech the ſonne of Abiathar were the preeſtes, and Saueſa was ſcrybe, and Banaiahu the ſonne of Jehoiada was ouer the Crethites, and the Phelethites, and the eldeſt ſonnes of Dauid were nexte vnto the kynge.

¶ Hanon kynge of the ſonnes of Ammon, doth great iniurye to the ſeruauntes of Dauid.

CAPI. XIX.

A After this, it chaunced that * Nahas the kynge of the chyldren of Ammon dyed, and his ſon reygned in his ſteade. And Dauid ſayde: I wyll ſhewe kyndneſſe vnto Hanon the ſonne of Nahas, bycauſe his father delte kyndly with me: And Dauid ſent meſſengers to conforte hym ouer the death of his father. And the ſeruauntes of Dauid came into the lande of the Chyldren of Ammon to Hanõ, to conforte hym. But the lordes of the Chyldren of Ammon ſayde to Hanon: thynkeſt thou that Dauid doth honoure thy father in thy ſyght, that he hath ſent conforters vnto the? Are not his ſeruauntes come to ſearche, to loke, and to ſpye out the lande.

ij.Reg.

B ✿ Wherfore Hanon toke Dauids ſeruauntes: ✿ (and polde them,) and ſhaued them, and cut of theyr cootes herde by theyr buttockes, and ſent them away. And there went certayne and tolde Dauid, howe the men were ſerued. And the kynge ſent to mete them, (for the men were exceadyngly aſhamed) and the kynge ſayde: Tarye at Jericho, vntyll your beerdes be growen, and then returne. And when the chyldren of Ammon ſawe that they ſtanke in the ſyght of Dauid, Hanon and the chyldren of of Ammon ſent a. M. talentes of ſyluer to hyre them charettes & horſemen, out of Meſopotamia, and out of Siria Maacha and out of Zoba. And they hyred .xxxii. M. charettes, and the kynge of Maacha and his people, which came & pytched before Medba.

C And the Chyldren of Ammon gathered them ſelues togyther from theyr cytyes, and came to batayle. And when Dauid herde of it, he ſent Joab and all the hooſte of ſtronge men. And the chyldren of Ammon came out, and put them ſelues in araye to batayle before the gate of the cytye. And the kynges that were come, kepte them by them ſelues backe in the felde. When Ioab alſo ſaw that the fronte of the battayle was agaynſt hym before, and behynde: he choſe out of all the choſen men of Iſraell, and put them in araye agaynſt the Sirians. And the reſt of the people he delivered vnto the hande of Abiſai his brother, and they put them ſelues in araye agaynſt the chyldren of Ammon. And he ſayd Yf the Sirians be to ſtronge for me, thou ſhalt ſuccoure me, and yf the chyldren of Ammon preuayle agaynſt the, I wyll helpe the. Plucke vp thyne herte, and let vs play the men, for our peoples ſake, and for the cytyes of our god, and the lorde ſhall do that which is good in his owne ſyght. So Ioab and the people that were with hym, drue nygh before the Sirians vnto the battayle and they fled before hym.

D And when the chyldren of Ammon ſawe that the Sirians were fled, they ran awaye lykewyſe before Abiſai his brother, and gat them into the cytye. And Ioab came to Ieruſalem. And when the Sirians ſawe that they were put to the worſe before Iſrael, they ſent meſſengers & fet out the Sirians that were beyonde the ryuer, and Sophach the captayne of the hooſt of Hadadezer went before them. And it was tolde Dauid and he gathered all Iſraell, and went togyther ouer Iordane, and came, and ſet vpon them. And when Dauid had put hym ſelfe in araye agaynſt the Sirians they fought with hym. But the Sirians fled before Iſraell. And Dauid deſtroyed of the Sirians, vii. M. charettes, and. xl. M. foote men, & kylled Sophach the captayne of the hooſt. And when the ſeruauntes of Hadadezer, ſawe, that they were put to the worſe before them of Iſraell, they made peace with Dauid, and became his ſeruauntes. Neyther wolde the Sirians helpe the chyldren of Ammon any more.

¶ The thre moſt victoryous battayles of Dauid.

CAPI. XX.

A AND it came to paſſe, that after the yeare g.11.a. was expyred (& aboute the tyme that kynges go out a warrefare.) Ioab caryed out the armye of the hooſt, & deſtroyed the countrey of the chyldren of Ammon, and came, and beſeyged Rabba, and dyſtroyed it. But Dauid taryed at Ieruſalem whyle Io- C ab ſmote Rabba and deſtroyed it. * And Dauid toke the crowne of theyr kynge, from of his heade: and founde that it had the weyght of a talent of golde, and there were precyous ſtones in it, and it was ordeyned for Dauids heade. And he brought alſo exceadynge moche B ſpoyle out of the city. And he brought out the people that were in it, & tormented them with ſawes & harowes of yron, & with other ſharp inſtrumentes, and ſo delte Dauid with al the cytyes of the chyldren of Ammō. And Dauid & all the people came agayne to Ieruſalem.

ij.Reg.21.d * After this, it fortuned, that there aroſe war at Gazer with the Philiſtines. At which tyme Sobocai the Huſathite ſlue Sippai, that was of the chyldrē of * Rephaim, & they were Gene.14.a. ſubdued. And there was battayle agayne wᵗ the Philiſtines, & Elhanan the ſon of Iair/ ſlue Lahemi the brother of Goliath the Ge- C thite, whoſe ſpere was lyke a weauers beame. And there chaūced yet agayne war at Geth/ where as was a man of a great ſtature, with xxiiii. fyngers and toos, ſyxe on euery hande and ſyxe on euery foote, and was the ſon of Raphah. But when he defyed Iſraell, Iehonathan the ſon of Simea Dauids brother ſlue hym. Theſe were borne vnto Raphah at Geth, and were ouerthrowen in the hande of Dauid, and in the hande of his ſeruauntes.

Dauid cauſeth the people to be nombred: and there dyeth. lxx. thouſand men of the peſtylence.

CAPI. XXI.

A AND Satan ſtode vp agaynſt Iſraell, & prouoked Dauid to nombre Iſraell.

And Dauid ſayde to Ioab & to the rulers of the people. Go ye and nombre Iſrael from Beer Seba to Dan, and brynge it to me that I may know the nombre of them. And Ioab anſwered: the lorde make his peple an hundred tymes ſo many mo as they be. But my lorde O kynge, are they not all my lordes ſeruaūtes? why then doth my Lorde requyre this thynge? why wyll my lorde be a cauſe of treſpaſſe to Iſraell? Neuertheleſſe, the kynges worde preuayled agaynſt Ioab. And Ioab departed & walked thorowout all them of Iſrael, & came to Ieruſalem agayne & gaue the nombre of the counte of the people vnto Dauid. And all they of Iſraell were a thouſand thouſande, & an hundred thouſand men that drue ſwerde: and Iuda was CCCC. lxx. M. men that drue ſwerde. But the Leuites and Beniamin counted he not amonge them. For the kynges worde was abhomynable to Ioab. And the lorde was dyſpleaſed wᵗ this thyng/ and ſmote Iſraell. And Dauid ſayde vnto god: I haue ſynned excedyngly in doynge this thynge. And nowe (I beſeche the) do away the wyckedneſſe of thy ſeruaunt, for I haue done very fooliſhlye.

B And the Lorde ſpake vnto Gad Dauids ſear, ſayenge: go and tell Dauid, ſayenge: Thus ſayeth the lorde: I gyue the, the choyſe of thre thynges: chose the one of them, that I maye do vnto the. And Gad came to Dauid, and ſayde vnto hym: Thus ſayeth the lorde. Choſe the, eyther thre yeares famyſhment, or thre monethes to be deſtroyed before thyne aduerſaryes, ⁊ that the ſwerde of thyne enemyes maye ouertake the: or els the ſwerde of the lorde ⁊ peſtilence in the lande thre dayes, and the angell of the Lorde deſtroyenge thorowout all the cooſtes of Iſraell. And nowe aduyſe thy ſelfe, what worde I ſhall brynge agayne to hym that ſent me. And Dauid ſayd vnto Gad: I am in an excedynge ſtrayte: let me fall nowe into the hande of the lorde, for paſſynge greate are his mercyes, but let me not fall into the hande of men. So the Lorde ſent peſtylence vpon Iſraell, and there were ouerthrowen of Iſrael lxx. M. men. And god ſent the angel into Ieruſalem to deſtroy it.

C And as he was aboute to deſtroy, the lorde behelde, ⁊ had cõpaſſyon on the wretchednes and ſayde to the Angell that deſtroyed: it is ynough, let now thyne hande ceaſe. And the angell of the Lorde ſtode by the threſſhynge floure of Ornan the Iebuſyte. And Dauid lyfte vp his eyes, and ſawe the Angell of the lorde ſtande bytwene the earth and heuen/ hauynge a drawen ſwerde in his hand, ſtretched out towarde Ieruſalem. Then Dauid and the Elders of Iſraell whiche were clothed in ſacke, fell vpon theyr faces. And Dauid ſayde vnto God: Is it not I that commaunded the people to be nombred? It is I that haue ſynned and done euyll in dede, and what haue theſe ſhepe done? let thyne hande (O lorde my god) be on me ⁊ on my fathers houſe, but not on thy people that they ſhulde be punyſhed. And the angel of the lorde commaunded Gad to ſaye to Dauid, that Dauid ſhulde go vp, and ſet vp an aulter vnto the Lorde in the threſſhyng floure of Ornan the Iebuſyte. And Dauid went vp accordynge to the ſayenge of Gad, which he ſpake in the name of the lorde. And Ornan turned about/ and ſawe the Angell, and his foure ſonnes were with hym: ⁊ hyd them ſelues: But Ornan was threſſhynge wheat, and as Dauid came to Ornan, Ornan loked and ſawe Dauid, and went out of the threſſhynge floure/ and bowed hym ſelfe to Dauid with his face to the grounde. And Dauid ſayde to Ornan: gyue me the place of the threſſhynge floure, that I may buylde an aulter therin vnto the Lorde. Thou ſhalte gyue it me for as moch money as it is worthe, that the plage maye ceaſe from the people.

D And Ornan ſayde vnto Dauid: take it to the, and let my lorde the kynge do that which ſemeth good in his eyes: loo, I gyue the oxen alſo for burntſacrifyces, ⁊ the threſſhynge ſleddes for wood, and wheate for meatofferynge: I gyue it all. And kynge Dauid ſayd to Ornã: not ſo, but I wyll bye it for aſmoch money as it is worth. For I wyll not take that whiche is thyne for the Lorde, nor offer burntofferynges without coſt. And ſo Dauid gaue to Ornan for that place, ſycles of golde. vi. hundred by weyght. And Dauid buylte there an aulter vnto the Lorde, and offered burntofferynges, and peaceofferyngſ and called vpon the lorde, and he herde hym from heuen in fyre vpon the aulter of burntofferynge. And when the lorde had ſpoken to the angell, he put his ſwerde agayne into the ſhethe of it. At that tyme when Dauid ſawe/ that the Lorde had herde hym in the threſſhyng floure of Ornan the Iebuſite: he vſed to offer there. For the tabernacle of the lorde whiche Moſes made in the wyldernesse/ and the aulter of burntofferyng were at that ſeaſon in the hyll at Gibeon. And Dauid coulde not go before it to aſke coũſayle at god, for he was aferde of the ſwerde of the angell of the Lorde.

C Dauid wylleth his ſonne Salomon to buyld the temple of the lorde, which thynge he hym ſelfe was forbydden to do.

CAPI. XXII.

A AND Dauid ſayd, this is the houſe of the lorde god, and this is the aulter for the burntofferynge of Iſraell. And Dauid cõmaunded to gather togyther the ſtraungers that were in the lande of Iſraell, and he ſet maſons to hewe free ſtoone, for the buyldynge of the houſe of god. And Dauid prepared plentye of yron for nayles and dores of the gates, and to ioyne with all, and aboundaunce of braſſe without weyght, and Cedar trees without nombre. For the Zidons and they of Tyre brought moche Cedar wood to Dauid. And Dauid ſayd: Salomon my ſon is yonge ⁊ tender, and the houſe that is to be buylte for the lorde, muſt excede in greatneſſe that it may be ſpoken of ⁊ prayſed in al landſ.

B I wyl therfore make ordynaunce for it. And ſo Dauid prepared many thyngſ before his death. And he called Salomon his ſon, and charged hym to buylde an houſe for the lorde god of Iſraell: And Dauid ſayde to Salomon: a My ſonne, I thought (as it was in myne herte) to buylde an houſe vnto the name of the lorde my god. But the worde of the lorde came to me, ſayenge: thou haſt ſhed moch blood, and haſt made great battayles. Thou ſhalt therfore not buyld an houſe vn-

to my name, for thou haſt ſhed moche bloode
vpon the earth in my ſyght. Beholde, a ſonne
is borne the, and he ſhall be a man of reſt, for
I wyll gyue hym reſt from all his enemyes
☞ rounde aboute: For his name is ☞ Salomon:
and I wyll ſende reſt and peace vpon
Iſraell in his dayes.

He ſhall buylde an houſe for my name, &
C he ſhal be my ſonne, and I wyl be his father,
and wyll prepare the ſeate of his kyngdome
vpon Iſrael for euer. Now therfore my ſon,
the lorde be with the, and proſpere thou, and
buylde the houſe to the name of the lorde thy
God, as he hath ſayde of the. And the Lorde
ſhall gyue the wyſdome and vnderſtandyng
and ſhall gyue the cōmaundementes for Iſrael,
that ye may kepe the lawe of the Lorde
thy God. For then thou ſhalte proſpere: euen
when thou takeſt hede and fulfylleſt the ſtatutes
and lawes, whiche the Lorde charged
Moſes with, for Iſraell. Plucke vp thyne
herte therfore, and be ſtronge, dreade not, nor
be diſcouraged. Beholde, in myne aduerſite
haue I alſo prepared for the houſe of the lord
an hundred thouſande talentes of golde, & a
thouſande thouſande talentes of ſyluer, and
as for braſſe and yron it can not be nombred,
for it is very moche. And I haue prepared
tymbre and ſtone, and thou mayſte prouyde
D more therto. Moreouer, thou haſt workemen
with the ynowe, and maſons and carpenters
to worke in ſtone and tymbre, and many men
that be actiue for euery worke. And of golde,
ſyluer, braſſe and yron, there is no nombre.
Up therfore, and be doynge, and the Lorde
ſhall be with the. And Dauid cōmaunded all
the lordes of Iſraell, to helpe Salomon his
ſonne, ſayenge. Is not the Lorde your God
with you? and hath he not gyuen you reſt on
euery ſyde? For he hath gyuen the enheritaunces
of the lande in to myne hande, & the lande
is ſubdued before the Lorde / and before his
people. Nowe therfore ſet your hertes, and
your ſoules, to ſeke the lorde your God: Up,
and buylde ye the temple of the Lorde god, to
brynge the arke of the couenaunt of the lorde
and the holy veſſels of god in to the houſe ſo
buylte for the name of the Lorde.

¶ Dauid beynge olde, ordeyneth Salomon kynge. He cauſeth the Leuites to be nombred, & aſſygneth them to theyr offices.

CAPI. XXIII.

A SO when Dauid was olde & full of dayes
iii. Reg. i. a. & he made Salomon his ſon kynge ouer
Iſraell. And then he gathered together all
the lordes of Iſrael with the preeſtes and the
Leuites. And the Leuites were nombred frō
the age of .xxx. yere and aboue, and the nombre
& ſumme of them was .xxxviii. thouſande
men. Of whiche .xxiiii. thouſande were ſet to
forther the worke of the houſe of the Lorde.
And ſyxe thouſande were offycers and Iudges.
Foure thouſande were porters, & foure
thouſand prayſed the lorde with ſuche inſtrumentes
as was ☞ made to prayſe withall. ☞
And ſo Dauid put an ordre among the chyldren
of Leui: Gerſon, Cahath & Merari: Of
the Gerſonites was Laadan & Semei. The
ſonnes of Laadan: the cheyfe was Iehiel, Zethan
and Ioel, thre. The ſonnes of Semei:
Selomith, Haziel, & Haran, thre. Theſe were
the auncient fathers of Laadan.

B And the ſonnes of Semei were / Iahath,
Zina, Ieus and Beria: Theſe foure were the
ſonnes of Semei, And Iahath was the cheyfe
Zina the ſeconde. But Ieus and Beria had
not many ſonnes, therfore they were in one
rekenynge, accordyng to theyr fathers houſe
holde rekened for one auncient houſholde.
The ſonnes of Cahath: Amram, Izahar. Hebron
and Vziel, foure. * The ſonnes of Amram: Exod. vi. c. i. Par. vi. a.
Aaron and Moſes. And Aaron was ſeparated,
to haue the rule of the holy thynges
in the place moſt holy, he and his ſonnes for
euer: and to burne inſence before the Lorde,
and to miniſtre vnto him, and to bleſſe in his
name for euer. Moſes alſo the man of God,
and his chyldren, were named with the tribe
of Leui. The ſonnes of Moſes: Gerſon and
Eliezer. Of the ſonnes of Gerſon: Sebuell
was the cheyfe. The ſonnes of Eliezer: Rehabia
the cheyfe. And Eliezer had none other
ſonnes: But the ſōnes of Rehabia were very
many. The ſonnes of Izahar, Salomith, the
cheyfe. The ſonnes of Hebron: Ieriahu the
fyrſt, Amaria the ſeconde, Iahaziel the thyrd
and Iecameam the fourth.

C The ſonnes of Vziel: Micha the fyrſt, & Ieſia
the ſeconde. The ſonnes of Merari: Mahli
and Muſi. The ſonnes of Mahli: Eleazar &
Cis. And Eleazar dyed, & had no ſonnes, but
doughters, and theyr brethren the ſonnes of
Cis toke them. The ſonnes of Muſi: Mahli,
Eder, & Ieremoth, iii. Theſe are the chyldren
of Leui after the houſholde of theyr fathers,
euen the auncient of the fathers / accordynge
to theyr offyces, & after the nombre & ſūme of
the names of them that dyd the worke in the
ſeruice of the houſe of the lorde frō the age of
xx. yeres & aboue. And Dauid ſayd: the Lorde
god of Iſrael hath gyuen reſt vnto his peple
that they may dwell in Ieruſalē for euer, that
the Leuites alſo ſhulde nowe nomore beare
the tabernacle & all the veſſels for the ſeruyce
thereof: for accordyng to the laſt wordes of Da-

uid

D uid, the Leuites were nombred from twentye yere and aboue, and theyr offyce was vnder the handes of the ſonnes of Aaron, for the ſeruyce of the houſe of the Lorde, in the courtes and celles, and in the purifyenge of all holy thynges, and in the worke of the ſeruyce of the houſe of God. In the ſhewbread in the fyne floure, in the meatofferyng, in the wafers of ſwetebread, in the fryeng pan: in the gyrdyrō and in all maner of meaſures, and ſyſe, and to ſtande euery day in the mornyng, to thanke and prayſe the lorde, and ſo lykewyſe at euen, and to offre al burnt ſacrifices vnto the lorde in the Sabbothes, in the newe moones, and on the feaſtful dayes by nombre and cuſtome continually (as they were cōmaunded) before the Lorde. And that they ſhulde wayte on the tabernacle of wytneſſe, and on the holy place and on the ſonnes of Aaron theyr brethren, in the ſeruyce of the houſe of the Lorde.

¶ Dauid aſſygneth offyces to the ſonnes of Aaron.

CAPI XXIIII.

A THeſe are the deuiſions of the ſonnes of Aaron: The ſonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar. ✝ Nadab alſo and Abihu dyed before theyr father, and had no Chyldren: But Eleazar, and Ithamar executed the preeſtes offyce. And Dauid ordred them on this maner: Sadocke of the ſonnes of Eleazar, & Abimelech of the ſonnes of Ithamar accordynge to theyr offyces in theyr miniſtracion. And there were mo auncient men found among the ſonnes of Eleazar then the ſonnes of Ithamar. And thus were they ordred together: Among the ſonnes of Eleazar there were ſyxtene rulers, accordyng to the houſholde of theyr fathers: and eyght among the ſonnes of Ithamar accordyng to the houſhold of theyr fathers. And thus were they put in order by lot, the one ſorte from the other, & ſo were there rulers in the Sanctuary and lordes before God, as well of the ſonnes of Ithamar, as of the ſonnes of Eleazar.

Leuit.xvi.a

B And Semeia the ſonne of Nathaneel the ſcr[illegible] the kynred of the Leuites wrote them be[illegible]ynge and the Lordes, and before [illegible] the preeſt and Abimelech the ſonne of Abiathar, and before the auncient fathers, before the preeſtes and the Leuites: one principall houſholde beyng taken for Eleazar and one for Ithamar. And the fyrſt lot fell to Iehoiarib, and the ſeconde to Iedaia. The thyrde to Harim, and the fourth to Seohorim. The fyfte to Malchia, and the ſyxte to Miamin. The ſeuenth to Hakos, and the eyght to Abia. The nyenth to Ieſua: and the tenth to Sechaniahu: the eleuenth to Eliaſib: And the twelfth to Iakim: The thyrtenth to Hupa: C The fourtenth to Ieſebeab. The ſyxtenth to Bilga, and the ſyxtenth to Immer. The ſeuententh to Hezir, and the eyghtenth to Hapzez. The nyntenth to Pathahia, and the twentieth to Ieheſkell. The.xxi. to Iachim, & the xxii. to Gamul. The.xxiii. to Delaiahu, and the.xxiiii. to Maaſiahu. Theſe are the ordinaunces of them in theyr offyces when they came in to the houſe of the Lorde, accordyng to theyr maner vnder Aaron theyr Father, as the lorde God of Iſrael had cōmaūded hym.

Luke.i.a

The reſt of the ſonnes of Leui, are theſe: of the ſonnes of Amram, Subael. Of the ſonnes of Subael, Iehediahu. Of the ſonnes of Rehabia, the fyrſt Ieſia. Of the Iezeharites Selomoth. Of the ſonnes alſo of Selomoth, Iahath. The ſonnes of Iariahu: Amariahu the ſeconde, Iahaziel the thyrde, & Iekamea the fourth. Of the ſonnes of Uſiel, Micha. D Of the ſonnes of Micha, Samir. The brother of Micha was Iiſia. Of the ſonnes alſo of Iiſia Zechariahu. The ſonnes of Merari were Mahli & Muſi. The ſonnes of Iaaziahu, Beno. The ſonnes of Merari by Iahaziahu. Beno, Sohem, Zacur and Ibri. Of Mahli came Eleazar & he had no ſonnes. Of kis the ſonnes of kis: Iera hemeel. The ſonnes of Muſi: Mahli, Eder and Ierimoth. Theſe are the chyldrē of the Leuites after the houſholde of theyr fathers. And theſe caſt lottes nexte to theyr brethren the ſonnes of Aaron, in the preſence of Dauid the kyng, and Sadok and Abimelech and the auncient fathers, preeſtes, and Leuites: euen the principall fathers before theyr yonger brethren: ✠ (the lot made equall diſtributyon amonge them all.)

¶ The ſyngers are appoynted, with theyr places and lottes.

CAPI. XXV.

A AND ſo Dauid and the captaynes of the hooſt appoynted out to do ſeruyce, the ſonnes of Aſaph, Heman & Ieduthun, when they dyd propheſie with harpes, phalteries and Symballes. And there was a multitude of the men that were appoynted to the ſeruyce and miniſtracyon. Of the ſonnes of Aſaph: Zaccur: Ioſeph, Nathania and Aſarela that wayted on Aſaph, whiche propheſyed by the kyng.

Of Ieduthun: the ſonnes of Ieduthun: Gedeliahu, Zeri, Ieſaiahu, Haſabiahu, and Mathithiahu. vi. vnder the handes of theyr father Ieduthun, which propheſyed with an harpe, for to gyue thankes & prayſes vnto the lorde. Of Heman the ſonnes of Heman: Bukiahu, Mathaniahu, Uſiel, Zebuel, Ierimoth, Hananiahu, Hanani, Eliatha, Gedalthi, Ro

mamthi

B manthi Ezer, Joſbekaſa, Malothy, Hothir, and Mahazioth. All theſe were the ſonnes of Heman whiche was the kynges Sear in the ☞ wordes of god ☞ to lyfte vp the horne. And god gaue to Heman .xiiii. ſonnes ⁊ .iii. doughters. All theſe alſo were at the hande of theyr father ſyngyng in the houſe of the lorde with ſymbals, Pſaltres ⁊ harpes, when Aſaph, Jeduthum and Heman executed the ſeruyce in the houſe of God, at the kynges hande. And the multitude of them with theyr brethrẽ that were inſtructe in the ſonges of the lorde, euen al that were connyng, were two hundred, .iiii. ſcore ⁊ eyght. And they * caſt lottes amonge them ſelues (howe they ſhulde wayte) as wel for the ſmall as for the great, for the ſcoler as well as for the ſcole mayſter.

Pro.xvi.d.

And the fyrſt lot in ☞ Aſaph fel to Joſeph. C The ſeconde to Gedeliahu (with his brethrẽ ⁊ ſonnes) which men were twelue. The thyrd fel to Zaccur with his ſonnes ⁊ brethren, beynge twelue perſones. The fourth to Jzri ẘ his ſonnes and brethren, twelue perſones. The fyfte to Nathaniahu with his ſonnes ⁊ brethren, twelue perſones. The ſyxte to Bukiahu with his ſonnes and brethren, twelue perſones. The ſeuenth to Jeſarela with his ſonnes and brethren, twelue perſones. The eyght to Jeſaiahu with his ſonnes and brethren, twelue perſones. The nynth to Mathaniahu with his ſonnes ⁊ brethren, twelue perſones. The tenth to Simei with his ſonnes and brethren, twelue perſones. The eleuenth to Azarael with his ſonnes ⁊ brethren, twelue perſones.

The twelfth to Haſabia with his ſonnes D and brethren, twelue perſones. The thyrtenth to Subael with his ſonnes ⁊ brethren twelue perſones. The fourtenth to Mathathiahu with his ſonnes and brethren, twelue perſones. The fyftenth to Jeremoth with his ſonnes ⁊ brethren, twelue perſones. The ſixtenth to Hananiahu with his ſonnes and brethren twelue perſones. The ſeuententh to Joſbekaſa with his ſonnes and brethren, twelue perſones. The eyghtenth to Hanani with his ſonnes and brethren, twelue perſones. The nynetenth to Malothi with his ſonnes and brethren, twelue perſones. The twentyeth to Eliathath with his ſonnes ⁊ brethren, twelue perſones. The .xxi. to Hothir with his ſonnes ⁊ brethren, twelue perſones. The .xxii. to Gidalthi with his ſonnes and brethren, twelue perſones. The .xxiii. to Mahazioth with his ſonnes ⁊ brethrẽ, twelue perſones. The .xxiiii. to Romanthi Azer with his ſonnes and brethren, twelue perſones.

¶ The porters of the Temple are ordeyned, euery man to the gate which he ſhulde kepe.

CAPI. XXVI.

A These are the deuiſions of the porters, Amonge the Corhites: Meſelemiahu the ſon of Kore of the chyldren of Aſaph And the ſonnes of Meſelemiahu were theſe: Zachariahu the eldeſt, Jedihell the ſeconde, Zebadiahu the thyrde, ⁊ Jathniel the fourth Elam the fyfth, Jehohanã the ſyxte, ⁊ Elioenai the ſeuenth. The ſonnes of Obed Edom Semeia the eldeſt, Jehoſabad the ſeconde, Joah the thyrd, Sacar the fourth, ⁊ Nethanael the fyfth, Amiel the ſyxt, Jſachar the ſeuenth Peulthia the .viii. for God bleſſed hym. And vnto Semeia his ſonne were ſonnes borne, that ruled in the houſe of theyr father, for they were men of myght. The ſonnes of Semeia Othni, Rephael, Obed and Elzabad and his brethren were ſtronge men: Elihu and Samahiahu. All theſe were of the chyldren of Obed Edom, they and theyr chyldren, ⁊ theyr brethren, actiue men and of ſtrength to do ſeruyce, euen .lxii. of Obed Edom. And Meſelemiah had ſonnes ⁊ brethren, actiue men .xviii.

B The ſonnes of Hoſa of the chyldren of Merari: Simri the chyefe, ⁊ though he was not the eldeſt, yet his father ſet hym in the chefeſt place. Helkiahu the ſeconde, Tebaliahu the thyrde, and Zachariahu the fourth: al the ſonnes and brethren of Hoſa were .xiii. Amonge theſe was deuided the office of the porterſhip that they ſhulde be auncient men, to wayte with his brethren, when they miniſtred in the houſe of the Lorde. And they caſt lottes bytwene the great and ſmall after the houſhold of theyr fathers, for euery gate. And the lot on the eaſt ſyde fell vpon Meſelemiahu. And for Zachariahu his ſonne (which was a wyſe counſaylour) they caſt lottes, ⁊ his lot came out towarde the North. And Obed Edoms lot fell to the South. And for his ſonnes fell to the houſes of Aſuppim. For Suphim and Hoſa towarde the weſt, ẘ the gate that ſtandeth towarde the hygher way: one [illegible] beynge ouer agaynſt an other. Tow[illegible]here the way aſſendeth vpwarde, the one way beynge faſt by the other. In the Eaſt were ſyxe C Leuites: ⁊ towarde the North .iiii. a day: towarde the South .iiii. a day, ⁊ towarde Aſuppim, two and two, In Pharbar towarde the weſt: two at the goynge vp, and two in Pharbar. Theſe are the deuiſions of the porters among the ſonnes of Kore, ⁊ among the ſonnes of Merari. And of the Leuites, Ahiah had the ouerſyght of the treaſure of the houſe of god and of the treaſure of the dedicate thynges.

As concernyng the ſonnes of Laadã which were the chyldre of the Gerſonites. Of Laadan came auncient fathers, Euen of Laadã there came Gerſuni and Jehiels. The ſonnes of Jehieli: Zethan & Joel his brother, which were ouer the treaſures of the houſe of the Lorde. Of the Amramites alſo and Izharites, Hebronites and Ozielites, was Subuel the ſon of Gerſon, the ſon of Moſes, a ruler ouer the treaſures. And of his brethren the ſonnes of Eliezer, was Rahabiahu, whoſe ſonne was Iſaiahu, whoſe ſon was Joram, whoſe ſonne was Zichri, whoſe ſon was Selomith, which Selomith & his brethren were
☞ ouer all the treaſures of the ☞ dedicate thinges, whiche Dauid the kynge, and the auncient fathers, the captaynes ouer thouſands and hundredes, & the captaynes of the hooſt had dedicated out of the ſpoyles won in batayle: they dyd dedicate them to mayntayne the houſe of the Lorde: and all that Samuel the Sear, & Saule the ſon of Cis, and Abner
D the ſonne of Ner, and Joab the ſonne of Zeruia had dedicated (and who ſoeuer had dedicated any thyng) it was vnder the hande of Selomith and his brethren.

Of the Izharites was Chenaniahu and his ſonnes, appoynted to the buſyneſſe withoutforth ouer Iſraell: for they were offycers and Judges. And of the Hebronites Haſabiahu and his brethren, men of actiuite a thouſande & ſeuen hundred, were offycers among them of Iſrael beyonde Jordan weſtwarde, in all buſyneſſe belongynge to God, and ſeruyce of the kynge. Amonge the Hebronites was Jedia the cheyfeſt, euen a prynce among the Hebronites and fathers of his kynred.

And in the fourtie yere of the kyngdome of Dauid, they were ſought for. And there were founde amonge them men of actiuite at Jazer in Gilead. And his brethren were men of actiuite, euen two thouſande and ſeuen hundred auncient fathers, whom kynge Dauid made rulers ouer the Rubenites, Gaddites, and ouer the halfe tribe of Manaſſe, for euery matter perteynynge to God, and for the kynges buſyneſſe.

¶ Of the prynces & rulers that miniſtred vnto the kynge.

CAPI. XXVII.

A The chyldren of Iſrael: after the nombre of them, the auncient heades and captaynes of thouſandes and hundredes, and theyr officers that ſerued the kynge by dyuerſe courſes whiche came in, and wente out, moneth by moneth, throwout al the monethes of the yere. And in euery courſe were .xxiiii. thouſand. Ouer the fyrſt courſe for the fyrſt moneth, was Jaſoboam the ſonne of Zabdiel. And in his courſe were .xxiiii. thouſande. And the cheyfeſt of all the captaynes of the hooſt for the fyrſt moneth, was of the chyldren of Pharez. Ouer the courſe of the ſeconde moneth was Dodai an Ahohite, and in his courſe was Mikloth a ruler: And in that courſe were .xxiiii. thouſand. The cheyfe captayne of the thyrde hooſte for the thyrde moneth, was Banaiahu the ſon of Jehoiada the hygh preeſt. And in his courſe were .xxiiii. thouſande. This is that Banaiahu, whiche was moſt myghty amonge .xxx. & aboue .xxx. And in his parte was Amizabad his ſonne.

ij.Reg.23. Paral.11.

B The fourth captayne for the fourth moneth, was Aſael the brother of Joab, and Zabadia his ſonne after hym. And in his courſe were .xxiiii. thouſand. The fyfte captayne for the fyfte moneth was Samhut the Jezrahite & in his courſe were .xxiiii. thouſande. The ſyxte captayne for the ſyxte moneth was Ira the ſonne of Jekes a Thekuite: and in his courſe were .xxiiii. thouſande. The ſeuenth captayne for the ſeuenth moneth, was Helez the Pelonite, of the chyldren of Ephraim: & in his courſe were .xxiiii. thouſand. The .viii. captayne for the eyght moneth, was Sibechai an Huſathite of the kynred of Zarhi: & in his courſe were .xxiiii. thouſand. The ninth captayne for the nynth moneth, was Abiezer an Anathothite of the ſonnes of Jemini: and in his courſe were .xxiiii. thouſand. The tenth captayne for the tenth moneth, was Maharai the Netophathite of the zarahites: and in his courſe were .xxiiii. thouſande. The eleuenth for the eleuenth moneth, was Banaia the Pirathonite of the chyldren of Ephraim: and in his courſe were .xxiiii. thouſand. The twelfth captayne for the twelfth moneth, was Heldia the Netophathite with Othoniel, and in his courſe were .xxiiii. thouſande.

C And the rulers ouer the tribes of Iſraell were theſe: Among the Rubinites, was Eliezer the ſon of Zichri. Among the Simonites alſo was Saphatiahu the ſon of Maacha. Among the Leuites: Hazabia the ſon of Kemuel. Among the Haronites zadocke. Amõg them of Juda: Elihu of the brethre of Dauid Among the of Iſachar, Omri the ſon of Michael. Among them of Zabulon Jeſmaiahu the ſon of Obadiahu. Among them of Nephthali: Jerimoth the ſon of Azriel. Among the childre of ephraim: Hoſea the ſon of Azaziahu In the halfe tribe alſo of Manaſſe, Joel the ſon of Phedaiahu. Of the halfe tribe of Manaſſe in Gilead: Jiddo the ſon of Zachariahu. Among them of Beniamin: Jaaſiel the ſon of Abner. Amonge them of Dan: Azarel the ſon of Jeroham. These are the lordes of the trybes of Israell. But Dauid toke not the nombre of them vnder .xx. yere: bycause the Lorde sayde he wolde encrease Israell lyke vnto the sterres of the skye. And * Joab the ſonne of Zeruia began to nombre; but he fynyſſhed it not, bycauſe that there fell wrathe for it agaynſt Israel: neyther was the nombre put in to the Cronicles of kyng Dauid.

D Ouer the kyngs treaſures was Azmaueth the ſonne of Adiel. And ouer the treaſures of the feldes, in the cities and villages & caſtels was Jehonathan, the ſonne of Uziahu. And ouer the workemen in the feldes that tylled the grounde, was Ezri the ſonne of Chelub.

And the ouerſyght of the vyneyardes had Semei the Ramathite. Ouer the encreace alſo of the vyneyardes, and ouer the wyneſellers was Sabdi the Haſiphunite. And ouer the olyue trees, and mulbery trees that were in the valleys, was Baal Hanan the Gederite. And ouer the treaſures of oyle, was Joas Ouer the oxen that fed in Saron, was Setari the Saronite. And ouer the Oxen that were in the valleys was Saphat the ſonne of Adlai. Ouer the camels, Obil the Iſmaelyte. And ouer the aſſes was Johadiahu the Meronothite. Ouer the ſhepe, was Jaziz the Hagerite. All theſe were the rulers of the ſubſtaunce of kynge Dauid. And Jehonathan Dauids vncle, a mã of counſayle, and of vnderſtandyng was a ſcribe, and Jehiel the ſon ☞ of Hachmoni ☞ was with the kynges ſonnes. And Ahitophel was of the kynges counſayle. And Huſai the Arachite was the kynges companion. And nexte to Ahitophel was Jehoiada the ſonne of Banaiahu, and Abiathar. And the captayne of the kynges warre, was Joab.

¶ Bycauſe Dauid was forbydden to buylde the temple, he exhorteth Salomon, and the people to perfourme it.

CAPI. XXVIII.

A AND Dauid gathered togyther all the lordes of Israel: the lordes of the tribes the lordes of the companyes that miniſtred to the kynge by courſe, the captaynes ouer the thouſandes and ouer the hundredes, and the lordes that had the ouerſyght of all the ſubſtaunce and poſſeſſyon of Dauid, his ſonns, with the chamberlaynes: all the myghtye, and valyaunt, and all actiue men, vnto Jeruſalem. And kyng Dauid ſtode vp vpon his fete and ſayd. Heare me my brethren and my people. * I had in myne herte to buylde ☞ an houſe of reſt for the arke of the couenaunt of the Lorde, and for the ☞ fote ſtole of our god, & hed made redy, for the buyldyng. But god ſayd vnto me: * thou ſhalte not buylde an houſe for my name, bycauſe thou haſt ben a man of warre, & haſt ſhed blood. Moreouer the lorde God of Israel * choſe me before all the houſe of my father, to be kynge ouer Israell for euer, for in Juda wolde he choſe a captayne: & of the houſholde of Juda is the houſe of my father, & amonge the ſonnes of my father he had a luſte to me, to make me kyng ouer all Israel.

2.Regū.v.a
1.Pa.xxii.b

1.Reg.16.a

B And of all my ſonnes (for the lorde hathe gyuen me many ſonnes) he hath choſen Salomon my ſonne, to ſyt vpon the ſeate of the kyngdom of the lorde in Israel. And he ſayd vnto me: * Salomon thy ſon, he ſhal buylde me an houſe & courtes, I haue choſen hym to be my ſonne, and I wyll be his father. I wyl ſtablyſſhe his kyngdom for euer, yf he wyl be ſtronge to do my cõmaundementes, and my lawes, as it goeth this day. Nowe therfore, in the ſyght of all Israel the congregacion of the Lorde, & in the audience of our God: kepe and ſeke for all the cõmaundementes of the Lorde your God, that ye maye enioy a good lande, and leaue enheritaunce for your chyldren after you for euer. And thou Salomon my ſonne, knowe thou the God of thy father, and ſerue hym with a pure herte, and with a ſwete courage. * For the Lorde ſearcheth all hertes, and vnderſtandeth all the ymaginacions of thoughtes. And yf thou ſeke hym, he wyll be founde of the: But yf thou forſake hym, he wyll caſt the of for euer. Take hede now, for the Lorde hath choſen the, to buylde hym an houſe of a Sanctuarie. Be ſtronge therfore, and playe the man.

1.Par.17.c
ii.Par.vi.b

Psal.vii.b

C ✠ And Dauid gaue Salomon his ſon the patron of the porches (of the temple alſo) & of the houſes that longed therto, of the ſtore houſes, vpper chambres, inner parlours, & of the houſe of the mercyſeate: & the example of all that he had in his mynde, for the courts of the houſe of the lorde, & for all the celles rounde aboute, for the treaſures of the houſe of god, and for the treaſures of the dedicate thynges, & of the companyes of the preeſtes and Leuites that wayted by courſe, and of all the workmanſhyp, that ſhuld ſerue for the houſe of the lorde, & for all the veſſelles that ſhulde ſerue in the houſe of the Lorde. For golde & for the weyght of golde, for all veſſels of ſondry miniſtracions: for all maner of veſſels of ſyluer in weyght, and for all veſſels, what ſo euer purpoſe they ſerued vnto.

The weyght of golde for the candelſtyckes, and the golde for the lampes, with the weyght for euerye candelſtycke, and for the lampes therof. And for the candelſtyckes of ſyluer by weyght, bothe for the candelſtycke and alſo for her lampes accordyng to the dyuerſyte of the vſe of euery candelſtycke.

D And by weyght (he gaue) golde for the tables of ſhew breade, euen for euery table: ⁊ lykewyſe ſyluer for the tables of ſyluer. And golde for fleſhe hokes, cuppes, ⁊ drynkynge pottes: And pure gold in weyght for baſens, euen for euery baſen. And lykewyſe ſyluer by weyght, for euery baſen of ſyluer. And for the aulter of inſence pure golde by weyght. And golde for the patron of the charet of the Cherubes that ſtretched out theyr wynges, and couered the arke of the couenaũt of the lorde. All was gyuen me by wrytyng of the hande of the Lorde, which made me vnderſtande al the workemanſhyp of the patrone.

And Dauid ſayde to Salomon his ſonne: Be ſtrong, and do manfully, feare not, nor be faynt herted. For the Lorde God, euen my God, is with the, and he ſhall not fayle the, nor forſake the, vntyll thou haſt fynyſſhed al the worke that muſt ſerue for the houſe of the Lorde. Beholde, the preeſtes and Leuites are deuided in companyes, for all maner of ſeruyce that perteyneth to the houſe of god: they are with the for all maner of workmanſhyp, and ſo are all that excell in wyſdome for any maner of ſeruyce. Thou haſt alſo the Lordes and all the people for euery thynge that thou haſt nede of.

¶ The offerynge of Dauid, and of the prynces for the buyldynge of the Temple. Dauid dyeth, and Salomon his ſonne reygneth in his ſtede.

CAPI. XXIX.

A j.Regū.v.a AND Dauid the kynge ſayd vnto all the congregacyon: * God hath ſpecially choſen Salomon my ſonne whiche is yet yonge and tender, and the worke is great for the houſe ſhall not be for man, but for the lorde God. Moreouer I haue prepared with all my myght for the houſe of God: golde for veſſelles of golde, ſyluer for them of ſyluer, braſſe for thynges of braſſe, yron for thynges of yron, and wood for thynges of wood: and onyke ſtones/and ſtones to be ſet, gliſterynge ſtones of dyuerſe coloures, and all maner of precious ſtones, and marble ſtones in great haboundaunce. And bycauſe I haue luſte to the houſe of my God: I haue of myne owne proper good, of golde and ſyluer, whiche I haue ſeuerally gyuen to the houſe of my god beſyde all that I haue prepared for the holye houſe: euen thre thouſande talentes of golde

B of Ophir, and ſeuen thouſande talentes of tryed ſyluer, to ouerlay the walles of the houſes withall: the golde for thynges of golde: ſyluer for them of ſyluer, and for al maner of worke by the handes of artificers. And who ſoeuer is wyllynge, may this day conſecrate his hande vnto the lorde.

And ſo the auncient fathers, and the lordes of the trybes of Iſrael, the captaynes of thouſandes and hundredes, with the lordes that were rulers ouer the kyngꝭ worke, were wyllynge ⁊ gaue for the ſeruyce of the houſe of God, fyue thouſande talentes of golde, ⁊ ten thouſande peces of golde: and ten thouſande talentes of ſyluer, and .xviii. thouſand talentes of braſſe, and an hundred thouſand talentes of yron. And they with whom precious ſtones were foũde gaue them to the treaſure of the houſe of the Lorde, by the hande of Iehiel the Gerſonite.

C And the people reioyſed, when they were ſo wyllynge to gyue theyr goodes, and with a perfyte herte they offered vnto the Lorde.

And Dauid the kynge reioyſed with great gladneſſe. And Dauid bleſſed the Lorde before all the congregacion, and ſayde. Bleſſed be thou lorde God of Iſrael our father, from euer, and for euer. Thyne (O lorde) is greatneſſe, and power, glorie, victorie and prayſe: for all that is in heuen and in earth is thyne, and thyne is the kyngdome (O lorde) ⁊ thou excelleſt aboue all, euen as the heade of all.

And rycheſſe and honoure come of the, and thou reygneſt ouer all, and in thyne hande is power and ſtrength, and in thyne hande it is to make great, and to gyue ſtrength vnto al. And now our god, we thanke the, and prayſe thy glorious name. But who am I, what is my people: that we ſhulde enforce our ſelues to gyue theſe thynges ſo wyllyngly?

D But all thynges come of the: and of that whiche we receyue of thyne handes, we haue gyuen the. * For we be but ſtraungers before the, and ſoiourners, as were all our fathers. Oure dayes on the earthe alſo are but as a * ſhadowe, and there is none abydynge. O lorde our God, all this ſtuffe that we haue prepared to buylde the an houſe for thy holy name, cometh of thyne hande, ⁊ is all thyne. (I wote alſo my god) that thou tryeſt the hertes, and haſt pleaſure in vnfaynedneſſe. And in the vnfaynedneſſe of myne herte, I haue wyllyngly offred al theſe thynges. And nowe haue I ſene thy people which are founde here, to offre vnto the wyllyngly, and with gladnes. O lorde God of Abraham, Iſaac, ⁊ of Iſraell our fathers, kepe this for euer, as the begynnyng of the thoughtes of the hertes of thy peple, ⁊ prepare theyr hertes vnto the.

And

E And gyue vnto Salomon my ſonne, a perfyte herte, to kepe thy cõmaundementes, thy teſtymonyes and thy ſtatutes, and to do all, and to buylde the houſe for the which I haue made prouiſyon. And Dauid ſayde to all the congregacion: ☞ Nowe bleſſe the lorde your god. And al the cõgregacion bleſſed the lorde god of theyr fathers, and bowed downe theyr heades & worſhypped the lorde, & the kynge. And they offered offerynges vnto the Lorde. And on the morowe after the ſayde day, they offered burntoffrynges vnto the Lorde: euen a thouſande yong oxen, a thouſand rammes & a thouſande ſhepe, with theyr drynke offerynges. Many ſacrifices offered they for all Iſraell, and dyd eate and drynke before the

F Lorde the ſame day with great gladneſſe. And they made Salomon the ſonne of Dauid kynge the ſeconde tyme, and annoynted hym prynce before the lorde, and Zadocke to be the hygh preeſt.

* And Salomon ſat on the ſeate of the Lorde, and was kyng in ſteade of Dauid his father, and proſpered, and al they of Iſraell obeyed hym. And all the lordes and men of power, and all the ſonnes of kynge Dauid ſubmitted them ſelues, and were vnder kyng Salomon. * And the lorde magnifyed Salomon in dignitye, in the ſyght of all them of Iſraell, and gaue hym ſo gloryouſe a kyngdome as no kyng had before hym in Iſraell.

G And ſo Dauid the ſonne of Iſai reygned ouer al Iſrael. And the ſpace that he reygned ouer Iſrael, was .xl. yere: ſeuen yere reygned he in Hebron, & .xxxiii. yere reygned he in Ieruſalem. And he dyed in a good age: full of dayes, ryches and honoure. And Salomon his ſonne reygned in his ſteade. The actes of Dauid the kyng fyrſt and laſt, beholde, they are wrytten in the boke of Samuel the ſear, and in the boke of Nathan the prophet, and in the boke of Gad the ſear, with al his kyngdom and power and tymes, that wente ouer hym and ouer all Iſrael, & ouer all the kyngdomes of the earth.

The ende of the fyrſt boke of the Cronycles: otherwyſe called the fyrſt boke of Paralipomenon.

❡ The ſecond boke of the Cronicles: whiche in the Hebrue is one with the fyrſt.

❡ The offerynge of Salomon in the hyll aulter at Gibeon, where he receyueth an aunſwere of God, what wyſdome ſhulde be gyuen hym, with the nombre of his Charettes and horſemen.

CAPI. Primo.

AND Salomon the ſonne A
of Dauid waxed ſtronge in his
kyngdome, and the lorde his god 3.Reg.iii.a
was with hym, and magnified
hym in the dignitye. And Salomon ſpake
vnto all Iſrael, to the captaynes ouer thou-
ſandes, to the captaynes ouer hundredes, to
the iudges and to euery officer in all Iſraell,
& to the auncient fathers. And ſo Salomon
and all the congregacion with hym * went to 3 Reg. iii.a
the hygh place that was at Gibeon: for * there 1.Par.xxi.b
was the Tabernacle of the wytneſſe of God,
* which Moſes the ſeruaũt of the lorde made Exod. 35.
in the wyldernes. But the arke of God, * had 37.and.38.
Dauid broughte from Kiriath Iarim, in to ii.Reg.vi.a
the place whiche Dauid had prepayred ther-
fore. For he had pytched a tent for it at Ieru-
ſalem. Moreouer, the braſen aulter * that Exod.38.a
Bezaleel the ſonne of Uri, the ſonne of Hur
had made, was there, before the tabernacle of
the Lorde. And Salomon and the congre-
gacyon went to vyſyte it.

And Salomon gat vp there before the B
lorde to the braſen aulter that was before the
tabernacle of wytneſſe, and * offered a thou-
ſande burnt ſacrifices vpon it. And the ſame 3.Reg.iii.b
nyghte dyd God appeare vnto Salamon,
and ſayde vnto hym: Aſke what I ſhal gyue
the. And Salomon ſayde vnto God: thou
haſte ſhewed great mercye vnto Dauid my
father, and * haſte made me to reygne in his Pſal.lx.b.
ſteade. * Nowe therfore O Lorde God, let 3.Reg.i.a.
thy promyſe whiche thou madeſt vnto Da-
uid my father, be true.

For * thou haſte made me kynge ouer a 3.Reg.iii.a
people, whiche is lyke the duſte of the earthe
in multitude. Wherfore, gyue me nowe
wyſdome, and knowledge, that I maye be
able to ☞ go out and in before this people: ☞
for who elles ✠ (vvorthelye) can iudge this ✠
people that is ſo great?

* And god ſayd to Salomon, bycauſe this 3.Reg.iii.b
was in thyne herte, and bycauſe thou haſte C
not aſked treaſure, and rycheſſe, and honour,
and the lyues of thyne enemyes, neyther yet
longe lyfe. But haſt aſked wyſdom & know-
ledge for thy ſelfe, to iudge my people, ouer
which

whiche I haue made the kynge: wyſdom and knowledge is graunted vnto the, and I wyl geue the treaſure, and ryches, and glorye, ſo that amonge the kynges that haue bene before the or after the, none was or ſhall be lyke the. And ſo Salomon came from the hyl aulter (that was at Gibeon) to Jeruſalem, from the tabernacle of wytneſſe, and reygned ouer Iſrael.

3.Reg.4.d And ✠ Salomon gathered charettes and
D horſemen: and he had a thouſande and foure hundred charettes, and .xii. thouſande horſemen, whome he beſtowed in the charet cyties
3.Reg.x.d and with the kynge at Jeruſalem. And ✠ the kynge made ſyluer and golde at Jeruſalem, as plenteous as ſtones: ⁊ Cedar trees made he as plentie as the mulbery trees that grow in the valleys. And the horſes whiche Salomon had, were brought hym out of Egypte by the kynges marchauntes that were together: whiche beynge of one companye, toke them oute at a pryce. ¶ They came alſo and brought out of Egypte ☞ a charet for ſyxe hundred peces of ſyluer, euen an horſe for an hundred and fyftie. And ſo brought they horſes for all the kynges of the Hethites, and for the kynges of Syria by theyr owne handes.

Salomon ſendeth to Hiram the kynge of Tyre, for wood, and workemen.

CAPI. II.

A AND Salomon determined to buylde an houſe for the name of the lorde, and an houſe for his kyngdom: and Salomon tolde out thre ſcore and ten thouſande men to beare burdens, ⁊ foure ſcore thouſande men to hew ſtones in the mountayne, ⁊ thre thouſande and ſyxe hundred to ouerſe them.

3.Regū.v.a ✠ And Salomon ſent to Hiram the kynge of Tyre, ſayenge: As thou dydeſt deale with
2.Reg.v.b. Dauid my father, and ✠ dydeſt ſende hym Cedar wood, to buyld hym an houſe to dwell in, euen ſo deale with me: For I am aboute to buylde an houſe for the name of the Lorde my god, to offre vnto hym holy thynges, and to burne ſwete ſence, and to ſet ſhewbread before hym contynually, to offre burntſacrifices of the mornyng and euenyng, on the Sabboth dayes, in the fyrſt daye of euery newe moone, ⁊ in the ſolempne feaſtes of the lorde our God. For it is an ordinaunce to be contynually kepte of Iſrael.

B And the houſe whiche I buylde ſhall be great: for great is our god aboue al goddes. But who is able to buylde hym an houſe: when the heauen, and heauen aboue al heauens is not able to receyue hym? who am I then that I ſhulde buylde hym an houſe? but euen to burne ſacrifice before hym, ſhall this buyldyng be: ſende me nowe therfore a connynge man, that can worke in golde and ſyluer, in braſſe and yron, in purple, cremoſyn ⁊ yelowe ſylke, ⁊ that can ſkyll to graue, with the connynge men that are with me in Juda and Jeruſalem, whom Dauid my father dyd prepayre. Sende me alſo Cedar trees, Pyne trees, and ☞ Algume trees out of Libanon. For I wote that thy ſeruauntes can ſkyll to hewe tymbre in Libanon.

C And beholde, my men ſhall be with thyne, that they may prepayre me tymbre ynough. For the houſe whiche I am determyned to buylde, ſhalbe wonderfull great. And behold for the vſe of thy ſeruauntes the cutters and hewers of tymbre: I haue geuē .xx. thouſand quarters of beaten wheate, and .xx. thouſand quarters of barley, and .xx. thouſande bates of wyne, and .xx. thouſande bates of oyle.

And Hiram kyng of Tyre anſwered in wrytynge, whiche he ſent to Salomon. Bycauſe the lorde hath loued his people, therfore hath he made the kynge ouer them. And Hiram ſayd moreouer: bleſſed be the Lorde God of Iſrael whiche made heuen and earth, ⁊ that hath gyuen Dauid the kyng a wyſe ſonne, ⁊ one that hath dyſcretyon, prudence, and vnderſtandyng, to buyld an houſe for the lorde, and a palace for hym ſelfe.

D And nowe I haue ſent a wyſe man, and a man of vnderſtandyng (whom my father Hiram dyd vſe) ✠ the ſonne of a woman of the doughters of Dan, and his father was a man of Tyre, and he can ſkyll to worke in golde and ſyluer, in braſſe ⁊ yron, in ſtone ⁊ tymbre, in purple and yelowe ſylke, in fyne whyte and cremoſyn: and can graue ſondrye maner of grauynges, and to fynde out dyuerſe maner of ſubtyll worke that ſhall be ſet before hym, with thy connynge men, ⁊ with the connynge men of my Lorde Dauid thy father. Now therfore the wheate ⁊ barley, oyle and wyne, which my lorde hath ſpoken of, let hym ſende vnto his ſeruauntes. And we wyll cut wood in Libanon, as moche as thou ſhalte nede, and wyll brynge it to the in ſhyppes by ſee to Iapho, from whence thou mayſt carye them to Jeruſalem. And Salomon nombred all the ſtraungers that were in the lande of Iſrael, after the nombre of them, whom his father Dauid had nombred. And they were founde an hundred ⁊ .liii. M. and ſyxe hundred. And he ſet .lxx. thouſande of them to beare burdens, and .lxxx. M. to hew ſtones in the mountayne, and thre thouſande and ſyxe hundred offycers, to ſet the people a worke.

And

¶ The temple of the lorde and the porche are buylded, with other thynges therto belongynge.

CAPI. III.

A AND Salomõ began to buylde the houſe of the lorde at Ieruſalem in mount Moria, where (the Lorde appeared vnto Dauid his father: euen in the place that Dauid prepared in the threſſhynge floure of Ornan the Iebuſite. And he began to buylde in the ſeconde day of the ſecond moneth, the fourth yere of his reygne. And theſe are the patrons wherby Salomon was inſtructe to buylde the houſe of God. The length was thre ſcore cubytes after the olde meaſure, and the bredth .xx. cubytes. The porche, that was in bredth as large as the temple, had .xx. cubytes: and the heygth was an hundred and .xx. cubytes. And he ouerlayde it on the inner ſyde with pure golde.

B And the greater houſe he ſyled with fyrre trees, which he ouerlayde with the beſt gold/ and graued thereon Palmetrees, & cheynes. And he ouerlayde the houſe with precyous ſtone beutyfully. And the gold was golde of Paruaim: The houſe (I ſaye) the beames/ poſtes, walles and dores therof, ouerlayde he with gold, and made grauen worke vpon the walles. And he made the houſe mooſt holye, whoſe length was .xx. cubytes lyke to the bredth of the houſe, & the bredth therof was alſo .xx. cubytes.

And he ouerlayde it with good golde, euen with .vi. hundred talentes. And the weyght of the nayles of golde was fyftye ſycles. And he ouerlayde the vpper chambers with gold.

C * And in the houſe mooſt holye, he made two Cherubins of ymage worke, lyke chyldren, and ouerlayde them with golde. And the wynges of the Cherubs were .xx. cubytes longe. The one wynge was fyue cubites, reachyng to the wall of the houſe, and the other wyng was lykewyſe fyue cubytes, reachyng to the wynge of the other Cherub. And euen ſo the one wynge of the other Cherub was fyue cubytes, reachynge to the wall of the houſe, and the other wynge was fyue cubites alſo, and reached to the wynge of the other Cherub. And ſo the wynges of the ſayd Cherubs were ſtretched out .xx. cubytes. And they ſtode on theyr fete, and loked inwardes.

D And he made a fore hangynge of yelowe ſylke, purple, crimoſin, and fyne whyte, & cauſed the pyctures of Cherubs to be brodered thereon. And he made before the houſe, two pyllers of .xxxv. cubytes hygh. And the head that was aboue on the top of one of them was fyue cubytes. And he made cheynes of wrethen worke for the quere, and put them on the heades of the pyllers, and made an hundred pomgarnettes, & put them on the cheynes. And he reared vp the pyllers before the temple: one on the ryght hand, and the other on the lefte, and called the ryght ☞ Iachin, and the lefte ☞ Boaz. ☞ ☞

¶ The aulter of braſſe, the lauatorye, the veſſels to waſſhe with, the candelſtyckes. &c.

CAPI. IIII.

A AND he made an aulter of braſſe .xx. cubites longe, and .xx. cubites brode, and ten cubytes hygh. * And he caſt a braſen Lauatorye of ten cubytes from brym to brym, rounde in compaſſe, and fyue cubytes hygh: and a lyne of thyrtye cubytes dyd compaſſe it rounde aboute. And vnder it was the faſſhyon of oxen which dyd compaſſe it rounde aboute: with ten cubytes dyd they compaſſe the Lauatory rounde aboute, and there were two rowes of oxen, whiche were caſt of lyke molten worke. And it ſtode alſo vpon twelue oxen: thre loked towarde the North, thre towarde the Weſt, thre toward the South, and thre toward the Eaſt: and the Lauatory was ſet vpon them, and all theyr backes were towarde the Lauatory. And the thyckeneſſe of it was an hande bredth, and the brym lyke the brym of a cup, with floures of lylyes. And it receyued and helde thre thouſande bates. 3.Re.vii.b.

B * And he made ten lauers: and put fyue on the ryght hande, and fyue on the lefte, to waſſh and clenſe in them, ſuch thynges as they offered for a burntofferynge. But the greate Lauatory was for the preeſtes to waſſhe in. And he made ten candelſtyckes of golde (accordynge to the patrone that was geuen of them) & put them in the temple: fyue on the ryght hand, & fyue on the lefte. And he made alſo ten tables: and put them in the temple, fyue on the ryght ſyde, and fyue on the lefte. 3.Reg.7.d.

And he made an hundred baſens of golde. And he made the courte of the Preeſtes, and the great courte and dores to it: & ouerlayde the dores of them with braſſe. And he ſet the great Lauatory on the ryght ſyde of the eaſt ende, ouer agaynſt the South. And Hiram made pottes, ſhouels and baſens, and fynyſſhed the worke that he was appoynted to make for kyng Salomon in the houſe of God:

C The two pyllers, the couerynges & two bandes on the toppes of the pyllers, and the two wrethes to couer the two ſcalpes or heades that were on the toppes of the pyllers: and foure hundred pomgarnettes on the two wrethes, two rowes of Pomgarnettes on one wrethe, to couer the two toppes or heades that were on the pyllers. And he made two bottomes, and lauers made he vpon the bottomes: the greate lauatory, and twelue oxen vnder it. Pottꝭ alſo and ſhouels, fleſhehokes and all theſe veſſels dyd Hyram (his father) make to kynge Salomon for the houſe of the Lorde, of bryght braſſe.

D In the playne of Iordane dyd the kynge caſt them, euen in the claye grounde that is/ bytwene Socoth and Zaredatha. And Salomon made all theſe veſſels in greate aboundance/ for the weyght of braſſe coulde not be rekened. And Salomon made all the veſſels that were for the houſe of God: The golden aulter alſo/ & the tables to ſet the ſhewbreade vpon. Moreouer, the cādelſtyckes with theyr lampes (to burne after the maner before the queere) and that of precyous golde: and the floures, & the lampes, and the ſnoffers made he of golde, and that perfyte golde: and the dreſſynge knyues/ baſens/ ſpones/ and ſenſers of pure golde. And ✿ (he made) the dore ✿ of the temple/ and the inner dores within the place mooſt holye: and the inner dores of the temple, were gylted. And ſo was al the worke that Salomon made for the houſe of the lorde fynyſſhed.

¶ The Arke is brought into the temple, which is fylled with the glorye of the Lorde.

CAPI. V.

A AND ſo al the worke that Salomō made in the houſe of the Lorde was fynyſſhed: & * Salomon brought in al the thyngꝭ 3.Regū.7.g that Dauid his father had dedycated, with the ſyluer and golde/ and all the Iuels, and put them amonge the treaſures of the houſe of God. 3.Regū.8.a Then Salomon * gathered the elders of Iſraell togyther/ and all the heades of the trybes, & auncyent fathers of the chyldren of Iſraell, vnto Ieruſalem: to brynge the arke of the couenaunt of the lorde out of the cytye of Dauid which is Zion. Wherfore all the men of Iſraell reſorted vnto the kyng in the feaſt, euen in the ſeuenth moneth. And all the elders of Iſraell came, and the Leuytes toke vp the arke.

B And the preeſtes and the Leuites brought awaye the Arke, and the tabernacle of wytneſſe, (and al the holy veſſels that were in the tabernacle,) and they bare them. And kynge Salomon and all the congregacyon of Iſraell/ that were aſſembled vnto hym before the Arke, offered ſhepe, and oxen, ſo many/ that they coulde not be tolde, nor nombred for multytude. And the Preeſtes brought the Arke of the appoyntement of the Lorde vnto his place, euen in to the queere of the temple within the place mooſt holy, and ſet it vnder the wyngꝭ of the Cherubs, that the Cherubs ſtretched out theyr wynges ouer the place of the Arke, and the Cherubs couered both the Arke and her barres aboue on hygh.

C And the barres of the Arke, were ſo longe that the heades of the barres were ſene without the Arke within the queere, but not without. And there the Arke remayned vnto this daye. But there was nothynge in the Arke/ * ſaue the two tables which Moſes put therin at Horeb, when the lorde made a couenaūt with the chyldren of Iſraell, after they were come out of Egypte. And it fortuned, that when the Preeſtes were come out of the holy place (for all the Preeſtes that were preſent, were ſanctyfyed and dyd not then wayte by courſe) that bothe the Leuites and the ſyngers (vnder Aſaph, Heman and Ieduthun) were appoynted to ſondrye offices with theyr Chyldren and brethren, and were arayde in fyne whyte, hauynge Cymbals, Pſalteries and harpes, and ſtode at the Eaſt ende of the aulter: and by them an hundred and twentye Preeſtes blowynge with trompettes.

3.Regū.

D And the trompet blowers and the ſyngers ſo agreed, that it ſemed but one voyce in prayſynge and thankynge the Lorde. And when they lyfte vp theyr voyce with the Trompettes, Cymbals and other inſtrumentes of Muſycke, and when they prayſed the Lorde, ✿ (and ſayde) howe that he is good, and that ✿ his mercy laſteth euer, the houſe of god was fylled with a cloude: ſo that the preeſtꝭ coulde not endure to mynyſter, by the reaſon of the cloude. For the maieſtye of the Lorde had fylled the houſe of God.

¶ The wordes of Salomon to the people, and the prayer that he made vnto god.

CAPI. VI.

A THen Salomon ſayde: * the Lorde hath ſpoken, howe that he wyll dwell in the cloude. And I haue buylte an habytacyon for the, and a place for thy dwellynge for euer. And the kynge turned his face, and bleſſed the hoole congregacyon of Iſraell/ and all the congregacyon of Iſraell ſtode.

And he ſayde: bleſſed be the Lorde god of Iſraell whiche hath with his handes, fulfylled it, that he ſpake with his mouth to my father Dauid, ſayenge: * Sence the daye that I brought my people out of the lande of Egypte, I choſe no cytye amonge all the trybes of Iſraell to buylde an houſe in, that my name myght be there, neyther choſe I any man to be a ruler ouer my people Iſraell: ſauynge that I haue choſen Ieruſalem, (that my name myght be there) and haue choſen Dauid to be ouer my people Iſraell.

* And when it was in the herte of Dauid my father to buylde an houſe for the name of B the Lorde God of Iſraell: the Lorde ſayde to Dauid my father: for aſmoche as it was in thyne herte to buylde an houſe for my name, thou dydeſt well that thou ſo thoughteſt in thyne herte. Notwithſtandynge, thou ſhalte not buylde the houſe, but thy Son whiche is proceded out of thy loynes, he ſhall buylde an houſe for my name. The Lorde therfore/ hath made good his ſaynge that he hath ſpoken, and I am ryſen vp in the rowme of Dauid my father, and am ſet on the ſeate of Iſraell, as the Lorde promyſed, and haue buylt an houſe for the name of the Lorde God of Iſraell. And in it haue I put the Arke, wherin is the couenaunt of the lorde that he made with the chyldren of Iſraell. And the kynge ſtode before the aulter of the lorde in the preſence of all the congregacyon of Iſraell, and ſtretched out his handes. For now Salomō had made a braſen pulpyt of fyue cubytes longe, and fyue cubytes brode, and thre of heyght, and had ſet it in the myddes of the great courte, and vpon it, he ſtode and kneled downe vpon his knees before all the congregacyon of Iſraell, and ſtretched out his handes towarde heuen, and ſayde:

* O lorde God of Iſraell, there is no C god lyke the in heuen and in earth, which kepeſt couenaunt, and ſheweſt mercy vnto thy ſeruaunts that walke before the with al theyr hertes. Thou whiche haſte kepte with thy ſeruauaunte Dauid my father, the thynges that thou promyſedeſt hym: Thou ſaydeſt it with thy mouth, & haſt fulfylled it with thyne handes, as it is to ſe this daye.

And nowe Lorde God of Iſraell, kepe with thy ſeruaunte Dauid my Father, the thynges that thou promyſedſt hym, ſaynge: * thou ſhalte in my ſyght not be without a man, that ſhall ſyt vpon the ſeate of Iſraell: ſo that thy chyldrē take hyde to theyr wayes/ to walke in my lawe, as thou haſt walked before me. And nowe Lorde God of Iſraell, let thy ſayenge be true whiche thou ſpakeſt vnto thy ſeruaunt Dauid. And wyll God in very dede, dwell with men on earth? Beholde/ * heuen and heuen aboue all heuens do not cōteyne the: howe moch leſſe the houſe which I haue buylded? Let it be thy pleaſure therfore to turne to the prayer of thy ſeruaunte & to his ſupplycacyon (O Lorde my God) to herken vnto the voyce and prayer whiche thy ſeruaunte prayeth before the: & let thyne D eyes be open toward this houſe day & nyght, ouer this place, wherin thou haſt ſayde, that thou woldeſt put thy name: to herken vnto the prayer whiche thy ſeruaunte prayeth in this place: Herken vnto the Prayers of thy ſeruaunte, and of thy people Iſraell, whiche they praye in this place: heare thou (I ſaye) out of thy dwellyng place, euen out of heuen: heare and be mercyfull.

* Yf a man ſyn agaynſt his neyghboure, 3.Regū.8.b and take an othe agaynſt hym, & make hym to ſweare, and they bothe come before thyne aulter in this houſe: then heare thou from heuen, and worke, and iudge thy ſeruaūtes/ that thou rewarde the vngodlye, and recompence hym his waye vpon his heade, ☞ and ☞ iuſtifye the ryghteous, and gyue hym accordynge to his ryghtwyſeneſſe.

And yf thy people Iſraell be put to the worſe before the enemye, bycauſe they haue ſynned agaynſt the: Yet yf they turne and gyue thankes vnto thy name, & make interceſſyon/ and pray before the in this houſe: then heare thou from heuen, and be mercifull vnto the ſynne of thy people Iſraell, & brynge them agayne vnto the lande, whiche thou gaueſt to them, and to theyr fathers. * When heuen is ſhut Deute.28.b 3.Re.xvii.a E vp, and there be no rayne, bycauſe they haue ſynned agaynſt the: yet yf they praye in this place, and cōfeſſe thy name, and repent from theyr ſyn for the which thou chaſteneſt them: then heare thou in heuen, and be mercyfull vnto the ſynne of thy ſeruauntes, and of thy people Iſraell, and gyde thou them in to the good waye, to walke in, & ſende rayne vpon thy lande, whiche thou haſt gyuen vnto thy people, for an enherytaunce. And yf there be derth in the lande, or peſtylence, corrupcyon/ or blaſtynge of corne, greſhoppers, or caterpyllers, or that theyr enemyes beſyege them in the cityes of theyr lande, ✣ (and deſtroy the countryes) ✣ or whatſoeuer plage or ſyckeneſſe it be: Then what ſupplicacyons and prayers ſoeuer ſhall be made of any man, and of thy people Iſraell, which ſhall knowe euery man his owne ſore, and his owne grefe, and ſhall ſtretche out theyr handes toward this houſe, thou ſhalte heare from heuen, euen from thy dwellyng place, and ſhalt be merciful, & gyue euery man accordynge vnto all his wayes/ euen as thou doſt know euery manns herte: for thou onely knoweſt the hertes of the chyldren of men: that they may feare the & walke in thy wayes, as longe as they lyue in the lande, whiche thou gaueſt vnto our fathers.

* Moreouer, the ſtraunger whiche is not 3.Regū.8.e Iohn.xii.c Actes.viii.e of thy people Iſraell, yf he come from a farre

F lande for thy great names ſake, & thy myghtye hande, & the ſtretched out arme. Yf they come (I ſaye) and praye in this houſe: thou ſhalte heare from heuen, euen from thy dwellynge place, and ſhalte do accordynge to all that the ſtraunger calleth to the for. That al the people of the earth may know thy name/ and feare the, as doth thy people Iſrael/ and that they may knowe, how that in this houſe which I haue buylt, thy name is called vpō.

Deute. vi. c Yf thy people go out to war agaynſt theyr enemyes, by the waye that thou ſhalte ſende them, and they praye to the, in the waye * toward this citie which thou haſt choſen, euen towarde the houſe whiche I haue buylte for thy name: then heare thou from heuen theyr ſupplicacyon and prayer, and helpe them in theyr ryght.

1. Regū. 8. e 1. Johā. 1. b Yf they ſyn agaynſt the (as * there is no man but he doth ſynne) and thou be angrye with them, & delyuer them ouer before theyr enemyes, and they take them, and leade them awaye vnto a lande far or neare, yet yf they repent in theyr herte in the lande where they be in captiuyte, and turne, and pray vnto the in the lande of theyr captiuyte, ſayenge:

G We haue ſynned (we haue done euyl & wyckedlye) & turne agayne to the, with all theyr herte, and al theyr ſoule, in the lande of theyr captiuyte, where they kepe them in bondage, & ſo pray toward theyr lande which thou gaueſt vnto theyr fathers, euen towarde the cytye whiche thou haſt choſen, and towarde the houſe whiche I haue buylte for thy name: Then heare thou from heuen, euen from thy dwellynge place, theyr ſupplycacyon & theyr prayer, and iudge theyr cauſe, & be mercyfull vnto thy people, which haue ſynned agaynſt the. Nowe my God, let thyne eyes be open, and thyne eares attente vnto the prayer that is made in this place. Psal. 132. d Nowe vp * O Lorde God in to thy reſtynge place: thou and the Arke of thy ſtrength: O Lorde God, let thy Preeſtes be clothed with helth, & let thy ſayntes reioyſe in goodneſſe. O lorde god, turne not awaye the face of thyne anoynted: Remembre the mercyes, whiche thou haſt promyſed to Dauid thy ſeruaunte.

¶ The fyre conſumeth the ſacrifyce. The lorde appeareth to Salomon the ſeconde tyme.

CAPI. VII.

A 1. Regū. 8. f 2. Leuit. 9. d 3. Regū. 8. c AND * when Salomon had made an ende of prayenge, ‡ there came downe fyre from heuen, and conſumed the * burntofferynge and the ſacrifyces. And the houſe was fylled with the glorye of the Lorde, and the Preeſtes coulde not go in to the houſe of the Lorde, bycauſe the glorye of the lorde had fylled the Lordes houſe. And when all the chyldren of Iſraell ſawe howe the fyre, and the glorye of the lorde came downe vpon the houſe, they fell downe flat vpon theyr faces to the earth vpon the pauement, & worſhypped and confeſſed vnto the Lorde, that he is gracyous, and that his mercye laſteth euer. And the kynge, and all the people offered ſacrifyces before the Lorde.

B And kynge Salomon offered a ſacrifyce of .xxii. thouſande oxen, and an hundred and .xx. thouſand ſhepe. And ſo the kynge and all the people ☞ dedicated the houſe of God. ☞ And the preeſtes wayted on theyr offyces, and the Leuites had the inſtrumentes of muſycke of the Lorde (which kynge Dauid had made to confeſſe vnto the lorde, that his mercye laſteth euer) playenge a pſalme of Dauid with theyr hande. And the preeſtes blew with trompettes before them: & all they of Iſrael ſtode. Moreouer, Salomon halowed the myddle of the courte, that was before the houſe of the Lorde: for theyr he offered burntofferynges and the fat of the peaceofferynges, bycauſe the braſen aulter which Salomon had made/ was not able to receyue the burntofferynges and the meatofferynges and the fat.

So at the ſame tyme Salomon kepte a * feaſt of ſeuen dayes, and all they of Iſraell C with hym an exceadyng great congregacyon, euen from the enterynge in of Hamath, vnto the ryuer of Egypte. And in the eyght daye they made a gatherynge. For they kepte the dedicacyon of the aulter ſeuen dayes, ☞ and ☞ the feaſt ſeuen dayes. And the .xxiii. daye of the ſeuenth moneth, he let the people departe in to theyr tentes glad and mery in herte, for the goodneſſe that the Lorde had ſhewed to Dauid, and to Salomon, and to Iſraell his people. * And ſo Salomon fynyſhed the houſe of the Lorde, and the kynges houſe: and all that came in his herte to make in the houſe of the Lorde, and in his owne houſe, wente proſperouſlye forwarde. And the lorde appeared to Salomon by nyght, and ſayde to hym: I haue herde thy peticyon, and * haue choſen this place for my ſelfe, to be an houſe of Sacrifyce. Yf I ſhut vp heuen, that there be no rayne: or yf I cōmaunde the locuſtes to deuoure the lande, or yf I ſende peſtylence amonge my peple: and yf they that are of my people (amonge whome my name is called vpon) do humble them ſelues, and make interceſſyon, and ſeke my preſence, and turne from theyr wycked wayes, then wyll I heare from heuen, and be mercyfull to theyr ſynne, and wyll heale theyr lande. And from hence forth myne eyes ſhall be open, & myne eares attent to the prayer that is made in this place.

D And therfore nowe * I haue choſen and ſanctifyed this houſe, that my name maye be there for euer: and myne eyes and myne herte ſhall be there perpetuallye. And yf thou wylt walke before me (as Dauid thy father walked) to do all that I haue commaunded the, and ſhalt obſerue my ſtatutes & my lawes: then wyll I ſtablyſhe the ſeate of thy kyngdome, accordynge as I made the couenaunt with Dauid thy father, ſayenge: * thou ſhalt not be without a man, to be ruler in Iſraell. But and yf ye turne awaye, and forſake my ſtatutes, and my cōmaundementes (whiche I haue ſet before you) and ſhal go and ſerue other gods, and worſhyp them: then wyll I plucke them vp by the routes out of my land whiche I haue gyuen them, and this houſe (whiche I haue ſanctifyed for my name) wyl I caſt oute of my ſyght, and wyll make it to be a prouerbe/ and a ieſt among all nacions. And euery one that paſſeth by, ſhall be aſtonyed at this houſe (whiche belonged to the mooſt hygh God) and ſhall ſaye: * why hath the lorde delte on this faſſhion with this land, and with this houſe? And they ſhal anſwere: bycauſe they forſoke the Lorde God of theyr fathers, (which brought them out of the land of Egypt) & caught holde on other gods, and worſhipped them, and ſerued them: euen therfore hath he brought al this euyl vpon them.

¶ The cityes that Salomon buylded, after that the houſe of God was fynyſſhed.

CAPI. VIII.

A And * it fortuned, that after .xx. yeare when Salomon had buylte the houſe of the Lorde, & his owne houſe: he buylt the cityes that Hiram gaue hym, and put of the chyldren of Iſraell in them. And Salomon went to Hamath Zoba, and ſtrengthed it. And he buylt Thadmor in the wyldernes, and repayred all the ſtore cityes whiche were in Hamath. And he buylt Bethhoron the vpper/ and Bethhoron the nether, ſtronge cytyes, hauyng walles, gates and barres. And Baalath and all the ſtore cytyes that Salomon had, and all the charet cityes, and the cityes of the horſemen, & euery pleaſant place, that Salomon had luſt to buylde in Ieruſalem and Libanō, and thorowout all the land of his dominyon.

B And all the people that were lefte of the Hethites, Amorytes, Pherezytes, Heuytes, and Iebuſytes, whiche were not of the chyldren of Iſraell: but were the chyldrē of them, which were lefte after them in the lande, and were not conſumed of the chyldren of Iſrael, them dyd Salomon make to paye trybute vnto this day. But of the chyldren of Iſrael dyd Salomon make no bonde men for his worke: but they were men of war and rulers and great Lordes with hym, and captaynes ouer his charettes and horſemen. And kyng Salomons offycers that ouerſawe and ruled the people, were two hundred and fyftye. C

And Salomon brought the doughter of Pharao out of the cytye of Dauid, in to the houſe that he had buylded for her. For he ſayde: my wyfe ſhall not dwell in the houſe of Dauid kyng of Iſrael, for it is holy, bycauſe that the Arke of the Lorde is come vnto it. Then Salomon offered burntofferyngs vnto the lorde, on the aulter of the Lorde which he had buylte before the porche, doyng euery thynge in his due tyme and offerynge, acordynge to the commaundement of Moſes, in the ſabbothes, newmoones, and ſolempne feaſtes, * thre tymes in the yeare: that is to ſaye, in the feaſt of ſwete breade, in the feaſt of wekes, and in the feaſt of tabernacles. Exodi. 23.c Deute.16.a And Salomon ſet the ſortes of Preeſtes to theyr offyces, (as Dauid his father had ordered them,) and the Leuites in theyr watches, for to prayſe and mynyſtre before the Preeſtes daye by day, & the porters by courſe at euery gate.

D * For ſo had Dauid the man of god commaunded. And they omytted not the commaundement of the kynge vnto the preeſtes, and the Leuytes, concernynge any maner of thynge, and concernynge the treaſures. For Salomon made prouiſyon for the charges/ from the fyrſt daye that the foundacyon of the houſe of the Lorde was layde, tyll it was fynyſſhed/ that the houſe of the lorde was perfyte. Then went kynge Salomon to Ezion Gaber, and to Eloth at the ✠ (redde) ſees ſyde in the lande of Edom. And Hiram ſent hym by the hande of his ſeruauntes, ſhyppes and ſeruauntes that had knowledge of the ſee: & they came with the ſeruauntes of Salomon to Ophir, and caryed thence foure hundred, and fyftye talentes of golde, and brought it to kynge Salomon.

¶ The communicacyon of Salomon with the quene of Saba, and the gyftes that the one gaue to the other. The death of Salomon, after whome ſucceedeth Rehoboam.

CAPI. IX.

A And * when the quene of Saba herde of the fame of Salomon, ſhe came to proue hym in harde queſtions at Ieruſalem, with a very greate companye, with camels 3.Regū.x.a Math.xii.d Luke.xi.d that bare ſpyces, and plentye of golde, and precyous ſtones. And when ſhe was come to Salomon, ſhe cōmuned with hym of al that ſhe had in her herte. And Salomon aſſoyled her, all her queſtions, and there was not one worde hyd from Salomon, whiche he tolde her not. And when the quene of Saba had ſene the wyſdome of Salomon and the houſe that he had buylte, and the meate of his table, the ſyttynge of his ſeruauntes, and the ſtandynge of his wayters, theyr apparell, his butlers, theyr apparell, his goynge vp (by the whiche he went in to the houſe of the Lorde,) there was no more ſpiryte in her.

B And ſhe ſayde to the kynge: the ſayenge whiche I herde in myne owne lande, of thyne actes, and of thy wyſdome, is true. I beleued not the wordes of them, vntyll I came, and myne eyes had ſene it. And beholde, the one halfe of thy wyſdome was not tolde me: for thou exceedeſt the fame that I herde. Happye are thy men, & happye are theſe thy ſeruauntes whiche ſtande before the alwaye, & heare thy wyſdome. Bleſſed be the lorde thy God/ which had luſt to the, to ſet the kynge on his ſeate, that thou myghteſt be kyng, ordeyned by the Lorde thy God. Bycauſe thy God loueth Iſraell, and hath delyte to make them contynue euer, therfore made he the kynge ouer them, to do ryght and equite.

C And ſhe gaue the kynge an hundred, & xx. talentes of golde, and of ſpyces exceadynge great haboundaunce, and precyous ſtones, neyther was there any more ſoche ſpyce, as the quene of Saba gaue kynge Salomon. And the ſeruauntes of Hiram & the ſeruauntes of Salomon whiche brought golde from ☞ Ophir, brought alſo ☞ Algume wood, and precyous ſtones. And the kynge made of the Algumwood, ſtayres in the houſe of the lorde and in the kynges palace, and harpes and Pſalteryes for Syngers. And there was no ſoche wood ſene before in the lande of Juda. And kynge Salomon gaue to the quene of Saba euery pleaſaunt thyng that ſhe aſked, but not ſo moche as ſhe brought vnto the kynge. And ſo ſhe turned and went awaye to her owne lande with her ſeruauntes.

D The weyght of golde that came to Salomon in one yeare, was ſyxe hundred. lxvi. talentes of golde, beſydes that which chapmen and marchauntes brought: and al the kyngs of Arabia, & rulers of that countrey, brought golde and ſyluer to Salomon. And kynge Salomon made. CC. bucklers of beaten golde, and ſyx hundred ſycles of beaten gold were ſpente vpon one buckler: and thre hundred ſcheldes made he of beaten golde/ and one ſchelde coſt thre hundred peces of golde/ & the kynge put them in the houſe that was in the foreſt of Libanon. And the kyng made a great ſeate of yuorye, and ouerlayde it with pure golde. And there were ſyxe ſteppes to the ſeate with a foote ſtole of golde, faſtened to the ſeate: and pomels an eche ſyde of the ſyttynge place, and two lyons ſtandynge by the pomels.

E And. xii. lyons ſtode on the one ſyde and on the other: vpon the ſyxe ſteppes/ ſo that there was no ſoch worke made in any kyngdome. And all the drynkyng veſſels of kyng Salomon were of golde, and all the veſſels of the houſe that was in the foreſt of Libanō, were of precyouſe golde: for ſyluer was counted nothynge worth in the dayes of Salomon. For the kynges ſhyppes went to Tharſis with the ſeruauntes of Hiram: euery thre yeare once came the ſhyppes to Tharſis, and brought golde, ſyluer, yuorye, and apes and Pacockes.

F * And kynge Salomon paſſed al the kyngs of the earth in rycheſſe and wyſdom. And all the kynges of the earth, ſought the preſence of Salomon, to heare his wyſdom, that god had put in his herte. And they brought euery man his preſent: veſſels of ſyluer, and veſſels of golde, rayment/harneſſe, ſpyces, horſes & Mules (and whatſoeuer myght be gotten) yeare by yeare. * And Salomon had foure thouſande ſtalles for horſes and charettes/ and twelue thouſande horſemen, whome he beſtowed in the charet cityes, and ſome were with the kyng at Jeruſalem. And he reygned ouer all the kynges that were from Euphrates vnto the lande of the Philiſtines, and to the border of Egypt. 3.Reg.10. 3.Reg.4.

G * And the kynge made ſyluer in Jeruſalem as plenteous as ſtones, & Cedar trees as plenteous, as the mulbery trees that growe in the valleyes. And they brought vnto Salomon horſes out of Egypte, and out of all landes. * The reſt of the actes of kynge Salomon/ fyrſt and laſt/ are they not wrytten in the ſayenges of Nathan the Prophet, and in the prophecye of Ahiah the Selonite, and in the viſyons of Jedo the Sear of viſyons, agaynſt Jeroboam the ſonne of Nabat? And Salomon reygned in Jeruſalem vpon all Iſraell fourtye yeares. And Salomon ſlept with his fathers, and they buryed hym in the Cytye of Dauid his father, and Rehoboam his ſonne reygned in his ſteade. 3.Reg.10. ii.Para.1. 3.Reg.11.

¶ The folyſhneſſe of Rehoboam, and the diuiſyon of his realme.

CAPI. X.

A AND * Rehoboham went to Sichem: for
to Sichem were all Iſraell come togyther, Reg.xii.a
to make hym kynge. And when Jeroboam
the ſonne of Nebat, (whiche * was Reg.xi.g
fled into Egypte from the preſence of Salomon
the kynge) herde it, he returned out of
Egypte, And they ſent and called hym. And
ſo Jeroboam and all they of Iſraell came/ &
comuned with Rehoboam, ſayenge: Thy father
layde a greuous yocke vpon vs: nowe
therfore remyt thou ſomwhat of the greuous
ſeruyce of thy father/ and of his heuye yocke
that he put vpon vs, and we wyll ſerue the.
And he ſayde to them: come agayne vnto me
after thre dayes. And the people departed.

B And kynge Rehoboam counſayled with
the elders that had ſtande before Salomon
his father, whyle he yet lyued, and he ſayde:
what counſayle gyue ye me, to anſwere this
people agayne? And they tolde hym, ſayenge:
Yf thou be kynde to this people, and pleaſe
them, and ſpeake louynge wordes to them/
they wyll be thy ſeruauntes for euer. But he
lefte the counſayle whiche the elders gaue
hym, and toke cōſayle with the yonge men/
that were growen vp with hym, & that ſtode
in his preſence. And he ſayd vnto them: what
aduyſe gyue ye, that we maye anſwere this
people, whiche haue cōmuned with me, ſayenge:
Abate ſomwhat of the yocke, which thy
father dyd put vpon vs.

C And the yonge men that were growen vp
with hym, ſpake vnto hym, ſayenge: Thus
ſhalte thou anſwere the people that ſpake to
the, ſayenge: Thy father made our yocke heuye:
But make thou it ſomewhat lyghter for
vs. Thus ſhalt thou ſay vnto them: my lytle
fynger ſhall be heuyer then my fathers loynes.
* For where my father put a heuy yocke Reg.xii.c
vpon you, I wyl put more to your yocke: my
father chaſtyſed you with whyppes, but I
wyll chaſtyſe you with ſcorpyons. And ſo Jeroboam
and all the people came to Rehoboam
the thyrde day as the kynge bad, ſaynge:
Come agayne to me the thyrde day. And the
kynge anſwered them cruelly, and kynge Rehoboam
lefte the counſayle of the aged men,
and anſwered them after the aduyſe of the
yonge men, ſayenge. My father made youre
yocke greuous, and I wyll adde therto: my
father chaſtyſed you with whyppes, but I
wyll chaſtyſe you with ſcorpyons. And ſo the
kynge herkened not vnto the people: but the
occaſyon came of god, that the Lorde myght
make good his ſayenge, * whiche he ſpake Reg.xi.f
(by the hande of Ahia the Selonite) to Jeroboam
the ſonne of Nebat. And when al they D
of Iſraell ſawe that the kynge wolde not agree
vnto them, the peple anſwered the kyng
ſayenge: what parte haue we with Dauid, or
enherytaunce with the ſon of Iſai? Let euery
man of Iſraell go to his tent.

* And now Dauid, ſe to thyne owne houſe. 3.Reg.xii.d
And ſo all Iſraell gat them to theyr tentes/
ſo that Rehoboam reygned ouer no moo of
the chyldren of Iſraell, then dwelte in the cytyes
of Juda. Then kynge Rehoboam alſo
ſent Haduram that was ruler ouer the trybute,
and the chyldren of Iſraell ſtoned hym
with ſtones that he dyed. But kynge Rehoboam
made ſpede to get hym vp to his charette
to fley to Jeruſalem. And they of Iſraell rebelled
agaynſt the houſe of Dauid vnto this
daye.

¶ Rehoboam is forbydden to fyght agaynſt Jeroboam. He hath .xviii. wyues, and .lx. concubynes, and by them .xxviii. ſonnes, and .lx. doughters.

CAPI. XI.

A AND when Rehoboam was come to Jeruſalem,
* he gathered of the houſe of 3.Reg.xii.e
Juda and Ben Jamin, nyne ſcore .M.
choſen men of war to fyght agaynſt Iſraell,
and to brynge the kyngdome agayne to Rehoboam.
And the worde of the Lorde came to
Semeiahu the man of God, ſayenge: ſpeake
vnto Rehoboam the ſon of Salomon kynge
of Juda, and to all them of Iſraell that are
in Juda and Ben Jamin, & ſaye: thus ſayth
the lord: Ye ſhal not go vp nor fyght agaynſt
your brethren: returne euery man to his houſe,
for this thynge is done of me. And they obeyed
the wordes of the Lorde, and returned
from goynge agaynſt Jeroboam.

B And Rehoboam dwelt in Jeruſalem, and
buylte ſtrong cytyes in Juda: He buylded vp
Bethleem, and Etam and Theko: Bethzur/
Socho and Adullam: Gath, & Mareſa, and
Ziph: Aduraim, Lachis and Azeca: Zorea/
Aialon, and Hebron (whiche is in Juda and
Ben Jamin) ſtronge cytyes. And he repayred
the ſtronge holdes & put captaynes in them/
and ſtore of vytayle, & wyne and oyle. And
in all cytyes he put ſheldes and ſpeares, and
made them exceadynge ſtronge, hauynge Juda
and Ben Jamin on his ſyde.

C And the Preeſtes and the Leuytes that
were in all Iſraell, reſorted to hym, out of all
theyr coaſtes. For the Leuytes lefte theyr ſuburbes
and theyr poſſeſſyon, and came to Juda
and Jeruſalem: * For Jeroboam and his ii.Par.13.b
ſonnes had caſt them out from myniſtrynge
vnto the Lorde. * And he ordeyned hym 3.Reg.xii.g
Preeſtes for the hyll aulters, for the deuyls
and for the calues whiche he had made.

And after the Leuites there went of all the trybes of Iſraell/ (ſuche as ſubmytted theyr hertes to ſeke the Lorde God of Iſraell) and came to Ieruſalem, to offer vnto the Lorde god of theyr fathers.

And ſo they ſtrengthed the kyngdome of D Iuda, and made Rehoboam the ſonne of Salomon myghtye thre yeare longe, for thre yeare they walked in the waye of Dauid and Salomon. And Rehoboam toke hym Mahalath the doughter of Ierimoth the ſonne of Dauid to wyfe, and Abihail the doughter of Eliab the ſonne of Iſai, whiche bare hym chyldrē: Ieus, Samaria and Zaba. And after her he toke * Maaca the doughter of Abſalom whiche bare hym Abia, Athai, Ziza & Selomith. And Rehoboam loued Maaca the doughter of Abſalō aboue all his wyues and concubyns, for he toke .xviii. wyues and thre ſcore concubynes, and begat .xviii. ſonnes and thre ſcore doughters. And Rehoboam made Abia the ſonne of Maacha the cheyfe ruler amonge his brethren, and to haue the ouer ſyght of the kyngdome. And he played wyſely, and ſcattered all his chyldren thorow out all the countreyes of Iuda, and Ben Iamin vnto euery ſtronge citye. And he gaue them aboūdaunce of vyttayle, and obteyned many wyues. 3.Reg.xv.a

¶ Seſac kynge of Egypte robbeth the temple of the Lorde. Rehoboam dyeth, and Abia his ſonne ſucceadeth hym.

CAPI. XII.

A AND it came to paſſe, that when Rehoboam had ſtablyſhed the kyngdome, and became myghtye, he forſoke the lawe of the Lorde, and all Iſraell with hym. * And it fortuned, that in the fyfth yere of kynge Rehoboam, Seſac the kynge of Egypte came vp agaynſt Ieruſalem, (bycauſe they had tranſgreſſed agaynſt the Lorde, with twelue hundred charettes, and .lx. thouſande horſemen. And the people were without nombre, that came with hym out of Egypte, Lubim, Suckim & the blackmores. And they toke the ſtronge cityes in Iuda, & came to Ieruſalem. 3.Re.xiiii.c

Then came Semeia the Prophet to Re- B hoboam and to the lordes of Iuda (that were gathered togyther within Ieruſalem for Seſac) and ſayde vnto them: thus ſayeth the lorde: ye haue lefte me, and therfore haue I alſo lefte you in the handes of Seſac. Wherevpon the lordes of Iſraell & the kynge humbled them ſelues, and ſayd: the lorde is ryghteous. And when the Lorde ſawe that they ſubmytted them ſelues, the worde of the lorde came to Semeia, ſayinge. They ſubmytt them ſelues, therfore I wyll not deſtroye them. But I wyll delyuer them ſomwhat, and my wrath ſhall not burne vpon Ieruſalem by the hande of Seſac. Neuertheleſſe, they ſhal be his ſeruauntes, to knowe what dyfference is betwene my ſeruyce, and the ſeruice of the kyngdomes of the worlde.

And ſo Seſac kynge of Egypt came to Ie- C ruſalem, and toke awaye the treaſures of the houſe of the Lorde, and the treaſures of the kynges houſe: he toke euen al. And he caryed away the ſcheldes of golde, * whiche Salomon made. In ſteade of which, kynge Rehoboam made ſcheldes of braſſe, and cōmytted them to the handes of the captaynes whiche had the ouerſyght of the fote men, and that kepte the entraunce of the kyngs houſe. And it came to paſſe, that when the kynge entred into the houſe of the lorde, the garde came, & fet them, and brought them agayne vnto the garde chambre. And when he humbled hym ſelfe, the wrath of the lorde turned from hym that he wolde not deſtroye all togyther. And in Iuda all was well. 3.Reg.x.

And ſo kynge Rehoboam waxed myghty D and reygned in Ieruſalem. And Rehoboam was .xli. yere olde, when he began to reygne/ and he reygned .xvii. yeres in Ieruſalem, the citye whiche the Lorde had choſen out of all the trybes of Iſraell, to put his name there. And his mothers name was Naama an Ammoniteſſe. * And he dyd euyll: bycauſe he prepared not his herte to ſeke the Lorde. 3.Re.

The actes alſo of Rehoboam, fyrſt and laſt, are they not wrytten in the ſayenges of Semeia the prophet and of Iddo the ſear, which noted the genealogye? and there was warre alway betwene Rehoboam, and Ieroboam. And Rehoboam ſlepte with his fathers, and was buryed in the citye of Dauid, and Abia his ſonne reygned in his ſteade.

¶ The hiſtory of Abia agaynſt Ieroboam.

CAPI. XIII.

THE eyghtene yeare of kynge Ieroboam, A * began Abia to reygne ouer Iuda, and he reygned thre yere in Ieruſalem. His mothers name alſo was Michaiahu the doughter of Uriell of Gibea. And there was war betwene Abia and Ieroboam. And Abia made prouiſyon for the war, hauynge valyaunt and experte men of war, euen foure hūdred thouſande choſen men. And Ieroboam ſet hym ſelfe in araye to fyght agaynſt hym, with eyght hundred thouſande pycke men, whiche were ſtronge and men of armes. 3.Re.

And Abia ſtode vp vpon Zemaraim an hill whiche is in mounte Ephraim, & ſayde: heare me thou Ieroboam and al Iſrael. Do not ye knowe howe that the Lorde God of Iſraell gaue the kyngdome (ouer them of Iſrael) to Dauid for euer: euen to hym ⁊ to his ſonnes ⁊ with a ſalted couenaunte. And Ieroboam the ſonne of Nebat the ſeruaunt of Salomō the ſonne of Dauid is ryſen vp, ⁊ hath rebelled agaynſt his lorde. And there gathered to hym lewde men, the chyldren of Belial, ⁊ preuayled agaynſt Rehoboam the ſon of Salomon: when Rehoboam was yong and tender herted, and coulde not ſtande before them.

B

And nowe ye ſaye, that ye be able to preuayle agaynſt the kyngdome of the Lorde, which is in the hande of the ſonnes of Dauid, and ye be a greate multitude, ⁊ haue the golden calues, * whiche Ieroboam made you for Gods. And * haue ye not caſt out the preeſtes of the lorde the ſonnes of Aaron, and the Leuites, ⁊ haue made you preeſtes after the maner of the nacyons of other landes: ſo that who ſoeuer cometh, ⁊ conſecrateth his hande with a yonge oxe, ⁊ ſeuen rammes, the ſame may be a preeſt of them that are no Gods.

C

But we belonge vnto the Lorde our God, whom we haue not forſaken, ⁊ the preeſtes are the ſonnes of Aaron, whiche miniſtre vnto the Lorde, ⁊ the Leuites wayte vpon theyr office. They burne vnto the lorde euery mornyng and euenyng, burnt ſacrifices, ⁊ ſwete ſence: the ſhew breade ſet they in ordre vpon a pure table: and prepare the candelſticke of golde with the lampes of the ſame, to burne euer at euen. And truely we kepe the watche of the Lorde our God: but ye haue forſaken hym. And beholde, God hym ſelfe is our captayne, and his preeſtes blowe with the * trompettes, and crye alarum agaynſt you. (O ye chyldren of Iſrael) fyght not agaynſt the lorde God of your fathers: for it wyl not proſpere with you. But for all that, Ieroboam conuayed men priuely aboute, to come behynde them: and ſo they were before Iuda, and the layers in wayte were behynde them.

And when they of Iuda loked aboute, beholde, the battayle was before and behynde, and they cryed vnto the Lorde, ⁊ the preeſtes blewe with the trompettes, and the men of Iuda gaue a ſhowte.

D

And as the men of Iuda ſhowted, it came to paſſe, that God ſmote Ieroboam and all Iſrael before Abia and Iuda. And the chyldren of Iſrael fled before Iuda, and God deliuered them in to theyr hand. And Abia and his people ſlue a great ſlaughter of them. There fell downe wounded of Iſraell, fyue hundred thouſande choſen men. And ſo the chyldren of Iſraell were broughte vnder at that tyme, and the chyldren of Iuda preuayled, bycauſe they leaned vnto the Lorde God of theyr fathers. And Abia folowed after Ieroboam, and toke cityes from hym: Bethell with the townes belongynge therto, Ieſana with the townes that longed therto, ⁊ Ephrō with her townes. And Ieroboam recouered no ſtrength agayne in the dayes of Abia. And the lorde plaged hym, and he dyed. But Abia waxed myghtye, ⁊ maryed.xiiii. wyues, ⁊ begat.xxii. ſonnes, ⁊.xvi. doughtes. The reſt of the actes of Abia, his cuſtomes ⁊ his ſayenges are wrytten in the ſtorie of the prophet Iddo.

¶ Of Aſa kynge of Iuda.

CAPI. XIIII.

A

SO Abia ſlepte with his fathers, and they buryed hym in the Citye of Dauid, and * Aſa his ſonne reygned in his ſteade. Math.i.b.

In whoſe dayes the lande was in quietneſſe ten yere. And * Aſa dyd that was good and ryght in the eyes of the Lorde his God: for he toke away ſtraung aulters ⁊ the hyl aulters, ⁊ brake downe the ymages, and cut downe the groues, and cōmaunded Iuda to ſeke the lorde god of theyr fathers, ⁊ to do accordyng to the lawe ⁊ cōmaundmentes. And he put away out of all the cityes of Iuda, the hyl aulters and the ymages: and the kyngdom was quiet before hym. And he buylt ſtrong cityes in Iuda: bycauſe the lande was in reſt, and he had no warre in thoſe yeres. For the lorde had gyuen hym reſt. 3.Reg.xv.b

B

Therfore, he ſayd to Iuda: let vs buylde theſe cityes, and make aboute them walles, towres, gates and barres, for the lande is yet in reſt before vs, bycauſe we haue ſought the Lorde our God: We haue ſought hym/ and he hath gyuen vs reſt on euery ſyde. And ſo they buylte, and it proſpered with them. And Aſa had an armye of men that bare ſcheldes ⁊ ſpeares, (out of Iuda) thre hundred thouſande, and out of Ben Iamin that bare ſcheldes and drewe bowes, two hundred and.lxxx. thouſande: all theſe were valiaunt men.

C

And there came out agaynſt them Zarah the blacke Morian * with an hooſt of.x. hundred thouſande, and thre hundred charettes, and came as farre as Mareſa. And Aſa went out before hym, and they ioyned the battayle in the valley of Zephata beſyde Mareſa. ij.Pa.xvi.c

And Aſa cryed vnto the Lorde his God, and ſayd: Lorde, * it is no harde thynge with the to helpe eyther many, or them that haue no power: helpe vs therfore O Lorde God, for we truſt to the, ⁊ in thy name we go agaynſt this multitude. Thou arte the lorde our god and no man ſhall preuayle agaynſt the. 1.Ma.iiii.b

So

D So the Lorde ſmote the blacke Moores before Aſa ⁊ Juda, and the blacke Moores fled. And Aſa and the people that was with hym, folowed after them vnto Gerar. And the blacke Moores hooſt was ouerthrowen, that there was none of them lefte, but were deſtroyed before the lorde, ⁊ before his hooſt. And they caryed away a myghty great pray. And they ſmote all the cityes rounde aboute Gerar. For the feare of the Lorde came vpon them. And they ſpoyled all the Cityes, and there was excedynge moche ſpoyle in them. They ſmote alſo the tentes of cattell, and caryed awaye plentye of ſhepe/ and Camelles/ and returned to Jeruſalem.

¶ Kynge Aſa by the monicion of the prophet Azaria ſacrifyceth vnto the Lorde. He depryueth hys mother of her domynyon.

CAPI. XV.

A AND the ſpirite of God came on Azaria the ſonne of Obed. And he went out to mete Aſa, and ſayd vnto hym: heare me Aſa, and all Juda and Beniamin. The lorde is with you, whyle ye be with hym, and when ye ſeke hym, he wyll be founde of you: and agayne, when ye forſake hym, he alſo wyll forſake you. And truely, for a long ceaſon in Jſrael no man ſought the true god, no man regarded the preeſt that taught them, no man cared for the lawe. And when any man in his trouble dyd turne vnto the Lorde god of Jſrael, and ſought hym, he was founde of them And in that tyme there was no peace to hym that dyd go out and in. But great ſedicyon was there among all the enhabitoures of the earth. And nacyon was deſtroyed of nacyon, and citye of citye: for god dyd moue all aduerſyte amonge them. Play ye therfore the men, and let not your handes ſlacke, for your worke ſhall be rewarded.

B And when Aſa herde thoſe wordes, and the propheſie of Azaria/ the ſon of Obed the prophet, he toke courage, and put awaye the abhominable ydolles out of all the lande of Juda/ and Beniamin/ and out of the cityes whiche he wanne in mount Ephraim, and renued the aulter of the Lorde, that was before the porche of the Lorde. And he gathered all Juda and Ben iamin, ⁊ the ſtraungers with them out of Ephraim, Manaſſe and Simeon For there fell many to hym oute of Jſraell, when they ſawe that the Lorde his god was with hym. So they aſſembled at Jeruſalem the thyrde moneth, the fyftenth yeare of the reygne of Aſa. And they offred vnto the lorde the ſame tyme of the ſpoyle whiche they had brought. vii. C. oxen, and. vii. M. ſhepe. And they made a couenaunt to ſeke the lorde God of theyr fathers, with al theyr herte and all theyr ſoule: And who ſoeuer wolde not ſeke the lorde God of Jſrael, ſhulde dye for it whyther he were ſmall or greate, man or woman. And ☞ they ſware vnto the Lorde with a loude voyce, ſhowtyng and blowynge with trompettes and ſhaulmes. ☞

C And all they in Juda reioyſed at the othe, for they had ſworne vnto the Lorde, with all theyr herte, ⁊ ſought hym with all theyr luſt, and he was founde of them. And the Lorde gaue them reſt rounde aboute on euery ſyde. And kyng Aſa put Maacha his mother out of auctoryte (bycauſe ſhe had made an abhominable ydoll ✠ (of Priapus) in a groue, and Aſa brake downe her ydoll, and ſtamped it, ⁊ burnt it at the broke Cedron. ✠ But all the hyll aulters were not taken away out of Jſraell: though the herte of Aſa was perfyte all his dayes. And he brought in to the houſe of god the thynges that his father had dedicate, and that he hym ſelfe had dedicate: euen ſyluer, ⁊ golde, ⁊ Juels. And there was no more war vnto the * xxxv. yere of the reygne of Aſa. [illegible]

¶ Aſa (for feare of Baaſa kynge of Jſraell) maketh a couenaunt with Benhadad kynge of Syria.

CAPI. XVI.

A IN the. xxxvi. yeare of the reygne of Aſa, came * Baaſa kyng of Jſrael vp agaynſt Juda, ⁊ buylte Rama, to the entente that he wolde let none paſſe out or in ✠ (ſafely) to Aſa kynge of Juda. And Aſa ſet out golde ⁊ ſyluer, out of the treaſures of the houſe of the Lorde, ⁊ of the kynges houſe, ⁊ ſent to Benhadad kyng of Siria that dwelte at ☞ Damaſec, ⁊ ſayde. There is a confideracion bytwene me ⁊ the, bytwene my father ⁊ thyne. B Beholde, J haue ſent the ſyluer ⁊ golde, that thou wylte come ⁊ breake thyne appoyntment with Baaſa kyng of Jſraell, that he may departe from me. And Benhadad graunted vnto kyng Aſa, ⁊ ſent the captaynes of his armye to the cityes of Jſraell. And they ſmote Jion, Dā, ⁊ Abelmain, ⁊ the ſtrong cityes of Nephthali. And when Baaſa herde this, he lefte buyldynge of Rama, and let his worke ceaſe. And then Aſa the kynge toke all Juda and caryed away the ſtones ⁊ tymbre of Rama (wherwith Baaſa was a buyldyng:) and he bulte therwith Geba and Mizpa.

C At that ſame tyme Hanani the ſear came to Aſa kyng of Juda, and ſayd vnto hym: bycauſe thou haſt truſted in the kyng of Siria and not rather put thy truſt in the Lorde thy God, therfore is the hooſt of the kyng of Siria eſcaped out of thyne hande,

* Had

C * Had not the blacke moores and Ludim an exceadyng great hooſt with many charets and horſmen? And yet bycauſe thou truſtedſt in the Lorde, he delyuered them in to thyne hande. For the eyes of the Lorde beholde all the earth, to ſtrength them that are of parfite herte towarde hym. * Herein thou haſt done folyſhly, and therfore from henceforth thou D ſhalte haue warre. And Aſa was wroth with the ſear, and put hym in to the pryſon houſe, for he was dyſpleaſed with hym bycauſe of this thynge. And Aſa deſtroyed certayne of the people the ſame ceaſon. And behold, theſe dedes of Aſa, fyrſt and laſt, are wrytten in the boke of the kynges of Juda and Iſrael. And Aſa in the .xxxix. yere of his reygne fell ſycke in his feete, and that his dyſeaſe contynued very long. And * in his ſyckeneſſe he ſought not the Lorde, but Phiſicians. And Aſa ſlept with his fathers, and dyed in the .xli. yeare of his reygne. And they buryed hym in his owne ſepulchre (whiche he had made for hym ſelfe in the citye of Dauid) and layde hym in the bed which he had fylled with dyuers kyndes of ſpices and ſwete odoures, made by the crafte of the potecaries. And they burnt very moche ſpyce aboute hym.

¶ Jehoſaphat cauſeth the feare of the Lorde to be renued amonge the people.

CAPI. XVII.

A AND * Jehoſaphat his ſonne reygned in his ſteade, & preuayled agaynſt Iſrael. And he put ſouldiours in al the ſtronge cityes of Juda, and ſet rulers in the lande of Juda, and in the cityes of Ephraim, whiche Aſa his father had won. And the Lorde was with Jehoſaphat, bycauſe he walked in the olde wayes of his father Dauid, and ſought not Baalim, But ſought the Lorde God of his father, and walked in his cōmaundementes: and not after the doynges of Iſraell. And the Lorde ſtablyſſhed the kyngdome in his hande, and all they that were in Juda, brought hym preſentes, ſo that he had aboundaunce of rycheſſe and honoure.

And he lyfte vp his herte vnto the wayes B of the Lorde, and he put downe yet more of the hyll aulters and groues out of Juda.

In the thyrde yere of his reygne he ſente to his Lordes: euen to Benhail, Obadia, Zacharia, Nethanel and to Michaiahu, that they ſhulde teache in the cityes of Juda: and with them he ſent Leuites: euen Semeiahu, Nethaniahu, Zabadiahu, Aſahel, Semiramoth Jehonathan, Adoniahu, Thobiahu, Tubadonia, and with them Eliſamah and Jehoram preeſtes. And they taught in Juda, and had the boke of the lawe of God with them, and went aboute thorowout al the cities of Juda and taught the people.

And the feare of the Lorde fell vpon all C the kyngdomes of the lande that were round aboute Juda, and they fought not agaynſte Jehoſaphat. And ſome of the Philiſtynes brought Jehoſaphat gyftes, and tribute ſyluer. And therto the Arabians brought hym ſhepe: euen ſeuen thouſande, and ſeuen hundred rammes, and ſeuen thouſand and ſeuen hundred he gootes. And ſo Jehoſaphat proſpered and grue vp on hygh. And he buylte in Juda, caſtelles and ſtronge cityes, and he had great ſubſtaunce in the cityes of Juda, but the men of armes, and ſtrongeſt ſouldyours were in Jeruſalem.

And theſe are the offices of them in the houſes of theyr fathers, the captaynes ouer thou- D ſandes in Juda. Adna the captayn, and with hym of fyghtynge men thre hundred thouſande. And nexte to his hande was Jetohanan a captayne, and with hym two hundred and .lxxx. thouſande. And nexte hym was Amaſia the ſon of Zichri (whiche of his owne good wyll offered hym ſelfe vnto the Lorde) and with hym two hundred thouſande myghtye men of warre. And of the chyldren of Beniamin, Eliada a mā of myght, and had with hym armed men with bowe and ſchelde two hundred thouſande. And nexte hym was Jehoſabad, & with hym an hundred & .lxxx. M. that were prepared for the war. Theſe wayted on the kyng, beſyde thoſe which the kyng put in ſtrong cityes thorowout all Juda.

¶ After Ahab had aſked counſel of the .CCCC. prophetes, he put Micheas in pryſon. He dyeth with the ſhot of an arowe.

CAPI XVIII.

A AND Jehoſaphat had abundaunce of ryceſſe and honoure, and ioyned affinite with Ahab. And * after certayne yeres he went downe to Samaria. And Ahab ſlue many ſhepe and oxen for hym, & for the peple that he had with hym, and entreated hym to go vp with hym to Ramoth in Gilead. And Ahab kynge of Iſrael ſayde to Jehoſaphat kyng of Juda: wylte thou go with me to Ramoth in Gileade? And he anſwered hym: I wyl be as thou, & my people ſhal be as thyne, and we wyll go with the to the warre.

1. Reg. 22. a

And Jehoſaphat ſayde vnto the kynge of Iſraell: aſke counſayle I praye the, at the B worde of the Lorde, this ſame daye. Therfore the kynge of Iſraell gathered togyther of prophettes foure hundred men, and ſayd vnto them: ſhall we go to Ramoth in Gilead to fyght, or ſhulde I ceaſe

And they ſayde, go vp and god ſhall delyuer it unto the kynges hande. But Jehoſephat ſayde: is there yet here neuer a prophet more of the Lordes, that we myght aſke at hym? And the kynge of Jſrael ſayde vnto Jehoſaphat: there is yet one man, by whom we may aſke the Lorde: But J hate hym, for he neuer propheſyeth me good, but alwaye euyll, & the ſame is Michea the ſonne of Jimla. And Jehoſaphat ſayde: let not the kynge ſay ſo. And the kynge of Jſraell called one of his chamberlaynes, and ſayde: fetche hyther quyckly Michea the ſonne of Jimla. And the kyng of Jſrael and Jehoſaphat kyng of Juda ſat eyther of them on his ſeate in theyr apparell, in a threſſhyng floure beſyde the gate of Samaria, and all the prophettes propheſyed before C them. And one Zedekia the ſon of Chanana had made hym hornes of yron, & ſayde: thus ſayth the Lorde: with theſe ſhalte thou ouerthrow Siria, vntyl they be brought to nought. And all the Prophettes propheſyed euen ſo, ſayenge: Go vp to Ramoth in Gilead, and it ſhall proſpere with the, for the lorde ſhall delyuer it in to the hande of the kyng. And the meſſenger that went to call Michea, ſpake to hym, ſaynge. Beholde, the wordes of the prophettꝭ ſpeake good to the kyng wt one aſſent: let thy wordes therfore be lyke one of theyrs, that thou ſpeake that whiche is pleaſaunt. And Micheha ſayd: as truely as the Lorde lyueth, euen what my God ſayethe, that wyll J ſpeake. And when he was come to the kyng, the kyng ſayd vnto hym: Micheas, ſhulde we go to Ramoth in Gilead to fyght / or leaue of? And he ſayd: go vp, and all ſhall be well, and they ſhal be delyuered in to your hande.

D And the kyng ſayd to hym. So & ſo many tymes do J charge the, that yͧ ſaye nothynge but the truthe to me, in the name of the lorde.

Then he ſayde: J dyd ſe all them of Jſraell ſcattered in the mountaynes, as ſhepe that haue no ſhepherde. And the lorde ſayd: theſe haue no mayſter, let them returne euery man therfore to his houſe in peace. And the kynge of Jſrael ſayd to Jehoſaphat: dyd J not tell the, that he wolde not propheſye good vnto me, but euyll? But he ſayde agayne: therfore heare ye the worde of the Lorde: * J ſaw the Lorde ſyt vpon his ſeat, and al the company of heuen ſtode on his ryght hande, & on his lefte. And the Lorde ſayde: who ſhall deceyue Ahab kynge of Jſrael, that he may go vp & be ouerthrowen at Ramoth in Gilead?

iij.Re.xxij.b
Esai.vi.a

E And he ſayd: one ſayth this, an other that. And there came out a ſpirite and ſtode before the Lorde, & ſayde: J wyll deceyue hym. And the Lorde ſayde vnto hym, Wherin? And he ſayde: J wyl go out, and be a lyenge ſpirite in the mouth of all the prophettꝭ. And the Lorde ſayd, thou ſhalte deceyue hym and ſhalte preuayle, go out, and do euen ſo. And nowe therfore beholde, * the Lorde hath put a lyenge ſpirite in the mouthes of al theſe thy prophettes, and the Lorde hath ſpoken euyl agaynſt the. And Zedekia the ſon of Chanana, wente to, and ſmote Michea vpon the cheke, & ſayd: by what waye wente the ſpirite of the Lorde from me, to ſpeake with the? And Michea ſayd: thou ſhalte ſe the day when thou ſhalte go in from chambre to chambre, for to hyde thy ſelfe. And the kynge of Jſrael ſayde:

iij.Re.xxij.
Job.i.a
Ezech.xiv.

F Take ye Michea, & brynge hym to Ammon the gouernoure of the cytye, and to Joas the kynges ſonne, and ye ſhal ſay, thus ſayth the kyng. Put this felowe in the pryſon houſe, & fede hym with breade of affliction, & water of trouble, vntyll J come agayne in peace. And Michea ſayde, yf thou come agayne in peace, then hath not the Lorde ſpoken to me. And he ſayde: herken to ye people euery one of you. And ſo the kyng of Jſrael & Jehoſaphat the kynge of Juda went vp to Ramoth in Gilead. And the kyng of Jſrael ſayd vnto Jehoſaphat: J muſt chaunge me when J go to the battayle, but ſe that thou haue thyne owne apparell vpon the.

And the kynge of Jſraell chaunged hym ſelfe, & they came to battayle. But the kynge of Siria had cōmaunded the captaynes of the charettes that were with hym, ſaynge: ſe that ye fyght not agaynſte ſmall, or greate, ſaue agaynſt the kynge of Jſraell onely.

G And when the captaynes of the charettꝭ ſaw Jehoſaphat, they ſayd: it is the kynge of Jſrael, & therfore they compaſſed about hym to fyght. But Jehoſaphat cryed out, and the Lorde helped hym: and God chaſed them away from hym. For it came to paſſe, that whē the captaynes of the charettꝭ perceyued that it was not the kynge of Jſraell, they turned backe agayne from hym. And a certayne mā drewe a bowe with all his myght, and ſmote the kynge of Jſraell bytwene the loynes of his habergeon. And he ſayd to his charet mā: turne thyne hande, that thou mayſt cary me out of the hooſt, for J am wounded. And the battell ceaſed that daye. Howbeit the kynge of Jſrael cauſed the charet to ſtande ſtyll agaynſt the Sirians vntyll euen. And about the tyme of the ſonne goyng downe he dyed.

¶ After Jehoſaphat was rebuked by the prophet Jehu, he called agayne the people to the [illegible] of the lorde god.

CAPI. XIX.

A AND Jehoſaphat the kynge of Juda came home agayne in peace to Jeruſalem. And Jehu the ſonne of Hanani the ſear, went out to mete hym, and ſayd to kyng Jehoſaphat: Woldeſt thou helpe the vngodly, and loue them that hate the Lorde? Therfore is wrath come downe vpon the from before the Lorde. Neuertheleſſe there are ſome good actes founde in the, in that thou haſte ☞ hewen downe the groues out of the lande and haſt prepared thyne herte to ſeke God.

B And ſo Jehoſaphat dwelt at Jeruſalem, and turned and went out to the people from Beer ſeba to mount Ephraim, and brought them agayne vnto the Lorde God of theyr fathers. And he ſet Judges in the lande, thorowout all the ſtrong cityes of Juda, citye by citye, and ſayd to the Judges: take hede what ye do, for ye execute not the iudgementes of man, but of God, whiche is with you in the iudgement. Wherfore nowe let the feare of the lorde be vpon you, and take hede, and be doynge. For there is no vnryghteouſneſſe with the lorde our God * that he ſhulde haue any reſpecte of perſones, or take rewardes.

C Moreouer, in Jeruſalem dyd Jehoſaphat ſet of the Leuites, and of the preeſtes and of the auncient fathers of Iſrael, in the iudgement and cauſe of the Lorde. And they returned agayne to Jeruſalem. And he charged them, ſaynge. Thus ſhal ye do in the feare of the Lorde, with the truthe and a pure herte: What cauſe ſoeuer come to you of your brethren that dwel in theyr cities, bitwene blood & blood, bytwene lawe and cõmaundement, bytwene ſtatutes and ordinaunces, ye ſhall warne them, that they treſpaſſe not agaynſte the Lorde, and ſo wrath come vpon you and on your brethren.

D Thus do, and ye ſhall not offende. And beholde, Amaria the hygh preeſt is amonge you in all matters of the Lorde, and Zebadia the ſon of Iſmael, a ruler of the houſe of Juda, he is ouer ſuche buſyneſſes as cõcerne the kynge: there be offycers of the Leuites alſo before you. Take courage to you therfore, and be doynge manfully: and the lorde ſhall be with ſuche as be good.

¶ The merueylous victorye that the lorde gaue Jehoſaphat kynge of Juda agaynſte the Moabites, and the Chyldren of Ammon, and them of Seir.

CAPI XX.

A After this alſo it fortuned, that the chyldren of Moab & the chyldren of Ammõ and with them other of the Ammonites came agaynſt Jehoſaphat to battayle. And there came ſome that tolde Jehoſaphat, ſayenge: there cometh a great multitude agaynſt the from the other ſyde the ſee, and out of Siria. And beholde, they be in Haſaſon Thamar, whiche is Engadi. And Jehoſaphat feared, and ſet hym ſelfe to ſeke the Lorde, and proclamed faſtynge thorowout all Juda. And they that were in Juda, gathered them ſelues togyther, to aſke counſayle of the Lorde.

B And they came out of al the cityes of Juda to make interceſſyon to the Lorde. And Jehoſaphat ſtode bytwene the congregacyon of Juda and Jeruſalem in the houſe of the lord before the newe courte, and ſayde: O Lorde God of our fathers, arte not thou god in heuen, & reygneſt not thou on al the kyngdoms of the hethen? And in thyne hande is power & myght, and there is no man that is able to withſtand the. Arte not thou our God: which dydeſt caſt out the enhabitours of this lande before thy people Iſraell, and gaueſt it to the ſeed of Abraham thy louer for euer? And they dwelte therin, and haue buylte the a temple therin for thy name, ſayenge: * If euyl come vpon vs, as the ſwerde of iudgement, peſtilence or hongre: then, yf we ſtande before this houſe in thy preſence, (for thy name is in this houſe) and crye vnto the in oure tribulacion/ heare thou, and helpe. ii. Par. vi. a

C And now beholde, the chyldren of Ammon and Moab and mount Seir (by whom thou woldeſt not let them of Iſrael go, when they came out of the lande of Egypte: but they departed from them, and deſtroyed them not,) Se, how they rewarde vs, to come for to caſt vs out of thy poſſeſſyon, which thou haſt gyuen vs to enherite. O our god, wylt thou not iudge them / for we haue no myght agaynſte this great company that cometh agaynſt vs. Neyther wote we what to do: but our eyes be vnto the. And all Juda ſtode before the lorde with theyr yong ones, theyr wyues and theyr chyldren: & there was Jehaſiel the ſon of Zacharia, the ſon of Benaia, the ſon of Jeiel, the ſon of Mathania, a Leuite of the ſonnes of Aſaph, & vpõ hym came the ſpirite of the lorde, euen in the myddes of the cõgregacyon. And he ſayd: herken al Juda, & ye enhabitours of Jeruſalem, & thou kyng Jehoſaphat: Thus ſayth the lorde vnto you: be not afrayde, nor faynte herted by reaſon of this great multitude, for the battayle is not yours, but gods.

D To morowe go ye downe agaynſte them: for they come vp at Ziz, and ye ſhall fynde them at the ende of the broke before the wyldernesse of Jeruel. Ye ſhall not nede to fyght in this battayle: but ſtep forth and ſtande, &

beholde the helpe of the Lorde which is with you: feare not, nor let your hertes fayle you, O ye of Juda and of Jeruſalem. To morow go out agaynſt them: for the lorde wyll be w̄ you. And Jehoſaphat bowed his face to the earth, and all Juda and the enhabitoures of Jeruſalem fel before the lorde, worſhyppyng the lorde. And the Leuites of the chyldren of the Cahathites and of the chyldren of the Corahites ſtode vp, to prayſe the Lorde God of Iſraell with a loude voyce on hye. And when they aroſe early in the mornynge, they gatte them out vnto the wylderneſſe of Thekoa.

E And as they went out, Jehoſaphat ſtode, ⁊ ſayd: heare me O Juda, ⁊ ye enhabitoures of Jeruſalem. Put your truſte in the Lorde your God, that ye may be founde faythfull. Gyue credence to his prophettes, and ſo ſhall ye proſpere. And he gaue the people counſell, and ſet ſome to ſynge vnto the Lorde, and to prayſe hym in the beautie and holyneſſe, and to go out before the armye (as they went) and to ſay: prayſe the Lorde, for his mercy laſteth euer. And what tyme as they began to laude and prayſe, then the lorde ſtyrred vp certayne of the chyldren of Ammon and Moab, which layde wayte for them that were of Mounte Seir: whiche were come agaynſt Juda. And they were ouerthrowen with ſtrokes among them ſelues. For the chyldren of Ammon and Moab roſe agaynſt the enhabiters of mount Seir. And they ſlue and deſtroyed them. And when they had made an ende of the enhabitours of Seir, euery one helped to deſtroy another amonge them ſelues.

F And when Juda came to the edge of the wylderneſſe, they loked vnto the multitude. And beholde they were dead carcaſſes fallen to the earth, ⁊ none eſcaped. And when Jeoſaphat and his people came to take away the ſpoyle of them, they founde amonge them abundaunce of goodes, rayment ⁊ pleaſaunt Juels, which they toke for them ſelues, more then they coulde cary away: ſo that they were thre dayes in gatheryng of the ſpoyle, it was ſo moche. And the fourth day they aſſembled in the valley of bleſſing, for there they bleſſed the Lorde. And therfore they called the name of the ſame place: the valley of bleſſyng vnto this day. And ſo all the men of Juda ⁊ Jeruſalem returned with Jehoſaphat theyr heade for to go agayne to Jeruſalem with gladnes: for the Lorde had made them to reioyſe ouer theyr enemyes. And they came to Jeruſalem with pſaltryes and harpes, ⁊ ſhaulmes: euen vnto the houſe of the Lorde. And the feare of god fel in the kyngdomes of al landes, when they had herde that the lorde fought agaynſt the enemyes of Iſraell. And ſo the realme of Jehoſaphat was in tranquilytie: and his god gaue hym reſt on euery ſyde.

And * Jehoſaphat reygned vpon Juda ⁊ G was .xxxv. yere olde whē he began to reygne and reygned .xxv. yere in Jeruſalem. And his mothers name was Aſuba the doughter of Silhi. And he walked in the way of Aſa his father and bowed not therfrom, doynge that whiche was ryght in the ſyght of the Lorde. Howbeit the hyll aulters were not taken away, for the peple had not yet prepared theyr hertes vnto the God of theyr fathers. The reſt of the actes of Jeoſaphat fyrſt and laſt, beholde they are wrytten among the ſayenges of Jehu the ſonne of Hanani, whiche noted them in the boke of the kynges of Iſrael.

After this dyd Jeoſaphat kyng of Juda ioyne hym ſelfe with Ahaziahu kynge of Iſraell, whoſe mynde was to do wyckedly. He coupled hym ſelfe with hym, to make ſhyppes to go to Tharſis. And they made the ſhyppes in Ezion Gaber. And Eliezer the ſon of Dodanah of Mareſa propheſied agaynſt Jehoſaphat, ſaynge: bycauſe thou haſt ioyned thy ſelfe with Ahaziahu, the Lorde hath broken thy workes. And the ſhyppes were broken, that they were not able to go to Tharſis.

¶ Jehoſaphat dyeth, and Jehoram ſuccedeth hym, which putteth his brethren to death, ⁊ is oppreſſed of the Philiſtines, and dyeth of the Flyxe.

CAPI. XXI.

A Jehoſaphat alſo * ſlepte with his fathers, ⁊ was buryed with his fathers in the citie of Dauid, and Jehoram his ſon reygned in his ſteade: and he had brethren which were the ſonnes of Jehoſaphat: Aſaria, Jehiel, Zacharia, Aſaria, Michael, and Sephatiahu. All theſe were the ſonnes of Jehoſaphat kynge of Juda. And theyr father gaue them many great gyftes of golde, and ſyluer, and other ſpecyal ſubſtaunce, with ſtronge cityes in Juda: But the kyngdome gaue he to Jehoram, for he was the eldeſt. And Jehoram aroſe vp agaynſt the kyngdom of his father and preuayled, and * ſlue al his brethren with the ſwerde, and dyuers of the Lordes of Iſraell. * Jehoram was two and thyrtye yere olde when he began to reygne, ⁊ he reygned eyght yere in Jeruſalem.

B And he walked in the way of the kynges of Iſraell, lyke as dyd the houſe of Ahab (for he had the doughter of Ahab to wyfe) and he wroughte euyll in the eyes of the Lorde. Howbeit the Lorde wolde not deſtroye the houſe of Dauid, bycauſe of the * couenaunt that he had made with Dauid, as he promyſed to gyue a lyght to hym, and to his ſonnes for euer. * In his dayes the Edomites rebelled, when they were vnder the dominion of Juda, and made them ſelues a kyng. And Jehoram went forth with his lordes, and all his charettes were with hym: and aroſe vp by nyght, and ſmote the Edomites, whiche compaſſed hym in, and the captaynes of the charettes. But Edom rebelled ſtyll, ſo that they wolde not be vnder the hande of Juda vnto this daye.

That ſame tyme alſo dyd Libna departe from beyng vnder his hande, bycauſe Jehoram had forſaken the Lorde God of his fathers. C Moreouer, he made hyll aulters in the cytyes of Juda, & cauſed the enhabitours of Jeruſalem to commyt fornicacyon, and prouoked Juda to Idolatrie. And there came a wrytyng to hym from Elia the prophet, ſayenge. Thus ſayth the Lorde God of Dauid thy father: bycauſe thou haſt not walked in the wayes of Jehoſaphat thy father, and in the wayes of Aſa kynge of Juda, but walkedſt in the wayes of the kynges of Iſrael, & haſt made Juda & the dwellers of Jeruſalem to go a hooryng, lyke to the hooredome of the houſe of Ahab, & haſt ſlayne thy brethren (euē thy fathers houſe) whiche were better then yͧ: Beholde, with a great plage wyll the Lorde ſmyte thy folke, thy chyldren, thy wyues and thy goodes. And yͧ ſhalte ſuffre great payne: euen a diſeaſe of thy bowels, vntyl thy guttes fal out by reaſon of thy ſyckenes, day by day.

D And ſo the Lorde ſtyrred vp agaynſt Jehoram the ſpirite of the Philiſtines, the Arabians that were beſyde the blacke Moores. And they came vp into Juda, & waſted it, & caried away al the ſubſtaūce that was founde in the kynges houſe, and his ſonnes, and his wyues: ſo that there was neuer a ſonne lefte hym, ſaue Jehoahaz whiche was the yongeſt among his ſonnes. And after all theſe thynges, the lorde ſmote hym in his bowels with an vncurable diſeaſe. And it came to paſſe, that in proceſſe of tyme (euen after the ende of .ii. yere) his guttes fell out in his ſyckenes: & ſo he dyed of very euyll dyſeaſes. And they E made no ☞ burnynge for hym lyke the burnynge of his fathers. When he began to reygne, he was .xxxii. yere olde, and reygned in Jeruſalem .viii. yere, and lyued wretchedly: Howbeit they buryed hym in the cytye of Dauid: but not amonge the Sepulchres of the kynges.

¶ Ahaziahu reygneth in the rowme of Jehoram. Jehu kynge of Iſrael kylleth Ahaziahu. Athalia putteth to death all the kynges yſſue, onely Joas eſcapeth.

CAPI. XXII.

AND * the enhabitoures of Jeruſalem made Ahaziahu his yonge ſon kyng in his ſteade. For the men of warre * that came wyth the hooſt of the Arabians, had ſlayne al his eldeſt ſonnes. And ſo Ahaziahu the ſon of Jehorā kyng of Juda, was made kynge. ☞ Xlii. yere olde was he, when he began to reygne, & he reygned one yere in Jeruſalem. His mothers name was Athalia the doughter of Amri. And he walked alſo in the wayes of the houſe of Ahab, for his mother (by her coūſayle) entyſed hym to do wyckedly. Wherfore he dyd that which was euyl in the ſyght of the lorde, as dyd they that were of the houſe of Ahab: for they were his coūſaylours after the death of his father, to his deſtruccion.

4.Reg.8.d. A 4.Pa.xxi.b ☞

B And he walked after theyr counſayle, and went with Jehorā ſon of Ahab kynge of Iſrael, to fyght agaynſt Hazael kyng of Siria at Ramoth in Gilead: & the Sirians ſmote Jorā. And he returned to be healed in Jezreel of the woundes whiche were gyuen hym at Rama, when he fought with Hazael kyng of Siria. And Ahaziahu the ſon of Jehorā king of Juda went downe to ſe Jehoram the ſon of Ahab at Jezreel, bycauſe he was diſeaſed. And it came of God, that Ahaziahu ſhulde be deſpyſed for his comyng to Jehorā: for when he was come, he went out wyth Jehorā agaynſt Jehu the ſonne of Nimſi, * whom the Lorde had anoynted to deſtroy the houſe of Ahab. 4.Reg.9.b

C And ſo it came to paſſe that whē Jehu was executyng iuſtice vpon the houſe of Ahab, & had founde the lordes of Juda & the ſonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he ſlue them. * And he ſought Ahaziahu, & they caught hym where he was hyd in Samaria, and brought hym to Jehu. And when they had ſlayne hym, the buryed hym: Bycauſe (ſayd they) he is the ſon of Jehoſaphat, which ſought the lorde with al his hert. And the houſe of Ahaziahu had no power to kepe ſtyll the kyngdome. * But when Athalia the mother of Ahaziahu, ſawe that her ſon was dead, ſhe aroſe & deſtroye all the kynges ſeed in the kynred of the houſe of Juda. And Jehoſabeath the doughter of the kyng, toke Joas the ſon of Ahaziahu, & ſtale hym from among the kynges ſonnes that were ſlayne, & put hym and his nurce in a pryuy chambre. And ſo Jehoſabeath the doughter of kynge Jehoram, the wyfe of Jehoiada the preeſt, & the ſyſter of Ahaziahu hyd hym fro Athalia that he was not ſlayne. And ſo he was with them hyd in the houſe of God ſyxe yere. And Athalia reygned ouer the lande.

4.Reg.9.f 4.Reg.11.a D

The

¶ Joas the ſonne of Ahaziahu is made kynge. Athalia is put to death.

CAPI. XXIII.

A 4.Reg.11.a

AND * in the ſeuenth yere Jehoiada beynge bolde, toke the captaynes of hundredes, Azariahu the ſon of Jeroham, & Jſmael the ſonne of Jehohanam, Azariahu the ſonne of Obed, Maaſiahu the ſon of Adaiahu, and Eliſaphat the ſonne of Zichri, and made a bonde with them. And they wente aboute in Juda, and gathered the Leuites out of all the cityes of Juda, and the auncient fathers of Jſrael: and they came to Jeruſalem. And al the congregacion made a bonde with the kynge in the houſe of God. And he ſayde vnto them: beholde, the kynges ſonne muſte reygne, * as the lorde hath ſayde of the chyldren of Dauid.

[illegible]

B This is it therfore that ye ſhall do: The thyrde parte of you ſhall (on the Sabboth) come to the preeſtes, Leuites, and kepers of the porches: And an other thyrde parte ſhall be by the kynges houſe, and an other thyrde parte ſhall be at the gate of the foundacion, & all the people ſhall be in the * courtes of the houſe of the Lorde. But there ſhal none come into the houſe of the lorde, ſaue the preeſtes, & they that miniſtre vnto the Leuites: They ſhal go in, for they are holy: but al the people ſhal kepe the watche of the Lorde. And the Leuites ſhall compaſſe the kyng rounde aboute, and euery man ſhall haue his weapon in his hande: and what other mā ſoeuer doth come into the houſe of the Lorde, he ſhal be ſleyne: & let them be with the kyng, when he cometh in, and when he goeth out. And the Leuites & all Juda dyd accordynge to all thynges that Jehoiada the preeſt had commaunded, & toke euery man his men, that came in on the Sabboth, with them that wente out on the Sabboth day: neyther did Jehoiada the preeſt let the companies departe.

C And Jehoiada the Preeſt delyuered to the captaynes of hundredes, ſpeares, ſheldes and bucklers, that had perteyned to kynge Dauid, and were in the houſe of god. And he ſet al the people, euery man hauyng his weapon in his hande, from the ryght ſyde of the temple to the lefte ſyde of the temple, alonge by the aulter, & the temple, rounde about the kynge. And they brought out the kynges ſon and put vpon hym the crowne, and ☞ * the teſtimonye, ✿ (and they gaue hym in his hande, the lawe that was to be kepte.) and made hym kynge. And Jehoiada & his ſonnes annoynted hym and ſayde: God ſaue the kynge.

Deut.17.d

When Athalia herde the noyſe of the people, cummyng & prayſynge the kynge, ſhe came to the people in to the houſe of the Lorde. And ſhe loked, and beholde, the kynge ſtode in his place at the entrynge in, and the Lordes, and the trompettes were by the kyng, and all the people of the lande reioyſed, blowynge with trompettes, and dyd play with inſtrumentes of muſyke, and taught to ſynge and prayſe.

D But Athalia rent her clothes, and ſayde: treaſon, treaſon. And Jehoiada the Preeſt went out to the captaynes of hundredes that were gouernours of the hooſt, and ſayde vnto them: haue her out without the dore of the temple: and who ſo foloweth her, let hym be ſleyne with the ſwerd. For the preeſt ſayd that they ſhuld not ſley her in the houſe of the lord. And they layde handes on her, tyll ſhe was come to the entryng of the horſe gate beſyde the kynges houſe, and there they ſlue her.

* And Jehoiada made a bonde bytwene hym and all the people & the kynge, that they ſhulde be the lordes people. And all the people went to the houſe of Baal, and deſtroyed it, and brake his aulters and his ymages, & ſlue Mathan the Preeſt of Baal before the aulters. And Jehoiada put the offices for the houſe of the lorde vnder the hande of the preeſtes and Leuites, * as Dauid had diſtributed them in the houſe of the Lorde, to offer burnte offerynges vnto the Lorde/ * as it is wrytten in the law of Moſes, with reioyſyng and ſyngyng, as it was ordeyned by Dauid. And he ſet porters by the gates of the houſe of the Lorde, that none whiche was vncleane in any thyng ſhulde entre in. And he toke the captaynes of hundredes, and all the nobles, and the gouernours of the people, and al the folke of the lande, & cauſed the kyng to come downe out of the houſe of the lorde, and they came thorowe the hyghe gate in to the kynges houſe, and ſet the kyng vpon the ſeate of the kyngdome. And all the people of the lande reioyſed, and the cytye was in tranquilite, after that they had ſleyne Athalia with the ſwerde.

¶ Joas kepynge the lyfe of Jehoiada, kepeth the lawe, but after his death he regardeth it not. He kylleth Zacharia the prophet. Joas is kylled of his owne ſeruauntes: and after hym reygneth Amaziahu.

CAPI. XXIIII.

A

JOas was ſeuen yere olde when he began to reygne, * and he reygned fourtye yere in Jeruſalē. His mothers name alſo was Zibia of Berſeba. And Joas dyd that whiche was ryght in the ſyght of the Lorde all the dayes of Jehoiada the preeſt. And Jehoiada toke hym two wyues, and he begat ſonnes & doughters. And it chaunſed after this, that Joas was mynded, to renew the houſe of the

Lorde and he gathered togyther the preeſtes and the Leuites, and ſayde to them: go out vnto the cytyes of Juda, and gather of al Iſraell money, to repayre the houſe of your god from yere to yere: & ſe that ye haſt the thynge: howbeit the Leuites were ſlacke.

B And the kynge called Jehoiada that was the cheyfeſt and ſayde vnto hym: why requyreſt thou not of the Leuites to brynge in, out of Juda and Jeruſalem, * the collectyon of money, accordynge to the cõmaundement of Moſes the ſeruaunt of the lorde, and the congregacion of Iſrael ſhulde offre it for the tabernacle of wytneſſe. For wycked Athalia and her chyldren brake vp the houſe of god/ and all the thyngꝭ that were dedicate for the houſe of the Lorde, dyd they beſtow for Baalim. And at the kyngꝭ cõmaundement, * they made a chyſt, and ſet it without at the gate of the houſe of the Lorde: and made proclamacyon thorowe Juda & Jeruſalem, to brynge vnto the Lorde * the taxacyon of money, that Moſes the ſeruaunt of god ſet vpon Iſraell in the wyldernеſſe. And the lordes and al the peple reioyſed, and brought in, and caſt in to the chyſt, vntyll it was full.

C And it fortuned, that at the ſame tyme they brought the chyſt (vnto them whiche were in the kynges buſyneſſe) by the hande of the Leuites: And when they ſawe that there was moche money, the kynges Scrybe (and one apoynted by the hygh preeſt) came & emptied the chyſt, and toke it, & caryed it to his place agayne: thus they dyd day by daye, & gathered moche money. And the kynge and Jehoiada gaue it to ſoche as dyd the laboure and worke in the houſe of the lorde, and hyred maſons and carpenters to repayre the houſe of the Lorde, and ſo dyd they artifycers in yron and braſſe, to mende the houſe of the Lorde.

D And ſo the workemen wrought, and the worke mended thorowe theyr handes, & they made the houſe of god as it ought to be, and ſtrengthed it. And when they had finiſhed it/ they brought the reſt of the money before the kynge & Jehoiada, and therwith were made veſſels for the houſe of the Lorde: euen veſſels to mynyſter withall, & to ſerue for burnt offerynges: chargers and ſpones, veſſels of golde and ſyluer. And they offered burntofferynges in the houſe of the lorde continuallye all the dayes of Jehoiada. But Jeoiada wared olde, and dyed full of dayes. For an hundred and xxx. yere olde was he when he dyed,

E And they buryed hym in the cytye of Dauid amonge the kynges, bycauſe he delt well with Iſrael, and with God & with his houſe.

And after the death of Jehoiada, came the lordes of Juda, and made obeyſaunce to the kynge. And the kynge herkened vnto them. And ſo they lefte the houſe of the Lorde God of theyr fathers, and ſerued groues & ydols. And then came the wrath of God vpon Juda and Jeruſalem, for this theyr treſpaſſes ſake. And he ſent Prophetꝭ to them to bryng them agayne vnto the Lorde. And they teſtyfyed vnto them: But they wolde not heare. And the ſpiryte of god came vpon Zacharia the ſonne of Jehoiada the Preeſt, which ſtode by the people, and ſayde vnto them: Thus ſayth god: why tranſgreſſe ye the cõmaundementes of the lorde, that ye can not proſpere?

F For bycauſe ye haue forſaken the Lorde, he alſo hath forſaken you. * And they conſpyred agaynſt hym, and ſtoned hym with ſtones, at the cõmaundement of the kyng: euen in the courte of the houſe of the lorde. And ſo Joas the kynge remembred not the kyndneſſe whiche Jehoiada his father had done to hym, but ſlue his ſon. And when he dyed/ he ſayde: the Lorde loke vpon it, and requyre it. And when the yeare was out, it fortuned/ that the hooſt of Siria came vp agaynſt hym: and they came agaynſt Juda & Jeruſalem/ and deſtroyed all the Lordes of the people from amonge the people, & ſent all the ſpoyle of them vnto the kynge to Damaſco.

Math. 23. d

For the Sirians came with a ſmall companye of men, and the Lorde delyuered a very great hooſt into theyr hande, bycauſe they had forſaken the Lorde god of theyr fathers. And moreouer they ſerued Joas accordynge.

G And when they were departed from hym, they lefte hym in great dyſeaſes: & * his owne ſeruauntꝭ cõſpired agaynſt him for the blode of the chyldren of Jehoiada the Preeſt, & ſlue hym on his bed, and he dyed, and they buried hym in the cytye of Dauid: but not in the ſepulchres of the kynges. And theſe are they that conſpyred agaynſt him: Zebad the ſonne of Simeath an Ammonite, and Jehoſabad the Sonne of Simrith a Moabite. And his ſonnes, and the ſumme of the taxe that was rayſed in his tyme, and the repayrynge of the houſe of God, beholde, they are wrytten in the ſtorye of the booke of the kynges. And Amaziahu his ſonne reygned in his ſteade.

4 Reg. 12. d

¶ Amaziahu ouercometh the Edomites. And Joas kynge of Iſraell ouercometh Amaziahu.

CAPI. XXV.

A A Maziahu was. xxv. yeare olde when he began to reygne, and he reygned. xxix. yere in * Jeruſalem. His mothers name was Jehoadan of Jeruſalem. And he dyd that

4 Reg. 14. a

whiche is ryght in the ſyght of the lorde: but not with a perfyte herte. And as ſoone as he was ſetled in the kyngdome, he ſlue his ſeruauntes, that had kylled the kyng his father But he ſlue not theyr chyldren, bycauſe it is wrytten thus in the lawe/ ⁊ boke of Moſes/ where the Lorde cōmaunded, ſaynge:

B Deut. 24. c. 4 Re. xiiii. b. Iere. xxxi. e. Ezech. 18. c. * The fathers ſhall not dye for the chyldren, neyther ſhal the chyldren dye for the fathers, but euerye man ſhall dye for his owne ſyn: And Amaziahu gathered Iuda togyther and made them captaynes ouer thouſandes and ouer hundreds, accordyng to the houſes of theyr Fathers, throwout all Iuda, and Beniamin. And he nombred them from .xx. yeare olde, and aboue: and founde amonge them, thre hundred thouſande choſen men/ able to goo to battayle, ⁊ that coulde handle ſpeare and ſhelde. He hyred alſo an hundred thouſande ſtronge fyghtyng men out of Iſraell, for an hundred talentes of ſyluer.

C And there came a man of god to hym, and ſayde: O kynge, let not the armye of Iſraell come with the: for the lorde is not with Iſraell, neyther with all the houſe of Ephraim. But yf thou wylt nedes be faythleſſe, come on, and take the battayle in hande, and God ſhall make the fall before the enemye. For god hath power to helpe, and to caſt downe. And Amaziahu ſayd to the man of god: what ſhall we do then; for the hundred talentes/ whiche I haue gyuen for the hooſt of Iſraele The man of god anſwered: the Lorde is able to gyue the moche more then they be. And Amaziahu ſeuered them to the armye that was come to hym out of Ephraim, to go home agayne. Wherfore they were excedyng wroth with Iuda, ⁊ returned home in great angre.

D And Amaziahu toke herte and caryed out his people, and went to the ſalte valley, and 4 Re. xiiii. b. * ſmote of the chyldren of Seir ten. M. And other ten. M. dyd the chyldren of Iuda take alyue, ⁊ caryed them vnto the top of a rocke/ ⁊ caſt them downe from the top of the rocke, that they all to braſte: But the ſouldyers of the armye whiche Amaziahu ſent away, that they ſhuld not go with his peple to battayle, fell vpon the cityes of Iuda, from Samaria vnto Bethhoron, and ſmote thre thouſande of them, and toke moch ſpoyle.

And it chaūced, after that Amaziahu was come from the ſlaughter of the Edomites, he brought the gods of the chyldren of Seir, and ſet them vp to be his Gods, and bowed hym ſelfe before them, and burned cenſe vnto them. Wherfore the lorde was wroth with Amaziahu ⁊ ſent vnto hym a prophet, which ſayde vnto hym: why haſt thou ſought the gods of the people, whiche were not able to delyuer theyr owne peple out of thyne hande? And it chaunced, that as the Prophet talked with hym, the kynge ſayde vnto hym: haue men made the of the kyngs counſayle? ceaſe, why wylt thou be beaten? And the Prophet ceaſed, and ſayd: I am ſure that god is mynded to deſtroye the, bycauſe thou haſte done this, and agreeſt not vnto my counſayle.

* Then Amaziahu kynge of Iuda toke 4 Re. E aduyſe, and ſent to Ioas the ſonne of Iehoahaz the ſonne of Iehu kynge of Iſraell, and ſayde: come, that we maye ſe eyther other. And Ioas kynge of Iſraell ſent to Amaziahu kynge of Iuda, ſayenge: a thyſtle that is in Libanon, ſente to a Cedar tree of Libanō, ſayenge: * gyue thy doughter to my ſonne to 4 Re. Iudic. 4 Eſ. wyfe. And there came a wylde beaſt of Libanon, and trode downe the thyſtle. Thou ſayſt that thou haſt beaten the Edomites, ⁊ thyne herte maketh the proude, to glorify thy ſelfe. Now therfore byde at home: why doeſt thou prouoke vnto euyl, that thou mayſt peryſhe, bothe thou, and Iuda with the?

F But Amaziahu wolde not herken to him: for it came of god, euen to deliuer them in to the hande of theyr enemyes, bycauſe they ſought cōſayle at the gods of Edom. And ſo Ioas the kynge of Iſraell came vp: and they ſawe eyther other, bothe he and Amaziahu kynge of Iuda at Bethſames whiche is in Iuda. And Iuda was put to the worſe before Iſrael ⁊ they fled euery man to his tent. And Ioas the kynge of Iſraell toke Amaziahu kynge of Iuda the ſonne of Ioahas the Sonne of Iehoahas at Bethſames: and brought hym to Ieruſalem, and tare the walle of Ieruſalem (from the gate of Ephraim vnto the gate that was ouer agaynſt it) foure hundred cubytes. And he toke alſo al the golde ⁊ ſyluer/ ⁊ al the Iuels that were founde in the houſe G of God with Obed Edom, and the treaſures of the kynges houſe, and the yonge wardes, and returned to Samaria.

And Amaziahu the ſonne of Ioas kynge of Iuda lyued after the death of Ioas ſonne of Iehoahaz kynge of Iſraell fyftye yeare. The reſt of the actes of Amaziahu fyrſt and laſt, are they not wrytten in the booke of the kynges of Iuda and Iſraell? And after the tyme that Amaziahu dyd turne away frō the lorde, * they conſpyred treaſon agaynſt hym in Ieruſalem: ⁊ when he was fled to Lachis they ſent to Lachis after him, ⁊ ſlue him there and brought him vp with horſes, and buryed hym with his fathers in * the citye of Iuda.

Then

¶ After the death of Amaziahu reygneth Uzia (otherwyſe called Ozia) whiche is ſtryken with the leper, and Jotham reygneth in his roume.

CAPI. XXVI.

A THen all the people of Juda toke Uzia (whiche was * ſyxtene yeare olde) and made hym kyng in the roume of his father Amaziahu. And he buylte Eloth, and brought it agayne to Juda, after the kynge was layd to ſlepe with his fathers. Syxtene yere olde was Uzia, whē he began to reygne, and he reygned .lii. yeare in Jeruſalem. His mothers name alſo was Jecholia of Jeruſalem. And he dyd that whiche was ryght in the ſyght of the lorde accordyng to al as dyd his father Amaziahu. And it came to paſſe, that he ſought god * in the dayes of Zachariahu (whiche maynteyned the feare of god) and as longe as he ſought the Lorde, God made hym to proſpere.

B And he went to battayle agaynſt the Philiſtines, and brake downe the wall of Geth/ and the wall of Jabne, & the wall of Aſdod/ and buylt cityes aboute Aſdod and amonge the Philiſtins. And god helped hym agaynſt the Philiſtines, and agaynſt the Arabians that dwelte in Gurbaal and Hammehunim. And the Ammonytes gaue tribute to Uzia, & his name ſpred abrode euen to the entryng in of Egypt: for he played the man excedyngly. Moreouer Uzia buylte towres in Jeruſalem by the corner gate, & by the valley gate/ and at the turnynge of the wall, and made them ſtronge. And he buylte towres in the wylderneſſe, and dygged many welles: For he had moche cattell, in the valleyes and playnes/ plowmen and vynedreſſers in the mountaynes, & in Charmell, for he loued huſbandrye.

C And Uzia had an hooſt of fyghtynge men that went out to warre in the armye accordynge to the nombre of their office/ vnder the hande of Jeiell the ſcrybe and Maaſiahu the ruler, and vnder the hande of Hanania/ whiche was one of the kynges Lordes. And the hole nombre of the auncyent fathers, and of the men of myght were two thouſand and ſyx hundred, and vnder the hande of them was the armye of the men of war, euen thre hundred and ſeuen thouſande, and fyue hundred that made war with the power of an armye, helpyng the kyng agaynſt the enemyes.

And Uzia prouyded them thorowout all the hooſt, ſheldes, ſpeares, helmettes, habergeons, bowes and ſlynges for to caſt ſtones. And he made ſubtel engynnes in Jeruſalem, whiche he inuented and layde on the towres and corners, to ſhute arowes & greate ſtones with all. And his name ſpred far abrode, bycauſe he was helped ſo excellently, ſo that he became very myghtye. But in his ſtrength/ his herte aroſe to his deſtructiō: for he tranſgreſſed agaynſt the lorde his god, & went into the temple of the Lorde, to burne cenſe vpon the aulter of incenſe. And Azariahu the preeſt went in after hym, and with hym foure ſcore preeſtes of the lorde that were valeaunt men. And they ſtode by Uzia the kynge, & ſayd vnto hym: * It perteyneth not to the Uzia/ to burne cenſe vnto the lorde, but to the preeſtes the chyldren of Aaron, that are conſecrate for to offre incenſe. Come therfore out of the ſanctuarye, for thou haſt treſpaſſed, and it is no worſhyp to the before the lorde god. Nume.18.b

D And Uzia was wroth, & had cenſe in his hande to burne it: & ſo whyle he had indygnacyon agaynſt the Preeſtes, * the leproſye ſprange in his forheade before the Preeſtes in the houſe of the Lorde, euen beſyde the incenſe aulter. And Azariahu the cheyfe preeſt with all the other Preeſtes loked vpon hym: and beholde, he was become a Leper in his forheade, and they vexed hym thence. And he was fayne to go out, bycauſe the Lorde had ſmytten hym. And Uzia the kynge cōtynued a leper vnto the daye of his death, and dwelt ſeuerall in a houſe beynge a leper and ſhutte out of the houſe of the lord. And Jotham his ſonne had the gouernaunce of the kynges houſe, and iudged the people of the land. The reſt of the actes of Uzia fyrſt & laſt/ dyd Iſai the prophet the ſonne of Amos, wryte. And ſo Uzia ſlept with his fathers, and they buryed hym with his fathers in the felde of the buryall which was beſyde the ſepulchres of the kynges. For they ſayde: he is a leper. And Jotham his ſonne reygned in his ſteade. 4.Reg.15.a

¶ Jotham reygneth, and ouercommeth the Ammonytes. Ahaz his ſonne reygneth after hym.

CAPI. XXVII.

A JOtham was fyue and twentye yere olde/ when he * began to reygne, and reygned ſyxtene yeare in Jeruſalem. His mothers name alſo was Jeruſa the doughter of Zadoc. And he dyd that which was ryght in the ſyght of the lorde/ in all poyntes as dyd his father Uzia: ſaue that ☞ he came not into the temple of the Lorde, and the people dyd yet wyckedly. 4.Reg.15.d

B He buylte the hygh gate of the temple of the lorde, and on the wall (where the houſe of ordynaunce was) he buylte moch. Moreouer he buylte cityes in the mountaynes of Juda, and in the wood countrey he buylt caſtels, and towres. He fought w̄ the kyng of the chyldren of Ammon, & preuayled agaynſt them. And the chyldren of Ammon gaue hym the ſame yeare an hundred talentes of ſyluer, and ten thouſande quarters of wheate, and ten thouſande of barley. So moche dyd the chyldren of Ammon gyue hym the ſeconde yere and the thyrde alſo.

C So Jotham became myghtye, bycauſe he directed his wayes before the Lorde his God. The reſt of the actes of Jotham and all his warres, & his conuerſacion, lo, they are wrytten in the boke of the kynges of Iſraell, and Juda. He was .xxv. yere olde when he began to reygne, and reygned ſyxtene yere in Jeruſalem. And Jotham ſlepte with his fathers, and they buryed hym in the cytye of Dauid: and Ahaz his ſonne reygned in his ſteade.

¶ The wyckednesse of Ahaz kynge of Juda. After hym reygneth Hezekia.

CAPI. XXVIII.

A 4.Reg.xvi.a Ahaz was * twentye yeare olde when he began to reygne, and reygned ſyxtene yere in Jeruſalem, and he dyd not that whiche is ryght in the ſyght of the Lorde, as dyd his father Dauid: For he walked in the wayes of the kynges of Iſraell, and made molten ymages for Baalim. He offered incenſe in the valley of the ſonne of Hinnom/ and Deute.12.b 4.Re.xxi.a * burnt his chyldren in fyre after the abhomynacyons of the Heathen, whome the lorde caſt out before the Chyldren of Iſraell. He offred alſo, & burnte incence in hylaulters and on mountaynes/ and vnder euery grene tre. 4.Re.xvi.a. Eſai.vii.c. * Wherfore the lorde his god delyuered hym into the hande of the kynge of the Sirians whiche bet hym, and caryed awaye a great multitude of his captiue, and brought them to Damaſco. And he was delyuered into the hande of the kynge of Iſraell, whiche ſmote hym with a great ſlaughter. For Pekah the ſonne of Remaliahu ſlue in Juda an C. and twentye thouſand in one day, whiche were all fyghtynge men, & that bycauſe they had forſaken the lorde god of theyr fatherys. And Zichri a myghtye man of Ephraim ſlue Maaſiahu the kynges ſonne, and Aſrica the gouernoure of the houſe, & Elcana that was nexte to the kynge.

B And the Chyldren of Iſraell toke pryſoners of theyr brethren, CC. thouſande women, ſonnes, & doughters, and caryed awaye moch ſpoyle of them, and brought the ſpoyle to Samaria. But there was a prophet of the Lordes (whoſe name was Obed) & he went out before the hooſt that came to Samaria/ and ſayde vnto them: Beholde, bycauſe the Lorde God of youre Fathers is wroth with Juda, he hath delyuered them in to youre hande. And ye haue ſlayne them with cruelneſſe, that reacheth vp to heuen. And now ye purpoſe to kepe vnder the chyldren of Juda and Jeruſalem, and to make them bondmen and bondwomen. And do ye not lade youre ſelues with ſyn in the ſyght of the lorde your God? Nowe heare me therfore, and delyuer the captyues agayne whiche ye haue taken of your brethren: for els ſhall the great wrath of God be vpon you. Wherfore, certayne of the heades of the Chyldren of Ephraim, as Azaria the ſonne of Jehohanan, Berechiahu the ſonne of Meſillemoth, and Jehezkiahu the ſonne of Sallum, and Amaſa the ſonne of Hadlai, ſtode vp agaynſt them that came from the war, and ſayde vnto them: brynge not in the captyues hyther.

C For where as we haue offended towarde god all redye, ye entende to adde more to our ſynnes & treſpaſſe. For our treſpaſſe is great all redye, and there is a fearce wrath agaynſt Iſraell. And vpon that the men of armes lefte the captyues/ and the ſpoyle before the Lordes and all the congregacyon. And the men that were nowe rehearced by name, roſe vp & toke the pryſones, and (with the ſpoyle) clothed all that were naked amonge them/ and arayde them, and ſhoed them, and gaue them to eate & to drynke, and anoynted them, and caryed all that were feble of them vpon Aſſes, and brought them to Jerico (the cytye of Paulme trees) to theyr brethren: and then they returned to Samaria agayne.

* At that ſame tyme dyd kyng Ahaz ſende .Re.xvi vnto the kynges of Aſſur, to haue helpe of them. And the Edomites came agayne, and ſlue ſome of Juda, and caryed awaye captyues. And the Philiſtines inuaded the cytyes in the lowe countrey, and towarde the ſouth of Juda: and toke Bethſames, and Aialon/ and Gederoth, and Socho with the townes longyng therto, and Thimna with the townes of the ſame: Gimſo, and the townes therof, and dwelte there. For the Lorde brought Juda lowe, bycauſe of Ahaz kynge of Juda, whiche made Juda naked, and tranſgreſſed ſore agaynſt the Lorde.

D And Thilgath pylneſer kynge of the Aſſirians came vpon hym, and beſeyged hym, and he was not myghtye ynough for hym. For Ahaz toke awaye a porcyon oute of the houſe of the Lorde, and oute of the kynges houſe, and out of the lordes houſes and gaue vnto the kynge of the Aſſiryans: and yet it helped hym not. And in the verye tyme of his tribulacion dyd kynge Ahaz treſpaſſe yet more agaynſt the Lorde. For he offered vnto the Gods of them of Damaſco, whiche bette hym, and he ſayde: bycauſe the Gods of the kynges of Siria helpe them, therfore wyl I offer to them, that they maye helpe me alſo. But they were his deſtruction, & the deſtruccyon of all Iſraell. And Ahaz gathered togyther the veſſels of the houſe of God, & brake them, and * ſhut vp the dores of the houſe of the Lorde, and made hym * aulters in euery corner of Ieruſalem. And in all the cityes of Iuda he made hyll aulters, to burne incenſe vnto other Gods, and angred the Lorde god of his fathers. ¶ The reſt of his actes and his workes fyrſt and laſt: beholde, they are wrytten in the booke of the kynges of Iuda and Iſraell. And Ahaz ſlepte with his fathers, & they buryed hym in the citye of Ieruſalem: but brought hym not vnto the ſepulchres of the kynges of Iuda. And Hezekia his ſonne reygned in his ſteade.

¶ Hezekia (otherwyſe called Ezechias, or Iehizkiiahu) reſtoreth vnto the temple of the Lorde all the thynges that had not ben regarded of his predeceſſours.

CAPI. XXIX.

A HEzekia began to reygne, when he was fyue and twentye yeare olde, and reygned nyne and twentye yeare in Ieruſalem. And his mothers name was Abia the doughter of Zachariahu, and he dyd that, whiche was ryght in the ſyght of the Lorde, in all poyntes as dyd Dauid his father. He * opened the dores of the houſe of the Lorde (in the fyrſt yere & fyrſt moneth of his reygne) and repayred them. And he brought in the preeſtes and the Leuites, and gathered them togyther into the Eaſt ſtrete: and ſayde vnto them: Heare me ye Leuites, & nowe be ſanctifyed, and halowe the houſe of the lorde God of your fathers, and brynge fylthyneſſe out of the holy place. For oure fathers haue treſpaſſed, and done euyll in the eyes of the lorde our God: and haue forſaken hym, and turned awaye theyr faces from the habitacyon of the lorde, and turned theyr backes on it.

B And beſyde that they haue ſhutte vp the dores of the porch, and quenched the lampes and haue neyther burned cenſe, nor offered burntofferynges in the holye place vnto the God of Iſraell. Wherfore the wrath of the Lorde fell on Iuda and Ieruſalem: and he hath brought them to trouble: to be wondred on, & to be hyſſed at, euen as ye ſe with your eyes. For, lo, oure fathers were ouerthrowen with the ſwerde, and our ſonnes, our doughters and our wyues were caryed awaye captyue for the ſame cauſe. And nowe it is in my herte, to make a couenaunte with the Lorde God of Iſraell: that he maye turne away his heuye indygnacyon from vs. Nowe therfore my Sonnes, be not neclygent: for the Lorde * hath choſen you to ſtande before hym, and for to mynyſtre and ſerue hym, and to burne incenſe. Num.18.a.

C Then the Leuites aroſe: Mahath the ſon of Amaſai, and Ioell the ſonne of Azariahu of the chyldren of the Cahathites: and of the ſonnes of Merari, Kis the ſon of Abdi, and Azariahu the ſonne of Iehalelell, and of the ſonnes of the Gerſonites, Ioah the ſonne of Simma, and Eden the ſonne of Ioah: And of the ſonnes of Elizaphan, Simri and Iehiell: and of the ſonnes of Aſaph, Zacharia/ and Mathaniahu: and of the ſonnes of Heman, Iehiell and Simei: and of the ſonnes of Ieduthun/ Semaia and Vziell. And they gathered theyr brethren, and puryfyed them ſelues, and came accordyng to the cōmaundement of the kyng and the wordꝭ of the lorde/ for to clenſe the houſe of the Lorde. And the Preeſtes wente in to the inner partes of the houſe of the Lorde to clenſe it, and brought out all the vncleanneſſe that they founde in the temple of the lorde, in to the courte of the houſe of the lorde. And the Leuites toke it, to carye it out in to the broke Cedron.

D They began the fyrſt day of the fyrſt moneth to purifye, and the eyght daye of the moneth came they to the porch of the lorde: and purged the houſe of the lorde in eyght dayes, and in the ſyxtene daye of the fyrſte moneth they made an ende. And they went into Hezekia the kynge, and ſayde: we haue clenſed all the houſe of the Lorde, the aulter of burnte offerynge, with all his veſſels, and the ſhewbread table with all his apparell: and all the veſſels whiche kynge Ahaz dyd caſte a ſyde when he reygned and tranſgreſſed, them we haue prepared and ſanctifyed: and beholde/ they are before the aulter of the Lorde. And Hezekia the kynge roſe early: and gathered the lordes of the citye & went vp to the houſe of the Lorde.

And they brought ſeuen oxen, ſeuen rammes, ſeuen ſhepe, and ſeuen he gootes to be a E ſynne offerynge for the kyngdome, for the ſancturye, and for Iuda. And he cōmaunded the preeſtes the ſonnꝭ of Aaron, to offer them on the aulter of the Lorde. And they ſlue the oxen, and the Preeſtes receyued the bloode/ & ſprynkled it on the aulter: Lykewyſe, when they had ſleyne the rammes, they ſprynkled the bloode vpon the aulter: they ſlue alſo the ſhepe, and they ſprynkled the bloode vpō the aulter. And then they brought forth the he gootes for the ſynofferynge before the kynge and the congregacion, and put theyr handes vpon them. And the preeſtes ſlue them, and with the bloode of them they clenſed the aulter, to make ſataſfactyon for all Iſraell: for the kynge commaunded, that the burntofferynge and the ſynofferynge ſhulde be made for all Iſraell. And ſet the Leuitꝭ in the houſe of the lorde with ſymbals, pſaltryes and harpes, * accordynge to the cõmaundement of Dauid and of Gad the kyngꝭ ſear, and Nathan the Prophet. i.Pa.xxv.a

F For ſo was the cõmaũdement of the lorde thorow the hande of his prophettes. And the Leuites ſtode, hauynge the inſtrumentes of Dauid, and the preeſtꝭ helde the trompettes. And Hezekia cõmaunded to offer the burnte offeryng vpõ the aulter. And when the burnt offeryng began, the ſonge of the lorde began alſo, and the trompetꝭ with the inſtrumentes that were ordeyned by the hande of Dauid kynge of Iſraell. And all the congregacyon worſhypped, ſyngynge a ſonge, ⁊ blowynge with trompettes, and all this contynued, vntyll the burntofferynge was fynyſhed. And when they had made an ende of offeryng, the kynge and all that were preſent with hym/ bowed them ſelues, ⁊ worſhypped. And Hezekia the kynge and the lordes ſpake to the Leuites to prayſe the Lorde with the wordes of Dauid, and of Aſaph the ſear. And the Leuites ſonge prayſes with gladneſſe, ⁊ the other bowed them ſelues, and worſhypped. And Hezekia anſwered, and ſayde: nowe ye haue conſecrate your handꝭ to the lorde: go to therfore, and brynge in the ſacrifyces and thankofferynges in to the houſe of the lorde.

G And the congregacyon brought in the ſacrifyces, and thankofferynges, ⁊ burntofferyngꝭ as many as were of a fre liberal herte. And the nombre of the burntofferyngꝭ, which the congregacyon brought, was .lxx. oxen, an C. rammes, and CC. ſhepe: which were, all for the burntofferyng of the lorde. ☞ And there were dedycated ſyxe hundred oxen, and thre thouſand ſhepe. And the preeſtes were to few, to ſleye all the burntofferyngꝭ: but theyr brethren the Leuites dyd helpe them, tyl they had ended the worke, and vntyll the preeſtes were ſanctifyed. For the Leuites were purer herted to be ſanctifyed, then the preeſtes. And therto the burntofferynges were many with the fat of the peaceofferyngꝭ and the drynkeofferyngꝭ that be longe to the burntofferyng. And ſo the ſeruice pertaynyng to the houſe of the lorde was fynyſhed. And Hezekia reioyſed and all the the people that god had made the ſtocke ſo redye: and that the thynge was ſo ſoone done.

¶ Hezekia renueth the feaſt of paſſeouer.

CAPI. XXX.

A AND Hezekia ſent to all Iſraell and Iuda, and wrote letters to Ephraim and Manaſſe, that they ſhulde come to the houſe of the Lorde at Ieruſalem, and offer Paſſeouer vnto the Lorde god of Iſraell. And the kynge helde a counſayle with his lordes and all the congregacyon at Ieruſalem, * to kepe the feaſt of Paſſeouer in the ſeconde moneth. Numer.ix.b

For they coulde not kepe it at that tyme: bycauſe the preeſtes were not ſanctifyed ſuffycyentlye, neyther was the people gathered togyther to Ieruſalem. And the thyng pleaſed the kynge and all the congregacyon. And they decreed, that it ſhuld be proclamed thorowout all Iſraell from Beerſabe to Dan/ that they ſhulde come, and holde the feaſt of Paſſcouer vnto the Lorde God of Iſraell at Ieruſalẽ: for they had not done it of a greate ſeaſon as they ſhulde haue done by the lawe. So the poſtes went with letters of the hande of the kynge, and of his lordes thorowout all Iſrael and Iuda: and at the cõmaundement of the kynge they ſayde: Ye Chyldren of Iſraell turne agayne vnto the lorde god of Abraham, Iſaac and Iſraell, and let euery one returne to the remenaũt that are eſcaped you out of the hande of the kyngꝭ of Aſſur. And be not ye lyke your fathers ⁊ your brethren/ whiche treſpaſſed agaynſt the Lorde God of theyr fathers, whiche gaue them vp to be deſtroyed, as ye ſe.

B And nowe be not ye ſtyffe necked, lyke as were your fathers, but yeld your ſelues vnto the lorde, and entre into his holy place, which he hath ſanctifyed for euer, ⁊ ſerue the Lorde your God, and the fearceneſſe of his wrathe ſhall turne awaye from you. For yf ye turne agayne vnto the lorde, then ſhal your brethrẽ and youre chyldren fynde compaſſyon in the preſence of them that toke them captyue, and they ſhall come agayne vnto this lande: * for the lorde your God is gracyous and mercyfull ⁊ wyl not turne away his face from you, yf ye conuerte vnto hym. [illegible] And ſo the poſtes went from citye to citye in the lande of Ephraim and Manaſſe, euen vnto Zabulon. But they laughed them to ſcorne, ⁊ mocked them. Neuertheleſſe, yet dyuerſe of Aſſer, Manaſſe and of Zabulon ſubmytted them ſelues and came to Ieruſalem. And the hande of God was in Iuda, ſo that he gaue them one herte, to do the cõmaundement of the kynge and of the

the rulers, accordynge to the worde of the lorde. And there aſſembled to Jeruſalē moch people, & there was preſent a myghtye great cōgregacion, to holde the feaſt of ſwete bread in the ſeconde moneth.

[illegible] And they aroſe, and remoued the *aulters C that were in Jeruſalem. And all the veſſels of incenſe dyd they away, and caſt them in to the broke Cedron. And they ſlue Paſſeouer the xiiii. day of the ſeconde moneth. And the ☞ preeſtes/ and Leuites ☞ whiche were aſhamed, ſanctifyed them ſelues, and brought in the burntofferyngꝭ into the houſe of the lorde And they ſtode in theyr offyce after theyr maner, and accordyng to the lawe of Moſes the man of god. And the Preeſtes ſprynkled the bloode, whiche they receyued of the hande of the Leuites: For there were many in the congregacyon, that were not ſanctifyed: and the Leuites dyd ſley Paſſeouer for all that were not cleane, & that myght not execute the holy worke of the lorde. For many of the people/ & very many out of Ephraim, Manaſſe, Iſakar and Zabulon were not clenſed, & yet dyd eate Paſſeouer agaynſt the lawe appoynted.

Wherfore Hezekia prayed for them, and ſayd: the good lorde be mercyful vnto them. For he ſet his hoole herte, to ſeke the Lorde God/ euen the God of his fathers: but all the other dyd not ſo accordyng to vnfayned holy D neſſe. And the lorde herde Hezekia, & healed the people. And the Chyldren of Iſraell that were preſent at Jeruſalem, helde the feaſt of ſwete breade ſeuen dayes with great gladneſſe, and the Leuites & the preeſtes prayſed, and magnified the power of the lorde day by day, vpon inſtrumentes. And Hezekia ſpake hertely vnto all the Leuites that had vnderſtandynge & were of a good mynde towarde the lorde. And they dyd eate thorowout that feaſt, ſeuen dayes longe, & offered peaceofferynges, & thanked the lorde god of theyr fathers. And the hole aſſemble toke counſayle to do ſo other ſeuen dayes, & they helde thoſe vii. dayes with gladneſſe. For Hezekia kyng of Juda toke out (from amonge his cattell) for the congregacion, a. M. yonge oxen, and ſeuen. M. ſhepe. And the lordes gaue out to the congregacyon a. M. yonge oxen, and ten thouſande ſhepe. And a great nombre of the preeſtes were ſanctifyed. And all the congregacyon of Juda with the preeſtes and Leuites, and all the congregacyon that came out of Iſraell, & the ſtraungers that came out of the lande of Iſraell, & that dwelte in Juda/ reioyſed: and there was greate gladneſſe in Jeruſalem. For ſynce the tyme of Salomon the ſonne of Dauid kynge of Iſraell there was no ſoche ioye in Jeruſalem. And the preeſtꝭ and the Leuites aroſe, and bleſſed the people, & theyr voyce was herde of the lorde/ & theyr prayer came vp vnto heuen, his holy dwellynge place.

¶ After that Hezekia had called agayne the people vnto the way of the lorde, he ordeneth the preeſtes, vnto whom he cōmaundeth to gyue tythes

CAPI. XXXI.

A AND when all theſe thynges were fynyſhed, all they of Iſraell that were preſent in the cityes of Juda, went out and brake the ymages, and * cut downe the groues, and all to brake the hygh places, & * aulters, thorowout all Juda and Ben iamin/ in Ephraim alſo and Manaſſe, vntyll they had vtterly deſtroyed them all. And all the Chyldren of Iſraell returned, euery man to his poſſeſſyon and to theyr owne cityes. And Hezekia appoynted ſundrye companyes of the preeſtes/ and Leuites after the dyuerſyte of theyr mynyſtracyons, euery man accordynge to his offyce, bothe preeſtes and Leuites, for the burntofferynge/ and peaceofferynges/ to mynyſtre, and to gyue thankes/ and prayſe in the gates of the hooſte of the Lorde. And the kyngꝭ porcyon of his ſubſtaūce that he gaue, were burntofferynges in the mornynge and euenyng/ & burntofferyngꝭ for the Sabboth dayes, newe moones, and ſolempne feaſtes, accordyng * as it is wrytten in the law of the lorde. And he bad the people that dwelt in Jeruſalem, gyue the parte to the Preeſtes, and Leuites, that they myght ſubſtancyally applye them ſelues to the lawe of the lorde.

2.Par.14.a
ii.Par.33.a
Num. 18.b

B And as ſoone as the kynges cōmaundement came abrode, the Chyldren of Iſraell brought aboundaunce of fyrſt fruytes, of corne, wyne, oyle, honye, and of all maner of fruytes of the felde: and the tythes of all maner of thynges brought they in plenteouſlye. And the Chyldren of Iſraell and Juda that dwelt in the cities of Juda, they alſo brought in the tythes of oxen and ſhepe, & other holy tythes whiche were conſecrate vnto the lorde theyr god, they dyd offre, and brought them all by heapes. In the thyrde moneth they began to lay the heapes (in maner of a foundacyon) & fynyſſhed them in the ſeuenth moneth And when Hezekia & the lordꝭ came and ſawe the heapes, they bleſſed the lord and his people Iſraell. And Hezekia queſtioned with the preeſtes and he Leuites concernyng the heapes. And Azaria the cheyfe preeſt of the houſe of Zadocke, anſwered hym, and ſayde: ſynce the peple began to bryng the heaueofferyngꝭ in to the houſe of the lorde, we alſo haue had ynough to eate, there remayned ſo moch: for the Lorde hath bleſſed his people, and this heape is lefte.

C And Hezekia bad prepare the chambers in the houſe of the lorde: and they dyd prepare them, and caryed in the heaueofferynges, the tythes, and the dedicate thynges, faythfully. Ouer which Chonaniahu the Leuite had the rule, and Semei his brother next to hym. And Jehiel, Aſaziahu, Nahath, Aſaell, Jerimoth Joſabad, Eliel, Jeſmachiahu, Mahath, and Banaiahu were ouerſeers ordeyned by Chonaniahu: and Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the houſe of god. ✤ (vnto vvhom all theſe thynges belonged.) And Chore the ſonne of Jimna the Leuite & porter of the Eaſt dore, had the ouerſyght of the thynges that were offered of a frewyll vnto God (and were giuen in maner ſeuerally vnto the lord) and ouer the thyngs mooſt holye. And vnder his hande were Eden, Miniamin, Jeſua, Semeiahu, Amariahu, and Sechaniahu in the cityes of the preeſtes appoynted of theyr fydelyte, to gyue to theyr brethren theyr porcions, as well to the ſmall as to the greate. Excepte that to the males that were rekened frō thre yere and aboue (amonge all that went in to the houſe of the Lorde) they ſhulde gyue day by daye, for theyr miniſtracyon, and for theyr gyuynge attendaunce, and for theyr dyuerſe waytynges by courſe.

D And to the Preeſtes and Leuites thorowout the houſhold of theyr fathers, from twentye yeare & aboue, to wayte when theyr courſes came. And to the famylies of all theyr babes, wyues, ſonnes and doughters thorowe all the congregacyon. For vpon the fydelyte E of them were the holy thynges beſtowed. And to the Chyldren of Aaron, the Preeſtes/ whiche were in the feldes and ſuburbes of theyr Cityes, Citye by citye, the men (whoſe names were expreſſed before) ſhuld gyue porcyons, euen to al the males amonge the preeſtes, & to all the Leuites, accordynge to theyr nombre. And of this maner dyd Hezekia thorowout all Juda, & wrought it that is good, and ryght and true, before the lorde his god.

And in all the workes that he beganne for the ſeruyce of the houſe of god, for the lawe, and for the cōmaundementes, he ſought his God, and that dyd he with all his herte, and proſpered.

¶ Sennacherib (or Sanherib) beſegynge Jeruſalem, is stryken of the Angell. Hezekia dyeth, after whom ſucceddeth Manaſſes.

CAPI. XXXII.

A AFter that theſe dedes were faythfully done, * Sennacherib kynge of Aſſur came, and entred in to Juda, and compaſſed the ſtronge Cityes, & thought to wyn them for hym ſelfe. And ſo when Hezekia ſaw that Sennacherib was come, & that he was purpoſed to fyght agaynſte Jeruſalem, he toke counſayle with his Lordes, and men of myght, to ſtop the water of the fountaynes/ without the citie: and they dyd helpe hym.

4.Reg.18. Eſai.36.a Eccle.48.

For there gathered many of the people togyther, and ſtopt al the welles and the broke that ranne thorow the myddes of the lande, ſayenge: Why ſhal the kyngs of Aſſur come, and fynde moch water? And Hezekia wente to luſtelye, and buylte vp all the wall where it was broken, and made ordynaunce vpon the towres and to the other wal without, and repayred Millo in the citye of Dauid, & made many dartes and ſheldes.

B And he ſet captaynes of war ouer the people, and gathered them togyther to hym in the large ſtrete of the gate of the Citye, and ſpake ientellye to them, ſayenge: Plucke vp your hertes, & be ſtronge: Be not afrayde nor diſcouraged for the kynge of Aſſur, and for al the multitude that he hath with hym: * for there be mo with vs then with hym. With hym is an * arme of fleſſhe: But with vs is the lorde our god, for to helpe vs, & to fyght our battayls. And the people toke a courage thorowe the wordes of Hezekia kyng of Juda. * After this dyd Sennacherib kynge of Aſſur ſende of his ſeruauntes to Jeruſalem (but he hym ſelfe remayned beſyde Lachis: hauyng all his power with hym) vnto Hezekia kyng of Juda, & vnto al Juda that were at Jeruſalem, ſayenge: Thus ſayeth Sennacheryb kynge of Aſſur: * wherein do ye truſt, O ye that dwell in Jeruſalem which is beſeyged? C Doth not Hezekia entyce you to gyue ouer your ſelues vnto death, hunger, & thyrſt, ſayenge: the lorde our god ſhal ryd vs out of the hande of the kynge of Aſſur? Hath not the ſame Hezekia put downe his hygh places and his aulters, and cōmaunded Juda and Jeruſalem, ſayenge: Ye ſhall worſhyp before one aulter, and burne incenſe vpon the ſame? Knowe ye not, what I and my fathers haue done vnto the people of all landes? were the Gods of the people of other landes able or myghtye to ſaue theyr landes out of my hande? which of all the gods of thoſe nacyons (that my fathers deſtroyed) coulde delyuer his peple out of myne hande? And ſhal your god be able to delyuer you out of myne hande

4.Reg.6.

Jere.17.

4.Re.18.

4.Reg.18.

4.Re.18.a Eſa.36.a

hande: wherfore, now let not Hezekia deceyue you, nor perſuade you of this faſſyō, nor yet byleue hym. For as no God among all nacions & kyngdomes, was able to ryd his peple out of myne hande, and out of the hande of my fathers: howe moche leſſe ſhal your gods be able to kepe you out of myne hande?

D And yet mo thynges dyd his ſeruauntes ſpeake agaynſt the Lorde God, and agaynſt his ſeruaunt Hezekia. And (Sennacherib) alſo wrote a letter, to rayle on the Lorde God of Iſrael, and ſpake agaynſt hym, ſayenge: as the gods of the nacions of other landes haue not bene able to delyuer theyr people out of myne hande. Euen ſo ſhal not the God of Hezekia delyuer his people out of myne hande. And they cryed wt a loude voyce in the Iues ſpeche vnto the peple of Jeruſalem that were on the wall, to feare them, and to make them faynt herted, and that they myght ſo take the citye. And they ſpake agaynſt the god of Jeruſalem, as agaynſt the Gods of the nacions of the earth, which were the worke of the handes of men.

E But Hezekia the kyng, & the prophet Iſai the ſon of Amoz prayed agaynſt the blaſphemye, & cryed vp to heuen. And the Lorde ſent an angel, which deſtroyed all the men of war and the lordes and captaynes of the hooſt of the kyng of Aſſur, that he turned his face agayne with ſhame towarde his owne lande.

Re. xix. g * And when he was come into the houſe of his God, they that came of his owne body, ſlue hym there wt the ſwerde. And ſo the lorde ſaued Hezekia & the enhabitours of Jeruſalem out of the hande of Sennacherib kynge of Aſſur, and from the hande of all other, and maynteyned them on euery ſyde. And many brought offerynges vnto the Lorde to Jeruſalem, & preſentes to Hezekia kyng of Juda: ſo that he was magnifyed in the ſyght of all nacions from thence forth.

Reg. xx. a / Eſa. 38. a. F * In thoſe dayes Hezekia was ſycke vnto the death, and prayed vnto the Lorde: which anſwered hym, and ſhewed hym a wonderful myracle: But Hezekia dyd not agayne vnto God accordyng to it that he had ſhewed hym for his herte aroſe: & there came wrath vpon hym and vpon Juda and Jeruſalem. Notwithſtandyng Hezekia ſubmytted hym ſelfe (after that his herte was ryſen vp) he, & the enhabitours of Jeruſalem: & the wrath of the Lorde came not vpon them in the dayes of Hezekia. And Hezekia had excedynge moche ryches and honoure. And he gat hym treaſures of ſyluer and golde, precious ſtones, & ſpices, ſheldes, and of all maner pleaſaunt Juelles: & made ſtore houſes for the fruytes of corne, for wyne and oyle: and ſtalles for al maner of beaſtes, and foldes for ſhepe.

G And he made hym cityes, and had of ſhepe and oxen great aboundaunce. For God had gyuen hym ſubſtaunce excedynge moche.

This ſame Hezekia ſtopped the vpper water ſprynges of Gihon, & brought them downe to the weſt ſyde of the citie of Dauid. And Hezekia proſpered in all his workes. And when the prynces of Babilon ſent vnto hym Imbaſſadoures, to enquyre of the wondre that chaunced in the lande, God lefte hym * to trye hym, & that all that was in his herte, myghte be knowen. Deut. viii. a The reſt of the dedes of Hezekia, and his goodneſſe: beholde, they are wrytten in the viſion of Iſai the prophet the ſonne of Amoz in the boke of the kynges of Juda and Iſrael. And Hezekia ſlepte with his fathers, and they buried him in the moſt worthy place of the ſepulchres of the ſonnes of Dauid: and all Juda and the enhabytours of Jeruſalem dyd him worſhyp at his death. And Manaſſe his ſonne reygned in his ſteade.

Manaſſe is taken pryſoner, and after that he cometh oute, he deſtroyeth the Idoles: he dyeth, and after hym ſucceedeth Amon, which is kylled of his owne people, and Joſia his ſon reygneth in his ſteade.

CAPI. XXXIII.

A Manaſſe was. xii. yere olde * when he began to reygne, and he reygned. lv. yere in Jeruſalem. 4. Re. xxi. a But he dyd euyll in the ſyght of the Lorde, lyke vnto the abhominacions of the hethen, whom the Lorde caſt out before the chyldren of Iſrael. For he went to & buylte the hylaulters * whiche Hezekia his father had broken downe. 4 Reg. 18. a And he reared vp aulters for Baalim, & made groues, and worſhypped all the hooſt of heuen, & ſerued them. And he buylt aulters in the houſe of the lord where as the Lorde yet had ſayd: * In Jeruſalem ſhal my name be for euer. ii. Re. vii. b. / ii. Par. vi. a / and. vii. c. And he buylt aulters for all the hooſt of heuen, in the two courtes of the houſe of the lord. And he burnt his chyldren in fyre, in the valley of the ſonne of Hinnom. He was a ſorcerer, he regarded the cryenge of byrdes, vſed inchauntment, & maynteyned workers with ſpirites, & Sears of fortunes: and wrought moche euyll in the ſyght of the Lorde, to angre hym withall.

B And he put the carued ymage & an Idoll whiche he had made in the houſe of God. Of which houſe, God had ſayd to Dauid, and to Salomon his ſonne: in this houſe and in Jeruſalem whiche I haue choſen before all the tribes of Iſraell, * wyll I put my name for euer, and wyll no more brynge the feate of Iſrael from of the land which I haue ordeyned ii. Re. vii. b / 3. Re. viii. b / ii. Pa. vi. a / and. vii. c.

for your fathers. If ſo be that they wyll be diligent and do all that I haue cōmaunded them in all the lawe, and ſtatutes, and ordinaunces by the hande of Moſes. And ſo Manaſſe made Juda, & the enhabytours of Jeruſalem to erre, & to do worſe then the hethen whom the lorde deſtroyed before the chyldren of Iſraell. And the Lorde ſpake to Manaſſe & to his people, but they wolde not regarde. Wherfore, the Lorde brought vpon them the captaynes of the hooſt of the kyng of the Aſſirians, whiche toke Manaſſe in holde, and bounde hym with cheynes, and caryed hym to Babilon.

C And when he was in tribulacyon, he beſought the Lorde his god, and humbled hym ſelfe exceadyngly before the god of his fathers and made interceſſyon to hym: and god was entreated of hym, and herde his prayer, and brought hym agayne to Jeruſalem in to his kyngdome. And then Manaſſe knewe, that the Lorde was God. After this, he buylte a wall without the citye of Dauid on the weſt ſyde of Gihon, in the valley as they come to the fyſſhe gate, and rounde aboute ⁊ Ophel and brought it vp of a very great heyght, & put captaynes of war in all the ſtrong cityes of Juda. And he toke away ſtraunge Gods and ymages out of the houſe of god, and ✶ al the aulters that he had buylte in the mounte of the houſe of God, and in Jeruſalem, and caſt them out of the citye. And he repared the aulter of the Lorde, & ſacrificed theron peace offerynges, and thankofferyng, and charged Juda to ſerue the lorde god of Iſrael. Neuertheleſſe the people dyd offer ſtyl in the hyl aulters, howbeit vnto the lorde theyr god onely.

ii.Pa.14.a and .xxi.b

D The reſt of the actes of Manaſſe, and his prayer vnto his god, and the wordes of the Sears and of them that ſpake to hym in the name of the Lorde God of Iſrael: Beholde, they are wrytten in the ſayenges of the kynges of Iſraell. And his prayer, and howe that he was herde, and al his ſynnes, and his treſpaſſe, and the places where he made hyll aulters, and ſet vp groues, and ymages (before he was mekened) Beholde, they are wrytten amonge the ſayenges of the Sears. And Manaſſe ſlepte with his fathers, & they buryed hym in his owne houſe: and Amon his ſonne reygned in his rowme. Amon was two and twentye yere olde, when he began to reygne, and reygned two yere in Jeruſalem.

But he dyd euyll in the ſyght of the Lorde, lyke as dyd Manaſſe his father, for Amon ſacrificed to all the carued ymages which Manaſſe his father had made, & ſerued them, & ſubmytted not hym ſelfe before the Lorde as Manaſſe his father had mekened hym ſelfe. But Amon treſpaſſed greatly, And his owne ſeruaunts conſpired agaynſt hym, & ſlue hym in his owne houſe. But the peple of the lande ſlue al them that had cōſpired agaynſt kynge Amon. And the ſame peple of the lande made Joſia his ſonne kynge in his rowme.

¶ Joſia deſtroyeth the Idols, and reſtoreth the temple in whiche the boke of the lawe is founde he ſendeth to Hulda the Prophetiſſe for counſell.

CAPI. XXXIIII.

A Joſia was eyght yere olde when he began to reygne, ✶ and he reygned in Jeruſalem xxxi. yeare. And he dyd that whiche was ryght in the ſyght of the Lorde, and walked in the wayes of Dauid his father, and bowed neyther to the ryght hande nor to the lefte.

4.Reg.22.

In the eyght yere of his reygne (when he was yet a Chylde) he began to ſeke after the God of Dauid his father, And in the twelfth yere he began to pourge Juda, and Jeruſalem from hylaulters, groues, carued ymages, and ymages of mettal: and they brake downe the aulters of Baalim euen in his preſence: & other ymages that were in greater honoure then they, he cauſed to be deſtroyed. And the groues, carued ymages, & ymages of mettal he brake & made duſt of them, and ſtrawed it vpon the graues of them that had offered to them. And he burnt the bones of the preeſtes vpon the aulters of them, & clenſed Juda and Jeruſalē. And euen ſo dyd he in the cityes of Manaſſe, Ephraim, Simeon vnto Nephthali.

B And in the wyldernes of them rounde about he plucked a ſonder the aulters & the groues and dyd beate them, and ſtampe them to powder, and dyd beate downe al the ymages thorowout all the lande of Iſrael: and returned to Jeruſalem agayne. In the xviii. yeare of his reygne when he had pourged the lande, and the Temple ✶ he ſent Saphan the ſonne of Amazaliahu, and Maaſiah the gouernour of the citye, and Joah the ſon of Joahas the recorder, to repayre the houſe of the lorde his God. And when they came to Elkia the hygh preeſt, they delyuered them the money that was brought in to the houſe of God, whiche the Leuites that kepte the entries had gathered of the hande of Manaſſe and Ephraim, & of all that yet remayned in Iſrael, and of all Juda and Beniamin, & of the enhabitours of Jeruſalem. And they put in the handes of the workemen, that had the ouerſyght of the houſe of the Lorde: and they gaue it to the labourers that wrought in the houſe of the Lorde, to repayre and amende the houſe.

4.Reg.22.a

Euen

C Euen the maſons ⁊ carpenters gaue they it: to get ſtone and tymbꝛe, foꝛ couples and foꝛ beames of the houſes, whiche the kynges of Juda had deſtroyed. And the men dyd the woꝛke faythfully. And the ouerſeers of them to courage them foꝛwarde, were Jahath and Obadiahu Leuites of the chyldꝛen of Merari: and Sacharia ⁊ Meſullam, of the chyldꝛen of the Cahathites, and other of the Leuites whiche all coulde ſkyl of inſtrumentes of muſyche. And ouer the berers of burdens, ⁊ ouer al that wꝛought, in whatſoeuer woꝛkemanſhyp it were, were there ſcribes, offycers and poꝛters of the Leuites. And when they bꝛought oute the money that was bꝛought in to the houſe of the Loꝛde, * Helkia the pꝛeeſt Reg.22.b found the boke of the lawe of the Loꝛde, gyuen by Moſes. And Helkia anſwered ⁊ ſayd to Saphan the Scrybe: I haue founde the boke of the law, in the houſe of the loꝛde, and Helkia gaue the boke to Saphan.

D And Saphan caryed the boke to the kyng and bꝛought the kyng woꝛde agayn, ſaynge: all that was cōmytted to thy ſeruauntes, that do they. And they haue gathered togither the money that was founde in the houſe of the Loꝛde, and haue delyuered it in to the handꝭ of the ouerſeers of the woꝛke, ⁊ in to the handes of the woꝛkmen. And then Saphan the ſcribe ſhewed the kynge, ſayenge: Helkia the pꝛeeſt hath gyuen me a boke, and Saphan red in it befoꝛe the kynge. And it foꝛtuned, that when the kyng had herde the woꝛdes of the lawe, he tare his clothes: And the kynge cōmaunded Helkia and Ahikam the ſonne of Saphan, and Habdon the ſonne of Micah and Saphan the ſcribe, and Aſaia a ſeruaūt of the kynges, ſaynge: go and enquire of the Loꝛde foꝛ me, and foꝛ them that are lefte in Iſrael and Juda, concernyng the woꝛdes of the boke that is foūde. Foꝛ great is the wꝛath of the Loꝛde that is fallen vpon vs, bycauſe our fathers haue not kepte the woꝛde of the Loꝛde, to do after all that is wꝛytten in this E boke. And Helkia and they that the kynge had appoynted, went to Hulda a pꝛophetеſſe the wyfe of Sallum the ſonne of Tokhath the ſonne of Haſra keper of the wardꝛop (foꝛ ſhe dwelte in Jeruſalem within the ſeconde wall) and ſo they comuned with her. She anſwered them: thus ſayth the loꝛde God of Iſrael: tel ye the man that ſent you to me. Euen thus ſayth the Loꝛde: Beholde, I wyl bꝛyng euyll vpon this place, ⁊ vpon the enhabiters therof (euen all the curſes that are wꝛytten in the boke which they haue red befoꝛe the kyng of Juda) bycauſe they haue foꝛſaken me, and haue offered vnto other goddes, to angre me with all maner of woꝛkes of theyꝛ handes: therfoꝛe is my wꝛath ſet on fyꝛe agaynſt this place, and ſhall not be quenched. And as foꝛ the kynge of Juda which ſent you to enquire of the Loꝛde, ſo ſhall ye ſaye vnto hym: thus ſayth the Loꝛde god of Iſraell concernynge the woꝛdes whiche thou haſt herde. F Bycauſe thyne herte dyd melte, and thou dydeſt meke thy ſelfe befoꝛe God, when thou herdeſt his woꝛdes agaynſt this place, and agaynſt the enhabitours therof: and humbledſt thy ſelfe befoꝛe me, and tareſt thy clothes, and wepte befoꝛe me, that haue I herde alſo ſayeth the loꝛde. Beholde, I wyl take the to thy fathers and thou ſhalte be put in thy graue in peace, and thyne eyes ſhall not ſe all the myſchefe that I wyl bꝛyng vpon this place, ⁊ vpon the enhabitours of the ſame. And they bꝛought the kynge woꝛde agayne. * Then the kynge 4.Reg.23.a ſent, and gathered togyther all the elders of Juda and Jeruſalem. And the kynge wente vp in to the houſe of the loꝛde, and al the men of Juda, and the enhabitours of Jeruſalem, ⁊ the pꝛeeſtes and Leuites, and all the people great and ſmal: ⁊ the kynge dyd rede in theyꝛ hearynge al the woꝛdes of the boke of the couenaunt that was founde in the houſe of the G Loꝛde. And the kynge ſtode at his ſtandyng, and made a couenaunt befoꝛe the Loꝛde, to folowe the Loꝛde, and to kepe his cōmaundementes, his wytneſſes, and his ſtatutes, with all his herte and with all his ſoule, ⁊ to fulfyl the woꝛdes of the appoyntment wꝛytten in the ſayd boke. And he ſet in theyꝛ rowme all them that were founde in Jeruſalem ⁊ Beniamin, and the enhabitoures of Jeruſalem dyd accoꝛdynge to the couenaunt of the loꝛde God of theyꝛ fathers.

And Joſia put awaye all maner of abhominacions out of all landes that perteyned to the chyldꝛen of Iſraell, and bꝛought in all that were founde in Iſraell, to woꝛſhyp, and to ſerue the Loꝛde theyꝛ God. And they turned not aſyde from after the Loꝛde God of theyꝛ fathers, as longe as he lyued.

¶ Joſia holdeth Paſſeouer. He fyghteth agaynſt the kynge of Egypt, and dyeth. The people bewayle hym.

CAPI. XXXV.

A AND Joſia helde the * feaſt of paſſeouer vnto the loꝛde in Jeruſalem, ⁊ they ſlue 4.Reg.23.c 3.Eſdꝛa.1.a paſſeouer in the .xiiii. daye of the fyꝛſte moneth. And he ſet the pꝛeeſtes in theyꝛ offyces, ⁊ ayded them in the ſeruyce of the houſe of the loꝛde. And he ſayd vnto the Leuites (that taught all Iſrael, ⁊ were ſanctified vnto the Loꝛde) put the holy arke in the houſe whiche

Salomon the ſonne of Dauid kynge of Iſrael, dyd buylde, there ſhall none other burdē be layd vpon your ſhoulders. But now ſerue the Lorde your God and his people Iſraell. And prepare your ſelues by youre auncient houſholdes and companies, accordyng to the wrytynge of Dauid kyng of Iſrael, and the wrytyng of Salomon his ſonne. And ſtande in the holy place accordynge to the deuiſion of the auncient houſholdes of your brethren the chyldren of the people, and after the deuiſion of the auncient houſholdes of the Leuites kyl paſſeouer, and ſanctifie and prepare your brethren, that they may do accordynge to the worde of the Lorde by the hande of Moſes.

B And Joſia gaue to the people flockes of ſhepe and kyddes, al for paſſeouer, and for al that were preſent, thyrtie thouſande by tale, and thre thouſande oxen, and theſe were euen of the kynges ſubſtāce. And his lordes gaue wyllyngly both vnto the people, and to the preeſtes, and vnto the Leuites. Helkia alſo, Zacharia and Jehiel, rulers of the houſe of God, gaue vnto the preeſtes for paſſeouer offerynges two thouſande ⁊ ſyxe hundred ſhepe, and thre hundred oxen. Conania and Semeiahu and Nathanel his brethren, and Haſabiahu, and Jaiel, and Joſabad rulers of the Leuites, gaue vnto the Leuites Paſſeouer offerynges, euen fyue thouſand ſhepe, ⁊ fyue hundred oxen. And ſo the ſeruyce was prepared, and the preeſtes ſtode in theyr places, ⁊ the Leuites in theyr diſtincte companyes at the kynges cōmaundement. And they ſlue paſſeouer, ⁊ the preeſtes ſprinkled the bloode with theyr hande, and the Leuites pulled of the ſkynnes of the beaſtes. And they ſet away the burntofferynges, to gyue them vnto the people that were deuided by auncient houſes ⁊ that they ſhulde offre vnto the Lorde, lyke * as it is wrytten in the boke of Moſes. And ſo dyd they with the oxen alſo. Leuit.i.a

Exod.xii.b And * they dreſſed the paſſeouer with fyre

C as the maner was. And the other dedicate beaſtes: ſod they in pottes, cauldrons ⁊ pannes, and deuyded them among al the people. And afterwarde, they made redy for them ſelues and for the Preeſtes: for the chyldren of Aaron were buſyed in offeryng of burntofferynges and the fat vntyll nyght: therfore the Leuites prepared for them ſelues and for the preeſtes the ſonnes of Aaron. And the ſyngers the chyldren of Aſaph ſtode in theyr ſtandyng

1.Par.xxv. and xxvi. * accordyng to the cōmaundement of Dauid and Aſaph, Heman and Jeduthun the kynges Seear: and the porters wayted at euery gate, and myght not departe from theyr ſeruyce: for theyr brethren the Leuites prepared for them. And ſo al the ſeruyce of the lorde was prepared the ſame daye, to offre Paſſeouer, ⁊ to offre burntofferynges vpon the aulter of the Lorde, accordyng to the cōmaundement of kyng Joſia. And ſo the chyldren of Iſrael that were preſent, offered Paſſeouer the ſame tyme, ⁊ kept the feaſt of ſwete bread ſeuen dayes. And there was no Paſſeouer lyke to that, kepte in Iſraell, from the dayes of Samuell the prophet: neyther dyd all the kynges of Iſraell holde ſuche a Paſſeouer feaſt as dyd Joſia and the preeſtes and Leuites and all Juda, and Iſrael that were preſent, ⁊ the enhabitours of Jeruſalem. ¶ This Paſſeouer was holden in the eyghtene yeare of the reygne of Joſia.

4.Reg.[illegible] * After all this, when Joſia had prepared

D the temple, Necho kynge of Egypte came vp to fyght agaynſt Carcamis beſyde Euphrates, and Joſia went out agaynſt hym: which ſent meſſengers to hym, ⁊ ſayde: What haue I to do with the thou kynge of Juda? Be not thou agaynſt thy ſelfe this daye. For my warre is agaynſt an other houſe, and God bad me make haſte. Leaue of therfore and meddle not with God which is wt me, leſt he deſtroy the. Neuertheles, Joſia wolde not turne his face from hym, but rather toke aduyſe to fyght with hym, and herkened not vnto the wordes of Necho out of the mouthe of God, and came to fyght in the valley of Mageddo, and the ſhuters ſhot dartes at kynge Joſia. And the kyng ſayd to his ſeruauntes: carye me away, for I am ſore wounded. His ſeruauntes therfore had hym out of that charet, and put hym (as a Kyng) in an other charet that they had. And when they had brought hym to Jeruſalem, he dyed, and was buryed in the ſepulchre of his fathers.

Zacha.xii. * And all Juda and Jeruſalem mourned for Joſia. And Jeremia lamented Joſia, and all ſyngyng men and ſyngyng women mourned for Joſia in theyr lamentacyons, to this daye, and made the ſame lamentacyons an ordinaunce in Iſraell: and beholde, they be wrytten in the lamentacions. ¶ The reſt of the actes of Joſia and his goodneſſe whiche he dyd in folowynge the wrytyng of the lawe of the Lorde, and his ſayenges, fyrſt and laſt:

Beholde they are wrytten in the boke
of the kynges of Iſrael
and Juda.

¶ After Joſia reygneth Jehoahaz: after Jehoahaz, Jehoakim: after Jehoakim, Jehoachin: after Jehoachin, Zedekia: in whoſe tyme all the people were caryed away to Babilon, and were brought agayne the .lxx. yeare after, by kynge Cyrus, (otherwyſe called Chores.)

CAPI. XXXVI.

A And the people of the lande toke Iehoahaz the * ſon of Ioſia, and made hym kynge in his fathers ſteade in Ieruſalem. And Iehoahaz was thre & twentye yere olde, when he began to reygne, & he reygned thre monethes in Ieruſalem. And the kynge of Egypte put hym downe at Ieruſalem, and merced the lande in an hundred talentes of ſyluer, and a talent of golde. And the kyng of Egypte made Eliakim his brother kyng vpō Iuda and Ieruſalem, and turned his name vnto Iehoakim: And Necho toke Iehoahaz his brother, and caryed hym to Egypte. Iehoakim was fyue and twentie yere olde, whē he began to reygne, and he reygned.xi. yere in Ieruſalem: and he dyd euyll in the ſyghte of the Lorde his God. Agaynſt hym came vp Nabuchodonozer kyng of Babilon, & bound hym with two chaynes, to carye hym to Babilon. The * kyng Nabuchodonozer alſo caryed of the veſſels of the houſe of the Lorde to Babilon, and put them in his temple at Babilon.

B The reſt of the actes of Iehoakim, and his abhominacions whiche he dyd, & carued ymages that were layde to his charge: beholde, they are wrytten in the boke of the kynges of Iſrael and Iuda: and Iehoacin his ſonne reygned in his ſteade. Iehoacin was eyghte yere olde when he began to reygne, & he reygned thre monethes and ten dayes in Ieruſalem: and dyd euyll in the ſyght of the Lorde.

And when the yere was out, kynge Nabuchodonozer ſente, and fet hym to Babilon ẘ the goodly veſſels of the houſe of the Lorde, & made Zedekia (his fathers brother) kynge ouer Iuda and Ieruſalem. * Zedekia was one and twentye yere olde, when he began to reygne, and reygned eleuen yere in Ieruſalem. And he dyd euyl in the ſyght of the lorde his God, and humbled not hym ſelfe before Ieremia the Prophet, at the mouth of the Lorde.

C And he rebelled agaynſt Nabuchodonozer, whiche had receyued an othe of hym by God: But he was ſtyffe necked, and to harde herted to turne vnto the lorde God of Iſrael. Moreouer, al the rulers, the preſtes, and the people treſpaſſed more, ſynnyng after al maner of abhominacyons of the hethen, and poluted the houſe of the Lorde, whiche he had halowed in Ieruſalem. * And the Lorde god of theyr fathers ſent to them, by his meſſengers, ryſynge vp betymes and ſendynge: for he had compaſſyon on his people, and on his dwellyng place. But they mocked the meſſengers of God, and deſpyſed his wordes, and myſuſed his prophettes, vntyll the wrathe of the lorde aroſe agaynſt his people, and tyl there was no remedye. And ſo * he broughte vpon them the kynge of Caldey, whiche ſlue theyr yonge men ẘ the ſwerde in theyr holy temple, and ſpared neyther yonge man, mayden, olde man, nor hym that ſtowped for age: He gaue them all in to his hande. And al the veſſels of the houſe of God (bothe great and ſmall) and the treaſures of the houſe of the Lorde, and the treaſures of the kynge, and of his lordes: Al theſe caryed he to Babilon.

Iere.25.a

4.Re.25.a.

D And they burnt the houſe of God, & brake downe the wall of Ieruſalem, and burnt all the places therof with fyre, and deſtroyed all the goodly Iuels therof. And the reſte that had eſcaped the ſwerde, caryed he to Babilon, where they were bonde to hym and his chyldren, vntyll the tyme that Perſia had the empyre: to fulfyl the worde of the Lorde * by the mouth of Ieremia, vntyll the lande had her pleaſure of her Sabbothes: for as longe as ſhe lay deſolate, ſhe kepte Sabboth, vntyl ſeuentye yeres were fulfylled. * And the fyrſte yere of Cyrus kyng of Perſia (whē the worde of the Lorde * ſpoken by the mouth of Ieremia, was fynyſſhed) the Lorde ſtyrred vp the ſpirite of Cyrus kyng of Perſia, that he made a proclamacyon thorowout all his kyngdom and that by wrytynge, ſayenge: Thus ſayth Cyrus kynge of Perſia: All the kyngdomes of the earth hath the Lorde God of heuen geuen me, and hath charged me to buylde hym an houſe in Ieruſalem, that is in Iuda. Wherfore, who ſoeuer is amonge you of all his people, the Lorde his God be with hym, and let hym go vp.

Iere.25.b

1.Eſdra.1.a

Iere.xxv.c. and.xxix.c.

The ende of the ſeconde boke of the Cronicles.

The fyrſt boke of Eſdras.

¶ Cyrus ſendeth agayne the people that was in captiuyte, and reſtoreth them theyr holy veſſels, and commaundeth them to buylde agayne the temple.

CAPI. Primo.

A 2.Par.36.d Iere.xxv.b IN the fyrſt yere of *Cyrus kyng of Perſia (that the worde of the lorde ſpoken * by the mouth of Jeremi myghte be fulfylled) the lorde ſtyrred vp the ſpirite of Cyrus kyng of Perſia, that he cauſed to be proclaymed thorowout all his empyre, and to be wrytten, ſayinge. Thus ſayth Cyrus the kyng of Perſia. The Lorde God of heuen hath gyuen me all the kyngdomes of the earthe, * and hath commaunded me to buylde hym an houſe at Jeruſalem whiche is in Juda. Eſai.44.d

B Who ſoeuer nowe among you is of his people, the Lorde his God be with hym, and let hym go vp to Jeruſalem in Juda, & buyld the houſe of the Lorde God of Iſraell. He is the God that is at Jeruſalem. And who ſoeuer remayneth yet in any maner of place, (where he is a ſtraunger) let the men of that place helpe hym with ſyluer and golde, with good and cattell, beſyde that which they wyllyngly offer, for the houſe of God that is at Jeruſalem.

C Then gat vp the principall fathers of Juda and Ben Jamin, and the preeſtes and Leuites, and all they whoſe ſpirite God had rayſed to go vp, and to buylde the houſe of the Lorde, whiche is at Jeruſalem. And all they that were aboute them ſtrengthed theyr hande with veſſels of ſyluer and golde, with good and cattell, and Juels: in ſo moche that euery one ſhewed hym ſelfe lyberall.

And kynge Cyrus brought forthe the veſſels of the houſe of the Lorde, * whiche Nabuchodonoſer had taken out of Jeruſalem, and had put in the houſe of his God. 2.Par.36.c 3.Reg.25.c Daniel.1.a D Thoſe dyd Cyrus the kynge of Perſia brynge forthe by the hand of Mithridates the treaſurer, & nombred them vnto Seſbazar the prince of Juda. And this is the nombre of them: thyrtie chargers of golde, a thouſand chargers of ſyluer, nyne and twentye kniues, thyrtye baſyns of golde: and of other ſyluer baſyns foure hundred and ten, and of other veſſels a thouſand. All the veſſels of golde & ſyluer were .v.M. and foure hundred. All theſe dyd Seſbazar carye awaye with them that came vp out of the captiuite of Babilon vnto Jeruſalem.

¶ The nombre of them that returned from the captiuyte.

CAPI. II.

THeſe are the chyldren of the lande that went vp out of the captiuite (whom Nabuchodonozer the kynge of Babilō had caried away vnto Babilon) and came agayn vnto Jeruſalem, and in to Juda, euery one vnto his citye. A They that came with Zorobabel are theſe. Jeſua * Nehemiah, Saraia, Reilaia, Mardochai, Bilſan, Miſpar, Biguai, Rehum, Baana. 2.Eſd.b This is the nombre of the men of the people of Iſrael: The chyldren of Phares, two thouſand, an hundred, ſeuentye and two: the chyldren of Saphatia, thre hundred, & ſeuentye and two: the chyldren of Arath, ſeuen hundred, & ſeuenty and fyue: the chyldren of the captayne of Moab amonge the chyldren of Jeſua and Joab, two thouſande, eyght hundred & twelue: the chyldren of Elam, a thouſande, two hundred, & fyfty & foure: the chyldren of Zathu, nyne hundred, and fourty & fyue: the chyldren of Zacai, ſeuen hundred, and .lx: the chyldren of Bani, ſyxe hundred, & fourty and two: the chyldren of Bebai, ſyxe hundred and thre and twentye. The chyldren of Azgad, a thouſand, two hundred, and two & twentye: the chyldren of Adonicam, ſyxe hundred, and ſyxtye and ſyxe.

B The chyldren of Beguai, two thouſande, fyftye & ſyxe / the chyldren of Adin, foure hundred, & fyftie & foure: the chyldren of Ater of Hezekia, nyntye & eyght: the chyldren of Bezai, thre hundred and thre and twentye: The chyldren of Jora, an hundred and twelue:

The chyldren of Haſum, two hundred and thre and twentye: The chyldren of Gebar, nyntye and fyue: the chyldren of Bethleem, an hundred and thre and twentye: the men of Netopha, ſyxe and fyftye: The men of Anathoth, an hundred and eyght and twentye: The chyldren of Azmaueth, two and fourtie: The chyldren of Kiriath Jarim, euen the chyldren of Cephira and Beeroth, ſeuen hundred and thre and fourtye: The chyldren of Harama and Geba, ſyxe hundred and one & twentye: The men of Michmas, an hundred and two and twentye: The men of Bethel & Hai, two hundred and thre and twentye: The chyldren of Nebo, two and fyftye: The chyldren of Magbis, an hundred and ſyxe and fyftye. The chyldren of the other Elam, a thouſand two hundred & foure and fyftye: the chyldren of Harim, thre hundred and twentye: the chyldren of Lodhadid and Ono, ſeuen hundred and fyue & twentye: the chyldren of Jericho, thre hundred and fyue and fourtye: the chyldren of Senaa, thre thouſande, ſyxe hundred and thyrtye. The preeſtes of the chyldren of Jedaia of the houſe of Jeſua, nyne hundred ſeuentye and thre: the chyldren of Jmmer, a thouſande and two and fyftye: the chyldren of Phaſhur, a thouſande, CC. and. xlvii. The chyldren of Harim, a thouſande and ſeuentene. The Leuites. The chyldren of Jeſua, ⁊ Cadmiell of the chyldren of Hodauia, ſeuenty and foure. The ſyngers, the children of Aſaph, an hundred and xxviii.

C

The chyldren of dore kepers. The chyldren of Sallum, the children of Ater, the chyldren of Talmon, the chyldren of Akub, the childrẽ of Hatita, the chyldren of Sobai: al togyther an hundred and. xxxix. The Nethenims, the chyldren of Ziha, the chyldren of Haſupha, the chyldren of Tabaoth, the chyldren of Ceros, the Chyldren of Sieha, The chyldren of Padon, the chyldren of Lebanah, the chyldrẽ of Hagaba, the chyldren of Akub, the chyldren of Hagab, the chyldren of Samlai, the chyldren of Hanan, the chyldren of Giddell, the chyldren of Gahar, the chyldren of Reaia the chyldren of Razin, the chyldren of Necoda, the chyldren of Gaſam, the chyldren of Uſa, the chyldren of Paſſeah, the chyldren of Beſſai, the chyldren of Aſna, the chyldren of Mehunim, the chyldren of Nephuſim, the chyldren of Barbuc, the chyldren of Hacuba, the chyldren of Harhur.

The chyldren of Bazluth, the chyldren of Mehira, the chyldren of Harſa, the chyldren of Barcom, the chyldren of Siſara, the chyldren of Thamah, the chyldren of Neziah, the chylden of Hatipha. The chyldren of Salomons ſeruauntes, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Sephatiah, the chyldren of Hattil, the children of Pochereth Hazbaim, the chyldren of Ami. All the Nethinims and the chyldren of Salomons ſeruauntes, were all togyther, thre hundred nynetye ⁊ two. And theſe went vp from Thelmelah, and from Thel Harſa, Cherub, Addon and Jmmer. But they could not diſcerne theyr fathers houſe ⁊ theyr ſede whyther they were of Jſraell. The chyldren of Delaia, the chyldrẽ of Tobia, the chyldren of Necoda, ſyxe hundred and two ⁊ fyftye.

D

And of the chyldren of the preeſtes. The chyldren of Hebaia, the chyldren of Hakoz, the chyldren of Berzilai; whiche toke one of the doughters of * Berzilai the Gileadite to wyfe, and was called after theyr name: theſe ſought theyr euidence among them that had the regiſter of byrth, ⁊ were not found therin therfore were they put from the preeſthode. And ☞ Hathirſatha ſayde vnto them, that they ſhuld not eate of the moſt holy, tyl there roſe vp a * preeſt to weare ☞ Urim ⁊ Thummim. The hole congregacion togyther, was two ⁊ fourtye thouſande, thre hundred ⁊ thre ſcore: beſyde theyr ſeruauntes and maydens, of whom there were. vii. thouſande, thre hundred and ſeuen and thyrtye. And there were amonge them two hundred ſyngynge men ⁊ women. Theyr horſes were ſeuen hūdred and ſyxe and thyrtie. Theyr Mules, two hundred ⁊ fyue and fourtye: and theyr Camels, foure hundred ⁊ fyue and thyrtie. Theyr Aſſes, ſyxe thouſande, ſeuen hundred and twentye. And certayne of the cheyfe fathers, whẽ they came bycauſe of the houſe of the lorde at Jeruſalẽ, they offred them ſelues wylling, for the houſe of god, to ſet it in his place, ⁊ gaue golde after theyr abilite vnto the treſure of the worke euen one ⁊ thre ſcore thouſande peces, ⁊ fyue thouſande poundes of ſyluer, and an hundred preeſtes garmentes. So the preeſtes and the Leuitꝭ, ⁊ certayne of the peple ⁊ the ſyngers, and the porters, and the Nethinims dwelt in theyr cityes, and all Jſrael in theyr cityes.

Re.17.f.
iii.f
ij.ii.b.

☞
Exodi.28.d
☞

¶ After the foundacyon of the temple once renued: they ſacrifyce vnto the Lorde.

CAPI. III.

A☞
ii.Eſd.8.a
3.Eſd.v.a

AND when ☞ * the ſeuenth moneth came and the chyldren of Jſrael were now in theyr cityes, the people came togyther (euen as one mã) vnto Jeruſalem. And there ſtode vp Jeſua the ſonne of Joſedec and his brethren the preeſtes, ⁊ Zorobabel the ſon of Salathiel ⁊ his brethren, ⁊ buylded the aulter of the god of Jſrael, to offre burnt offrynges theron, as it is wrytten in the law of Moſes the man of god, ⁊ the aulter ſet they vpon his ſockettes (for there was a fearefulneſſe amonge them bycauſe of the nacions ⁊ landes) therfore they offered burnt offerynges theron vnto the Lorde * in the mornyng ⁊ at euen. And they helde the feaſt of tabernacles * as it is wrytten, ⁊ offered burnt ſacrifices dayly accordyng to the nombre and cuſtome, daye by daye. Afterwarde they offered dayly burnt offerynges alſo, ⁊ in the newe moones and in al the feaſt dayes that were conſecrate vnto the Lorde, and for all them whiche dyd (of theyr owne fre wyl) offre vnto the Lorde.

Num.28.a
B
Num.29.a

From the fyrſt day of the ſeuenth moneth began they to offre burnt ſacrifices vnto the Lorde: euen when the foundacion of the temple of the Lorde was not yet layde. They gaue money alſo vnto the maſons and carpenters, and meate ⁊ drynke, and oyle vnto them of Zidon and of Tire, to brynge them Cedre trymbre frome Libanus by See vnto ☞ Jappa, accordyng to the graunt that they had of Cyrus the kynge of Perſia.

C In the ſeconde yere of theyr commyng vnto the place of the houſe of God at Jeruſalem, in the ſeconde moneth, began Zorobabell the ſonne of Salathiel, and Jeſua the ſonne of Joſedec, and the remenaunt of theyr brethrē the preeſtes and Leuites, & all they that were come out of the captiuite vnto Jeruſalem, & appoynted the Leuites from twentye yeare olde & aboue, to ſe that the worke of the houſe of the Lorde went forwarde. And Jeſua ſtode with his ſonnes and brethren, And Cadmiel with his ſonnes, and the chyldren of Juda, to forther the workemen of the houſe of God, euen the children of Henadad, with theyr children and theyr brethren the Leuites.

D And when the bulders layde the foundacyon of the temple of the Lorde, the preeſtes ſtode in theyr aray, with trompettes. And the Leuites the chyldren of Aſaph with cymbals to prayſe the Lorde ✚ after the maner of Dauid kyng of Iſrael. And they ſang togyther whan they gaue prayſe and thankes vnto the lorde, bycauſe he is gracious, and bicauſe his mercy endureth for euer vpon Iſraell. i.Para.xvi.b

And al the people ſhowted loude in prayſyng the lorde, bycauſe the foūdacyon of the houſe of the Lorde was layde. Many alſo of the preeſtes and Leuites and auncient fathers, which had ſene the fyrſt houſe (when the foūdacyon of this houſe was layde before theyr eyes) wepte with a loude voyce. And many ſhowted with ioye / ſo that the noyſe gaue a great ſounde, in ſo moch that the peple could not diſcerne the ioyful ſounde and gladnes / from the noyſe of the weppynge amonge the people: for the people ſhowted with a loude crye, and the noyſe was herde farre of.

¶ The buyldynge of the temple is hyndered and let.

CAPI. IIII.

A i.Esdr.v.b BUt ✚ the aduerſaries of Juda and Ben Jamin herde, that the chyldre of the captiuite buylded the temple vnto the lorde God of Iſrael. And they came to Zorobabel and to the principall fathers, and ſayde vnto them. We wyll buylde with you: for we ſeke the Lorde youre God lyke as ye do. And we haue done ſacrifice vnto hym, ſynce the tyme of Aſar Haddon the kynge of Aſſur, ✚ whiche brought vs vp hyther. 2.Reg.17.d And Zorobabell, and Jeſua, and the other auncient fathers of Iſraell ſayd vnto them. It can not be, that you and we togyther ſhuld buyld the houſe vnto our God: for we our ſelues wyl buylde alone vnto the lorde our god of Iſrael, ✚ as Cyrus the kynge of Perſia hath cōmaunded vs. i.Esdr.i

B And it came to paſſe, that the folke of the lande hyndered the people of Juda, and troubled them as they were buyldyng, and hyred counſaylours agaynſt them, to hyndre theyr deuyce, as long as Cyrus the kynge of Perſia lyued, vntyl the reygne of Darius kynge of Perſia. And in the reygne of Ahaſuerus (euen in the begynnyng of his reygne) wrote they vnto hym a complaynte agaynſt the enhabitours of Juda and Jeruſalem. And in the dayes of Arthaxerſes, wrote Mithridath Tabeell, and the other of his counſayle, vnto Arthaxerſes the kynge of Perſia with fayre wordes. And the ſcripture of the letter was wrytten in the Sirians ſpeche, and interpretated in the language of the Sirians. Rehum the recorder, and Samſai the ſcribe, wrote a letter frome Jeruſalem to Arthaxerſes the kynge, as it foloweth. Then Rehum the recorder, and Samſei the ſcribe, and other of theyr companye of Dina, of Arphaſath, of Tarpla, of Perſia, of Arach, Of Babilon, of Suſan, of Deha, of Elam, and other of the people ✚ whom the great and noble Aſnapar brought ouer, and ſet in the cityes of Samaria, and other, that are nowe on this ſyde the water. This is the copy of the letter that they ſent vnto kynge Arthaxerſes. i.Reg.17

C Thy ſeruauntes, and the men that are nowe on this ſyde the water. Be it knowen vnto the kynge, that the Jues whiche came vp from the to vs, are come vnto Jeruſalem (a citye ſedicious and frowarde) and buylde the ſame, and ſet vp the walles therof, & laye the foundacyons. Be it knowen nowe alſo vnto the kyng, that yf this citye be buylded, and the walles therof made vp agayne, then ſhall not they gyue toll, tribute, and cuſtome, and the kynges profyte ſhal incur dāmage.

And nowe in the meane ſeaſon we haue deſtroyed the temple, & wolde no longer ſe the kynges dyſhonoure. Therfore ſent we oute alſo, and certified the kynge: that it maye be ſought in the boke of Cronicles of thy progenitours, and ſo ſhalte thou fynde in the boke of the Cronicles, and perceyue, that this citie is ſedicious and noyſome vnto kynges and landſ, and that they cauſe other alſo among them to rebell of olde, and for the ſame cauſe was this citye deſtroyed. Therfore do we certifie the kynge, that yf this citye be buylded, agayne, and the walles therof made vp, thou ſhalte hereafter haue no porcion on this ſyde the water. Then ſente the kynge an anſwere vnto Rehum the recorder, and Samſai the

ſcribe

D ſcrybe, and to the other of theyr companyons that dwelte in Samaria, and vnto the other that were beyonde the water, in Selam and Cheheth. The letter whiche ye ſent vnto vs, hath ben openly red before me, and J haue cōmaunded to make ſearch: and it is found/ that this cytye of olde hath made inſurrection agaynſt kynges, and that rebellyon/ and ſedicion hath ben cōmytted therin. There haue ben myghty kynges alſo at Jeruſalem, which haue reygned ouer all countryes beyond the water: and tolle, trybute, and cuſtome was gyuen vnto them: Gyue ye nowe therfore cōmaundement, that the ſame men be forbydden, & that the cytye be not buylded agayne/ tyll J haue gyuen another cōmaundement. Take hede nowe that ye be not neclygent to do this: for why ſhulde the kyng haue harme there thorowe? Now when the coppye of kyng Artharerſes letter was red before Rehū, and Simſai the ſcrybe and theyr companyons/ they went vp in all the haſte, to Jeruſalem vnto the Jues, and forbad them with vyolence, and power. Then ceaſed the worke of the houſe of God at Jeruſalem, and contynued ſo vnto the ſeconde yeare of Darius kynge of Perſia.

¶ By the exhortacyon of Aggeus and zachary, is the temple buylded agayne.

CAPI. V.

A THe Prophettes, * Aggeus and Zachary the ſonne of Jddo, prophecyed vnto the Jues that were in Juda, & Jeruſalem/ in the name of the god of Jſrael. * Then gat vp Zorobabell the ſonne of Salathiell, and Jeſua the Sonne of Joſedec, and began to buylde the houſe of God at Jeruſalem/ and with them were the prophettes of god, which helped them. At the ſame tyme came to them Cathnai/ whiche was captayne on this ſyde the water, and Starbaznai, and theyr companyons/ and ſayde thus vnto them: Who hath commaunded you to buylde this houſe, and to make vp theſe walles? Then tolde we them the names of the men, that made this buyldynge. But the eye of theyr God was vpon the elders of the Jues, that they coulde not cauſe them to ceaſe, tyll the matter was brought to Darius, and ☞ then they anſwered by letters therunto.

B This is the copye of the letter that Cathnai (whiche was Captayne on this ſyde the water) and Starbaznai, and the counſaylers of Apharſah (whiche were on this ſyde the water) ſent vnto kyng Darius. And the matter that they ſent vnto hym, was wrytten thus within the letter: Unto Darius the kyng, all peace. Be it knowen vnto the kynge, that we went in to the lande of Jurye to the houſe of the great God, which is buylded with myghtye great ſtones, and beames are layde in the walles, and the worke goeth faſt forth, and proſpereth in theyr handes. Then aſked we the elders, and ſayde vnto them as it foloweth: Who commaunded you to buylde this houſe, and to make vp the walles therof?

C We aſked theyr names alſo, that we myght certifye the, and wryte the names of the men that were theyr rulers. But they anſwered vs with theſe wordes, and ſayde: We are the ſeruauntes of hym, that is god of heuen and earth, and buylde the houſe that was buylded many yeres a go * which a greate kynge of Jſrael buylded, and ſet vp. But after that our fathers had prouoked the God of heuen vnto wrath, * he gaue them ouer in to the hande of Nabuchodonozer the kynge of Babilon, & of the Caldyes/ whiche brake downe this houſe, and caryed the people away captyue vnto Babilon.

iii.Reg.vi.a
ii.Pa.iii.a.

4.Reg.24.
and.25.

D * But in the fyrſt yere of Cyrus the kyng of Babilon, the ſame kynge Cyrus gaue cōmaundement concernyng this houſe of god/ that it ſhulde be buylte agayne. And the veſſels of golde and ſyluer of the houſe of God, whiche Nabucodonozer toke out of the temple that was at Jeruſalem, & brought them into temple at Babilon, thoſe dyd Cyrus the kynge take out of the temple at Babilō, and * they were delyuered vnto one Saſbazar by name, whome he made captayne, and ſayde vnto hym: Take theſe veſſels, & go thy way, and ſet them in the temple that is at Jeruſalem/ and let the houſe of God be buylded in his place. Then came the ſame Saſbazar, and layde the foundacyō of the houſe of god, which is at Jeruſalem. Synce that tyme alſo vntyll now hath it ben in buyldynge, & yet is it not fynyſhed. Yf it pleaſe the kynge nowe therfore, let there be ſearche made in the kynges librarie, which is there at Babilon, whyther it had ben kyng Cyrus cōmaundement, that this temple of god at Jeruſalem ſhulde be buylded: and let hym ſende vs the kynges mynde concernynge the ſame matter.

i.Eſdr.i.a

i.Eſdr.i.b

¶ At the cōmaundemente of Darius kynge of Perſia, after the temple was buylded and dedicate, the Chyldren of Jſraell kepte the feaſt of vnleuened breade.

CAPI. VI.

A THen cōmaunded kynge Darius, & they made ſearch in the librarye, euen in the place where they layde vp the treaſure at Babilon. ☞ And there was founde in a Coffer (in the place that is in the land of the Medes)

i.Eſdr.i.b ☞

a volume : and therein was it thus wrytten, and ſoche a memoryall : In the fyrſt yeare of kynge Cirus, gaue the ſame kynge Cirus cōmaundement concernynge the houſe of God at Jeruſalem, that the ſame houſe ſhulde be buylded in the place where they offer the ſa-
✠ crifyces, ✠ and to ioyne the walles togyther of thre ſcore cubytes heyght, and thre ſcore cubytes bredth. Thre rowes of rough ſtones/ and one rowe of tymber, ⁊ the expences ſhall be gyuen of the kynges houſe. And let the golde and ſyluer veſſell of the houſe of God (whiche Nabuchodonozer toke oute of the temple at Jeruſalem/ and brought vnto Babilon) be reſtored, and brought agayne vnto the temple at Jeruſalem to theyr place in the houſe of God.

B Get you farre from them therfore/ thou Thatnai captayne beyonde the water/ and Stharbuzanai, and your counſaylers, and Apherſechei/ whiche are beyonde the water/ get you away frō them. Let the worke of the houſe of this God alone, that the captayne of the Jues and theyr Elders maye buylde the houſe of god in his place. I haue cōmaūded what ſhall be done to the Elders of Juda for the buyldyng of the houſe of God, that there ſhall be dylygent hede taken of the kynges goodes, euen of the rentes beyond the water, ⁊ gyuen vnto the men, that they be not hyndred. And yf they haue nede of calues rammes and lambes, for the burntofferyng of the god of heuen/ wheate/ ſalte, wyne and oyle/ after the cuſtome of the preeſtes at Jeruſalem/ let the ſame be gyuen them dayly without any delaye, that they may offer ſwete ſauours vnto the god of heuen, and pray for the kynges lyfe/ and for his Chyldren. And ſoche a commaundement haue I gyuen that what man ſoeuer he be that altereth this worde, there ſhall a beame be taken from his houſe, and ſet vp, and he ſhal be hanged theron, and his houſe ſhall be ✠ made a donghyll for the
✠ ſame thynge.

And the God that ſet his name there, de-
C ſtroye all kynges, ⁊ people/ that put to theyr hande to alter/ ⁊ to breake downe that houſe of God whiche is at Jeruſalem. I Darius haue cōmaūded, that this be done with ſpede. Then Tathnai the captayne of the countrey beyonde the water, and Stharbuzanai with theyr counſaylers (to whome kynge Darius had ſent) dyd theyr dylygence. And the Elders of the Jues buylded, and they proſpered thorowe the propheſyenge of Aggeus the Prophet and Zachary the ſon of Jddo: and they buylded, and layde vp the foundacyon/ accordynge to the cōmaundement of the god of Jſraell, and after the commaundement of Cyrus, and Darius ⁊ Arthaxerſes kynges of Perſia. And the houſe was fynyſhed the thyrde daye of the moneth Adar, euen in the ſyxte yere of the reygne of kynge Darius.

✠ And the Chyldren of Jſraell, the Preeſtes/ ii.Para.
the Leuites, ⁊ the other Chyldren of the captiuyte helde the dedicacyon of this houſe of God with ioye, and offered at the dedicacion of this houſe of God, an hundred Oxen, two hundred rammes, foure hūdred gootes: and for the reconcylynge of all Jſraell twelue he gootes, accordynge to the nombre of the try-
bes of Jſraell, and ſet the Preeſtes in theyr D
ſondrye courſes, and the Leuites in theyr dyuerſe offices to mynyſter vnto God at Jeruſalem, as it is wrytten in the boke of Moſes.

And the Chyldren of the captyuyte helde Paſſeouer vpon the .xiiii. day of the fyrſt moneth: for the preeſtes and Leuites were puryfied, ſo that they were al cleane togyther, and kylled Paſſeouer for all the Chyldren of the captiuyte, and for theyr brethren the preeſtes, and for them ſelues. And the chyldren of Jſraell which were come agayne out of the captiuyte, and all ſoche as had ſeperated them ſelues vnto them from the fylthyneſſe of the Heathen of the lande: to ſeke the Lorde God of Jſraell, dyd eate/ and helde the feaſt of vnleuened breade ſeuen dayes with ioye: for the Lorde had made them glad, and turned the herte of the kynge of Aſſur vnto them, to ſtrengthen theyr handes in the worke of the houſe of God/ euen the God of Jſraell.

¶ By the cōmaundement of Arthaxerſes, Eſdras taketh his companyons the chyldren of Jſrael, ⁊ returneth to Jeruſalē.

CAPI. VII.

After these actes, ther was in the reygne A
of ✠ Arthaxerſes kynge of Perſia, one Eſdras the ſon of Saraiah, the ſon of Azaria, the ſon of Helkia, the ſon of Sallum, the ſon of Zadoc, the ſon of Ahitob, the ſon of Amaria, the ſonne of Azaria, the ſonne of Meraioth, the ſonne of Zeraia, the ſonne of Uzi/ the ſonne of Bucki/ the ſonne of Abiſua the ſonne of Phinehes/ the ſonne of Eleazar/ the ſonne of Aaron the cheyfe preeſt. This Eſdras alſo went vp from Babilon/ and was a perfyte ſcrybe in the law of Moſes/ ✠ which the lorde god of Jſraell dyd gyue. And the kyng gaue hym all that he requyred/ bycauſe the hande of the Lorde his God was vpon hym. And there went vp certayne of the chyldren of Jſraell/ of the preeſtes/ Leuites/ ſyngers/ porters/ and of the Nethinims vnto Jeruſalem in the ſeuenth yere of kyng Arthaxerſes.

And he came to Jeruſalem in the fyfth moneth/euen in the ſeuenth yeare of the kynge. For vpon the fyrſt daye of the fyrſt moneth/ began he to go vp from Babilon/and on the fyrſt daye of the fyfth moneth came he to Jeruſalem/bycauſe the good hand of god was vpon hym. For Eſdras prepared his herte to ſeke the lawe of the lorde/and to do it/ and to teache the precepte and iudgement in Iſrael.

B And this is the copye of the letter / that kynge Arthaxerſes gaue vnto Eſdras the preeſt and ſcrybe/whiche was a wryter of the wordes and cōmaundementes of the Lorde and of his ſtatutes ouer Iſraell. Arthaxerſes a kynge of kynges. Unto Eſdras the Preeſt and Scrybe of the lawe of the God of heuen / peace & ſalutacyon. I haue cōmaunded, that all they of the people of Iſraell, and of the preeſtꝭ & Leuites in my realme(whiche are mynded of theyr owne good wyl to go vp to Jeruſalem) go with the: and therfore arte thou ſent of the kynge and of his ſeuen counſaylers/to vyſet Juda and Jeruſalem, acordynge to the lawe of thy god, which is in thy hande: And that thou ſhuldeſt take with the, ſyluer and golde / whiche the kynge and his counſaylers offer of theyr owne good wyl vnto the god of Iſraell(whoſe habitacyon is at Jeruſalem)and all the ſyluer and golde that thou canſt fynde in all the countrey of Babilon, with it that the peple offer of theyr owne good wyl, and the preeſtes gyue for the houſe of theyr god whiche is at Jeruſalem.

C Take thou the ſame, & bye dilygently with the ſame money, oxen/rammes, and lambes, with theyr meate offerynges and drynkeofferynges/and thou ſhalte offer them vpon the aulter of the houſe of your God whiche is at Jeruſalem. And loke what it lyketh the and thy brethren to do with the remenaunt of the money / that do after the wyll of youre God. And the veſſels that are gyuen the for the miniſtracyon in the houſe of thy god, thoſe delyuer thou before God at Jeruſalem. And whatſoeuer thynge more ſhall be nedeful for the houſe of thy God, whiche is neceſſary for the to ſpende, thou ſhalt receyue the charges out of the kynges treaſure houſe. I kyng Arthaxerſes haue cōmaunded all the treaſures beyonde the water, that loke whatſoeuer Eſdras the Preeſt and ſcrybe in the lawe of the god of heuen, requireth of you, that ye fulfyl the ſame ſpedyly, vntyll an hundred talentes of ſyluer, vntyll an, C. quarters of wheate/ and tyl an hundred Batthes of wyne, and tyl an hundred * Batthes of oyle, and ſalte without meaſure.

D Whatſoeuer alſo belongeth to the law of the God of heuen, let the ſame be done without any delaye for the houſe of the god of heuen, that he be not wroth agaynſt the realme, and agaynſt the kynge, and his chyldren. And we certifye you, that ye haue no auctoryte to requyre taxynge and cuſtome, and yearly rentes vpon any of the preeſtꝭ, Leuites, ſyngers, porters, Nethinims, & mynyſters in the houſe of his god. And thou Eſdras (after the wyſdome of thy god, that is in thy hande) ſet iudges & arbyterers (by my auctoryte) to iudge all the people that is beyond the water, euen all ſoche as knowe the lawe of thy God: and them that know it not, thoſe ſe that ye teach. And whoſoeuer wyll not fulfyll the lawe of thy god, and the kynges lawe, let hym haue his iudgement without delaye, whyther it be vnto death, or to be routed out, or to be condempned in goodes, or to be put in pryſon. 3. Eſdra. 8. c

* Bleſſed be the Lorde god of our fathers/ whiche ſo hath inſpired the kynges herte, to garnyſſhe the houſe of the lorde, that is at Jeruſalem: and enclyned his mercy vnto me in the preſence of the kynge, and his counſaylers, and before all the kynges hygh eſtates. And I was comforted (euen as the hande of the Lorde my god was vpon me) and ſo gathered I the heades of Iſraell togyther, that they myght go vp with me.

The nombre of them that returne to Jeruſalē with Eſdras.

CAPI. VIII.

A These are the principal fathers of them/ and this is theyr regyſter that went vp with me from Babilon, what tyme as kynge Arthaxerſes reygned. 1. Eſdr. 8. c. Of the chyldren of Phinehes, Gerſon: of the chyldre of Ithamar, Daniell: of the chyldren of Dauid, Hattus: of the Chyldren of Zecania amonge the chyldren of Pharos, Zachary, and with hym were nombred an hundred and fyftye men. Of the Chyldren of the captayne, of Moab/ Elioenai the ſonne of Zerahia, and with him two hundred men. Of the chyldren of Zechania the ſonne of Jahaſiell, and with hym thre hundred men. Of the chyldren of Adin, Abed the ſonne of Jonathan, and with hym fyftye men. Of the chyldren of Elam, Iſai the Son of Athalia, and with hym ſeuentye men. Of the Chyldren of Saphatia, Zebadia the ſon of Michaell, and with hym foure ſcore men.

B Of the chyldren of Joab, Obadia the ſon of Jehiell, and with hym two hundred and eyghtene men. Of the chyldren of Selomith, the ſonne of Joſiphia, and with him an hundred and thre ſcore men. Of the Chyldren of Bebai, Zachary the Sonne of Bebai, & with hym eyght and .xx. men. Of the chyldren of Aſgad, Johanan, the Son of Hakatan, and with hym an hundred and ten men. Of the Chyldren of Adonicam, that were the laſte / whoſe names were theſe: Eliphelet, Jehiell, and Samaiah, and with them thre ſcore men Of the chyldren of Biguai, Uthai / and Zabud, and with them ſeuentye men. And I gathered them togyther by the water that renneth toward Ahaua, and there abode we thre dayes. And I loked amonge the people and the Preeſtes & founde there none of the chyldren of Leui.

C Then ſent I to Elieſer, to Ariel, Semeia, Elnathan / Jarib / Elnathan / Nathan / Zachary and to Meſullam the rulers, and to Joiarib and Elnathan whiche were men of vnderſtandynge / and to thoſe gaue I commaundement vnto Iddo the cheyfeſt at Caſphia / that they ſhulde fetch vs mynyſters for the houſe of our god, and I tolde them what they ſhulde ſaye vnto Iddo, and to his brethren the Nethinims at Caſphia. And (thorowe the good hande of oure God vpon vs) they brought vs a wyſe man from amonge the chyldren of Moholi the Sonne of Leui / the ſonne of Iſraell, and Serabia with his ſonnes and his brethren, euen eyghtene. And Haſabia, and with hym Iſai of the chyldren of Merari / with his brethren and theyr ſonnes twentye.

D And of the Nethinims / whome Dauid & the Prynces gaue to mynyſter vnto the Leuites, two hūdred and twentye of Nethinim, whiche all were named by name. And euen there at the water, beſyde Ahaua, I proclamed a faſt, that we myght humble our ſelues before our god, and ſeke of hym a ryght way for vs, and for our chyldren and for our ſubſtaunce. For I was aſhamed to requyre of the kynge, ſouldyers and horſemen / to helpe vs agaynſte the enemye in the waye: but we ſayd vnto the kynge: The hande of our god is vpon all them that ſeke hym in goodneſſe, ✠ and ✠ (his dominyon) his violence & wrath is agaynſt all them that forſake hym. So we faſted, and beſought our god for this, and he herde vs.

E And I toke out twelue of the cheyfe preeſtes, Serabia and Haſabia, and ten of theyr brethren with them, & weyed them the ſyluer and golde, and veſſels that were appoynted for the houſe of oure God, whiche the kynge and his counſaylers and his Lordes / and all Iſraell that there were at hande, had gyuen togyther. And I weyed vnto theyr hande ſixe hundred and fyftye talentes of ſyluer, and in ſyluer veſſell an hundred talentes, and in golde an hundred talentes: twentye baſens of golde of a thouſand peces, and two coſtly ornamentꝭ of good braſſe as cleare as golde: and I ſayde vnto them: Ye are conſecrate vnto the lorde, lyke as the veſſels are holy alſo, and the golde & ſyluer are gyuen of a good wyll vnto the Lorde God of your fathers. Watch ye, & kepe it: for ye ſhal weye it downe before the cheyfe Preeſtes and Leuites, and auncient fathers of Iſraell at Ieruſalem in the treaſuryes of the houſe of the Lorde.

F Then toke the preeſtes and Leuites that weyed ſyluer and golde and veſſell to brynge it to Ieruſalem, vnto the houſe of our God. And we brake vp, from the water of Ahaua on the twelueth daye of the fyrſte moneth, to go vnto Ieruſalem: and the hande of oure God was vpon vs, and delyuered vs from the hande of the enemyes, & of ſoch as layde wayte for vs by the way. And we came to Ieruſalem, and abode there thre dayes. But on the fourth daye was the ſyluer, & Golde and veſſell weyed in the houſe of our God, by the hande of Meremoth the Sonne of Uria the preeſt, and with hym was Eleazar the ſonne of Phynehes, and with them was Joſabad the ſonne of Ieſua, and Noadia the ſonne of Benoi the Leuites.

G Accordynge to the nombre and weyght of euery one, was the weyght all wrytten vp at the ſame tyme. And the chyldren of the captiuyte, which were come out of pryſon, offered burntofferynges vnto the god of Iſrael: xii. bullockes for al Iſrael: nynety and ſyxe rammes, ſeuentye and ſeuen Lambes, twelue he gootes for a ſynofferynge, all to the burntofferyng of the Lorde. And they delyuered the kynges commyſſyon vnto the kynges offycers, and to the captaynes that were on this ſyde the water. And they promoted the people and the houſe of God.

¶ Eſdras complayneth on the people that had turned them ſelues from god, and maryed with the gentyles.

CAPI. IX.

A WHen theſe thynges were done, the rulers came to me, and ſayd: The people of Iſraell, and the preeſtes, and Leuites are not ſeparated from the people of the landes, (as touchyng theyr abhominacons) namely of the Cananites, Hethites, Phereſites, Jebuſites, Ammonites, Moabites, Egyptians and Amorytes. * For they haue taken the doughters of the ſame to them ſelues, and to theyr ſonnes, and the holy ſede is myxt with the nacyons in the landes: and the hande of the prynces and rulers hath ben pryncypall in this treſpaſſe. * And when I herde this ſaynge/ I rent my clothes and my rayment/ and pluckte of the heere of my heade, and of my beerde, and ſat mournyng. And there reſorted vnto me all ſoch as feared the wordes of the the lorde God of Iſrael, bycauſe of the tranſgreſſyon of the people of the captiuite.

B And I ſat mournynge vntyll the euenynge ſacrifyce. And aboute the euenyng ſacrifyce, I roſe vp from my heuyneſ, and rent my clothes and my rayment, and fell vpon my knees, and ſpred out my handes vnto the Lorde my God, and ſayde:

My god, I am aſhamed, and dare not lyft vp myne eyes vnto the my god: for our wyckedneſſes are growen ouer oure heade, and our treſpaſſe is waxen great vnto the heuen. Synce the tyme of our fathers haue we ben in great treſpaſſe vnto this daye/ * and bycauſe of our wyckedneſſes haue we and oure kynges ben delyuered in to the hande of the kynges of the nacyons, into the ſwerde, in to captiuyte, into ſhame, and into confuſyon of face/ as it is to ſe this day. And now is there a lytle and ſodayne gracyouſneſſe come from the Lorde our God, in cauſynge ſome of vs C to eſcape/ and that he maye gyue vs a nayle in his holy place/ & that our god maye lyght our eyes/ & gyue vs a lytle lyfe to take breth in our bondage. For we are bondmen/ & our God hath not forſaken vs in oure bondage/ & hath enclyned mercye vnto vs in the ſyght of the kynges of Perſia, to gyue vs lyfe, to ſet vp the houſe of oure God, and to redreſſe the deſolacyon therof, and to gyue vs a wall in Iuda and Ieruſalem. And nowe, O oure god, what ſhall we ſay after this? for we haue forſaken thy cōmaundementes, whiche thou haſt cōmaunded by thy ſeruauntes the Prophettes, ſayenge: The lande vnto whiche ye go to poſſeſſe it, is an vncleane land, bycauſe of the fylthyneſſe of the people of the landes/ whiche w theyr abhominacyons haue made it full of vncleanneſſe on euery ſyde.

* Therfore ſhal ye not gyue your dough- D ters vnto theyr ſonnes, and theyr doughters ſhall ye not take vnto youre ſonnes, nor ſeke theyr peace and welth for euer, that ye maye be ſtronge, and enioye the good in the lande/ and that ye and your chyldren may haue the inherytaunce of it for euermore. And after that all theſe thynges are come vpon vs (bycauſe of our euyl dedes and great treſpaſſes) ✡ thou our god haſt ☞ thruſt downe our wyckedneſſes, and haſt gyuen vs a delyueraūce, ✡ (as it is come to paſſe this day. And yf we turne backe agayne, to let go thy cōmaundementes, and make contracte with the people of theſe abhominacyons, wylte thou not then be wroth at vs, (and not without cauſe) tyll we be vtterly conſumed, ſo that nothynge remayne, and tyll there be no delyueraunce? O Lorde god of Iſrael, thou art ryghteous, for we remayne yet eſcaped, as it is to ſe this daye. Beholde alſo, in thy preſence are we in oure treſpaſſes/ and bycauſe of it may we not ſtande before the.

¶ The people repente, and turne: and put awaye theyr ſtraunge wyues.

CAPI. X.

AND when * Eſdras prayed after this maner, and knowledged, wept, and lay before the houſe of God/ there reſorted vnto hym out of Iſraell a very greate congregacyon of men/ and women/ and Chyldren: and the people wept very ſore. And Sechania the ſon of Iehiell one of the chyldren of Elam, anſwered, and ſayde vnto Eſdras: We haue treſpaſſed agaynſt our god, & haue taken ſtraunge wyues of the people of the lande. Nowe there is hope yet in Iſraell concernynge this thyng: For nowe we wyl make a couenaunt with our god, and put away all the wyues (and ſoch as are borne of them) accordynge to the counſayle of the Lorde, and we wyll be in the feare of the cōmaūdementꝭ of our God, that we maye do accordynge to the lawe. Get the vp, for this matter belōgeth vnto the. We alſo wyl be with the, be of good comforte therfore, and do it. A 1. Eſdr. 8. 8

* Then roſe Eſdras, and toke an othe of the cheyfe Preeſtes and Leuites, and of all Iſraell/ that they ſhulde do accordynge to this word: and they ſware. And Eſdras ſtode vp from before the houſe of God, and wente in to the chamber of Iohanan the Sonne of Eliaſib. And when he came thyther, he dyd eate no bread, nor drynke water: for he mourned bycauſe of the tranſgreſſyon of the peple that had ben in captiuyte. And they cauſed a proclamacyon to go thorowout Iuda, and Ieruſalem/ vnto all the chyldren whiche had ben in captiuyte, that they ſhuld gather them ſelues togyther vnto Ieruſalem: And that whoſoeuer came not within thre dayes accordyng to the deuyce of the rulers and Elders/ al his ſubſtaunce ſhulde be forfet, & he ſhuld be put out from the congregacion of the captyue. Then all the men of Iuda and Beniamin gathered them ſelues togyther vnto Ieruſalem within thre dayes, euen the twentye daye of the nyenth moneth: and all the peple ſat in the ſtrete before the houſe of God/ and trembled bycauſe of this matter, and for the 1. Eſdr. ii. a B

Deut.vii.a
Judi.iii.a

tayne. And Eſdras the preeſt ſtode vp, and ſayd vnto them. • Ye haue tranſgreſſed, and haue taken ſtraūge wyues, to make the treſpaſſe of Jſraell yet more: confeſſe nowe therfore vnto the Lorde god of your fathers, and do his pleaſure, and ſeperate your ſelues frō the people of the lande, and from the ſtraūge wyues. And all the congregacyon anſwered/ and ſayde with a loude voyce: It ſhall be ſo/ and we wyll do as thou haſt ſayde. But the people are many, and it is a raynye wether, and the people are to faynt to tarye without in the ſtreete, neyther is this a worke of one daye or two/ for we haue offended very ſore in this thynge. Let our rulers ſtand therfore in all the cōgregacyon, and let al them which haue taken ſtraunge wyues in oure Cityes come at the tyme appoynted, and let the Elders of euery citye and theyr Judges be with them, tyll they haue turned the wrath of oure god away from vs concernyng this matter.

C Then were appoynted Jonathan the ſon of Aſahel, and Jahaſia the ſonne of Thekua ouer this matter: And Meſullam and Sabathai the Leuites helped them. And the chyldren of the captiuyte dyd euen ſo. And Eſdras the preeſt, and the auncient heades thorowe the houſe of theyr Fathers, (all men of great fame) ſeperated them ſelues, and ſat them downe on the fyrſt day of the tenth moneth, to examen the matter. And vntyll the fyrſt day of the fyrſt moneth they were fynyſſhynge the buſyneſſe with all the men that had taken ſtraunge wyues. And amonge the chyldren of the preeſtes there were men foūd that had taken ſtraunge wyues, namely amonge the chyldren of Jeſua the ſon of Joſedec and of his brethren, Maſiah, and Eliezer, Jarib & Gedalia. And they gaue theyr hande there vpon, that they wolde put awaye theyr wyues, and for theyr treſpaſſe offerynge, to gyue a Ram for theyr treſpas. And among the chyldren in Emer, Honani, and Zabadia. Amonge the Chyldren of Harim, Maaſia/ Elia/ Semeiah, Jehiel/ & Uſia. Amonge the Chyldren of Phaſhur, Elioenai, Maaſia/ Jſmaell/ Nethaneell/ Joſabad and Elaſa. Amonge the Leuites, Joſabad/ Simei/ and Kelaia (which ſame is Kalitha) Pathahiah Juda and Eliazar. Among the ſyngers alſo, Eliaſib. And amonge the porters Sellum/ and Telem and Uri.

D And of Jſraell. Amonge the chyldren of Pharhos/ Remia/ Jeſia/ Malchia, Miamin Eliazar/ Malchia/ and Banaia. Among the the Chyldren of Elam/ Methania/ Zachari/ Jehiell/ Abdy/ Jerimoth and Elia. Amonge the chyldren of Zathu Elioenai, Eliaſib, Mathania/ Jerimoth/ Zabad and Aziza. Amonge the chyldren of Bebai/ Jehohanan Hanania/ Zabai and Athlai. Amonge the chyldre of Beni/ Meſulam, Maluc, Adaiah, Jaſub/ Seall and Jerimoth. Amonge the chyldre of the captayne Moab, Adna, Chelal Benaia, Maaſia, Mathania/ Bezeleel, Benui and Manaſſe. Amonge the Chyldren of Harim, Eliezer/ Jeſia/ Malchia/ Semeia, and Simeon: Ben Jamin/ Malluch and Samaria. Amonge the chyldren of Haſum, Mathanai/ Mathathah/ Zabad, Eliphelet, Jeremi, Manaſſe and Simei. Among the chyldren of Bani, Maadai, Amram, Huel, Banea Cheluhi, Badaiah, Uaniah, Maremoth, Eliaſib/ Mathania, Mathanai, Jaeſai, Bani, Beni, and Semeiah, Selemia, Nathan/ and Adaia, Machnadbai, Saſai, and Sarai, Aſareell, Selemiahu, and Samariah, Sallum/ Amaria, and Joſeph. Amonge the chyldren of Nebo, Jehiell, Mathathia, Zabad/ Zabina, Jadai, Joell, and Banaia. All theſe had taken ſtraūge wyues. And among the ſame, there were ſome, that had chyldren by the wyues.

C The ende of the fyrſt boke of Eſdras.

* * *

C The ſecond boke of Eſdras, otherwyſe called the Boke of Nehemia.

C Nehemia, butler to kynge Artharſaſtes, prayeth to God for the people.

CAPI. Primo.

A The wordes of Nehemia/ the ſonne of Hachalia. It fortuned in the moneth ☞ Chiſleu in the twentye yere, that I was in the caſtell at Suſan: and Hanani one of my brethren came with certayne men of Juda, & I aſked them howe the Jues dyd that were delyuered & eſcaped from the captiuyte, and howe it went at Jeruſalem. And they ſayde vnto me: The remenaunt of the captiuyte are there in the land in great miſfortune and rebuke. • The wall of Jeruſalem alſo is broken downe/ and the gates therof are burnte with fyre.

B It fortuned/ that when I herde theſe wordes/ I ſat me downe and wepte/ and mourned cer tayne dayes, and faſted / and prayed before the god of heuen/and ſayde. O Lorde god of heuen/thou great and terryble God / * thou that kepeſt couenaunt and mercye for them that loueth the, and obſerue thy cōmaundementes: let thyne eares herken/ I beſech the/ and let thyne eyes be open /that thou mayeſt heare the prayer of thy ſeruaunt, whiche I praye nowe before the / daye and nyght / for the chyldren of Iſraell thy ſeruauntes / and knowledge the ſynnes of the chyldren of Iſraell/whiche we haue ſynned agaynſt the.

C I and my fathers houſe haue ſynned. we haue bene vtterly dyſperſed from thy lawe/ and haue not kepte thy commaundementes/ ſtatutes and lawes/whiche thou commaundedſt thy ſeruaunt Moſes. I beſeche the/call to remembraunce the worde that thou commaũdedſt thy ſeruaunt Moſes / and ſaydeſt: Ye wyll tranſgreſſe/ and * I wyl ſcatter you abrode amonge the nacions. But yf ye turne vnto me/ and kepe my cōmaũdementes and do them: though ye were caſt out vnto the vttermooſt parte of heuen / yet wyll I gather you from thence / and wyll brynge you vnto the place/that I haue choſen to ſet my name there. They are thy ſeruauntes/and thy people/ whome thou haſt delyuered thorowe thy greate power, and in thy myghtye hande. O lorde/ I beſeche the/let thyne eare herken to the prayer of thy ſeruaunt/ & to the prayer of thy ſeruaũtes /whoſe deſyre is to feare thy name/and let thy ſeruaunt proſpere this day and graunt hym mercye in the ſyght of this man: for I was the kynges butlar.

¶ After Nehemia had obteyned letters of Artharerſes, he commeth to Jeruſalem, and buyldeth the walles.

CAPI. II.

A IT fortuned, that in the moneth * Niſan in the twentyeth yere of kynge Artharerſes, the wyne ſtode before hym, and I toke vp the wyne, and gaue it vnto the kyng, and I was heuy in his preſence. And the kynge ſayd vnto me: why lokeſt thou ſo ſadly, when thou art not ſycke? it is nothyng els, but that thou art heuy herted. And I was ſore afrayd, and ſayd vnto the kyng: God ſaue the kyngs lyfe for euer. Howe ſhulde I not loke ſadly/ when the cytye and place of my fathers buryall lyeth waſt, and the gates therof are conſumed with fyre? And the kynge ſayde vnto me: what is then thy requeſt? I made my prayer alſo to the God of heuen, and ſayd vnto the kynge: yf it pleaſe the kyng, and yf thy ſeruaunt haue founde fauour in thy ſyght/ ſende me into Juda vnto the cytye of my fathers buryall, that I maye buylde it.

B And the kynge ſayde vnto me (the quene his wyfe ſyttynge by hym) howe longe ſhall thy iourney contynue, and when wylt thou come agayne? And it pleaſed the kynge to ſende me, and I ſet hym a tyme, and ſayd vnto the kynge: yf it pleaſe the kynge, let hym gyue me letters to the captaynes whiche are beyonde the water, that they may conuey me ouer, tyll I come in to Juda: and letters vnto Aſaph the Lorde of the kynges wood, that he maye gyue me tymber to make beames for the gates of the palace (which is herde by the houſe) and for the walles of the cytye, and for the houſe that I ſhall entre into. And the kynge gaue me accordynge to the hande of my god, whiche was good vpon me. And when I came to the captaynes beyonde the water, I gaue them the kynges letters: And the kynge had ſent captaynes and horſemen with me. Sanabalat alſo the Horonite and Tobia a ſeruaunt (the Ammonite) herde of it, & it greued them ſore, that there was come a man whiche ſought the welth of the chyldren of Iſraell.

C And I came to Jeruſalem, and was there thre dayes, and I gat me vp in the nyght ſeaſon, and a fewe men with me: neyther tolde I any man, what God had gyuen me in my herte to do at Jeruſalem: and there was not one beaſt with me, ſaue it that I rode vpon. And I departed in the nyght by the valley porte, before the Dragon well, & to the dong porte, and conſydered the walles of Jeruſalem, howe they were broken downe, and the portes therof conſumed with the fyre. And I went ouer vnto the welporte, & to the kynges conduite, & there was no rowme for the beaſt that was vnder me, to paſſe. Then went I on in the nyght by the broke ſyde, and cōſydered the wall, and turned backe, and came home agayne by the valley porte.

D And the rulers knewe not whyther I went or what I dyd: neyther dyd I as yet tell it vnto the Jues, to the preeſtes, to the noble men/ to the rulers, and to the other that laboured in the worke. Then ſayde I vnto them: ye ſe the myſerye that we are in, howe Jeruſalem lyeth waſte, and howe the gates therof are burnt with fyre: come therfore, that we maye buylde vp the the walle of Jeruſalem, and that we be no more a rebuke. And I tolde them of the hande of my God, (that it was gracyous ouer me) and the kynges wordes that he had ſpoken vnto me. And they ſayd: let vs get vp and buylde: and they ſtrengthed theyr hande to good.

But when Sanabalat the Horonyte, and

Tobia the ſeruaunt (an Ammonite,) & Geſem the Arabian herde it, they laughed vs to ſcorne, and mocked vs, and ſayde: What is this that ye do? wyll ye fall awaye from the kynge? Then anſwered I them, and ſayd: the God of heuen, he it is that hath graunted vs proſperite: & we be his ſeruauntes. Let vs get vp & buylde. As for you/ ye haue no porcyon nor ryght/ nor remembraunce in Jeruſalem.

¶ The nombre of them that buylded the walles.

CAPI. III.

A ANd Eliaſib the hygh Preeſt gat hym vp with his brethren the Preeſtes, and they buylded the ſhepegate. They repayred it, and ſet vp the dores of it: euen vnto the towre Mea repayred they it, and vnto the * towre of Hananeell. Nexte vnto hym alſo buylded the men of Jerico. And beſyde hym buylded Sachur the ſon of Amri. But the fyſſhe porte dyd the Chyldren of Senaa buylde, which alſo layed the beames therof, and ſet on the dores, lockes and barres of it. And nexte vnto hym buylded Meremoth the ſonne of Uria/ the ſonne of Hakoz: and nexte vnto them buylded Meſulam the Sonne of Berechia the ſonne of Meſeſabeell: and next vnto hym buylded Zadoc the ſon of Baana. And next vnto hym buylded they of Thekoa

Jere.xxxi.g
Zacha.14.c.

B But the great men that were among them, putte not theyr neckes to the worke of theyr Lorde. The Oldegate buylded Jehoiada the ſonne of Paſeah, and Meſulam the ſonne of Beſodia/ they layde the beames therof, and ſet on the dores, lockes and barres of it. Next vnto them/ buylded Malatiah of Gibeon, & Jadon of Merano, men of Gibeon, and of Mizpa, where he that was captayne on this ſyde the water had a manſyon. Nexte vnto hym buylded Uſiell the ſon of Harhaiah the golde ſmyth. Nexte vnto hym alſo buylded Hananiah the ſon of Harakahym, and they repayred Jeruſalem vnto the brode walle.

C Nexte vnto them buylded Raphaiah the ſonne of Hur, the ruler of the halfe parte of Jeruſalem. Next vnto hym buylded Jedaia the ſon of Harumaph ouer agaynſt his houſe & nexte vnto hym buylded Hatus the ſon of Haſabnia. But Melchia the ſon of Harim, & Haſub the ſon of the captayne of Moab buylded the other pece, and the towre beſyde the fornaces. Nexte vnto hym buylded Sallum a ſyngers ſon, the ruler of the halfe parte of Jeruſalem, he and his doughters.

The valley gate buylded Hanun, and the citezyns of Zanoa. They buylded it, & ſet on the dores, lockes & barres therof, and a.M. cubytes on the wall, vnto the Dongeporte.

D But the Dongeporte buylded Melchiah the ſonne of Rechab, the ruler of the fourth parte of Bethcharr: he repayred it, and ſet on the dores, lockes and barres therof. But the welgate repayred Sallum the ſon of Cholhoſah, the ruler of the fourth part of Mizpa. He buylded it, and layde the beames, and ſet on the dores, lockes/ and barres therof/ and the wall vnto the pole of Siloah by the kyngs garden, and vnto the ſteppes that go downe from the citye of Dauid. After hym buylded Nehemiah the ſonne of Aſbocke, the ruler of the halfe parte of Bethzur, vntyll the other ſyde ouer agaynſt the ſepulchres of Dauid/ and to the pole that was repayred, and vnto the houſe of the myghtye. After hym buylded the Leuites/ Rehum the ſonne of Bani: and nexte vnto hym buylded Haſabia the ruler of the halfe parte of Keilah in his quarter.

E After hym buylded theyr brethren, Beuai the ſonne of Henadad/ the ruler of the halfe parte of Keilah: and after hym buylded Ezer the Sonne of Jeſua the ruler of Mizpa the other pece, herde ouer agaynſt the goyng vp to the houſe of ordynaūce that was in the corner. Agayne, after hym brake forth Baruch the ſon of Zachai of indignacyon, and repayred the other pece from the turnynge corner vnto the dore of the houſe of Eliaſib the hygh preeſt. After hym alſo buylded Merimoth the ſon of Uria the ſon of Hacos the other pece/ from the dore of the houſe of Eliaſib, euen as longe as the houſe of Eliaſib extended. After hym buylded the preeſt/, the men of the playne. After hym buylded Beniamin & Haſub ouer agaynſt theyr houſe and after hym wrought Azaria the ſon of Maaſia the ſon of Anania nexte vnto his houſe. After hym alſo buylded

F Benui the ſonne of Henadad the other pece, from the houſe of Azaria vnto the turnynge of the wall, and vnto the corner.

After hym buylded Pala the ſonne of Uſai ouer agaynſt the corner and the hygh towre/ which lyeth out ouer from the kynges houſe, that was beſyde the courte of the pryſon. After hym Phedaia the ſonne of Pharhos (as for the Nethinims they dwelte in the ſtronge holde vnto the watergate, towarde the eaſt/ and to the towre that lyeth out.) After hym buylded they of Thekua the other pece ouer agaynſt the great towre, that lyeth outward, vnto the wall of the ſtronge holde.

G But from aboue the Horſgate forth, buylded the preeſtes, euery one ouer agaynſt his houſe. And after them buylded Zadock the ſon of Immer ouer agaynſt his houſe. After hym buylded alſo Semeia the ſonne of Sechania

chania the keper of the Eaſt gate. After hym buylded Hanania the ſonne of Selemia, and Hanun the ſonne of Zalaph the ſyxte, the other pece. And after hym buylded Meſulam the ſonne of Barachia ouer agaynſt his ſtore houſe. After hym bulded Malchia the golde ſmythes ſonne, vntyll the houſe of the Nithinims, and of the merchauntes ouer agaynſt the gate of Mephkad, and to the parlour in the corner. And bytwene the parloure of the corner vnto the ſhepe gate buylded the golde ſmythes and the merchauntes.

¶ The buyldynge of Jeruſalem is hyndered and let: but the Jues buylde it, beynge redy harneſſed, leſt theyr enemyes ſhulde inuade them.

CAPI. IIII.

A BUt whē Sanabalat herde that we buylded the wall, he was wrothe in hym ſelfe and toke great indygnacyon, & mocked the Jues, and ſayde before his brethren & the ſouldyours of Samaria: what do theſe impotent Jues? wyll the heathen ſuffre them? ſhall they offre? ſhal they perfourme it in one daye? ſhall they make the ſtones hole agayne that are brought to duſt, and burnt. And Tobiah the Ammonite was beſyde hym, & ſayd. Though they buylde, yet yf a foxe go vp, he ſhall breake downe theyr ſtonye wall. Heare (O thou our God) for we are deſpiſed, turne theyr ſhame vpon theyr owne heade, & gyue them ouer in to deſpiſyng in the land of theyr captiuite. Couer not theyr wyckedneſſe, and let not theyr ſynne be put out in thy preſence: for they haue prouoked the buylders. And ſo buylded we the wall, and it was ioyned hole togyther, vnto the halfe heyght therof. And the people were mynded to laboure.

B And it fortuned, that when Sanaballat, & Tobiah, & the Arabians, Ammonites, & Aſdodites herde, that the walls of Jeruſalem were made vp, & that the gappes began to be ſtopped, they were very wroth, and conſpired all togyther, to come and fyght agaynſt Jeruſalem, & to make the people an hynderaũce therin. Neuertheleſſe, we made our prayer vnto our god, & ſet watchmen by them, which buylded day and nyght ouer agaynſt them. And Juda ſayd, the ſtrength of the bearers is to feble, & there is yet moche morter, and we are not able to buylde on the wal, and our aduerſaryes ſayde: they ſhal not knowe neyther ſe, tyl we come in the myddes among them, and ſley them, and hynder the worke. But it fortuned, that when the Jues (whiche dwelte beſyde them) came, they tolde vs as good as ten tymes, that in all places where we go vnto, they are appoynted to fall vpon vs.

C Therfore ſet I the people after theyr kynreddes with theyr ſwerdes, ſperes and bowes beneth in the lowe places behynde the wall, & I loked, & gat me vp, & ſayde vnto the chyefe men, to the rulers, & to the other peple: be not ye afrayde of them, * but thynke rather vpon the great Lorde whiche ought to be feared, & fyght for youre brethren, your ſonnes, your doughters, your wyues, & your houſes. Neuertheles it chaũced, that when our enemyes herde, that we had gotten worde of it: God brought theyr counſayle to nought, & we turned all agayne to the wal, euery one vnto his labour. And from that tyme forth it came to paſſe, that the halfe parte of the yong men dyd the laboure, & the other halfe parte of them helde the ſperes, ſheldes, bowes, & breſt plates: and the rulers ſtode behynde al the houſe of Juda, whiche buylded on the wall, & bare burdens, from thoſe that laded them. With one hande dyd euery one worke, and with the other helde he his weapon.

1. Eſdra. i. b and. ij. c.

D And euery one that buylded, had his ſwerd gyrde by his thygh, and ſo buylded they. And the trompet blewe beſyde me. And I ſayd vnto the principal men, to the rulers, and to the other people: the worke is greate and large, and we are ſeparated vpon the wall one farre from an other. Loke in what place therfore ye heare the noyſe of the trompet, reſorte ye thyther vnto vs, * and our God ſhall fyght for vs, & we wyll be labouryng in the worke. And the halfe parte of them helde the ſperes from the mornynge ſprynge, tyll the ſterres came forth. And at the ſame tyme ſayd I vnto the people: euery one abyde with his ſeruaunt at Jeruſalem, that in the nyght ſeaſon we may watche, and labour on the day tyme. As for me and my brethren, my ſeruauntes, and the men of the watche (whiche were behynde me) we put neuer of oure clothes, no more then the other dyd theyr harneſſe, ſaue onely bycauſe of the water.

Exod.14.d.

¶ The people are vexed with hunger. He requireth not the lyuynge of a capitayne.

CAPI. V.

A ANd there aroſe a greate complaynte of the people, and of theyr wyues agaynſt theyr brethren the Jues. For there were ſome that ſayde: our ſonnes and doughters and we are to many, therfore wyll we take corne for them, that we may eate, and lyue. Some alſo there were that ſayde: let vs ſet our landes, vyneyardes & houſes to pledge, and take vp corne in the derth. But ſome there were that ſayde: let vs borowe money for the kynges tribute and that vpon our landes and vyneyardes. Beholde, oure bodyes as the bodyes of our brethren, & oure chyldren as theyr chyldren: els ſhulde we ſubdue our ſonnes & doughters vnto bondage, and ſome of our doughters are ſubdued vnto bondage allredy, and no ſtrength is there in our handes, and other men haue our landes and vyneyardes.

B And when I herde theyr complaynte, and ſuche wordes, it diſpleaſed me ſore, and I aduyſed ſo in my mynde, that I rebuked the counſellours, and the rulers, and ſayde vnto them: euery one of you is to chargeable vnto his brother. And I brought a great congregacyon agaynſt them, and ſayd vnto them. We (after our abilite) haue bought our brethren the Jues, whiche were ſolde vnto the hethen. And wyll ye ſell your brethren agayn vnto the heathen, after that they haue bene ſolde vnto vs? Then helde they theyr peace, and coulde fynde nothynge to anſwere. And Nehemia ſayde: It is not good that ye do. Ought ye not to walke in the feare of God/ bycauſe of the rebuke of the heathen that are oure enemyes? I and my brethren, and my ſeruauntes do lende them money and corne: but as for vſurye let vs leaue it. Therfore, this ſame daye I praye you ſe that ye reſtore them theyr landes agayne/ theyr vyneyardes/ oyle gardens/ and theyr houſes/ and remytte the hundred parte of the money/ of the corne/ wyne and oyle that ye haue wonne of them.

C Then ſayde they: We wyll reſtore them agayne, and wyll requyre nothynge of them, and wyll do as thou haſt ſpoken. And I called the preeſtes, and toke an othe of them, that they ſhulde do ſo. And I ſhoke my lap, and ſayd, God ſhake out euery man after the ſame maner from his houſe & laboure, that maynteyneth not this worde: euen thus be he ſhaken out, and voyde. And all the cõgregacyon ſayde: Amen, and prayſed the Lorde. And the peple dyd ſo. And frõ the tyme forth that (the kynge) cõmytted vnto me to be a captayne of them, that were in the lande of Juda, euen from the twentye yeare vnto the .xxxii. yeare of kyng Arthaxerxes (that is twelue yeare) I with my brethrẽ lyued not of ſuch ſuſtenaunce as was gyuen to a captayne: for the olde captaynes that were before me, had bene chargeable vnto the people, and had taken of them breade and wyne, and .xl. ſycles of ſyluer: yea & theyr ſeruauntes had oppreſſed the people.

D But ſo dyd not I, and that bycauſe of the feare of GOD. But I laboured alſo in the worke vpon the wall, and bought no lande. And all my ſeruauntes came thyther togyther vnto the worke. Moreouer, there were at my table an hundred & fyftye of the Jues & rulers, whiche came vnto me, from among the hethen, that are about vs. And there was prepared for me dayly an oxe, and ſyx choſen ſhepe, and byrdes, & euer once in ten dayes a great ſũme of wyne. Yet requyred not I the lyuynge of a captayne, for the bondage was greuous vnto the people. * Thynke vpon me (my god) vnto the beſt, accordynge to all that I haue done for this people. [illegible]

¶ The buyldynge is yet agayne hyndered, and letted.

CAPI. VI.

A AND when Sanabalat, Tobiah and Geſem the Arabian, and the other of oure enemyes herde that I had buylded the wall, & that there were no mo gappes therin (howbeit at the ſame tyme had I not hanged the dores vpon the gates) Sanabalat & Geſem ſent vnto me, ſayenge: come, that we may mete & take counſel togyther in the vyllages that are in the playne of the citye Ono. Neuertheleſſe they thought to do me euyll. And I ſent meſſengers vnto them, ſayenge. I haue a great buſynes to do, and I can not come downe. The worke ſhulde ſtande ſtyll, yf I were neclygent, and came downe to you. Howbeit, they ſent vnto me as good as .iiii. tymes after the ſame maner, & I gaue them the ſame anſwere.

B Then ſent Sanabalat his ſeruaunt agayne vnto me the fyfth tyme, with an open letter in his hande, wherin was wrytten: it is tolde the heathen, and Geſem hath ſayde it, that thou, and the Jues thynke to rebell: for the whiche cauſe thou buyldeſt the wall, that thou mayeſt be theyr kynge in theſe maters, and haſte ordeyned the Prophettes to preache of the at Jeruſalem, and to ſaye: He is kyng of Juda. And nowe ſhall this come to the kynges eares: come now therfore, and let vs take our counſel togyther. And I ſent vnto hym, ſayenge: There is no ſuche thynges done as thou ſayſt: for thou fayneſt them out of thyne owne herte. For they were all mynded to make vs afrayde, ſayenge: they ſhall withdrawe theyr handes from the worke, that it ſhall not be fynyſſhed. Howbeit, I ſtrengthed my hande the more.

C And I came vnto the houſe of Semaia the ſonne of Delaia, the ſon of Meheteabeel, and he had ſhut hym ſelfe within, and ſayde: let vs come togyther into the houſe of God, euen vnto the myddes of the temple, & ſhut the dores of the temple: for they wyll come to ſley the, yea euen in the nyght wyll they come to put the to death.

And I ſayd: ſhulde any ſuche man as I flee?

Who is that, beynge as I am, that wyll go in to the temple, to ſaue his lyfe? I wyll not go in. And I perceyued, that god had not ſent hym: yet ſpake he prophecie vpō me, neuertheleſſe Tobiah and Sanaballat had hyred hym for money. Therfore toke he the money that through feare I ſhulde ſo do, & ſyn: that they myght haue an euyll reporte of me to blaſpheme me. My God thynke thou vpō Tobiah, and Sanaballat, accordynge vnto theſe theyr workes, and of the prophet Noadia, and of the other prophettes, that wolde D haue put me in feare. And the wall was fynyſſhed on the fyue and twentye daye of the moneth Elul, in two and fyftye dayes. And when all our enemyes herde therof, al the hethen that were aboute vs, were afrayde, and theyr courage fayled them. And they perceyued, that this worke came of our god. And at the ſame tyme were there many of the cheyfe of Juda, whoſe letters wente vnto Tobiah, & agayne from Tobiah vnto them (for there were many in Juda that were ſworne vnto hym: for he was the ſonne in lawe of Sechania the ſonne of Arah, and his ſonne Jehonathan had the doughter of Meſullam the ſonne of Barachia, and they ſpake good of hym before me, and tolde hym my wordes) & Tobiah ſent letters to put me in feare.

¶ After the walle once buylded is the watche appoynted. They that returned from the captiuyte are nombred.

CAPI. VII.

A Now whē the wall was buylded, I hanged on the dores alſo, and the porters, ſyngers and Leuites were appoynted. And I commaunded my brother Hanani, and Hanania the ruler of the caſtel at Jeruſalem (for he was a faythfull man, and feared God more then dyd many other) and I ſayd vnto them: let not the gates of Jeruſalem be opened, vntyll the ſonne be hote. And whyle they were ſtandynge in the watche, they ſhut the dores and barred them. And we appoynted certayne cityſens of Jeruſalem to be watche men, euery one to kepe his watche, and euery one to be ouer agaynſt his houſe. As for the citye, it was large of rowme, and great, but the people were fewe therin, and the houſes were not buylded. And God gaue me in my B herte, that I gathered togyther the principal men, and the offycers, and the people, to nombre them, & I found a regiſter of the nombre dr.ii.a. of them, which came vp before out of the captiuite: and founde wrytten therin. Theſe are the ſonnes of the lande, that went vp frō the captiuyte of the caryenge awaye (whom Nabuchodonozer the kynge of Babilon had brought awaye) and came agayne to Jeruſalem and Juda, euery one vnto his citye. They whiche came with Zorobabel are theſe Jeſua, Nehemia, Azariah, Raamia, Nahamani, Mardochee, Belſam, Meſperath, Beguai, Nahum & Baanah. This is the nombre of the men of the people of Iſraell. The chyldren of Pharos were two thouſande, an hundred ſeuentye and two: The chyldren of Sephatiah, thre hundred ſeuentye and two: the chyldren of Arah, ſyxe hundred fyftie and two: the chyldren of the captayne of Moab, among the chyldren of Jeſua and Joab, two thouſande, eyght hundred, and eyghtene.

The chyldren of Elam, a thouſande, two C hundred, fyftye and foure: the chyldren of Zathua, eyght hundred, and fyue and fourtye: the chyldren of Zachai, ſeuen hundred & thre ſcore: the chyldren of Banui, ſyxe hundred & eyght and fourtye: The chyldren of Bebai, ſyxe hundred and eyght and twentye: the chyldren of Azgad, two thouſande, thre hundred and two and twentye: the chyldren of Adonicam, ſyxe hundred, thre ſcore and ſeuen: The chyldren of Beguai, two thouſand, thre ſcore and ſeuen: the chyldren of Adin, ſyxe hundred and fyue and fyftye: the chyldren of Ater of Hezekia nyntye and eyght. The chyldren of Haſom, thre hundred and eyght and twentye: the children of Bezai, thre hundred and foure and twentye: the chyldren of Hariph, an hundred and twelue: the chyldren of Gibeon, nyntye and fyue: the men of Bethleem and Netophah, an hundred, foure ſcore and eyght: the men of Anathoth, an hundred and eyght and twentye: the men of Beth Aſmaneth, two and fourtye: the men of Kariath Jarim, Cephirah and Beeroth, ſeuen hundred and thre and fourtye: the men of Ramah and Geba, ſyxe hundred and one and twentye.

The men of Michmas, an hundred and D two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred, and two and fyftye: the chyldren of the other Elam, a thouſande, two hundred and foure and fyftie: the chyldren of Harim, thre hundred and twentye: the chyldren of Jericho, thre hūdred and fyue and fourtie: the chyldren of Lodhadid & Ono, ſeuen hundred and one & twentye: the chyldren of Sanaa, thre thouſand, nyne hundred and thyrty.

The Preeſtes. The chyldren of Jedaiah of the houſe of Jeſua, nyne hundred, ſeuentye and thre: the chyldren of Immer, a thouſand & two and fyftye: the chyldren of Phaſhur, a thouſand, two hundred & ſeuen & fourtye: the chyldren of Harim, a thouſande & ſeuentene.

The Leuites. The chyldren of Jeſua of Cadmiel, and of the chyldren of Hoduah, ſeuenty and foure. The ſyngers. The chyldren of Aſaph, an hundred and eyght and fourtie. The porters: The chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub: the chyldren of Hatita: the chyldren of Sobai, all togyther an hundred and eyght and thyrtye.

E The Nethinims. The chyldren of Ziba, the chyldren of Haſupha: the chyldren of Tebahoth: the chyldren of Ceros: the chyldren of Sia: the chyldren of Phadon: the chyldren of Lebana: the chyldren of Hagaba: the chyldrẽ of Salmai: the chyldren of Hanan: the chyldren of Gidel: the chyldren of Gaher: the chyldren of Reaia: the chyldren of Rezin: the chyldren of Necoda: the chyldren of Gaſam: the chyldren of Uſa: the chyldren of Phaſeah: the chyldren of Beſai: the chyldren of Meunim: the chyldren of Nephuſſim, the chyldren of Bachuc: the chyldren of Hacupha: the chyldrẽ of Harhur: the chyldren of Baſlith: the chyldren of Mehida: the chyldren of Harſa: the chyldren of Barcos: the chyldren of Siſſera: the chyldren of Thamah: the chyldren of Neziah: the chyldren of Hatipha.

The Chyldren of Salomons ſeruauntes: the chyldren of Sotai: the chyldren of Sophereth: the chyldren of Pherida: the chyldren of Jaala: the chyldren of Darcon: the chyldren of Giddel, the chyldren of Saphatiah: the chyldren of Hatyll: the chyldren of Pochereth of Zibaim: the chyldren of Amon. Al theſe Nethinims, & the chyldren of Salomons ſeruauntꝭ, were thre hundred lxxxxii.

F And theſe wente vp alſo to Thel Mela, Thel Harſa, Cherub, Adon and Jmmer: but they coulde not ſhew theyr fathers houſe nor theyr ſeed, and that they were of Jſrael. The chyldren of Dalaiah: the chyldren of Tobia and the chyldren of Nocoda, ſyxe hundred & two and fourtye. And of the preeſtes: the chyldren of Habaiah: the chyldren of Hacos: the chyldren of Berſilai, whiche toke one of the doughters of Berſilai the Gileadite to wyfe, & was named after theyr name. Theſe ſought theyr wrytyng in the regiſter of theyr generacion, but they were not founde, therfore they were put from the preeſthode. And Hathirſata ſayd vnto them, that they ſhuld not eate of the mooſt holy, tyll there came vp a preeſt / whiche ſhulde weare Urim and Thumim. And ſo the hole congregacyon togyther was two and fourtye thouſande, thre hundred, & threſcore: beſyde theyr ſeruauntes and maydes, of whom there were ſeuen thouſand, thre hundred and ſeuen and thyrty. And they had two hundred and ſeuen and fourtie ſyngyng men and women.

G Theyr horſes ſeuen hūdred and ſyxe and thyrtye: and theyr Mules, two hundred and fyue and fourtie. The camels, foure hundred and fyue and thyrtye: ſyxe thouſande, ſeuen hundred and twentye Aſſes. And certayne of the auncient fathers gaue vnto the worke. Hathirſatha gaue to the treaſure a thouſand peces of golde, fyftye baſens, fyue hundred & thyrtye preeſtes garmentes. And ſome of the cheyfe fathers gaue vnto the treaſure of the worke, xx. thouſande peces of golde, and two thouſande & two hundred pounde of ſyluer. And the other people gaue twentye thouſand peces of golde, and two thouſande pounde of ſyluer, and thre ſcore and ſeuen preeſtes garmentes. And the preeſtes and Leuites, the porters, and the ſyngers, and the other of the people / and the Nethinims, and all Jſraell, dwelte in theyr cityes. And the ſeuenth moneth came, and the Chyldren of Jſraell were in theyr cityes.

¶ Eſdras gathereth the people togyther, and redeth to them the Lawe. They kepe the feaſt of Tabernacles, or bothes.

CAPI. VIII.

A AND + all * the people gathered them ſelues togyther as one mā in the ſtrete that was before the water gate, & they ſayde vnto Eſdras the ſcribe, that he ſhulde fetche * the boke of the law of Moſes, which the Lorde cōmaunded to Jſrael. And Eſdras the Preeſt brought the lawe before the congregacyon bothe of men and women, and all that coulde vnderſtande dyd herken vnto it, vpon the fyrſte daye of the ſeuenth moneth, and he red therin in the ſtrete that was before the water gate (from the mornynge vntyll the noone daye) before men and women that dyd herken to it: and the eares of all the people were enclyned vnto the boke of the lawe. And Eſdras the ſcribe ſtode vpon an hyghe pulpyt of wood, which they had made for the preachynge, & beſyde hym ſtode Mathathia, Sema, Anania, Uriah, Helkia, and Maaſia on his ryght hande: and on his lefte hande ſtode Pedaia, Miſael, Malchia, Haſum, Haſebadana, Zachary, and Meſulam.

[illegible]

[illegible]

B And Eſdras opened the boke before all the people, for he ſtode aboue all the people. And when he opened it, all the people ſtode vp. And Eſdras prayſed the Lorde the great God. And all the people anſwered: Amen, Amen, with theyr handꝭ vp, and bowed them ſelues, and worſhypped the Lorde, fallynge downe vpon theyr faces to the grounde.

And Jeſua, Baam, Serabiah, Jamin, Acub Sebathai, Hodaia, Maaſia, Celita, Azaria, Jozabad, Hanan, Pelaia: ⁊ the Leuites cauſed the people to gyue hede vnto the lawe, ⁊ the people ſtode in theyr place. And they red in the boke of the lawe of god diſtynctly and playnly, ſo that men vnderſtode the thynge that was red. And Nehemiah (whiche is Hathirſatha) and Eſdras the prieſt and ſcribe, ⁊ the Leuites that cauſed the people to take hede, ſayd vnto al the people: this day is holy vnto the Lorde your God: be not ye ſory, and wepe not. For al the people wepte, when they herde the wordes of the lawe.

C And he ſayd vnto them: * go your waye, and eate the fat, and drynke the ſwete, ⁊ ſende parte vnto them alſo that haue not prepared them ſelues: for this day is holy vnto the lord be not ye ſory therfore: for the ioy of the lorde is your ſtrength. ‡ And the Leuites ſtylled all the people, and ſayd: holde your peace, for the day is holy, vexe not ye your ſelues. And al the people went theyr way to eate ⁊ drynke and to ſende parte vnto other, and to make great myrth, bycauſe they had vnderſtande the wordes that was declared vnto them.

And on the nexte day were gathered togyther the cheyfe fathers amonge all the people and the prieſtes ⁊ Leuites, vnto Eſdras the ſcribe that they myght vnderſtande the wordes of the law. And they founde wrytten in the law (* which the Lorde had cōmaunded by Moſes) that the chyldren of Iſraell ſhulde dwell in bothes in the feaſt of the ſeuenth moneth: and that they ſhulde cauſe it to be declared ⁊ proclamed in all theyr cityes, and thorowout Jeruſalem, ſayenge.

D Go forth vnto the mount ⁊ fetche Olyue braunches, Pyne braunches, Myrte braunches, Palme braūches, ⁊ braunches of thicke trees, to make bothes, as it is wrytten.

And ſo the people went forth, and fet them and made them bothes, euery one vpon the rofe of his houſe, and in theyr courtes, and in the courtes of the houſe of god, ⁊ in the ſtrete by the water gate, and in the ſtrete by porte Ephraim. And all the congregacion of them that were come agayne out of the captiuyte, made bothes, and ſat vnder the bothes: For ſynce the tyme of Joſua the ſon of Nun vnto this day, had not the chyldren of Iſrael done ſo, and there was very great gladneſſe. And euery day, from the fyrſt day vnto the laſte, red Eſdras in the boke of the lawe of God. And ſeuen dayes helde they the feaſt, and on the eyght day, the gatheryng togyther, accordynge vnto the maner.

¶ The people repent, ⁊ forſake theyr ſtraunge wyues. Eſdras reciteth the benefytes of god, and the ſynnes of the people.

CAPI. IX.

A IN the foure and twentye daye of this moneth came the chyldren of Iſrael togyther agayne, with * faſtyng and ſacke clothes, and earth vpon them, and they that were of the ſeede of Iſraell were ſeparated from all the ſtraunge chyldren, and ſtode and knowledged theyr ſynnes, and the wyckedneſſe of theyr fathers, and ſtode vp in theyr place, and red in the boke of the lawe of the Lorde theyr god foure tymes on the day, and they knowledged, and worſhypped the Lorde theyr god iiii. tymes on the day. And the Leuites ſtode on hygh, namely Jeſua, Bani, Cadmiel, Sabaniah, Buni, Sarebiah, Bani, ⁊ Chanani, and cryed loude vnto the Lorde theyr God. And the Leuites, Jeſua and Cadmiel, Bani and Haſabnia, Serebia ⁊ Hodia, Sebania, and Phathahia, ſayd: ſtande vp, and prayſe the Lorde your God for euer: and let thankes be gyuen vnto the name of thy glorye, which excelleth all thankes gyuynge and prayſe.

I. Eſdra.8.d
Eccle.ii.a

B Thou arte Lorde alone, thou haſt made heuen, and the heuen of all heuens, with all theyr hooſt, the earth and all thyngs that are therin, the ſee and all that is therin: and thou preſerueſt them all, ⁊ the hooſt of heuen worſhyppeth the. Thou arte the Lorde God that haſt choſen Abram, and broughteſt hym out of * Ur in Chaldees, ‡ and calledſt hym Abraham, and foundeſt his herte faythfull before the, * and madeſt a couenaunte with hym, to gyue vnto his ſeede the lande of the Cananites, Hethites, Amorites, Phereſites, Jebuſytes ⁊ Gerſites, ⁊ haſt made good thy wordes: for thou arte ryghteous * ⁊ haſt conſydered the myſery of our fathers in Egypte, ⁊ herde theyr complaynte by the reed ſee, and ſhewed tokens ⁊ wonders vpon Pharao, ⁊ on al his ſeruauntes, ⁊ on all the people of his lande: for thou kneweſt, that they were preſumptuous ⁊ cruell agaynſt them, ⁊ ſo madeſt thou the a name, as it is this day. And the reed ſee dydeſt thou deuyde in ſundre before them, ſo that they went thorowe the myddes of the ſee drye ſhod: ⁊ theyr perſecutours threweſt thou in to the depe (as a ſtone) in the myghty waters, ⁊ ledſt them on the day tyme in a cloudy pyller, and on the nyght ſeaſon in a pyller of fyre, to ſhewe them lyght in the way that they went. * Thou cameſt downe alſo vpō mount Sinay, ⁊ ſpakeſt vnto them from heuen, and gaueſt them ryght iudgementes, true lawes, good cōmaundementes and Statutes, and declaredſt vnto them thy holy Sabboth, and cōmaun-

Gene.xi.d.
‡ Gen.17.a
Gene.xv.d.
Exodi.iii.b
Exod.xix.a
C

cōmaundedſt them preceptes, ordinaunces,
⁊ lawes, by the hande of Moſes thy ſeruaunt
Exodi.16.d and * gaueſt them breade from heuen when
Exod.17.b. Num.20.b. they were hongrye, and * broughteſt forthe
water for them oute of the rocke when they
were thurſtye: and promyſedſt them, that they
ſhulde go in, and take poſſeſſion of the lande
ouer which thou haddeſt lyft vp thyne hande
for to gyue them. But they and oure fathers
were proude ⁊ harde necked, ſo that they
folowed not the cōmaundementes, and wolde
not obey, neyther were myndfull of the
wonders that thou dyddeſt for them: but became
obſtynate and headye, in ſo moche, that they
turned backe to theyr bondage for theyr
diſobedience. And thou my god forgaueſt/and
waſt gracious, mercyfull, pacient, ⁊ of great
goodneſſe, and forſokeſt them not.

Exodi.32.a * And though they made a molten calfe (⁊
D ſayd: This is thy gods that brought the out
of the lande of Egypte) and dyd great
blaſphemyes, yet forſokeſt thou them not in the
wylderneſſe/accordynge to thy great mercy.

Exod.13.d. Num.14.c. i.Corin.10.a * And the cloudy pyller departed not from
them on the daye tyme to leade them awaye/
neyther the pyller of fyre in the nyght ſeaſon
to ſhew them lyght in the way that they went
And thou gaueſt them thy good ſpirite/to
Exodi.16.d enforme them, * ⁊ withheldeſt not thy Manna
Exodi.17.b Nume.20.b from theyr mouth, * and gaueſt them water
when they were thurſtye. Fourtye yeres long
madeſt thou prouiſion for them in the
Deute.8.b. and.29.a wylderneſſe/ſo that they lacked nothyng, * theyr
clothes waxed not olde, and theyr feete ſwelled
not. And thou gaueſt them kyngdomes and
nacions/⁊ parteddſt them accordyng to theyr
Nume.21.f porcions/ſo that they poſſeſſed * the lande of
Sehon, kynge of Heſbon/and the lande of
Og the kynge of Baſan. And theyr chyldren
multiplyedſt thou as the ſterres of heuen/⁊
broughteſt them in to the lande/wherof thou
haddeſt ſpoken vnto theyr fathers, that they
ſhulde go into it/and haue it in poſſeſſyon.

And the chyldren went in/and poſſeſſed the
lande, * and thou ſubdueſt before them the
Joſua.xi.xii and.xiii. enhabitours of the lande, euen the Cananites/
and gaueſt them in to theyr hande, with theyr
kynges/and the people of the lande/that they
myght do with them what they wolde.

E And they wan theyr ſtrong cityes/and a
fat lande/and toke poſſeſſyon of houſes that
were full of all maner of goodes, welles
dygged out, vyneyardes, oyle gardens, ⁊ many
frutefull trees: and they dyd eate, and were
fylled, and became fat, and lyued in welthe
thorowe thy great goodneſſe. Neuertheleſſe
they were diſobedient, and rebelled agaynſte
the, and caſt thy lawe behynde theyr backes,
* ⁊ ſlue thy prophettes (which exhorted them iii.Reg.19.b
erneſtly, that they myght brynge them agayne
vnto the) and dyd great blaſphemyes.
Therfore, thou gaueſt them ouer in to the hande
of theyr enemyes that vexed them. And in the
tyme of theyr trouble when they cryed vnto
the, thou herdeſt them from heuen: and
thorowe thy great mercy thou gaueſt them
ſauiours, whiche helped them out of the hande
of theyr enemyes. But when they came to reſt
they turned backe agayne, to do euyll before
the: therfore lefteſt thou them in the hande of
theyr enemyes, ſo that they had the dominion
ouer them.

And when they conuerted, and cryed vnto F
the, thou herdeſt them from heuen, and many
tymes haſt thou delyuered them accordynge
to thy great mercy, and teſtifiedſt vnto them
that thou myghteſt brynge them agayne vnto
thy law. Notwithſtandyng, they were proud
and herkened not vnto thy cōmaundementes
but ſynned in thy lawes * (whiche yf a man Leui.18.a Ezech.20.b Roma.10.a Gala.3.b
do he ſhall lyue in them,) ⁊ turned the
ſhoulder away, and were ſtyffe necked, and wolde
not heare. And many yeres dyddeſt thou
forbeare them, and teſtifiedſt vnto them thorowe
thy ſpirite, euen by the hande of thy prophetes
⁊ yet wolde they not heare. Therfore gaueſt
thou them in to the hande of the nacions in
the landes. And for thy great mercyes ſake,
thou haſt not vtterly cōſumed them, neyther
forſaken them: for thou arte a gracious and
mercyfull God.

* Nowe therfore our God, thou great god ii.Eſd.i.a Deut.10.d and.7.b
myghtye, and terrible, thou that kepeſt
couenaunt and mercy, regarde not a lytell all G
the trauayle that hath happened vnto vs, ⁊
our kynges, our prynces, oure preeſtes, oure
prophettes, and our fathers, ⁊ all thy people,
ſynce the tyme of the kynges of Aſſur vnto
this day. And truely, thou arte juſt in all that
thou haſte broughte vpon vs: for thou haſte
done ryght. As for vs we haue ben vngodly,
and our kynges, and our prynces, our preeſtes
and our fathers haue not done after thy law
nor regarded thy cōmaundementes, and thy
earneſt exhortacions, wherwith thou haſt
exhorted them, and they haue not ſerued the in
theyr kyngdome, and in thy great goodneſſe that
thou gaueſt them, and in the large and
plenteous lande whiche thou gaueſt before them,
and haue not conuerted from theyr wycked
workes: beholde, we are in bondage this day
and ſo is the lande that thou gaueſt vnto our
fathers, to enioy the fruytes ⁊ goodes therof
beholde, there are we bonde men.

And great is the encreaſe of it vnto the kynges, whom thou haſt ſet ouer vs, bycauſe of our ſynnes, & they haue dominion ouer oure bodyes and cattell (euen as they wyll them ſelues,) and we are in great trouble. And in al this make we a ſure couenaunt, and wryte it, and oure prynces, Leuites and Preeſtes ſeale vnto it.

¶ The names of them that ſealed the couenaunte bytwene god and the peple.

CAPI. X.

A The ſealers were: Nehemiah (that is) Hathurſatha the ſon of Hachaliah and Zedekia, Saraia, Azariah, and Ieremy, Phaſhur, Amaria, Malchia, Hatus, Sebaniah, Malluch, Harim, Merimoth, and Obadia, Daniel, Ienthon, and Baruch, Meſulã, Abia, and Miamin, Maaſia, Belgai & Semeia, theſe were preeſtes. The Leuites were: Ieſua the ſon of Azania, Benui amonge the chyldren of Henadad & Cadmiel. And theyr brethren: Sechania, Hodia, Celita, Pelaia, Hanan, Micha, Rehob, and Haſabiah, Sachur, Serebia, Sabania, Hodia, Bani & Beninu. The heades of the peple were: Phares, the captayne of Moab, Elam, Zathu & Bani Boni, Azgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Aſur, Hodia, Haſum, Bezai, Harip, Anathoth, & Nebai, Magphias, Meſulam, Heſir, Meſeſabell, Zadoc, Iaddua, Phalatia, Hanan, Anaia, Hoſea, Hanania, Haſub, Halohes, Phalcha, Sobek, Rehum, Haſebna, Maaſia, Ahia, Hanan, and Anan, Malluch, Harim and Baana.

B And the other people, the preeſtes/Leuites/ porters/ſyngers/Nethinims/& all they that had ſeparated them ſelues from the people in the landes vnto the lawe of God/ with theyr wyues/theyr ſonnes/and theyr doughters/& as many as coulde vnderſtande, & theyr lordes that had rule of them/receyued it for theyr brethren. * And they came to ſweare/ and to bynde them ſelues with an othe to walke in gods lawe, whiche was gyuen by Moſes the ſeruaunt of God/& that they wolde obſerue/ and do accordynge vnto all the cõmaundementes/iudgementes & ſtatutes of the lorde our god: * And that we wolde not gyue our doughters vnto the people in the lande/neyther to take theyr doughters for our ſonnes. * And yf the people of the lande broughte ware on the Sabboth/& all maner of vittayles to ſell/ that we wolde not take it of them on the Sabboth & on the holy dayes. * And that we wolde let the ſeuenth yere be fre/concernyng all maner of charge.

C And we decreed a ſtatute vpon our ſelues to gyue yerely the thyrde part of a ſycle to the miniſtracion in the houſe of our God/to the ſhewbreade/to the dayly meate offerynge/to the dayly burnt offerynge of the Sabbothes of the new moones/& feaſt dayes/ and to the thynges that were ſanctified/& to the offerynges of attonement/to reconcyle Iſrael withall/& to all the buſynes in the houſe of oure God. And we caſt the lot amonge the preeſtes, Leuites, and the people, for offerynge of the wood to be brought vnto the houſe of oure god from yere to yere, after the houſes of our fathers that it myght be brent at tymes appoynted, vpon the aulters of the Lorde god, as it is wrytten in the lawe.

D And to bryng the fyrſtlynges of our lande and the fyrſtlynges of our fruytes of al trees yere by yere, vnto the houſe of the Lorde: and the fyrſtlynges of our ſonnes, & of our cattel, as it is wrytten in the lawe: & the fyrſtlynges of our oxen, & of our ſhepe, whiche we ſhulde bryng to the houſe of our god, vnto the preeſtes that miniſtre in the houſe of our God, & that we ſhulde bryng the fyrſtlynges of oure dough, & of our heueofferynges, & the fruytes of all maner of trees, of wyne alſo & of oyle, vnto the preeſtes to the chyſtes of the houſe of our god. And the tythes of our lande vnto the Leuites, that the Leuites myght haue the tythes in all the cityes of our miniſtracyon.

And the preeſt the ſonne of Aaron ſhal with the Leuites haue alſo of the tythes of the Leuites, ſo that the Leuites ſhall bryng vp the tithes of theyr tithes vnto the houſe of oure God, to the ſtore houſes and to the treaſure houſes. For the chyldren of Iſrael & the chyldren of Leui ſhall bryng vp the heueofferynges of the corne, wyne & oyle vnto the ſtore houſes, there as are the veſſels of the ſanctuary, and the preeſtes that minyſtre, and the porters and ſyngers, that we forſake not the houſe of oure God.

¶ Who dwelled in Ieruſalem after it was buylded, and who in the Cityes of Iuda.

CAPI. XI.

A And the rulers of the people dwelte at Ieruſalem. The other people alſo caſt lottes, that among ten, one parte ſhuld go to Ieruſalem in to the holy citye to dwel, and nyne partes to be in the cityes. And the people thanked al the mẽ, that were wyllyng to dwell at Ieruſalem. Theſe are the heades of the lande, that dwelte in Ieruſalem and in the cityes of Iuda, euery one in his poſſeſſion and in theyr cityes: they of Iſrael, the preeſtes, Leuites, the Nethinims, and the chyldren of Salomons ſeruauntes.

And at Jeruſalem dwelte certayne of the chyldren of Juda and of Ben Jamin. Of the chyldren of Juda: Athaia the ſonne of Uſia, the ſonne of Zachary, the ſonne of Amaria, the ſonne of Sephatia, the ſonne of Mahalaleel, of the chyldren of Phares. And Maaſia the ſon of Baruch, the ſon of Chal Hoſe, the ſonne of Haſaia, the ſonne of Adaia, the ſonne of Joiarib, the ſon of Zachari, the ſon of Siloni. All theſe were the chyldren of Phares that dwelte at Jeruſalem: euen foure. C. thre ſcore and eyght valyaunt mẽ. Theſe are B the chyldren of Beniamin: Sallu the ſonne of Meſullam, the ſonne of Joed, the ſonne of Pedaia, the ſonne of Colaia, the ſon of Maaſia, the ſonne of Jthiel, the ſonne of Jſai.

And after hym Gabai, Selai, nyne hundred and eyght and twentye. And Joel the ſonne of Zichri had the ouerſyght of them: ⁊ Juda the ſon of Senua was nexte ouer the i.Para.9.b cytye. * Of the preeſtes: Jedaiah the ſonne of Joiarib, Jachin. Saraiah the ſon of Helkia the ſonne of Meſulam, the ſonne of Zadoc, the ſonne of Meraioth, the ſonne of Ahitob, was prince in the houſe of God: and his brethren that performed the worke in the temple. viii. C. and .xxii. And Adaia the ſonne of Jeroham, the ſonne of Plalaiel, the ſonne of Amſi, the ſon of Zachari, the ſon of Phaſhur the ſonne of Malchia and his brethren chefe amonge the fathers: two hundred and two ⁊ fourtye. And Amaſai the ſonne of Azareel, the ſonne of Ahaſai, the ſon of Moſelemoth, the ſon of Jmmer: ⁊ his brethren were valyaunt men an hundred and eyght and twenty. And theyr ouerſeer was Zibdiel a ſonne of one of the great men.

ii.Par.9.b. * Of the Leuites: Semeia the ſonne of C Haſub the ſonne of Aſerikam, the ſon of Haſabia the ſonne of Buni: and Sabathai and Joſabad of the chefe of the Leuites, had the ouerſyght of the outwarde buſyneſſe of the houſe of god. And Mathania the ſon of Micha, the ſonne of Zabdi, the ſonne of Aſaph, was the principall to begyn the thankes geuyng and prayer. And Bakbukia the ſecond amonge his brethren, and Abda the ſonne of Sammua, the ſonne of Galal, the ſon of Jeduthun. All the Leuites in the holy citye were ii.Para.9.c two hundred foure ſcore and foure. * And the porters Akub and Talmon, and theyr brethren that kepte the portes, were an hundred ſeuentye ⁊ two. As for the reſydue of Jſrael, the preeſtes ⁊ Leuites, they were in all the cityes of Juda, euery one in his enheritaunce. And the Nethinims dwelte in Ophel, ⁊ Ziba and Giſpa was ſet ouer the Nethinims. The ouerſeer of the Leuites at Jeruſalem, was Uſi the ſon of Baani, the ſon of Haſabia, the ſon of Mathania, the ſon of Micha.

Of the chyldren of Aſaph there were ſyngers aboute the buſynes in the houſe of god: D for it was the kynges cõmaundement concernynge them, that the ſyngers ſhulde deale faythfully euery day as was accordyng. And Pathaia the ſonne of Meſebabel of the chyldren of Zerah the ſon of Juda nexte the kyng in all matters concernyng the people, ⁊ theyr villages, and landes. The ſumme of the chyldren of Juda that were without in the townes of theyr lande, dwelte at Kariath Arbe, ⁊ in the villages therof: at Dibon, ⁊ in the villages therof: and at Jecabzeel, and in the villages therof: at Jeſua, Moladah, Bethphalet in the towne of Sual: Beer ſeba, and in theyr villages, at Sikelag ⁊ Moconah, and in theyr villages: And at Enremon, Zarah, Jerimuth, Zonoa, Odollam ⁊ in theyr vyllages: At Lachis, and in the feldes therof: At Aſeka, ⁊ in the villages therof: ⁊ they dwelte from Berſabe vnto the valley of Hinnom.

The chyldren alſo of Beniamin of Geba dwelte at Machmas, Aia, Bethel ⁊ in theyr vyllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, zeboim, Nabalath, Lod, and Ono, the carpenters valley. And the Leuites had poſſeſſion both in Juda and in Beniamin.

¶ The preeſtes and Leuites whiche came with Zorobabel to Jeruſalem, are numbred: and the wall is dedicate.

CAPI. XII.

These are the preeſtes and Leuites that A went vp with Zorobabell the ſonne of Salathiel and with Jeſua: Saraia, Jeremy, and Eſdras, Amaria, Maluch, Hatus, Sechania, Rehum, Merimoth, Jddo, Genthoi, Abia, Miamin, Maadia, Belga, Semaia, Joiarib, Jadaia, Salu, Amok, Helkia and Jadaia. Theſe were the heades amonge the preeſtes, and theyr brethren, in the dayes of Jeſua. The Leuites were theſe: Jeſua, Bennui, Cadmiel, Serabia, Juda, and Mathania, whiche was ouer the offyce of thankes geuynge, he and his brethren: Bacbukia and Hinni and theyr brethren, were aboute them in the watches. Jeſua begat Joakim, Joakim alſo begat Eliaſib, ⁊ Eliaſib begat Joiada. Joiada begat Jonathan, and Jonathã begat Jadua. In the dayes of Joakim were theſe the chefe fathers amonge the preeſtes: vnder Saraia, Maraia, vnder Jeremy, Hanania: vnder Eſdras, Meſullam: vnder Amaria, Jehoanan: vnder Milico, Jonathan vnder Sebania, Joſeph: vnder Harim Adna vnder Miraioth, Helca: vnder Iddo, Zachary: vnder Genthō, Meſullam: vnder Abia, Zichri: vnder Miniamin, & Moadia, Pilcai: vnder Belga, Samua: vnder Semeia / Jehonathan: vnder Joiarib / Mathenai: vnder Jadaia, Uſi: vnder Selai, Kelai: vnder Amok / Eber: vnder Helchia, Haſabia: vnder Jadaia

B Nathanaell. And in the tyme of Eliaſib: Joiada / Johanan & Jadua / were the cheyfe fathers amonge the Leuites and the preeſtes / wrytten vnder the reygne of Darius the Perſian. The chyldren of Leui, the pryncipall fathers were wrytten in the Cronicles / vntyll the tyme of Jonathā the ſon of Eliaſib. And theſe were the cheyf among the Leuites, Haſabia, Serebia & Jeſua the ſon of Cadmiel / and theyr brethren in theyr preſence, to gyue prayſe & thankes / accordynge as Dauid the man of god had ordeyned it, one watch ouer agaynſt another. Mathania, Balbukia, Obadia, Meſullam, Talmon, and Akub were porters in the watch at the threſholdꝭ of the gates. Theſe were in the dayes of Joiakim the ſonne of Jeſua, the ſonne of Joſedec, and in the dayes of Nehemia the captayne, and of the preeſt Eſdras the ſcrybe. And in the dedycacyon of the walle at Jeruſalem, they ſought the Leuites out of all theyr places / that they myght be brought to Jeruſalem / to kepe the dedicacyon & gladneſſe, with thankꝭ geuynge, & ſyngyng with cymbals, pſaltries and harpes. And the chyldren of the ſyngers gathered them ſelues togyther frō euery ſyde out of the playne countrey aboute Jeruſalem, and from the vyllages of Nethophathi, from the houſe of Gilgall, and out of the cōtreyes of Geba & Aſmaueth: for the ſyngers had buylded them vyllages rōde about Jeruſalem. And the Preeſtes and Leuites were purified, and clenſed the people, and the gates and the walle.

C And I brought the prynces of Juda vp vpon the walle, and appoynted two greate queers of men to gyue thankes, whiche went on the ryght hande of the wall towarde the donggate, & after them went Hoſaia, & halfe of the prynces of Juda / & Aſaria / Eſdras / & Meſullam, Juda, Beniamin, Semeia and Jeremy: and certayne of the preeſtꝭ chyldren with trompettes, namelye Zachary the ſonne of Jonathan, the ſon of Semeia / the ſon of Mathania, the ſon of Michaia / the ſonne of Zacur, the ſon of Aſaph, & his brethren Semeia, Aſareell / Melalai / Gilalai / Maai / Nathanael, & Juda / and Hanani with the muſicall inſtrumentes of Dauid the man of God. And Eſdras the ſcrybe wente before them, and beſyde the welgate, they went vp ouer agaynſt them vpon the ſteppes of the Citye of Dauid at the goynge vp of the wall beyonde the houſe of Dauid, vnto the watergate eaſtwarde. The other queer of them that gaue thankꝭ, went ouer agaynſt them, and I after them, & the halfe parte of the people vpon the walle, beyonde the fornace gate, vntyll the brode wall / & beyonde the porte of Ephraim, and beyonde the Oldgate, beyonde the fyſhgate, & the towre of Hananeel, and the towre of Mea, vntyll the Shepegate.

D And they ſtode ſtyl in the pryſon gate / and ſo ſtode the two queers (of them that gaue thankes) in the houſe of God, and I and the halfe of the rulers with me / and the preeſtes / namely Eliakim, Maaſia, Miniamin / Michaia / Elioenai / Zachary and Hanania, with trompettes, & Maaſia, Semeia, Eleaſar, Uſi / Jehohanan / Melchiah / Elam and Ser. And the ſyngers ſange loude / hauyng Jeſrahiad for theyr ouerſeer. And the ſame daye / they offered greate ſacrifyces & reioyſed: for god had gyuen them great gladneſſe, ſo that both the wyues & chyldren were ioyfull, & the myrth of Jeruſalem was herde far of. At the ſame tyme were there men appoynted ouer the treaſure houſes (wherin were the heueofferynges, the fyrſtlyngꝭ and the tythes) that they ſhuld gather them out of the feldꝭ about the cityes, to deſtribute them vnto the preeſtꝭ and Leuites accordyng to the lawe: for Juda was glad of the preeſtes, & Leuites, that they ſtode & wayted vpon the offyce of theyr God, which is a pure offyce. And the ſyngers and porters ſtode after the cōmaundement of Dauid & of Salomon his ſon: * for in the tyme of Dauid & Aſaph, were the cheyfe ſyngers founded, & the ſonges of prayſe and thankes geuyng vnto god. In the tyme of Zorobabel & Nehemia, dyd all they of Iſraell, gyue porcyons vnto the ſyngers, and porters, euery day his porcyon, & they gaue tythes vnto the Leuites: and the Leuitꝭ gaue tythes agayne, vnto the chyldren of Aaron.

i. Par. 25. a

¶ The lawe is red, and when they haue herde it, they ſeperate from them all ſtraungers.

CAPI. XIII.

A And that daye dyd they rede in the boke of Moſes & the peple herkened therto / and there was founde wrytten therin / * that the Ammonytes & Moabites ſhulde neuer come in to the congregacyon of God / bycauſe they met not the chyldren of Iſraell with breade & water, * but hyred Balaam agaynſt them, that he ſhulde curſe them: & our God turned the curſe in to a bleſſynge.

Deut. 23. A

Nu. 22. a

Nowe when they herde the lawe, it fortuned, that they ſeparated from Iſraell, euery one that had myxte hym ſelfe therin. And before this, had the preeſt Eliaſib the ouerſyght of the treaſury of the houſe of our god, ⁊ he was kynſman vnto Tobia: and had made hym a greate chambre, ⁊ there had they before tyme layed the offerynges, frankenſence, veſſell/ and the tythes of corne, and wyne and oyle (accordynge to the cōmaundement gyuen to the Leuites, ſyngers ⁊ porters) and the heue offerynges of the preeſtes. But in al this tyme was not I at Ieruſalem: for in the xxxii. yere of Artharexes kyng of Babilon, came I vnto the kynge, ⁊ after certayn dayes opteyned I licence of the kynge to come to Ieruſalem.

B And I gatte knowledge of the euyll that Eliaſib dyd vnto Tobia, in that he had made hym a chambre in the courte of the houſe of god, and it greued me ſore, ⁊ I caſt forth all the veſſels of the houſe of Tobia out of the chambre, and cōmaunded them to clenſe the chambers. And thyther brought I agayne the veſſels of the houſe of god, with the meat offerynge, ⁊ the inſence. And I perceyued/ that the porcyons of the Leuites were not gyuen them, ⁊ that euery one fled to his land, euen the Leuites: and ſyngers that executed the worke. Then reproued I the rulers, and ſayd: why is the houſe of god forſaken? And I gathered them togyther, ⁊ ſet them in theyr place. Then brought all Iuda the tythes of corne, and wyne and oyle vnto the treaſure.

And I made treaſurers ouer the treaſure/ euen Selemiah the preeſt, ⁊ Zadoc the ſcrybe/ and of the Leuites, Phadaia, ⁊ vnder theyr hande was Hanan the ſon of Zacur the ſon of Mathania: for they were coūted faythful, and theyr offyce was to dyſtrybute the porcyons vnto theyr brethren. * Thynke vpon me O my god herein, ⁊ wype not out my mercy that I haue ſhewed on the houſe of my god, and on the offyces therof. At the ſame tyme ſawe I ſome treadynge wyne preſſes on the Sabboth, ⁊ bryngyng in ſheaues, and aſſes laden with wyne, grapes, fygges and bryngynge al maner of burthens vnto Ieruſalem, vpon the Sabboth daye.

i. Eſdra. v. c

C And I rebuked them earneſtly the ſame daye that they ſolde the vyttayles. There dwelt men of Tire alſo therin, which brought fyſhe ⁊ all maner of ware, ⁊ ſolde on the Sabboth vnto the Chyldren of Iuda in Ieruſalem. Then reproued I the rulers in Iuda, ⁊ ſayde vnto them: what euyll thynge is this that ye do, ⁊ breake the Sabboth daye? Dyd not youre fathers euen thus, and oure God brought all this plage vpon vs ⁊ vpon this cytye? And ye make the wrath more yet vpon Iſraell, in that ye breake the Sabboth. And it fortuned, that when the porters of Ieruſalem began to be darke in the euenynge before the Sabboth, I cōmaunded to ſhut the gates, and charged/ that they ſhulde not be opened tyll after the Sabboth: ⁊ ſome of my ſeruaūtes ſet I at the gates/ that there ſhuld no burthen be brought in on the Sabboth day. Then remayned the chapmen and merchauntes once or twyce ouer nyght without Ieruſalem with all maner of wares. Then reproued I them ſore, ⁊ ſayd vnto them: why tary ye all nyght aboute the wall? Yf ye do it once agayne, I wyll laye handes vpon you. From that tyme forth came they no more on the Sabboth. And I ſayde vnto the Leuites that they ſhulde clenſe them ſelues, and that they ſhulde come/ and kepe the gates/ to halowe the Sabboth daye. Thynke vpon me (O my god) concernyng this alſo/ and ſpare me/ accordynge to thy great mercy.

D And at the ſame tyme ſawe I Iues/ that maryed wyues of Aſdod, of Ammon and of Moab/ and theyr chyldren ſpake halfe in the ſpech of Aſdod/ and coulde not ſpeake in the Iues language/ but by the tongue myght a man perceyue euery people. Then I reproued them/ ⁊ curſed them/ and ſmote certayne men of them, ⁊ made them bare/ and toke an othe of them by god: Ye ſhall not gyue youre doughters vnto theyr ſonnes/ neyther ſhall ye take theyr doughters vnto your ſonnes/ or for your ſelues. Dyd not Salomon the kyng of Iſraell ſyn for ſoch? and yet among many heathen was there no kyng lyke hym/ which was deare vnto his god/ and god made hym kynge ouer all Iſraell/ ⁊ yet neuertheles outlandyſh women cauſed hym to ſyne? Shal we then obeye vnto you, to do al this great euyl, and to tranſgreſſe agaynſt our god, ⁊ marry ſtraunge wyues? And one of the chyldren of Iehoiada the ſon of Eliaſib the hygh preeſt/ had made a contracte with Sanabalat the Horonite: but I chaced hym from me. (O my god) thynke thou vpon them that defyle the preeſthode, ⁊ the couenaunt of the preeſthode and of the Leuites. Thus clenſed I them from al ſoch as were outlandyſh, ⁊ appoynted the courſes of the preeſtes ⁊ Leuites, euery one in his offyce/ ⁊ to offer the wod at tymes appoynted, ⁊ the fyrſt fruytes. Thynke thou vpon me (O my god) for the beſt. AMEN.

¶ The ende of the ſeconde boke of Eſdras/ otherwyſe called the boke of Nehemia.

Looke for the [illegible] booke of Eſther fo: 143 infra

The boke of Eſther

¶ Kynge Ahaſuerus maketh a royall feaſte, wherunto the quene Vaſthi wyll not come, for which cauſe ſhe is deuorſed.

CAPI. Primo.

A IT fortuned in the dayes of Ahaſuerus which reygned from India vnto Ethiophia (ouer an hundreth and ſeuen and twentie landes) euen in thoſe dayes when the kynge Ahaſuerus ſat on his ſeate royal/ which was in Suſan the cheyfe citye/ in the thyrde yere of his reygne/ he made a feaſte vnto all his prynces and ſeruauntes. And the myghtye men of Perſia & Media, the captaynes alſo and rulers of his countryes were before hym and he ſhewed the ryches, and glorye of his kyngdome, and the gloryous worſhyp of his greatneſſe, many dayes longe, euen an hundreth and foure ſcore dayes.

B And when theſe dayes were expyred/ the kynge made a feaſt vnto all the people, that were in Suſan the cheyfe Citye, bothe vnto great & ſmall, ſeuen dayes longe in the court of the garden by the kynges palace: where there hanged whyte, grene, & yelow clothes/ faſtened with cordes of fyne ſylke, & purple in ſyluer rynges, vpon pyllers of Marble ſtone. The benches alſo were of gold & ſyluer made vpon a pauement of grene, whyte, yelowe, and blacke Marble. And they dranke in veſſels of golde, & chaunged veſſell after veſſell. And the kyngs wyne was moch, accordynge to the power of the kynge. And the drynke was ſo appoynted that noone ſhulde compell any man, for ſo the kynge had commaunded by the offycers of his houſe, that euery one ſhulde do as it lyked hym. And the quene Vaſthi made a feaſt alſo, for the women in the palace of Ahaſuerus. And on the ſeuenth daye when the kyng was mery after the wyne, he cõmaunded Mehuman/ Biztha Harbona/ Bigtha/ Abagthan/ Zethar & Carchas, the ſeuen chamberlaynes (that dyd ſeruice in the preſence of kynge Ahaſuerus) to fetch the quene Vaſthi with the crowne regal into the kynges preſence that he might ſhew the people and prynces her fayrneſſe, for ſhe was beautyfull.

C But the quene Vaſthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge very wroth, and his indygnacyon kyndled in hym. And the kynge ſpake to the wyſe men, that had vnderſtandynge in the ordynaunces of the lande/ for the kynges matters muſt be handled before all ſoch as haue knowledge of the lawe and iudgement: and the ✲ (cheyfe and) nexte vnto hym were/ Carſena/ Sethar/ Admata, Tharſis/ Mares/ Marſena, & Mamucan, the .vii. prynces of Perſia, and Media, whiche ſawe the kynges face, & ſat aboue in the kyngdom. What lawe (ſayeth the kyng) ſhulde be executed vpõ the quene Vaſthi/ bycauſe ſhe dyd not accordyng to the worde of the kyng Ahaſuerus, which he cõmaunded by his chamberlaynes? And Memucan anſwered before the kynge & the prynces: the quene Vaſthi hath not only done euyll agaynſt the kynge/ but alſo agaynſt all the prynces & agaynſt all the peple that are in all the landes of kyng Ahaſuerus: for this dede of the quene ſhall come D abrode vnto all women, ſo that they ſhall deſpyſe theyr huſbandes before theyr eyes, & ſhall ſaye: the kynge Ahaſuerus cõmaunded Vaſthi the quene to be brought in before him but ſhe wolde not come. And ſo ſhall the princeſſes in Perſia, & Media ſay lykewyſe vnto all the kynges prynces, when they heare of this dede of the quene, thus ſhall there aryſe to moch deſpytefulneſſe & wrath. Yf it pleaſe the kynge therfore, let there go a cõmaundement from hym, & let it be wrytten accordyng to the lawes of the Perſians & Medians (& not to be tranſgreſſed) that Vaſthi come no more before kyng Ahaſuerus, & let the kyng gyue her kyngdom vnto another, that is better then ſhe. And when this cõmaũdement of the kynge (which ſhall be made) is publyſſhed thorowout all his empyre (whiche is great) all women ſhall holde theyr huſbands in honour both amonge great and ſmall.

This pleaſed the kynge & the prynces: and the kyng dyd accordyng to the worde of Memucan. For he ſent letters forth in to all the kynges landes, into euery lande, accordynge to the wrytynge therof, and to euery people after theyr language, that euery man ſhulde be lorde in his owne houſe. And this cauſed he to be ſpoken after the language of his people.

¶ After the quene is put awaye, certayne goodly yonge damſels are ſearched out. Ediſſa (otherwyſe called Eſther) pleaſeth the kynge, and is made quene. Mardocheus openeth vnto the kynge/ thoſe that wolde betray hym.

CAPI. II.

A AFter theſe actes, when the dyſpleaſure of kynge Ahaſuerus was nowe layde, he thought vpon Vaſthi, and what ſhe had done, and what was concluded agaynſt her. Then ſayde the kynges ſeruauntes that mynyſtred vnto hym: Let there be fayre yong virgyns ſought for the kynge: and the kyng

appoynted certayne men in all the landes of
his Empyre / whome he charged that they
ſhulde brynge togyther all the fayre yonge
virgyns vnto Suſan the heade Citye, to the
womens buyldyng, vnder the hand of Hagei
the kynges chamberlayne, that kepte the women,
* to gyue them theyr apparel * (and other
thynges neceſſarye to be had.) And that the
damſell whiche pleaſed the kynge ſhulde be
quene in Vaſthis ſteade. And this pleaſed
the kynge, and he dyd ſo.

In the cytye of Suſan there was a Jue,
whoſe name was Mardocheus, the ſonne of
Jaer, the ſon of Semei the ſon Cis, a man of
Jemini, which was caryed away from Jeruſalē,
4.Reg.24.c * when Jekonia the kyng of Juda was
Jere.24.a led away, (whom Nabuchodonoſer the kyng
of Babilon caryed thence) and he norySſhed
Hadaſſa (that is Eſther) his vncles doughter:
for ſhe had neyther father nor mother, &
ſhe was a fayre and beutyful damſel: whom
Mardocheus (when her father and mother
was deade) receyued for his owne doughter.

So it fortuned that when the kynges cōmaundement
B and cōmyſſyon was publyſhed,
and many damſels were brought togyther
in the cytye of Suſan vnder the hand of Hagei,
Eſther was brought alſo vnto the kyngꝭ
houſe vnder the hande of Hagei the keper of
the women, and the damſel pleaſed hym, and
ſhe founde fauour in his ſyght. And he cauſed
ornamētes to be gyuen her & ſoch thyngꝭ
as belonged to her, and appoynted her ſeuen
comly damſels out of the kynges houſe, and
fauoured bothe her and her gentyll women
ſyngularly in the houſe of the women. But
Eſther ſhewed not her peple and her kynred:
for Mardocheus had charged her, that ſhe
ſhulde not tell it. And Mardocheus walked
euery daye before the courte of the womens
houſe, that he myght know how Eſther dyd,
and what ſhulde become of her. And when
the appoynted tyme of euery damſell came/
that ſhe ſhulde go in to the kyng Ahaſuerus,
after that ſhe had ben twelue monethes in
the deckynge of the women (for theyr deckynge
muſt haue ſo moch tyme) namely ſyxe
monethes with Balme and Myrre, and ſyxe
monethes with good ſpyces (ſo were the women
beautifyed) then went there one damſell
vnto the kyng, and whatſoeuer ſhe requyred
* * (ſo that it were comely) that muſt be gyuen
her to go with her out of the womens
buyldynge vnto the kynges palace.

C In the euenyng ſhe went, and on the morowe
agayne in to the ſeconde houſe of the
women abydyng vnder the hand of Saaſgas
the kynges chamberlayne, whiche kepte the
concubynes. And ſhe came in vnto the kyng
no more excepte it pleaſed the kynge to haue
her, and that he called her by name.

Nowe when the tyme came of Eſther the
doughter of Abihan the vncle of Mardocheus
(whiche had receyued her as his owne
doughter) that ſhe ſhuld come into the kyng,
ſhe deſyred nothynge, but what Hagei the
kynges chamberlayne the keper of the women
ſayde. And Eſther founde fauoure in
the ſyght of all them that loked vpon her.
And Eſther was taken vnto kynge Ahaſuerus
into his houſe royall / in the tenth moneth
whiche is the moneth * Tebeth, in the Decem.
ſeuenth yere of his reygne. And the kyng loued
Eſther aboue all the women, & ſhe found
grace and fauoure in his ſyght before all the
virgins: ſo that he ſet the crowne of the kyngdome
vpon her heade, and made her quene
in ſteade of Vaſthi.

D And the kynge made a greate feaſt vnto
all his prynces and ſeruauntes (which feaſt
was bycauſe of Eſther) and cauſed the landꝭ
to be in quyetneſſe, and gaue gyftes, as became
the ryoaltye of a kynge. And when the
virgyns were gathered togyther the ſeconde
tyme, Mardocheus ſat in the kynges gate.
And as yet had not Eſther ſhewed her kynred
and her people, accordynge as Mardocheus
had bydden her: for Eſther dyd after
the word of Mardocheus, lyke as yf ſhe had
ben yet vnder his gouernaunce. At the ſame
tyme, whyle Mardocheus ſat in the kynges
gate, two of the kyngꝭ chamberlaynes Bygthan
and Theres which kepte the dore, were
wroth, and ſought to laye theyr handes on
the kynge Ahaſuerus: wherof alſo Mardocheus
gat knowledge, * & tolde it vnto quene Eſthe.
Eſther, and Eſther certifyed the kynge therof
in Mardocheus name. And when inquiſicion
was made, it was founde ſo. And they
were bothe hanged on tree: and it was wrytten
in the Cronicles before the kynge.

¶ Haman the Macedonian, after he was exalted, obteyned of the kynge that all the Jues ſhulde be put to death, bycauſe Mardocheus had not done hym worſhyp, as other had.

CAPI. III.

A After theſe actes dyd the kynge Ahaſuerus
promote Haman the ſon of Amadatha
the Agagite, and ſet hym hygh/
and ſet his ſeate aboue all the Prynces that
he had with hym. And all the kynges ſeruauntes
that were in the kyngꝭ gate, bowed theyr
knees, and worſhypped Haman: for the kyng
had ſo commaunded concernynge hym. But
Mardocheus bowed not the knee, and worſhypped

ſhypped hym not. ¶ Then the kyngꝭ ſeruaũtes whiche were in the kynges gate, ſayde vnto Mardocheus: why tranſgreſſeſt thou the kynges commaundement? And when they ſpake thus dayly vnto hym, he folowed them not, and they tolde Haman, that they myght ſe howe Mardocheus matters wold endure: for he had tolde them, that he was a Iue.

B And when Haman ſawe that Mardocheus bowed not the knee vnto hym, nor worſhypped hym, he was full of indygnacyon, and thought it to lyttell to laye handes onelye on Mardocheus: for they had ſhewed him the nacyon of Mardocheus, wherfore he ſought to deſtroy all the Iues, that were thorowout the hole empyre of Ahaſuerus, and that were of the nacyon of Mardocheus. In the fyrſt moneth (that is the moneth Niſan) in the twelfe yere of kyng Ahaſuerus they caſt Phur (that is a lot) before Haman from daye to day, and from moneth to moneth, to the twelueth moneth that is the moneth Adar.

And Haman ſayd vnto kyng Ahaſuerus: C There is here a people ſcattered abrode, and dyſperſed amonge all peple in all the landes of thyne empyre, and they haue theyr lawes/ contrary from all peple, and do not after the kynges lawes, neyther is it the kyngꝭ profet to ſuffre them after this maner. If it pleaſe the kynge, let it be wrytten, that they may be deſtroyed, and ſo wyl I weye downe ten thouſand talentes of ſyluer, by the handes of the workemen/ to be brought in to the kynges treaſure. And the kynge toke his rynge from his hande, and gaue it vnto Haman the ſon of Amidatha the Agagite, the Iues enemye. And the kynge ſayde vnto Haman: Let the ſyluer be gyuen the, and do with that people as it pleaſeth the.

D Then were the kynges ſcrybes called on the .xiii. daye of the fyrſt moneth * (* Niſan) rche. and there was wrytten (accordynge as Haman cõmaunded) vnto all the kynges offycers and to the captaynes that were in al the landes, and to the rulers of euery people in the countryes on euery ſyde, accordynge to the wrytyng of euery nacyon, and after theyr language, in the name of kynge Ahaſuerus was it wrytten, and ſealed with the kynges rynge. And the wrytyngꝭ were ſent by poſtes in to al the kynges landes, to rote out, to kyl and to deſtroye all Iues, bothe yonge & olde, chyldren and women in one day (namely vpon the thyrtenth daye of the twelueth moneth/ uary. whiche is the moneth * Adar) and to ſpoyle theyr goodes. ¶ This was the ſumme of the wrytynge/ that there ſhulde be a cõmaundement gyuen in all landes, & publyſhed vnto all people, that they ſhulde be redy agaynſt the ſame daye. And the poſtes went in all the haſt, accordynge to the kynges commaundement. And in Suſan the cheyfe cytye was the cõmaundement deuyſed. And the kyng and Haman ſat and dranke: when in the meane tyme the cytye of Suſan was diſquieted.

¶ Mardocheus gyueth the quene knowledge of the cruell decree of the kynge agaynſt the Iues.

CAPI. IIII.

A When Mardocheus perceyued all that was done, he rent his clothes and put on ſackecloth, with aſſhes/ and went out in to the myddes of the Cytye, and cryed loude and lamentably, and came before the kynges gate; but he myght not enter within the kyngꝭ gate, bycauſe he had ſacke cloth on. And in al landes, countryes, and places, as farre as the kynges worde and cõmaũdement extended/ there was greate lamentacyon amonge the Iues, faſtynge, wepynge, and mournynge/ and many laye in ſackclothes and in aſſhes. So Eſthers damſels and her chamberlaynes came and tolde it her. Then was the quene excedynly aſtonyed. And ſhe ſent rayment/ that Mardocheus ſhuld put on, and laye the ſackcloth from hym.

But Mardocheus wolde not take them. B Then called Eſther Hathath one of the kynges chamberlaynes (whiche ſtode before her) and gaue him a cõmaundement vnto Mardocheus/ that he myght know what it were/ wherfore he dyd ſo. So Hathath went forth to Mardocheus vnto the ſtrete of the Cytye/ whiche was before the kynges gate. And Mardocheus tolde hym of all that had happened vnto hym, and of the ſumme of ſyluer that Haman had promiſed to wey downe in to the kyngꝭ treaſury, bycauſe of the Iues yf he wolde deſtroye them (and he gaue hym the copye of the kynges cõmaundement, that was deuyſed at Suſan/ to deſtroye them/ that he myght ſhewe it vnto Eſther, and to ſpeake to her, and charge her/ that ſhe ſhulde go in to the kynge, and make her prayer and ſupplycacyon vnto hym for her people.

C And when Hathath came in, he tolde Eſther the wordes of Mardocheus. And agayne, Eſther ſpake vnto Hathath, and cõmaunded hym to ſaye to Mardocheus: all the kynges ſeruauntes, and the people in the landes of the kyng, know that whoſoeuer cõmeth within the courte vnto the kynge, whyther it be man or woman, whiche is not called, the commaundement is, that the ſame ſhall dye, excepte the kynge holde out the golden ſcepter

❀ vnto hym ⁊ (in token of graciouſnes) for then he ſhall lyue. As for me, I haue not ben called to come into the kynge nowe this thyrtye dayes. And they certifyed Mardocheus of Eſthers wordes, and Mardocheus bad ſaye D agayn vnto Eſther, thynke not to ſaue thyne owne lyfe, whyle thou art in the kyngs houſe before all Iues: for yf thou holdeſt thy peace at this tyme, then ſhall the Iues haue helpe and delyueraunce out of another place, and thou and thy fathers houſe ſhalbe deſtroyed.

And who knoweth whyther thou art come to the kyngdom, for this cauſes ſake? Eſther bad them gyue Mardocheus this anſwere: Go thou thy waye, and gyther togyther all the Iues that are founde at Suſan, and faſt ye for me, that ye eate not and drynke not in thre dayes, neyther day nor nyght. I and my damſels wyll faſt lykewyſe, and ſo wyll I go in to the kynge, which thynge yet, is contrarye to the cōmaundement: and yf I peryſſhe/ I peryſſhe. So Mardocheus went his way/ and dyd all that Eſther had cōmaūded hym.

¶ Eſther entreth in to the kynge, and byddeth hym and Haman to the feaſt. Haman prepareth a galous for Mardocheus.

CAPI. V.

A AND on the thyrde daye it fortuned, that Eſther put on her royall apparell, and ſtode in the courte of the kynges palace within, ouer agaynſt the kynges houſe. And the kynge ſat vpon his royal ſeat in the kyngs palace ouer agaynſt the gate of the houſe. And when the kynge ſawe Eſther the quene ſtandynge in the courte, ſhe founde grace in his ſyght. And the kyng helde out the golden ſcepter that was in his hand toward Eſther. So Eſther ſtepte forth, and touched the top of the ſcepter.

B Then ſayde the kynge vnto her: What wylte thou quene Eſther? and what requireſt thou? aſke euen the halfe of the empyre, and it ſhall be gyuen the. And Eſther anſwered, Yf it pleaſe the kynge, let the kynge and Haman come this daye vnto the banket, that I haue prepared for hym. And the kyng ſayd: cauſe Haman to make haſt, that he maye do as Eſther hath ſayd. So the kynge ⁊ Hamā came to the banket that Eſther had prepared, and the kynge ſayde vnto Eſther at the banket of wyne: what is thy peticyon? that it may be gyuen the. And what requireſt thou? Yf it be euen the halfe of the empyre, it ſhall be done.

C Then anſwered Eſther, and ſayde: my peticyon and deſyre is, yf I haue founde grace in the ſyght of the kynge, and yf it pleaſe the kynge, to gyue me my peticyon, and to fulfyl my requeſt, then let the kynge and Haman come to the banket that I ſhall prepare for them, ⁊ ſo wyll I do to morowe, as the kyng hath ſayde. Then went Haman forth the ſame daye ioyfull and merye in his mynde.

And when the ſame Haman ſawe Mardocheus in the kynges gate, that he ſtode not vp and kneled before hym, he was full of indygnacyon at Mardocheus. Neuertheleſſe/ Haman refrayned hym ſelfe: and when he came home, he ſent, ⁊ called for his frendes/ and Zares his wyfe: and Haman tolde them of the glory of his ryches, and the multytude of his Chyldren, and all togyther howe the kynge had promoted hym ſo greatly, ⁊ howe that he had ſet hym aboue the Prynces and ſeruauntes of the kynge.

D Haman ſayde moreouer: Yea and Eſther the quene dyd let no man come in with the kynge vnto the banket, that ſhe had prepared, excepte me/ and to morowe am I byden vnto her alſo with the kynge. But in all this am I not ſatyſfyed, as longe as I ſe Mardocheus the Iue ſyttyng at the kynges gate. Then ſayde Zares his wyfe and all his frendes vnto hym: Let them make a galous of fyftye cubytes hygh, and to morowe ſpeake thou vnto the kyng, that Mardocheus may be hanged theron, ⁊ go thou in merely with the kyng vnto the banket. And Haman was well content withall/ and cauſed the galous to be made.

¶ The kynge turneth ouer the Cronicles, and fyndeth the fidelite of Mardocheus: and then to the confuſion of Haman, cōmaundeth Mardocheus to be had in honoure.

CAPI. VI.

A THE ſame nyght coulde not the kynge ſlepe, and he cōmaunded to brynge the cronicles and ſtoryes: which when they were red before the kynge, they happened on the place where it was wrytten, howe * Mardocheus had tolde that Bigthana, ⁊ Theres the kynges two chamberlaynes (which kept the threſſholdes) ſought, to laye handes on kynge Ahaſuerus. And the kyng ſayd: what worſhyppe and good haue we done to Mardocheus therfore? Then ſayde the kynges ſeruauntes that mynyſtred vnto hym: There is nothyng at all done for him. And the kyng ſayde: who is in the courte? (For Haman was gone in to the courte without before the kynges houſe, that he myght ſpeake vnto the kynge to hange Mardocheus on the tre, that he had prepared for hym.)

B And the kynges ſeruauntes ſayde vnto hym: behold, Haman ſtandeth without in the courte

courte. And the kynge ſayd: let hym come in. And when Haman came in, the kynge ſayde vnto hym: what ſhall be done vnto the man/ whome the kynge wolde fayne brynge vnto worſhyp? Haman thought in his hert: whom deſyreth the kynge to brynge vnto worſhyp, more then me? And Haman anſwered the kynge. Let the man whome the kynge pleaſeth to brynge vnto worſhyppe, be brought hyther, that he may be arayed with the royal garmentes which the kynge vſeth to weare: and the horſe that the kyng rydeth vpon, and that the crowne royall maye be ſet vpon his heade. C And let this rayment and horſe be delyuered vnder the hande of one of the kynges prynces, that they maye aray the man withal (whome the kynge is diſpoſed to brynge to honoure) and cary hym vpon the horſe thorowe the ſtrete of the citye, and proclame before hym: thus ſhall it be done to the man/ whome the kynge pleaſeth to brynge to honoure. And the kynge ſayde: make haſt, and take as thou haſt ſayde, the rayment and the horſe: and do euen ſo vnto Mardocheus the Iue, that ſytteth before the kynges gate, and let nothynge fayle of all that thou haſte ſpoken. Then toke Haman the rayment and the horſe, and arayed Mordocheus, and brought hym on horſebacke thorowe the ſtrete of the citye, and proclamed before hym: Euen thus ſhal it be done vnto the man whom the kyng is dyſpoſed to honour.

D And Mardocheus came agayne to the kynges gate, but Haman gat him home in al the haſt mournynge bare headed, and tolde Zares his wyfe and al his frendes, euery thyng that had happened hym. Then ſayd his wyſe men and Zares his wyfe vnto hym: Yf it be Mardocheus, of the ſede of the Iues, before whom thou haſt begon to fall, thou ſhalt not preuayle agaynſt hym, but ſhalte ſurely fall before him. And whyle they were yet talkyng with hym, came the kynges chamberlaynes, and cauſed Haman to make haſt, to come vnto the banket that Eſther had prepared.

¶ The quene byddeth the kynge and Haman agayne: and prayeth for her ſelfe, and for her people. She accuſeth Haman, and he is hanged on the galows, whiche he had prepared for Mardocheus.

CAPI. VII.

A AND the kynge and Haman came in to the banket that quene Eſther had prepared, and the kynge ſayd vnto Eſther on the ſeconde daye, at the banket of wyne: what is thy peticyon (quene Eſther) that it may be gyuen the? And what requireſt thou? yea, aſke euen halfe of the empyre, and it ſhal be done. And Eſther the quene anſwered, and ſayde: If I haue founde grace in thy ſyght (O kynge) and yf it pleaſe the kynge, then graunt me my lyfe at my deſyre, and my people, for my peticyons ſake: for we are ſolde, I and my people, to be deſtroyed, to be ſlayne, and to peryſhe.

B And wolde God we were ſolde to be bond men and bondwomen, then wolde I holde my tongue: For the enemye pondreth not the kynges harme. The kynge Ahaſuerus anſwered, and ſayde vnto quene Eſther: who is he? And where is he, that dare preſume in his mynde, to do after that maner? And Eſther ſayde: the enemye and aduerſary is this wycked Hamã. Haman, was exceadyngly afrayed before the kynge and the quene.

C And the kynge aroſe from the banket and from the wyne in his diſpleaſure, and wente in to the palace garden. And Hamã ſtode vp, and beſought quene Eſther for his lyfe: for he ſaw, that there was a myſcheyfe prepared for hym of the kynge alredy. And when the kyng came agayne out of the palace garden in to the place where they dranke wyne, Hamã had layde hym vpõ the bed, that Eſther ſat vpon

D Then ſayde the kynge: wyll he force the quene alſo before me in the houſe? As ſoone as that worde went out of the kynges mouth, & they couered Hamans face. And Harbona one of the chamberlaynes that ſtode before the kynge, ſayd. Beholde, there ſtandeth a galous in Hamans houſe fyftye cubytes hygh, whiche he had made for Mardocheus, that ſpake good for the kynge. The kynge ſayde: hange hym theron. So they hanged Haman on the galous/ that he had made for Mardocheus. Then was the kynges wrath pacifyed.

¶ After the death of Haman is Mardocheus exalted, and then is there comfortable wordes ſent vnto the Iues.

CAPI. VIII.

A THe ſame daye dyd kynge Ahaſuerus gyue the houſe of Haman, the Iues enemye, vnto quene Eſther. And Mardocheus came before the kynge: For Eſther tolde, howe that he belonged vnto her. And the kynge put of his fynger rynge, which he had taken from Haman, and gaue it vnto Mardocheus. And Eſther ſet Mardocheus ouer the houſe of Haman. And Eſther ſpake yet more before the kynge: and fell downe at his fete weppynge, and beſought hym, that he wolde put awaye the wyckedneſſe of Haman the Agagite, and his deuyſes that he had ymagyned agaynſt the Iues.

B And the kynge (accordyng to the maner,) helde out the golden ſcepter towarde Eſther.

✿ ✿ (vvherby vvas declared a token of graciouſneſſe.) Then roſe Eſther, and ſtode before the kynge, and ſayde: yf it pleaſe the kynge, and yf I haue founde grace in his ſyght, and yf it be acceptable before the kynge, then let it be wrytten, that the letters of the deuyce of Haman the Sonne of Hamadatha the Agagite, may be called agayne: whiche letters he wrote, to deſtroye the Iues, whiche are in all the kynges landes. For how can I ſuffer and ſe the euyll, that ſhall happen vnto my people? Or how can I loke vpon the deſtruccyon of my kynred?

C And the kyng Ahaſuerus ſayd vnto quene Eſther, & to Mardocheus the Iue: Behold/ I haue gyuen Eſther the houſe of Haman/ whome they haue hanged vpon a tree, bycauſe he layde hande vpon the Iues. Wryte ye alſo for the Iues, as it lyketh you in the kynges name, and ſeale it with the kynges rynge (for the wrytynges that were wrytten in the kyngs name, and ſealed with the kynges rynge, durſt no man dyſanull.) Then were the kynges Scrybes called at the ſame tyme, euen in the thyrde moneth, that is the moneth * Siuan, on the thre and twentyeth daye. And it was wrytten (accordynge to all as Mardocheus cōmaūded) vnto the Iues, and to the prynces, to the Debityes and captaynes in the landes whiche are from India vntyll Ethiopia, namely an hundred and ſeuen and twentye landes/ vnto euery one accordynge to the wrytynge therof, and vnto euery people after theyr ſpeche, & to the Iues accordynge to theyr wrytyng and language. And he wrote in the kynge Ahaſuerus name, and ſealed it with the kynges rynge. And by poſtes that rode vpon horſes, and ſwyfte yonge Mules, ſent he the wrytynges, wherin the kynge graunted the Iues (in what cityes ſoeuer they were) to gather them ſelues togyther, and to ſtande for theyr lyfe, and for to rote out, to ſley, & to deſtroye all the power of the people, and lande that wolde trouble them, with chyldren and women, & to ſpoyle theyr good vpon one daye in all the landes of kynge Ahaſuerus, namely vpon the thyrtenth daye of the twelueth moneth, whiche is the moneth * Adar.

* Maye.

February.

D The ſūme of the wrytyng was, how there ſhulde be a cōmaundement gyuen in all landes and publyſſhed amonge all people, and that the Iues ſhulde be redye agaynſt that day, and to auenge them ſelues on theyr enemyes. And ſo the poſtes that rode vpon the ſwyfte horſes and Mules, made haſt with all ſpede, to execute the kynges worde: and the cōmaundement was deuyſed in Suſan the cheyfe Citye. And Mardocheus went out ✿ (from the palace, and) from the kyng in royal apparell of yelowe and whyte, and with a great crowne of golde, beynge arayed with a garment of ſylke and purple, and the citye of Suſan reioyſed, and was gladde: and vnto the Iues there was come ✿ (a nevv) lyght and gladneſſe, ioye and worſhyp. In all landes and cityes, in to what places ſoeuer the kynges worde and cōmaundement reached, there was ioye and myrth, proſperyte & good dayes amonge the Iues: in ſo moche, that many of the people in the land became of the Iues bylefe/ and the feare of the Iues came vpon them.

¶ At the cōmaundement of the kynge the Iues put theyr aduerſaryes to death. The ſonnes of Haman are hanged. The Iues kepe a feaſt daye in the remembraunce of theyr delyueraunce.

CAPI. IX.

A IN the twelueth moneth, that is the moneth Adar/ vpon the thyrtenth daye of the ſame, when the kynges worde and cōmaūdemente ſhulde be done, euen vpon the ſame daye that the enemyes ſhuld haue deſtroyed the Iues to haue oppreſſed them, it turned contrary wyſe/ euen that the Iues ſhuld ſubdue theyr enemyes. For then gathered the Iues togyther in theyr cityes within all the landes of kynge Ahaſuerus, to laye hande on ſoche as wolde do them euyll, and no man coulde withſtande them: for the feare of them was come ouer all people. And all the rulers in the landes, and prynces & Debityes/ and offycers of the kynge, promoted the Iues: for the feare of Mardocheus came vpō them. For Mardocheus was greate in the kynges houſe, and the reporte of hym was noyſed in all landes, howe he increaſed and grewe.

B Thus the Iues ſmote all theyr enemyes with a ſore ſlaughter, and ſlue & deſtroyed/ and dyd after theyr wyll vnto ſoche as were theyr aduerſaryes. And at Suſan the cheyfe citye ſlue the Iues, and deſtroyed fyue hundreth men: and ſlue Pharſandatha, Dalphō Aſphatha/ Poratha, Adalia, Aridatha, Pharmaſtha/ Ariſai/ Aridai, and Uaizatha, the ten ſonnes of Haman the ſonne of Hamadatha the enemye of the Iues: but on his goodes they layde no handes. At the ſame tyme was the kynge certyfyed of the nombre of thoſe that were ſlayne in the citye of Suſan.

And the kynge ſayde vnto quene Eſther: The Iues haue ſlayne & deſtroyed fyue hundreth men in the citye of Suſan, & the ten ſonnes of Haman: What haue they done thynkeſt thou in the other landes of the kynge?

And

C And what is thy peticion, that it maye be gyuen the? or what requyreſt thou more to be done? Eſther anſwered. If it pleaſe the kyng, let hym ſuffer the Jues to morowe alſo to do accordyng vnto this dayes cõmaundement, that they maye hange Hamans ten ſonnes vpon the tre. And the kyng charged to do ſo, and the cõmaundement was deuyſed at Suſan, and they hanged Hamans ten ſonnes. For the Jues that were in Suſan gathered them ſelues togither, vpon the fourtenth day of the moneth Adar, & ſlue thre hundred men at Suſan, but on theyr goodes they layde no handes. As for the other Jues that were in the kynges landes, they came togyther, and ſtode for theyr lyues, that they myght haue reſt from theyr enemyes: and ſlue of theyr enemyes fyue and ſeuentye thouſande, howbeit, they layde no hande on theyr goodes.

D This they dyd on the thyrtenth day of the moneth Adar, and on the fourtenth daye of the ſame moneth reſted they, whiche day they helde with feaſtynge and gladneſſe. But the Jues that were at Suſan, came togyther both on the thyrtenth day & on the fourtenth, & on the fyftenth day of the ſame they reſted, and helde the daye with feaſtynge and gladneſſe. And therfore the Jues that dwelte in the villages and vnwalled townes, helde the fourtenth day of the moneth Adar, with gladneſſe and feaſtynge, and kepte holy day, and euery one ſent gyftes vnto an other.

And Mardocheus wrote theſe actes, and ſent the wrytynges vnto all the Jues that were in all the landes of kynge Ahaſuerus, both nygh and farre that they ſhulde make a lawe among them ſelues and holde the fourtenth or fyftenth day of the moneth Adar, as the dayes wherin the Jues came to reſt from theyr enemyes, & as a moneth wherin theyr payne was turned to ioye, and theyr ſorowe in to a holy day, and that in thoſe dayes they ſhulde make feaſtes and gladneſſe, and one to ſende gyftes vnto an other, and to diſtribute vnto the poore.

E And the Jues were contente with it that they had begon to do, and that Mardocheus wrote vnto them: how that Haman the ſonne of Hamadatha all the Jues enemye, had deuyſed agaynſt the Jues, howe he myght deſtroy them, and cauſed to caſt Phur (that is a lot) for to put them in feare, and to brynge them to nought: and howe Eſther went, and ſpake to the kynge, that thorowe letters his wycked deuyce (which he ymagined agaynſt the Jues) myght be turned vpon his owne heade, and howe he and his ſonnes were hanged on the tree. For the whiche cauſe they called this day Phurim, bycauſe of the name of the lot, and bycauſe of all the wordes of this wrytynge: & what they them ſelues had ſene, and what had happened vnto them.

F And the Jues ſet it vp, and toke it vpon them and theyr ſede, and vpon all ſuche as ioyned them ſelues vnto them, that they wold not myſſe but obſerue theſe two dayes yerely accordyng as they were wrytten and appoynted, how that theſe dayes are not to be forgotten, but to be kepte of chyldrens chyldren among all kynreds in all landes and cityes. They are the dayes of Phurim, whiche are not to be ouerſlypte amonge the Jues, & the memorial of them ought not to peryſhe from theyr ſede. And quene Eſther the doughter of Abihail & Mardocheus the Jue wrote with all auctorite (to confirme this ſeconde wrytynge of Phurim) and ſent the letters vnto all the Jues in the hundred & ſeuen & twentie landes of the Empyre of Ahaſuarus, with frendly and faythfull wordes, to confirme theſe dayes of Phurim, in theyr tyme appoynted, accordyng as Mardocheus the Jue and Eſther the quene had appoynted them.

G And they bounde theyr ſoule & theyr ſede to faſtynge & prayer. And Eſther ſtablyſſhed the wordes of theſe lottes, as it is wrytten in the boke. And the kyng Ahaſuerus layde tribute vpon the land, and vpon the Iles of the ſee. And all that he dyd by his power & auctorite, and the great worſhyp of Mardocheus whiche the kynge gaue hym, be they not wrytten in the Cronicles of the kynges of Media and Perſia? For Mardocheus the Jue was the ſeconde nexte vnto kyng Ahaſuerus, and great among the Jues, and accepted among the multitude of the brethren, as one that ſeketh the welthe of his people, and ſpeaketh the beſt for all his ſede.

The ende of the boke of Eſther.

The boke of Job.

Job is plaged of god by the loſſe of his goodes, and chyldren.

CAPI. Primo.

A Gene.xxii.d. IN the lande of *Hus there was a mã whoſe name was Job: and the ſame was a perfyte & iuſt man, ſuche a one as feared God, and eſchued euyll. And he had ſeuen ſonnes and thre doughters. *His ſubſtaunce alſo (Job.xlii.b) was ſeuen .M. ſhepe, and thre .M. camelles, fyue .C. yocke of oxen, and fyue .C. ſhe aſſes, and a very greate houſholde: ſo that he was one of the moſt pryncipal men amonge al them of the Eaſt countreye. And his ſonnes wente, and made banketes: one daye in one houſe, an other daye in an other, and ſente for theyr thre ſyſters, to eate and drynke with them.

And it fortuned, that when they had paſſed ouer the tyme of theyr banketynge rounde aboute, Job ſent for them, and ☞ ſanctified them, and gat vp early, and offered for euery one a burntofferynge. For Job ſayde: leſt peraduenture my ſonnes haue done ſome offence & ☞ haue bene vnthankefull to god in theyr hertes. Thus dyd Job euery day. And vpon a day *when ☞ the chyldren of God came & (Job.ii.a.) ſtode before the Lorde, it fortuned that Satan came alſo amonge them.

B And the Lorde ſayde vnto Satan. From whence comeſt thou? Satan anſwered the Lorde, and ſayde: *I haue gone aboute the lande, and walked thorowe it. (i.Pet.v.b) And the Lorde ſayde vnto Satan: haſt thou not conſydered my ſeruaunt Job, how that there is none lyke hym in the lande? a perfyte and a iuſt man, ſuche a one as feareth God, & eſchueth euyll. Satan anſwered, and ſayde vnto the Lorde: Doth Job feare God for nought? haſt thou not preſerued hym, and his houſe, and al that he hath on euery ſyde? Thou haſt bleſſed the workes of his handes, and his poſſeſſyon is encreaſed in the lande. But laye thyne hande now vpon hym ✠ (a lytle) and touche al that he hath, and he ſhal curſe the to thy face. And the Lorde ſayde vnto Satan: Lo, all that he hath, be in thy power: onely vpon hym ſelfe ſe that thou lay not thyne hande. And Satan went forth from the preſence of the Lorde.

C And vpon a certayne day it fortuned, that his ſonnes and doughters were eatyng, and drynkyng wyne in theyr eldeſt brothers houſe and there came a meſſenger vnto Job, and ſayde. Whyle the oxen were a plowynge, and the Aſſes goynge in the paſture beſyde them the Sabees came in violently, and toke them awaye: yea they haue ſlayne thy ſeruauntes with the edge of the ſwerde: and I onely ran my waye, to tell the. Whyle he was yet ſpeakynge, there came an other and ſayde.

The fyre of god is fallen frõ heuen, and hath brent vp all thy ſhepe and ſeruauntes, and conſumed them: and I onely ranne my way, to tell the. And whyle he was yet ſpeakynge there came an other, and ſayde.

The Caldees made thre armyes, and fell D in vpon the Camelles, and haue caryed them awaye, yea and ſlayne thy ſeruauntes with the ſwerde: and I onely am gotten awaye, to tel the. And whyle he was yet ſpeakyng, there came an other, and ſayde: Thy ſonnes and thy doughters were eatynge and drynkynge wyne in theyr eldeſt brothers houſe, and beholde: there came a myghty great wynde out of the South, and ſmote the foure corners of the houſe: whiche fell vpon thy chyldren, and they are deade: and I am gotten away alone, to tell the. Then Job ſtode vp, and rente his clothes, and ſhaued his heade, fell downe vpon the grounde, worſhypped, and ſayde: Eccle.v.c. *Naked came I out of my mothers wombe, i.Timo.vi. and naked ſhall I turne thyther agayne. The Lorde gaue, and the Lorde hath taken away, ✠ (euen as it hath pleaſed the lorde, ſo is ✠ it come to paſſe,) Bleſſed be the name of the lorde. *In all theſe thynges dyd Job not of- Job.ii.b fende, nor murmured folyſſhly agaynſt god.

Job is plaged with ſore byles, and afterwarde is mocked of his wyfe. His frendes vyſyte hym, and haue compaſſyon on hym.

CAPI. II.

AND the chyldren of God came and ſtode A before the Lorde, and Satan came alſo amonge them, & ſtode before the Lorde. And the Lorde ſayde vnto Satan: From whence comeſt thou? Satan anſwered the Lorde, and ſayde: I haue gone aboute the lande, and walked thorowe it. And the Lorde ſayde vnto Satan: haſt thou not conſydered my ſeruaunt Job? for there is none lyke hym in the lande. For he is a perfyte and iuſt man ſuche a one as feareth God, & eſchueth euyl, and contynueth ſtyll in his godlyneſſe.

B And thou moueſt me agaynſt hym, that I ſhulde punyſſhe hym for nought. And Satan anſwered the Lorde, and ſayde. Skynne for ſkynne: yea a man wyll geue all that euer he hath, for his lyfe. But laye thyne hande now vpon hym, & touche ouer his bone, and fleſſhe, and he ſhall curſe the to thy face. And the Lorde ſayde vnto Satan: Lo, there haſt thou hym in thy power, but ſpare his lyfe. So went Satan forth from the preſence of the Loꝛde, and ſmote Job with merueylous ſore byles, from the ſole of his foote vnto his crowne: ſo that he ſat vpon the grounde in the aſſhes, ⁊ ſcraped of the fylthe of his ſoꝛes with a pot ſharde. Then ſayde his wyfe vnto hym: * Doeſt thou contynue yet in thy perfyteneſſe? curſe God and dye. But Job ſayde vnto her: Thou ſpeakeſt lyke a folyſſhe woman. Shal we receyue proſperite at the hande of God, and not receyue aduerſyte?

* In all theſe thynges dyd not Job ſynne
C with his lyppes. Nowe when Jobs frendes herde of all the trouble, that happened vnto hym, there came thre of them, euery one from his owne place: namely, Eliphas the Themanite, Bildad the Suhite, ⁊ Zophad the Naamathite. And they were agreed togyther to come to ſhewe theyꝛ compaſſyon vpon hym, and to comfoꝛte hym. So when they lyfte vp theyꝛ eyes a farre of, they knewe hym not. Then they cryed, and wepte: and euery one of them rente his clothes, and ſpꝛynkeled duſt vpon theyꝛ heades in the ayꝛe. They ſat them downe by hym alſo vpon the grounde ſeuen dayes ⁊ vii. nyghtes. Neyther was there any of them that ſpake one woꝛde vnto hym: foꝛ they ſawe, that his payne was very great.

¶ The woꝛdes of Job, wherin he declareth that this preſent lyfe is miſerable, and that the death of the ryghteous is ioyous and fortunable.

CAPI. III.

A After this opened Job his mouth, and ☞ curſed his day. And Job anſwered, and ſayd: loſt be that day wherin I was boꝛne: ⁊ the nyght, in the whiche it was ſayd, there is a man chylde conceyued. The ſame day be turned to darkeneſſe, and not regarded of god from aboue, neyther let him ſhyne vpon it with lyght: but let it be ſtayned with darkeneſſe, and the ſhadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in with ſoꝛowe on the daye tyme. Let the darke ſtoꝛme ouercome that nyght, and let it not be ioyned vnto the dayes of the yere, noꝛ counted in the monethes. Deſolate be that nyght, and without gladneſſe: let them that curſe the daye, and that be redye to rayſe vp mournynge, gyue it alſo theyꝛ curſe. Let the ſterres of that night be dymme thoꝛow darkeneſſe of it. Let it loke foꝛ lyghte, but let it ſe none, neyther ☞ the ryſynge vp of the fayꝛe mornynge: bycauſe it ſhut not vp the wombe that bare me: Foꝛ then ſhulde theſe ſoꝛowes haue bene hyd fro myne eyes.

Alas, * why dyed I not in the byꝛth? why
B dyd not I peryſſhe, as ſoone as I came out of my mothers wombe? Why ſet they me vpon theyꝛ knees? Why gaue they me ſuche with theyꝛ breſtes? Then ſhuld I nowe haue lyen ſtyll, I ſhulde haue ſlepte, and bene at reſt: lyke as the kynges ⁊ loꝛdes of the earth, which haue buylded them ſelues ſpecyal places: Oꝛ as the pꝛynces that haue had greate ſubſtaunce of golde, and theyꝛ houſes full of ſyluer. Oꝛ why was I not hyd, as a thynge boꝛne out of tyme, eyther as yonge chyldꝛen which neuer ſawe the lyght? ☞ There muſt the wycked ceaſſe from theyꝛ tyranny, ⁊ there ſuch as are ouerlaboured be at reſt: there are thoſe let out free, which haue bene in pꝛyſon, ſo that they heare no moꝛe the voyce of the oppꝛeſſoure: There are ſmall and great, and the ſeruaunt is free from his mayſter.

C Wherfoꝛe is the lyght gyuen to hym that is in miſerye? and lyfe vnto them, that haue heuy hertes? which long foꝛ death (⁊ though it come not) ☞ wolde dyg it out of hyd places which alſo wolde be excedyng glad and reioyce, yf they coulde fynde theyꝛ graue any where. That ſhuld be ioy to that mā ☞ whoſe waye is hyd, and God kepeth it backe from hym. Foꝛ my ſyghes come befoꝛe I eate, and my roꝛynges fall out lyke the water. Foꝛ the thynge that I feared is come vpon me: and the thynge that I was afrayde of, is happened vnto me. Was I not happy? Had I not quyetneſſe? Was I not in reſt? And nowe cometh ſuche miſery vpon me.

¶ Job is repꝛehended of impacience, and iniuſtice, and of the pꝛeſumpcyon of his owne ryghteouſneſſe.

CAPI. IIII.

A And Eliphas the Themanite anſwered and ſayde: If we begyn to comen with the, wylte thou be diſcontent? but who can withholde hym ſelfe from ſpeakynge? Beholde, thou haſt bene a chaſtener of many ⁊ haſt comfoꝛted the wery handes. Thy woꝛdes haue ſet vp thoſe that were fallen, thou haſt refreſſhed the weyke knees.

But nowe that the plage is come vpon the, thou arte greued: nowe that it hath touched thy ſelfe, thou arte faynt herted. * ☞ Is not this thy feare, thy ſtedfaſtneſſe, thy pacience, and the perfyteneſſe of thy wayes? Conſydꝛe (I praye the) who euer peryſſhed beyng an innocent? Oꝛ when were the Godly deſtroyed? Foꝛ (as I haue pꝛoued by experience) they that plowe iniquitie, and * ſowe wretchedneſſe reape the ſame. With the blaſte of God they peryſſhe, and with the bꝛeth of his noſe thyꝛles are they conſumed awaye.

Tobi. ii. b
Job. i. c
B

Gala. vi. b

The roꝛynge of the Lyon, and the voyce of the Lyon, and the teeth of the Lyons whelpes are pulled out.

The lyon peryſſheth for lacke of praye, and the lyons whelpes are ſcattered abrode.

C And vnto me came the worde ſecretly, and myne eare hath receyued a lytell therof. In the thoughtes and viſions of the nyght (whẽ ſlepe cometh on men) feare came vpon me and drede, whiche made all my bones to ſhake. The wynde paſſed by, before my preſence, & made the heares of my fleſſhe to ſtande vp. He ſtode there, and I knewe not his face, ☞ an ymage there was before myne eyes, and in the ſtylnes herde I a voyce. ☞ * Shall man be more iuſt then God? Or ſhall a man be purer then his maker? Beholde, ☞ he founde no trueth in his ſeruauntes, and * in his angels there was folye. Job.xxv.a. Pſal.143.a Roma.iii.c ☞ ii.Pet.[illegible]

D Howe moche more in them that dwell in houſes of clay, and whoſe foundacyon is but duſt: which ſhalbe conſumed as it were with a moth? They ſhall be ſmytten frome the mornyng vnto the euenyng: yea they ſhal peryſſhe for euer, when no mã thynketh theron. Is not theyr royaltye gone awaye with them? they ſhall dye truely, and not in wyſdome.

¶ The ende of a foole. The ryghteouſnes of god. The Lorde chaſteneth his, and delyuereth them agayne.

CAPI. V.

A Call (I pray the) yf happly there be any that wyll anſwere the, & loke thou vpon any of the holy men. As for the folyſſhe mã, diſpleaſure kylleth hym, & angre ſleyeth the ygnoraunt, * I haue ſene my ſelfe, when the folyſhe was depe roted, & ſodeynly ☞ I curſed his habitacion. His chyldren were without proſperite, & they were ſleyne in the gate, and there was no man to delyuer them: * His harueſt was eaten vp of the hungrie: and the weaponed man ſpoyled it, and the thurſtye dranke vp theyr laboure. It is not the earth that bryngeth forth iniquite, neyther cometh ☞ ſorowe out of the grounde: but ☞ man is borne vnto labour, lyke as the ſparkes flye vp out of the hote coles. Pſal.37.c. ☞ Deut.28.d. ☞

B But I wyll aſke counſell at the Lorde, & wyl talke with god: which doth thynges, that are vnſearcheable, and merueyles withoute nombre: * He geueth rayne vpon the earth/ & poureth water vpon the ſtretes, to * ſet vp them that be of low degre, & that thoſe which are in heuynes may come to proſperite. He deſtroyeth the deuyſes of the ſubtyle/ ſo that theyr handes are not able to performe any ſted faſt thyng. * He compaſſeth the wyſe in theyr owne craftyneſſe, & ouerthroweth the counſel of the wycked. In ſo moche that they run in to darkenes by fayre day, and * grope about them at the noone day, lyke as in the nyght. Deut.28.b. Eccleſi.[illegible] i.Regū.ii.c i.Corin.i.c. Deut.28.d.

C He ſhall delyuer the poore from the ſwerde and from the threatenynges of the vngodly and from the vyolence of the myghtye. He is the hope of the poore: and the mouthe of the wycked ſhalbe ſtopped. Beholde, * happy is the man, whom god punyſſheth: therfore, refuſe not thou the chaſtenyng of the almyghtye. For * though he make a wounde, he geueth a plaſter: though he ſmyte, his hande maketh hole agayne. ☞ He ſhall delyuer the in ſyxe troubles, and in the ſeuenth there ſhal none euyll come to the. In hunger he ſhall ſaue the from deathe: and when it is warre, from the power of the ſwerde. Hebre.12. Prouer.3. Apoca.3. Oſe.vi.a. ☞

D Thou ſhalte be kepte from the euyl tongue & when trouble cometh, thou ſhalte not nede to feare. In deſtruccyon and derth thou ſhalt be mery, and * ſhalte not be afrayde of beaſtes of the earth: For ☞ the ſtones of the lande ſhall be confederate with the, and the beaſtes of the felde ſhall gyue the peace. And thou ſhalte knowe, that thy dwellynge place ſhall be in reſt: and thou ſhalte go and beholde thy habitacion, and ſhalte not ſynne. Thou ſhalt ſe alſo, that thy ſede ſhall encreace, and that thy poſteritie ſhall be as the graſſe vpon the earth. Thou ſhalte come alſo to thy graue in a fayre age, lyke as when they take vp a corne ſheafe in due ſeaſon. Lo, this we oure ſelues haue proued by experience, and euen thus it is. Herken thou to it alſo, that thou mayſte take hede to thy ſelfe. Pſal.91.a ☞

¶ Job anſwereth that his payne is more greuous, then his faute: yet notwithſtandynge he delyteth therin.

CAPI. VI.

A IOb anſwered alſo, and ſayde, ☞ O that the dyſpleaſure which I haue were truely weyed, and my punyſſhment layde in the balaunces togyther: for now is it heuyer the the ſande of the ſee. And this is the cauſe that my wordes are ſo ſorowfull. For the arowes of the almyghtie are rounde about me, whoſe indignacyon hath dronke vp my ſpirite, and the terrible feares of god are ſet agaynſt me. * Doth the wylde Aſſe rore when he hathe graſſe? or cryeth the oxe, when he hath fodder ynough? That whiche is vnſauerye, ſhall it be eaten without ſalte, or is there any taſte in the whyte of an egge? The thynges that ſome tyme I myght not awaye withall, are nowe my meate for very ſorowe. ☞ [illegible]

B O that I myght haue my deſyre: and that God wolde graunte me the thynge, that I longe for: O that God wolde begynne and ſmyte me: that he wolde let his hande go, and take me cleane awaye. Then ſhuld I haue ſome cõforte: yea I wolde deſyre hym in my payne, that he ſhulde not ſpare, for I wyl not be agaynſt the wordes of the holy one. For what power haue I to endure? And what is myne ende, that my ſoule myghte be paciente?

B Is my ſtrengthe the ſtrengthe of ſtones? Or, is my fleſſhe made of braſſe? Is it not ſo that there is in me no helpe: and that my ſubſtaunce is taken from me. He that is in tribulacyon ought to be conforted of his neyghbour: but the feare of the lord is cleane away. Myne owne brethren paſſe ouer by me as the water broke, and as the ryuer of water doth haſtely go away. But they that fere the horye froſt, the ſnowe ſhall fall vpon them. When theyr tyme cometh, they ſhalbe deſtroyed and peryſſhe: when they be ſet on fyre, they ſhall be remoued out of theyr place, for the pathes that they go in, are croked: they haſte after vayne thynges, and ſhal peryſſhe. They turne them to the pathes of Theman and to the wayes of Saba, wherin they haue put theyr truſt. Confounded are they, that put any confidence in them: For when they come to obteyne the thynges that they loke for, they are brought to confuſyon.

C Euen ſo are ye alſo come vnto me: but now that ye ſe my miſerye, ye are afrayde. Dyd I deſyre you, to brynge vnto me, or to gyue me any of your ſubſtaunce? To delyuer me from the enemyes hande, or to ſaue me frome the hande of tyrauntes? Teache me, and I wyll holde my tongue: And when I do erre, ſhewe me wherin. Howe ſtedfaſt are the wordes of trueth? And whiche of you can rebuke and reproue them? Do ye take deliberacyon to checke mennes ſayenges, and iudge a poore worde ſpoken in vayne? Ye fall vpon the fatherleſſe and go aboute to ouerthrowe youre owne frende. And therfore be content, and loke now vpon me, and I wyl not lye before your face. Turne (I pray you) be indifferent Iudges turne agayne, and ye ſhall ſe myne vngyltyneſſe: whyther there be any vnryghteouſneſſe in my tongue, or vayne wordes in my mouth.

¶ Job ſheweth that this lyfe is but a battayle, or warfare.

CAPI. VII.

A Hath man & any certayne tyme vpon earth? *Are not his dayes alſo lyke the dayes of an hyred ſeruaunt? For like as a bonde ſeruaunt deſyreth the ſhadowe, and as an hyrelyng wolde fayne haue an ende of his worke. Euen ſo haue I laboured hole monethes longe (but in vayne,) and many a carefull nyght haue I tolde. *when I lay me downe to ſlepe, I ſay: O when ſhall I aryſe? Agayne, I longed ſore for the nyght. And in the meane tyme am I full of ſorowes vntyll the twylyght. My fleſſhe is clothed with wormes, & duſt of the earth: my ſkyn is wythered, and become horrible. *my dayes paſſe ouer more ſpedely, then a weuer can weue out his webbe: and are gone or I am aware. O remembre, that my lyfe is but a wynd, and that myne eye ſhall no more ſe the pleaſures therof, yea and that none other mannes eye ſhal ſe me any more. For yf thou faſten thyne eyes vpon me, I come to nought. The cloud is conſumed and vanyſſhed away, euen ſo he that goeth downe to the graue ☞ ſhall come nomore vp, nor turne agayne in to his houſe neyther ſhall his place knowe hym any more.

B Job. ix. c and. xiiii. a

☞

C Therfore I wyll not ſpare my mouth, but wyll ſpeake in the trouble of my ſpirite, and muſe in the bytterneſſe of my mynde. Am I a ſee or a whale fyſhe, that thou kepeſt me ſo in pryſon? When I ſaye: my bed ſhall comforte me, I ſhal haue ſome refreſſhyng by talkyng to my ſelfe vpon my couche. *Thē troubleſt thou me wt dreames, & makeſt me ſo afrayde thorow viſions, that my ſoule wyſheth rather to peryſſhe & dye, then my bones to remayne. I can ſe no remedy, I ſhall lyue no more: O ſpare me then, for my dayes are but vayne.

Dani. ii. a

D What is man, that thou haſt hym in ſuche reputacion, and ſetteſt ſo moch by hym? thou viſiteſt hym early, and euery daye, ſodenly doeſt thou *trye hym. Why goeſt thou not fro me, nor letteſt me alone, ☞ ſo longe tyll I may ſwalowe downe my ſpetle? I haue offended, and what ſhall I do vnto the, O thou preſeruer of men? Why haſte thou made me to ſtande in thy way, & am ſo heuy a burden vnto my ſelfe? Why doeſt thou not forgyue me my ſynne? Wherfore takeſt thou not awaye my wyckedneſſe. Beholde, nowe muſt I ſlepe in the duſt: and yf thou ſeke me to morowe in the mornyng, I ſhall be gone.

Gene. xxii. a
Deute. viii. a

☞

¶ Job is reprehended and noted to haue deſerued his payne. A deſcrypcyon of ypocriſye.

CAPI. VIII.

A Then anſwered Baldad the Suhite, and ſayde: Howe longe wylte thou talke of ſuche thynges? Howe longe ſhall thy mouth ſpeake ſo proude wordes? Doth God peruerte the thyng that is lawfull? Or doth the almyghty deſtroy the thing that is right? For ſeynge that thy ſonnes ſynned agaynſte hym, dyd not he punyſſhe them for theyr wyckedneſſe? If thou woldeſt nowe reſorte vnto God by tymes, & make thyne humble prayer to the almyghtie: yf thou woldeſt lyue a pure and a Godly lyfe: ſhulde he not awake vp

vnto the immediatly, and gyue the, the beautye
of ryghteouſneſſe agayne? In ſo moche,
that wherin ſoeuer thou haddeſt lytel before,
thou ſhuldeſt now haue great aboundaunce.
B Enquyre (I praye the) of them that haue ben
Deute.32.a before the, * and ſearche diligently amonge
theyr fathers. For we are but of yeſterdaye, ⁊
Iob.vii.a conſydre not, that * our dayes vpon earth are
Pſal.39.b. but a very ſhadowe. Shal not they ſhew the
and tell the, yea and gladly confeſſe the ſame?
May a ryſſhe be grene without moyſtneſſe?
Or maye the graſſe growe without water?
No but (or euer it be ſhot forth, ⁊ or euer it be
gathered) it withereth, before any other herbe
Euen ſo gothe it with all them, that forget
God: and euen thus alſo ſhall the ypocrites
hope come to nought. His confidence ſhal be
deſtroyed, and his truſt ſhalbe a ſpiders web.
C He ſhall leane vpon his houſe, but it ſhall
not ſtande: he ſhall holde hym faſt by it, yet
ſhall it not endure. It is euen as a grene tree
before the ſonne, and ſhuteth forth the braunches
in his garden: It taketh many rotes by
a wel ſyde, in ſo moch that it is lyke an houſe
of ſtones. But yf it be taken out of his place,
euery man denyeth it, ſayenge: I knowe the
not. Lo, thus is it with hym, that reioyſeth in
his owne doynges: ⁊ as for other, they grow
out of the earth. Beholde, God wyll not caſt
away a vertuous man, neyther wyll he helpe
the vngodly. Thy mouth ſhall he fyll with
laughynge, and thy lyppes with gladneſſe.
They alſo that hate the ſhall be confounded,
and the dwellynge of the vngodly ſhal come
to nought.

¶ Iob declareth the benefytes of God, and that mannes ryghteouſneſſe is nothynge.

CAPI. IX.

A IOb anſwered, and ſayde: I knowe it is ſo
of a trueth. For howe may a man (compared
Pſal.142.a vnto God) * be iuſtifyed? If he wyll
Iob.iiii.c argue with hym, he ſhall not be able to anſwere
xv.c.xxv.b hym vnto one amonge a thouſande.
Roma.iii.c Concernynge ſuche as be wyſe of herte, or
myghty in ſtrength, who euer proſpered, that
toke parte agaynſt hym? He tranſlateth the
mountaynes, or euer they be aware. It is he
that ouerthroweth them in his wrath. He remoueth
the earth oute of her place, that the
pyllers therof ſhake withall. He cōmaundeth
the ſonne, and it ryſeth not: he cloſeth vp the
ſterres, as it were vnder a ſygnet. He hym ſelfe
alone ſpreadeth oute the heauens, and goeth
vpon the waues of the ſee. He maketh the
☞ waynes of heuen, ☞ the Orion, * the ſeuen
Amos.v.b. ſterres, and the ſecret places of the ſouth. He
doth great thynges, ſuch as are vnſerchable
yea and wonders without nombre.
Lo, when he gothe ouer by me, I ſhal not B
ſe hym. And when he departeth by me, I ſhal
not loke vpon hym: I ſhal not perceyue hym
If he be haſty to take any thynge away, who
wyl make hym reſtore it agayne? Or who wyl
ſay vnto hym * what doeſt thou? He is god Eccle.8.a
whoſe wrath no man may withſtand: but the
proudeſt of all muſt ſtoupe vnder hym. How
ſhulde I then anſwere hym? or what wordes
ſhuld I fynde out agaynſt hym? Yea though
I were righteous, yet myght I not gyue him
one worde agayn, but mekely ſubmyt my ſelf
to hym as my iudge. If I had called vpon
hym, and he had anſwered me, ☞ yet wolde ☞
I not byleue, that he herde my voyce: he troubleth
me ſo with the tempeſt, and woundeth C
me out of meaſure without a cauſe. He wyll
not let my ſpirite be in reſt, but fylleth me wt
bytterneſſe. If men wyl ſpeke of ſtrength: lo,
he is ſtronge: yf men wyll ſpeake of ryghteouſneſſe,
who dare be my recorde. If I wyll
iuſtifie my ſelfe, ☞ myne owne mouth ſhall ☞
condempne me: If I wyll put forth my ſelfe
for a perfyte man, he ſhal proue me a wycked
doer: For though I be an innocent, and my
conſcience cleare, yet am I wery of my lyfe.
One thyng it is and therfore I ſayde. He
deſtroyeth both the ryghteous and vngodly.
And though he ſley ſodeynly wt the ſcourge,
yet wyll he laugh at the punyſſhment of the
innocent. As for the worlde, it is gyuen ouer
in to the hande of the wycked, and he ſhal couer
the faces of the iudges therof. Is it not
ſo? Where is there any but he is ſuche one.
* My dayes are more ſwyfte then a runner Iob.vii.
they are gone and haue ſene no good thyng. D
They are paſſed away, as the ſhyppes that
be good vnder ſayle: and as the Egle / that
flyeth to the praye. When I am purpoſed to
forget my complaynynge, to leaue of from my
wrath, and to conforte my ſelfe: then am I
afrayde of all my ſorowes, for I knowe, that
thou wylte not iudge me innocent. If I be
then a wycked doer, why labour I in vayne?
If I waſſhe my ſelfe with ſnowe water, and
make myne handes neuer ſo cleane ✤ at the ✤
well, yet ſhalte thou dyp me in the myre, and
☞ myne owne clothes ſhall defyle me. For ☞
he that I muſt gyue anſwere vnto, and with
whom I go to lawe: is not a man as I am.
Neyther is there any dayes man to laye his
hande bytwene vs. Let hym take his rod away
fro me, yea let hym make me no more afrayde
of hym, and then ſhall I anſwere hym
without any feare. For as long as it is thus,
I can make no anſwere.

If

¶ Job is wery of his lyfe, and setteth out his fragilyte before god. He desyreth the tyme to repent. A discrypcyon of death.

CAPI. X.

A IT greueth my ſoule to lyue. I wyll make my complaynte, and wyl ſpeake out of the very heuyneſſe of my ſoule. I wyl ſay vnto God: O do not condemne me, but ſhew me the cauſe, wherfore thou contendeſt ſo with me. Thynkeſt thou it well done, to oppreſſe me, to caſt me of (beyng the worke of thy handes) and to mayntayne the counſell of the vngodly? Haſte thou fleſſhy eyes: or doeſt thou loke as a man loketh? Or are thy dayes as the dayes of man, and thy yeres as mans yeres? that thou makeſt ſuche inquiſicion for my wyckedneſſe, and ſearcheſt out my ſynne? where as (notwithſtandynge) thou knoweſt that I am no wycked perſone, & that * there is no man able to delyuer me oute of thyne hande. * Thy handes haue made me, and faſſhoned me altogyther rounde about, wylt thou then deſtroy me ſodeynly?

B O remembre (I beſeke the) how that thou madeſt me of the moulde of the earth, & ſhalt brynge me into duſt agayne. Haſt thou not turned me, as it were mylke: & turned me to cruddes lyke cheſe? Thou haſte couered me with ſkynne & fleſſhe, and ioyned me togyther with bones & ſynnowes. Thou haſt graunted me lyfe, & done me good: and the dilygent hede that thou tokeſt vpō me, hath preſerued my ſpiryte. Thou haſt hyd theſe thynges in thyne herte, I am ſure, that thou remembreſt this thyng. Yf I dyd ſyn, thou haddeſt an eye vnto me, & ſhalt not declare me innocent bycauſe of myn offence. Yf I haue done wyckedlye, wo is me therfore: yf I haue done ryghteouſly, yet dare I not lyfte vp my heade: ſo ful am I of cōfuſyon, & ſe myne owne myſery.

C Thou hunteſt me out (beyng in heuyneſſe) as it were a Lyon, and troubleſt me oute of meaſure. Thou bryngeſt freſhe wytneſſes agaynſt me, & thy wrath increaſeſt thou vpon me, very many are the plages that I am in. * Wherfore haſt thou brought me out of my mothers wombe? O that I had peryſſhed, & that no eye had ſene me. If they had caryed me to my graue aſſoone as I was borne, then ſhuld I be now, as though I had neuer bene. Are not my dayes fewe? Let hym then leaue of fro me and let me alone, that I maye eaſe my ſelfe a lytell before I go thyther, from whence I ſhall not turne agayne: euen to the lande of darkeneſſe and ſhadowe of death: yea in to that darke cloudy lande and deadly ſhadowe, where as is no order, but terrible feare, as in the darkeneſſe.

¶ Job is vniuſtly reprehended of Sophar. God is incomprehenſyble: he is mercyfull to the repentaunt.

CAPI. XI.

A THen anſwered Sophar the Naamathite and ſayde: Shulde not he that maketh many wordes, be anſwered? Shulde he that bableth moche, be cōmended therin? Shulde men gyue eare vnto the onely? Thou wylt laugh other men to ſcorne, and ſhal no body mocke the agayne? Wylt thou ſay vnto God: The thynge that I take in hande is perfyte, and I am cleane in thy ſyght? O that god wolde ſpeake, & open his lyppes agaynſt the, that he myght ſhew the (out of his ſecret wyſdome) why he rewardeth the double as he was appoynted to do: then ſhuldeſt thou knowe, that God had forgotten the, bycauſe of thy ſynne.

B Arte thou able to fynde out the ſecretes of god? or wylt thou atteyne to the perfitenes of the almyghtie? He is hygher the heuen, what arte thou able to do? Deper then the hel, how wylte thou then know hym? His length excedeth the length of the earth: and his bredth/ the bredth of the ſee. Though he turne al thinges vpſide downe, cloſe them in, gather them togyther, who wyll turne hym from his purpoſe? ✠ (Or vvho maye ſaye vnto hym, vvhy doeſt thou ſo?) * For it is he that knoweth the vanite of men, he ſeeth theyr wyckednes alſo ſhulde he not then conſydre it? A vayne body exalteth hym ſelfe, & man newe borne is lyke a wylde aſſes colte. If thou haddeſt nowe a right hert, & lyftedſt vp thyne handſ towarde hym: yf thou woldeſt put away the wyckedneſſe which thou haſt in hande, ſo that no vngodlyneſſe dwell in thy houſe.

✠

i.Re. xvi.b.
Iere. vii.b.
Pſal. vii.c.
Roma. x.c.

C Then myghteſt thou lyfte vp thy face without ſhame, & then ſhuldeſt thou be ſure, & haue no nede to feare. Then ſhuldeſt thou forget thy myſery, and thynke no more vpon it then vpon the waters that runne by. Then ſhulde the reſidue of thy lyfe be as cleare/ as the noone day, and ſpryng forth as the mornynge. Then myghteſt thou haue cōforte, in the hope that thou haſt: & ſlepe quietly, when thou art buried. Then ſhuldeſt thou take thy reſt, & no man to make the afrayde, yea many one ſhuld ſet moch by the. As for the eyes of the vngodly, they ſhalbe cōſumed, & not ſcape theyr hope ſhalbe myſery & ſorowe of mynde.

¶ Job in ſhewynge his purpoſe, declareth the myght and power of god.

CAPI. XII.

A SO Job anſwerd & ſayd. Then (no doute) ye are the men alone, and wyſdome ſhall peryſſhe with you. But I haue vnderſtan-

dynge

thynge as well as ye, and am no leſſe then ye. Yea who knoweth not theſe thynges? Thus he that calleth vpon God, and whom god heareth, is mocked of his neyghbour: The godlye and innocente man is laughed to ſcorne. Godlyneſſe is a lyght deſpiſed in the hertes of the ryche, and is ſet for them to ſtomble vpon. The houſes of robbers are in welthe and proſperite, & they that maliciouſly medle agaynſt God, dwell withoute care: in thoſe thynges that God hath gyuen rychely with his hande.

B Aſke the cattell, and they ſhall enfourme the: The fowles of the ayre, and they ſhall tel the: Or the encreace of the earth, and it ſhall ſhewe the: Or the fyſſhes of the ſee, and they ſhal certifie the. What is he, but he knoweth that the hande of the Lorde made all theſe? * In whoſe hande is the ſoule of euery lyuynge thynge, and the breth of the fleſſhe of all men. * Haue not the eares pleaſure in hearyng, and the mouth in taſtyng the thyng that it eateth? * Among olde perſones there is wyſdome, and in age is vnderſtandynge. Yea with God is wyſdome and ſtrength, it is he that hath counſayle and fore knowledge. Beholde, If he breake downe a thynge, who can ſet it vp agayne? * If he ſhut a thynge, who wyll open it? Beholde, * yf he withholde the waters, they drye vp: If he let them go, they deſtroy the earth. With hym is ſtrength and wyſdome: he knoweth both the deceyuer and hym that is deceyued.

Sapi.xii.a.
Job.xiv.b
Job.xxxii.b
Mat.xvi.c.
Reve.iii.b
ij Mal.i.a

C He caryeth awaye the wyſe men, as it were a ſpoyle, & bryngeth the Judges out of theyr wyttes. He taketh awaye the ſubieccion of the people from theyr kynges, and gyrdeth theyr loynes with a bonde. He leadeth awaye the great men in to captiuite, and turneth the myghtye vpſyde downe. * He taketh the verite from out of the mouth, and diſapoynteth the aged of theyr reaſon. He poureth out confuſyon vpon prynces, and conforteth them that haue bene oppreſſed. Loke * what lyeth hyd in darkeneſſe, he declareth it openly: and the verye ſhadowe of deathe bryngeth he to lyghte. He bothe encreaſeth the people, and deſtroyeth them. He maketh them to multiplye, and dryueth them awaye. He chaungeth the hertes of them that rule the people of the earth, and diſapoynteth them: ſo that they go wanderynge out of the waye, and grope in the darke without lyght: he maketh them alſo to ſtacker to and fro lyke dronken men.

ij.Par.xv.a
Ezech.xiv.a
Luke.xii.a.
Marke.iiii.c

¶ Job reproueth his frendes with theyr owne ſayinges, and condemneth ypocriſye.

CAPI. XIII.

A LO, all this haue I ſene with myne eye, herde with myne eare, and vnderſtande it. Loke what ye knowe, that ſame do I knowe alſo, neyther am I inferiour vnto you. Neuertheleſſe, I talke with the almyghtye and my deſyre is to comen with God. As for you, ye are worke mayſters of lyes, and vnprofytable * Phiſicians all togyther. Wolde God ye kepte your tongue, for then myght ye be taken for wyſe men. Nowe heare my chydynge, and ponder the ſentence of my lyppes.

B Do ye ſpeake iniquite agaynſt God? and talke agaynſt hym with deceyte? Wyl ye not accepte the perſon of hym? Or wyll ye contende with God? Shall that helpe you, when he calleth you to rekenynge. For as one man mocketh an other, ſo do ye mocke hym. He ſhall punyſſhe you: and reproue you, yf ye do ſecretly accepte any perſone. Shall he not make you afrayde whẽ he ſheweth hym ſelfe? Shall not his terrible feare fall vpon you? Your remembraunce is lyke vnto a ſparke, and your bodyes lyke the claye. Holde youre tongues for my ſake, that I alſo may ſpeake, and my ſorowe ſhall be the leſſe.

C ☞ Wherfore do I beare my fleſſhe in my tethe, * and put my ſoule in my handes? Lo, though he ſley me, yet wyll I put my truſt in hym. But * I wyl reproue myne owne wayes in his ſyght, he ſhal make me hole: and there maye no ypocrite come before hym. Heare my wordes, and ponder my ſayenges with your eares. Beholde, nowe haue I prepared my iudgement, and know that I ſhall be founde ryghteous. What is he that wyll go to lawe with me? ☞ (Let hym come) that I may now holde my tongue, & dye. Neuertheles graunt me two thynges, and then wyll I not hyde my ſelfe from the.

D Withdrawe thyne hande from me, and let not the fearful drede of the, make me afrayde And then call me, and I wyll anſwere: or els let me ſpeake, and gyue thou me an anſwere. Howe many are my myſdedes and ſynnes? Let me knowe my tranſgreſſyons and offences? Wherfore hydeſt thou thy face, and holdeſt me for thyne enemye? Wylte thou be ſo cruel and extreme vnto a flyeng leafe, and ſo low vpon drye ſtubble? for thou layeſt ſharplye to my charge, and punyſſheſt me * for the ſynnes of my youth. * Thou putteſt my fete alſo in the ſtockes: and lokeſt narowly vnto all my pathes, and markeſt the ſteppes of my fete: where as I (notwithſtandyng) muſt conſume, lyke as a fowle caryon, and as a clothe that is moth eaten.

Man

¶ Job deſcrybeth the lyfe of man, and prophecyeth of the reſurreccyon. Hope ſuſteyneth the godly, vntyll they optayne that they loke for.

CAPI. XIIII.

A Man that is borne of woman, hath but a ſhorte tyme to lyue, & is full of miſerye. He cometh vp and is cut downe lyke a floure. He flyeth as it were a ſhadow, and neuer contynueth in one ſtate. Doeſt thou open thyne eyes vpon ſoche one, and bryngeſt me in thy iudgement? Who can make it cleane, that commeth of an vncleane thyng? No body. * The dayes of man ſurely are determyned, the nombre of his monethes are knowen only vnto the. Thou haſte appoynted hym his boundes, whiche he can not go beyonde. Go from hym, that he maye reſt ☞ (a lytle,) vntyll his daye come: whiche he loketh for, lyke as an hyrelynge doth.

B Yf a tre be cut downe, there is ſome hope yet, that it wyll ſproute, and ſhutte forth the braunches agayne: For though the rote of it be waxen olde, & the ſtocke therof be deade in the grounde, yet when it getteth the ſente of water, it wyl budde, & brynge forth bowes, lyke as the tre that is planted. But as for man, when he is deade, peryſſhed and conſumed awaye, what becommeth of hym? The floodes when they be dryed vp, and the ryuers when they be emptye, are fylled agayne thorowe the flowynge waters of the ſee: but when man ſlepeth, he ryſeth not agayne (of his owne ſtrength) * vntyl the heuen peryſh: he ſhal not wake vp nor ryſe out of his ſlepe.

C O that thou woldeſt kepe me, & hyde me in the hell, vntyll thy wrath were ſtylled: and to appoynt me a tyme, wherin thou myghteſt remembre me. Maye a deade man lyue agayne? * All the dayes of my lyfe wyll I wayte ſtyll, tyll my chaungynge ſhall come. Thou ſhalt call me, and I ſhall anſwere the: * deſpyſe not ŷ the worke of thyne owne handes. For nowe thou nombreſt all my goynges, yet be not thou to extreme vpon my ſynnes. My iniquite is ſealed vp, as it were in a bag but be mercyfull vnto my wyckedneſſes.

D The mountaynes fall awaye at the laſt, the rockes are remoued out of their place, the waters pearſe thorowe the very ſtones by lytle and lytle, the floodes waſhe awaye the grauel and earth: And deſtroyeſt thou the hope of man? Thou preuayleſt ſtyll agaynſt hym, ſo that he paſſeth awaye: thou chaungeſt his eſtate, and putteſt hym from the. And whyther his chyldren come to worſhyppe or no, he cannot tel: And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, his fleſſhe muſte haue trauayle: and whyle the ſoule is in hym, he muſt be in ſorowe.

¶ Eliphas reprehendeth Job, bycauſe he aſcrybeth wyſdom and pureneſſe to hym ſelfe. He deſcrybeth the courſe that falleth on the wycked, ſhewyng Job to be one of that nombre.

CAPI. XV.

A Then anſwered Eliphas the Themanite and ſayde: Shal a wyſe mans anſwere be the ſcyence of the wynde, and fyl any mans bely as it were with the wynde of the eaſt? Shall he reproue with a worde, that is nothynge worth: and ſpeake the thynges, whiche can do no good? As for ſhame, thou haſt ſet it a ſyde, els woldeſt thou not make ſo many wordes before god: but thy wyckedneſſe teacheth thy mouthe, and ſo thou haſte choſen the a craftye tongue. Thyne owne mouth condemneth the, and not I: Yea thyne owne lyppes ſhape an anſwere agaynſt the. Art thou the fyrſt man, that euer was borne? Or, waſt thou made before the hylles? haſte thou herde the ſecrete counſayle of God, that all wyſdom is to lytle for the? What knoweſt thou, that we knowe not? And what vnderſtandeſt thou, but we can the ſame? With vs are bothe olde & aged men, yea ſoche as haue lyued longer then thy father.

B Thynkeſt thou it a ſmall thynge of the conſolacyons of god? with the is a lyenge worde. Why doth thyne herte ſo be with the? And wherfore wynkeſt thou with thyne eyes that thy mynde is ſo pufte agaynſt god, and letteſt ſoche wordes go out of thy mouthe? What is man, that he ſhulde be cleane? what hath he (whiche is borne of a woman) wherby he myght be ryghtuous? * Beholde, he doth not truſte his ſayntes: Yea the very heuens are not cleane in his ſyght. Howe moch more then an abhomynable and vyle man, whiche drynketh wyckedneſſe lyke water? I wyll tell the, heare me, and I wyll ſhewe the that I haue ſene: which wyſe men haue told, and hath not bene hyd from their ☞ fathers ☞ vnto whome onely the earth was gyuen, and no ſtraunger went amonge.

Job. iiii. d. ii. Pet. ii. b.

C The * vngodly ſoroweth all the dayes of his lyfe as it were a woman trauaylynge of chylde, and the nombre of a tyrauntes yeres is vnknowen. A fearfull ſounde is euer in his eares, and when it is peace, yet feareth he deſtruccyon: He byleueth neuer to be delyuered out of darkeneſſe, for the ſwerde is alwaye before his eyes. When he goeth forth to get his lyuynge, he ſeeth playnely, that the daye of darkeneſſe is at hande. Sorowe and carefulneſſe wyll make hym afrayde, and compaſſe hym rounde aboute, lyke ☞ as it were

Gene. iii. d.

a kynge with his hooſt redy to the battayle. For he hath ſtretched out his hande agaynſt God, & armed hym ſelfe agaynſt the almyghtye. He runneth proudly vpon hym, and with a ſtyffe necke fyghteth he agaynſt him: whereas he couereth his face with fatneſſe, and maketh his body well lykynge.

D Therfore ſhall his dwellynge be in deſolate cityes, and in houſes which no man inhabyteth, but are become heapes of ſtones. He ſhall not be ryche, neyther ſhall his ſubſtaunce cōtynue, nor encreaſe vpon earth. He ſhal neuer come out of darkeneſſe, the flame ſhall drye vp his braunches: with the blaſt of the mouth of God ſhall he be taken awaye. He beleueth not that he is in vanite: & yet he is out of the waye, and vanite ſhall be his recōpence. He ſhall peryſhe, before his tyme be worne out, & his braunch ſhall not be grene. He ſhalbe plucked of/ as an vntymely grape from the vyne, and ſhal let his floure fall, as the olyue doth. For the congregacion of ypocrytes ſhall be deſolate and vnfruytfull, and the fyre ſhall conſume the houſes of ſoche as are gredy to receyue gyftes. He * conceyueth trauayle, and beareth vanite, and theyr body bryngeth forth dyſceyte.

Psal. vii. b.
Esai. lix. a

¶ Job repeatynge his miſerye, ſayth that he ſuffereth more then his wyckedneſſe hath deſerued.

CAPI. XVI.

A IOb anſwered, and ſayde: I haue ofte tymes herde ſoche thynges. Myſerable gyuers of conforte are ye, al the ſorte of you. Shall not thy vayne wordes come yet to an ende? Or, haſt thou yet anye more to ſaye? I coulde ſpeake, as ye do alſo. But wold god that your ſoule were in my ſoules ſteade, then ſhulde I heape vp wordes agaynſt you, and ſhake my heade at you. I ſhulde confort you with my mouth, and releaſe your payne with ☞ the talkynge of my lyppes. ☞ (But what ſhal B I do?) For all my wordes, my ſorowe wyll not ceaſe: and though I hold my tongue, yet wyl it not departe frō me. But nowe that God hath ſent me aduerſite, thou haſt troubled al my congregacyon: And that thou haſt fylled me with wrynkles, my fleſhe is recorde, and my leaneſſe ryſeth vp agaynſt me, and beareth wytneſſe agaynſt me. He is angry at me: he hateth me and gnaſheth vpō me with his tethe. Myne enemye ſcouleth vpon me with ☞ his eyes. ☞ They haue opened theyr mouthes wyde vpon me * and ſmytten me vpon the cheke deſpytefullye, they gather them ſelues together agaynſt me.

3. Reg. 22. d
Marc. 14. g

C God hath put me in preaſe with the vngodly, & delyuered me in to the handes of the wycked. I was in welth, but he hath brought me to nought. He hath taken me by the necke he hath rent me, and ſet me, as a marke for hym ſelfe. His archers compaſſe me rounde aboute: he wounded my loynes, and doth not ſpare. My bowels hath powred vpon the grounde. He hath gyuen me one wounde vpon another, and is fallen vpon me lyke a graunt. I haue ſewed a ſacke cloth vpon my ſkyn, and lye with my horne in the duſt.

D My face is ſwollen with weppynge/ and in myne eyes is the ſhadowe of death. Howbeit, there is no wyckedneſſe in my handes, but my prayer is cleane. O earth ☞ couer ☞ not thou my blood, and let my cryenge fynde no rowme. For lo, my wytneſſe is in heuen: & he that knoweth me, is aboue in the heygth. My frendꝭ gyue me many wordes to ſcorne, and myne eye powreth out teares vnto god. O that a body might pleate with god, as one mā doth with another, yet the nombre of my yeares is come, and the waye that I muſt go is at hande, from whence I ſhall not turne agayne.

¶ Job ſayth that he conſumeth awaye, and yet doth paciently abyde it.

CAPI. XVII.

A MY breth ſtynketh, my dayes are ſhortened. I am harde at deathes dore. Frowarde men are with me, and myne eye muſt contynue in the bytterneſſe of them. O delyuer me, and loke out one to be my ſurety in thy ſyght, what is he that knoweth who wyll promyſe for me? For thou haſt withholden theyr hertes from vnderſtandynge, therfore ſhalt thou not ſet (them) vp on hygh.

B He promyſeth his frendes parte of his good, but his owne Chyldren ſpende it. He hath made me as it were a byworde of the people: where as before I was theyr ioye. Myne eye is dymme, for very heuyneſſe, and all my ſtrength is become lyke a ſhadowe. Uertuous men therfore ſhall well conſyder this, & the innocent ſhall take parte agaynſt the ypocryte.

C The ryghteous alſo wyll kepe his waye/ and he that hath cleane handes, wyll euer be ſtronger and ſtronger. As for you, turne you and get you hence (I pray you) ſeynge I can not fynde one wyſe man amonge you: My dayes are paſt, & my counſayles and thoughtes of my herte are vanyſſhed awaye, chaunginge the nyght in to daye, and the lyght in to darkeneſſe.

D Though I tary neuer ſo moch, yet the graue is my houſe, and I haue made my bed in the darke. I call corrupcyon my father, and the

wormes call I my mother ⁊ my ſyſter. what
helpeth then my longe taryenge? Or/ who
hath conſydered the thynge, that I loke for?
All that I haue, ſhall go downe in to the pyt,
and lye with me in the duſt.

¶ Bildad rehearſeth the paynes of the vnfaythfull,
and wycked.

CAPI. XVIII.

Then anſwered Bildad the Suhite, and
A ſayde: ☞ when wyll ye make an ende
☞ of your wordes? Marke well, and then
we wyll ſpeake. Wherfore are we counted as
beaſtes, and reputed ſo vyle in youre ſyght?
He deſtroyeth hym ſelfe with his anger? Shal
the earth be forſaken, or any ſtone remoued
out of his place bycauſe of the? Yea the lyght
of the vngodlye ſhall be put oute? and the
ſparke of his fyre ſhall not burne.

B The lyght ſhal be darke in his dwellyng,
and his candle ſhal be put out with hym. His
preſumptuous goynges are kept in, and his
owne counſayle ſhall caſt hym downe. For his
fete are taken as it were in the net, and he is
at his wyttes ende. His foote ſhall be holden
in the ſnare, ⁊ it ſhall catch them that be thyr-
ſtye of bloode. The ſnare is layed for hym in
the grounde, and a pytfall in the waye.

C Fearfulneſſe ſhall make hym afrayde on
euery ſyde, that he ſhall not knowe, where to
get out. Hunger ſhalbe his ſtrength: myſfor-
tune ſhall hange vpon hym. He ſhall eate the
ſtrength of his owne ſkynne, euen the fyrſte
borne of death ſhall eate his ſtrength. His
hope ſhall be roted out of his dwellyng, very
☞ fearfulneſſe ſhall bryng hym ☞ to the kyng.
Other men ſhall dwell in his houſe (but ſhal
be none of his) ⁊ brymſtone ſhalbe ſcattered
vpon his habytacyon.

D His rotes ſhall be dryed vp beneth, and a-
boue ſhal his braunche be cut downe. His re-
membraũce ſhal peryſhe from the earth, and
he ſhall haue no name in the ſtrete: they ſhall
dryue him from the lyght into darknes, and
caſte hym cleane out of the worlde. He ſhall
neyther haue chyldren nor kynſfolk among
his people, no, nor any poſterite in his dwel-
lynges: They that come after hym, ſhall be
aſtonyed at his day, and they that go before,
ſhall be afrayde. Soche are nowe the dwel-
lynges of the wycked, and this is the place of
hym that knoweth not God.

¶ Iob reciteth his miſeryes and greuous paynes.
He prophecyeth of the generall reſurreccyon.

CAPI. XIX.

A Iob anſwered, and ſayde: howe longe wyl
☞ ye vexe my ſoule, ⁊ trouble me with wor-
des? Lo ☞ ten tymes haue ye reproued me:
and are not a ſhamed, for to laugh me ſo to
ſkorne: yf I go wronge, I go wronge to my
ſelfe. But yf ye wyll enhaunce your ſelues a-
gaynſt me, and accuſe me to be a wycked per-
ſon bycauſe of the ſhame that is come vpon
me: know this then, that it is god, which hath
handled me ſo violently, and hath compaſſed
me aboute with his net. Yf I * complayne of — Abacuc. i. a
the violence that is done vnto me, I can not
be herde. And yf I crye, there is no ſentence
geuen with me.

He hath hedged vp my waye, that I can — B
not paſſe, ⁊ he hath ſet darkeneſſe in my pat-
thes. * He hath ſpoyled me of myne honour/ — Iob. i. ⁊ ii.
and taken the crowne awaye fro my heade.
He hath deſtroyed me on euery ſyde, ⁊ I am
vndone: My hope hath he taken awaye fro
me, as it were a tre plucte vp by the rote. His
wrath is kyndled agaynſt me: he taketh me,
as though I were his enemye. ☞ His men — ☞
of warre came togyther, which made theyr
waye ouer me, and beſyeged my dwellynge
round aboute * He hath put my brethren far — Pſal. 38. c
awaye fro me, and ſoche as were of myne ac-
quayntaunce, are become ſtraũgers vnto me

* Myne owne kynſfolkes haue forſaken — Pſal. 38. c
me, ⁊ my frendes haue put me out of remem- — C
braunce. The ſeruauntes and maydens of
myne owne houſe toke me for a ſtraũger: and
I am become as an alyaunt in theyr ſyght.
I called my ſeruaunt, and he gaue me no an-
ſwere, no though I prayed hym wͭ my mouth
Myne owne wyfe myght not abyde my breth,
I was fayne to ſpeake fayre for the chyldren
of myne owne body. Yea the chyldren deſpy-
ſed me: And when I was gone from them,
they ſpake euyll vpon me. All ſoche as were
my mooſte famylyers/ abhorred me: and they
whome I loued beſt, are turned agaynſt me.

My bone hangeth to my ſkynne, and my — D
fleſſhe is awaye, onely there is lefte me the
ſkynne about my teeth. Haue pyte vpon me,
haue pyte vpon me (O ye my frendes) for
the hande of God hath touched me. Why do
ye perſecute me as God doth, and are not ſa-
tiſfyed of my fleſſhe? O that my wordes were
now wrytten, O that they were put in a boke:
wolde God they were grauen with an yron
pen in leade or in ſtone to continue. For I am
ſure, that my redemer lyueth, and that I ſhal
ryſe out of the earth in the laſte daye: that I
ſhall be cloched agayne with this ſkyn, and
ſe God in my fleſſhe. Yea, I my ſelfe ſhall be
hold him, not with other, but with theſe ſame
eyes. My raynes are conſumed within me:
ſyd not ye ſaye: why doth he ſuffer perſecu-
cyon? In theyr founde an occaſyon in me?

But beware of the ſwerde, for the ſwerde wyl be auenged of wyckedneſſe, and be ſure, that there is a iudgement.

¶ Sophar ſayth that the vnfaythfull, the couetous, and the wycked ſhall haue a ſhorte ende.

CAPI. XX.

A THen anſwered Sophar the Naamathite, and ſayde. For the ſame cauſe do my thoughtes compell me to anſwere. And why? my mynde is redye within me. I haue ſuffycyently herde thy checkynge and reproue, therfore am I purpoſed to make anſwere after myne vnderſtandynge. Knoweſt thou not this/namely: that from the begynnynge (euer ſynce the creacyon of man vpon earth) the gladneſſe of the vngodly hath ben ſhort, and that the ioye of ypocrites cõtynueth but the twynclynge of an eye? Though he be magnifyed vp to the heuen, ſo that his heade reacheth vnto the cloudes: yet at a turne he peryſſheth for euer,

B In ſo moche that they whiche haue ſene hym, ſhall ſaye: Where is he? He ſhall vanyſſhe as a dreame, ſo that he can no more be founde, and ſhall paſſe awaye as a vyſyon in the nyght. So that the eye whiche ſawe hym before, ſhall haue no more ſyght of hym, and his place ſhall knowe hym no more. ☞ His chyldren ſhal be fayne to agre with the pore, & his handes ſhal reſtore them theyr goodes. From his youth his bones are full of pleaſures, but nowe ſhall it lye downe with hym in the earth. When wyckedneſſe was ſwete in his mouth, he hyd it vnder his tongue. That he fauoured, that wold he not forſake/ but kepte it cloſe in his throte.

C The breade that he dyd eate, is turned to the poyſon of ſerpentes, within his body. The ryches that he deuoured, ſhall he perbrake agayne, for God ſhall drawe them out of his bely, he ſhall ſucke the gall of ſerpentes, and the adders tongue ſhall ſley hym: ſo that he ſhall no more ſe the ryuers and brokes of hony & butter. The thynge that other men haue laboured for, ſhal he reſtore agayn and ſhall not eate it vp. Great trauayle ſhal he make for ryches, but he ſhall not enioye them. And why? he hath oppreſſed the poore/ & not helped them; houſes hath he ſpoyled/ and not buylded them. His bely coulde neuer be fylled, therfore ſhall he peryſſhe in his couetouſnes. Therfore ſhall none of his meate be lefte behynde, therfore ſhall no man loke for his proſperyte. When he had plenteouſneſſe of euery thyng, yet was he pore, though he was helped on euery ſyde.

D For though the wycked haue neuer ſo moch to fyll his bely, yet god ſhall ſende his wrath vpon hym, & cauſe his indignacyõ to reygne ouer him: ſo that yf he fle the yron weapons, he ſhall be ſhot wt the ſtele bowe. The arowe is taken forth, & gone out of the quyuer, & a glyſterynge ſwerde thorow the gall of hym/ feare ſhal come vpõ him. There ſhal no darkneſſe be able to hyde hym. An vnkyndled fyre ſhall cõſume hym, & loke what remayneth in his houſe, it ſhall be deſtroyed. The heuen ſhall declare his wyckedneſſe, and the earth ſhall take parte agaynſt hym. The ſubſtaũce that he hath in his houſe, ſhalbe taken away and peryſſhe in the day of the lordes wrath. * This is the porcyon that the wycked man ſhall haue of god, & the heretage that he may loke for of god, ☜ bycauſe of his wordes. Job.27.a ☜

¶ Iob reciteth the proſperyte of the wycked, and after deſcrybeth theyr ſodayne ruyne, and deſtruccyon.

CAPI. XXI.

A IOb anſwered, and ſayd: O heare my wordes, & that ſhalbe my cõforte of you. Suffer me a lytle, that I may ſpeake alſo, and then laugh my wordes to ſcorne ☞ (yf it lyke you.) Is it for mans ſake that I make this diſputacyon? Whiche yf it were ſo, ſhuld not my ſpirite be then in ſore trouble? Marke me well, & be abaſſhed, & laye your hande vpon your mouth. For when I cõſyder my ſelfe, I am afrayde, & my fleſſhe is ſmytten with fere. * Wherfore do wycked men lyue in health & proſperite, come to theyr olde age, & increaſe in ryches? Psal.73.a. Iere.12.a. Theyr chyldre lyue in theyr ſyght, & theyr generacyon before theyr eyes. Theyr houſes are ſafe from all feare, and the rod of god doth not ſmyte them. Theyr bullocke gendreth, & that not out of tyme: theyr cowe calueth, and is not vnfruytfull.

B They ſende forth theyr chyldren by flockes/ and theyr ſonnes leade the daunce. * They beare with them tabrettes and harpes, and haue inſtrumentes of Muſycke at theyr pleaſure. Eſa.5.b. They ſpende theyr dayes in welthyneſſe: but ſodenly they go downe to hell. They ſaye alſo vnto god: go from vs, we deſyre not the knowledge of thy wayes. * Who is the almyghtye/ that we ſhulde ſerue hym? [illegible] And what profet ſhulde we haue to ſubmyt oure ſelues vnto him? Lo, there is vtterly no goodneſſe in them/ therfore wyll not I haue to do with the counſayle of the vngodlye. Howe ofte ſhal the candle of the wicked be put out? howe ofte commeth theyr deſtruccyon vpon them? O what ſorowe ſhall God gyue them for theyr parte in his wrath? Yea they ſhall be euen as haye before the wynde, & * as chaffe that the ſtorme caryeth awaye. [illegible]

And

C And though god ſaue theyr chyldren from ſoche ſorow, yet wyll he ſo rewarde them ſelues, that they ſhal knowe it. Theyr owne deſtruccion and miſery ſhall they ſe with theyr eyes, and drynke of the fearfull wrath of the almyghtye. For what careth he what become of his houſholde after his deathe, when the noumbre of his monethes is cut ſhorte? In as moch then as god hath the hygheſt power of al, who can teache hym any knowledge? One dyeth now when he is myghtye & at his beſt/ rych, and in proſperyte: euen whē his bowels are at the fatteſt, and his bones full of mary. Another dyeth in ſorowe and heuyneſſe, and neuer had good dayes. They ſhall ſlepe both alyke in the earth, & the wormes ſhall couer them. Beholde, I knowe what ye thynke, yea, & the ſubtyltye that ye ymagyn agaynſt me.

D For ye ſaye: ☞ where is the prynces palace? and where is the dwellynge of the vngodly? haue ye not aſked them that go by the waye? ☞ Doutleſſe ye can not denye theyr tokens, that the * wycked is kepte vnto the daye of deſtruccyon, and that the vngodly ſhall be brought forth to the daye of wrath.

Who dare reproue hym for his way to his face? who wyll rewarde him for the vngraciouſneſſe that he doth? Yet ſhall he be brought to his graue, and dwell amonge the heape of the dead. Thus ſhal he be fayne to be buryed among the ſtones of the playne. All men alſo muſt folow hym, and there are innumerable gone before hym. Howe vayne then is the cōforte that ye gyue me? Doth not falſeheed remayne in all your anſwers.

¶ Eliphas reprehendeth Job of vnmercyfulneſſe.

CAPI. XXII.

A SO Eliphas the Themanite gaue anſwer and ſayd: Maye a man be profytable vnto god, as he that is wyſe maye be profytable to hym ſelfe? Is it any vauntage to the almyghtye that thou art ryghteous? Or ſhal it profyte hym, that thou makeſt thy wayes perfyte? Is he afrayde to reproue the, and to ſtep forth with the in to iudgement? Is not thy wyckedneſſe greate, & thyne vngracious dedes innumerable? For thou haſt taken the pledge frō thy brother for nought, & robbed the naked of theyr clothyng: To ſoch as were werye, haſt thou gyuen no water to drynke, & haſte withdrawen breade from the hungrye.

B Shulde ſoch one then as vſeth violence/ wrong & oppreſſion (doyng all thyng of parcialyte, and hauynge reſpecte of perſonnes) dwell in the lande? Thou haſt ſent wydowes away emptye & oppreſſed the pore fatherleſſe. Therfore arte thou compaſſed aboute with ſnares on euery ſyde, & ſodeynlye vexed with feare. Shuldeſt thou then ſe no darkeneſſe? Shulde not the water floode run ouer thee? Nowe * bycauſe that god is hygher then the heuens, and bycauſe thou ſeyſt that the ſterres are ſo hygh, wylte thou therfore ſaye: Tuſhe, howe ſhulde god knowe? Doth his dominion reache vpon the cloudes? Tuſhe/ the cloudes couer hym that he maye not ſe/ and he dwelleth aboue heuen.

Eccle.27.b.
Ezeche.18.b

C Doeſt not thou kepe the olde waye, that vayne men haue gone? Whiche were cut downe out of tyme, and whoſe foundacyon was as a runnynge water, which ſayde vnto God: go from vs, and what dyd the almyghtye with them? He fylled theyr houſes with good thynges. But the counſayle of the vngodlye is far from me. The ryghteous ſawe it and were glad, and the innocent laughed them to ſcorne. Is our increaſe hewen downe? As for the remenaunt of them, the fyre hath conſumed it. Therfore recōcyle the vnto god, and be content, ſo ſhall all thynges proſpere with the ryght well.

D Receyue the lawe at his mouth, and laye vp his wordes in thyne herte. For * yf thou wylt turne to the almyghty, thou ſhalt ſtand faſt, and put all vnryghteouſneſſe from thy dwellynge: Thou ſhalt make golde as plentyfull as the duſt, and the golde of Ophir as the ſlyntes of the ryuers. Yea, almyghty god his owne ſelfe ſhall be thy defence, and thou ſhalt haue plentye of ſyluer. Then ſhalt thou haue delyte in the almyghtye, & lyfte vp thy face vnto God. Then ſhalte thou make thy prayer vnto hym, and he ſhall heare the, and thou ſhalte kepe thy promyſes. Then, loke what thou takeſt in hande, he ſhall make it to proſpere with the, and the lyght ſhall ſhyne in thy wayes. For * who ſo humbleth hym ſelfe, hym ſhall he ſet vp: and who ſo loketh mekely, ſhall be healed. Yf thou be innocent/ thou ſhalte delyuer the countrey: bycauſe of the vngyltyneſſe of thyne handes.

Deut.xxx.a

Pro.xxix.d.

¶ Job affirmeth that he bothe knoweth and feareth the power and ſentence of the Iudge, and ſayeth that he hath walked in his ryghteouſneſſe.

CAPI. XXIII.

A IOb anſwered, and ſayde: My ſayenge is yet this daye in bytterneſſe, and my hande heuy bycauſe of my gronynge. O that I myght ſe hym & fynde hym: O that I myght come before his ſeate, to pleade my cauſe before hym, and to fyll my mouth with argumentes. That I myght knowe/ what anſwere he wolde gyue me: and that I myght vnderſtande/ what he wolde ſaye vnto me.

B Wyll he pleade agaynſt me with his greate power and ſtrength? No, but he wyll make me the ſtronger. He that is iuſte/ſhall entre dyſputacyon with hym/and my iudge ſhall delyuer me for euer.

Beholde, though I go before, I fynde hym: Yf I come behynde, I can get no knowledge of hym: Yf I go on the lefte ſyde where he doth his worke/ I can not attayne vnto hym. Agayne, yf I go on the ryght ſyde, he hydeth hym ſelfe, that I can not ſe hym. But as for my waye/ he knoweth it: and * tryeth me as the golde in the fyre.

Psal. lxvi. a
1.Peter. i. b

C ☞ My fote doth kepe his path, his hygh waye haue I holden, and wyll not go out of it. I wyll not forſake the cõmaundement of his lyppes, but loke what he charged me with his mouth, that haue I ſhut vp in my herte. ☞ He is ſtyll at one poynt, & who wyll turne hym backe? He doth as hym lyſteth, & bryngeth to paſſe what he wyll. He performeth the thynge that is appoynted for me/and many ſoche thynges doth he.

D This is the cauſe that I ſchrynke at his preſence, ſo that when I conſydre hym, I am afrayde of hym. For in ſo moch as he is god, he maketh my herte ſofte: and ſeynge that he is almyghtye/he putteth me in feare. Thus can not I get out of darkeneſſe neyther hath he couered the cloude fro my face.

¶ Iob deſcrybeth the wyckedneſſe of men, and ſheweth what curſe belongeth to the wycked.

CAPI. XXIIII.

A CONſiderynge then that there is no tyme hyd from the almyghtye, howe happeneth it, that they which knowe hym/do not regarde his dayes? For ſome men there be, that * remoue other mens landmarkes: that robbe them of theyr catell, and kepe the ſame for theyr owne: that * dryue awaye the Aſſe of the fatherleſſe: that take the wydowes oxe for a pledge: that thruſte the poore out of the waye, & oppreſſe the ſymple of the worlde togyther. Beholde, euen as the wylde Aſſes in the deſerte go they forth to theyr worke/ and ryſe by tymes to ſpoyle: Yea, the verye wyldernes mynyſtreth fode for theyr chyldre.

Deutero. xix. c
and. xxvii. c
Exod. xxii. c

B ☞ They reape the corne felde that is not theyr owne: and ☞ let the vyneyarde of the vngodly alone. They are the cauſe that ſo many men are naked and bare, hauynge no clothes to couer them and to kepe them from colde: So that when the ſhowers in the mountaynes haue rayned vpon them/and they be all wette, they haue none other ſuccoure, but to kepe them amonge the rockes. They ſpoyle the ſuckynge fatherleſſe chylde, & take the pledge from the poore. In ſo moch that they let hym go naked without clothyng and haue taken awaye the ſheafe of the hungrye. The poore are fayne to labour in theyr oyle mylles, yea, and to treade in theyr wyne preſſes, & yet to ſuffer thyrſt. The men of the cytye cryeth vnto the Lorde with ſyghynge: * The ſoules of the ſleyne alſo make theyr complaynte: But God deſtroyeth them not for al this, where as they (notwithſtandyng) are conuerſaunt amonge them that abhorre the lyght: they knowe not his waye/nor contynue in his pathes.

Apoc. vi.
4.Eſdr.

C * Tymely in the mornyng do they aryſe/ to murther the ſymple and poore, and in the nyght they go a ſtealynge. The eye of the aduouterer wayteth for the darkeneſſe/and ſayeth thus in hym ſelfe: Tuſſhe, there ſhall no eye ſe me/and ſo he dyſgyſeth his face. In the nyght ceaſon they ſearch the houſes/ and hyde them ſelues in the daye tyme/but wyll not knowe the lyght. For as ſoone as the daye breaketh, the ſhadowe of death commeth vpon them, & they go in horryble darkneſſe. The vngodly is ſwyfter then the water: theyr porcion ſhall be curſed in the earth, and he ſhall not behold the waye of the vyneyerde. O that they (for the wyckednes which they haue done) were drawen to the hell/ ſoner then ſnow melteth at the drought & heate.

Luke. 22

D O that all compaſſyon vpon them were forgotten: that theyr dayntyes were wormes, that they were cleane put out of remẽbraũce/ and vngodlyneſſe vtterly hewen downe lyke as a tree. He hath oppreſſed the barayne, that ſhe can not beare, and vnto the wydowe hath he done no good. He drue the myghtye after hym with his power, and when he was gotten vp/no man was without feare/as longe as he lyueth. And though they might be ſafe yet they wyl not receyue it, for theyr eyes loke vpon theyr owne wayes. They are exalted for a lytle, but ſhortly are they gone, brought to extreme pouerte, & taken out of the waye: yea, & vtterly pluckte of, as the eares of corne Is it not ſo? Who wyll then reproue me as a lyer, and ſaye that my wordes are nothynge worthe?

¶ Bildad proueth that no man is cleane, and without ſynne before god.

CAPI. XXV.

A THen anſwered Byldad the Suhite, and ſayde. Is there power and feare with hym aboue, that maketh peace, ſyttyng in his hyghneſſe, whoſe men of warre are innumerable, and whoſe lyght aryſeth ouer al. But howe maye a man compared vnto

God, ⁊ be iuſtified? Or how can he be cleane/ that is borne of a womā? Beholde, the moone ſhyneth nothyng in compariſon to hym, and the ſterres are vncleane in his ſyght. Howe moch more then man, that is but corrupcyō: and the ſonne of man, which is but a worme?

¶ Job ſheweth that man can not helpe god/ and proueth it by his miracles.

CAPI. XXVI.

A IOb anſwered, and ſayd. Whom haſt thou helped? hym that is without ſtrength? What comforte gyueſt thou vnto hym that hath no ſtrength? Where is the counſayle that thou ſhuldeſt gyue hym, whiche hath no wyſdome? Haſt thou ſhewed the way of ryght lyuynge. To whome haſt thou ſpoken thoſe wordes? Who made the breth to ☞ come out of thy mouth? ☞ Are not deade thynges ſhapen vnder the waters? and thynges by the water ſyde? Hell is naked before hym, and the very deſtruccyon it ſelfe can not be hyd out of his ſyght. He ſtretcheth out the north ouer the emptye, and hāgeth the earth vpon nothynge.

He byndeth the * waters in his cloudes/ B and the cloude is not broken vnder them. He holdeth backe his ſtole, that it can not be ſene and ſpreadeth his cloude before it. * He hath compaſſed the waters with certayne boundꝭ vntyll the daye and nyght come to an ende. The very pyllers of heuen tremble ⁊ quake at his reprofe. * He ſtylleth the ſee with his power, and thorowe his wyſdome ſmyteth he the ſtrength therof. His ſpiryte hath garnyſſhed the heuens, ⁊ his hande hath made the rebellyous ſerpent. Lo, this is nowe a ſhorte ſūme of his wayes. But who is able ſuffycyently to rehearſe his workes? Who can perceyue ⁊ vnderſtand the thonder of his power?

¶ The conſtauntneſſe and perfyteneſſe of Job, and the parte of the vnfaythfull with God.

CAPI. XXVII.

A ANd Job proceded and went forth in his communicacyon, ſayenge: As truly as God lyueth (whiche hath taken awaye ☞ ☞ my iudgement) and the almyghtye, that hath vexed my mynde: My lyppes ſhal talke of no vanite, and my tongue ſhall ſpeake no diſceate, whyle my breth is in me, ⁊ as longe as the wynde (that God hath gyuen me) is in my noſe thyrls, God forbyd, that I ſhulde graunt youe cauſe to be ryght. As for me/ vntyll myne ende come wyll I neuer go fro myne innocency.

B My ryghtewyſe dealynge kepe I faſt, which I wyl not forſake, my herte ſhall not reproue me of my dayes. Therfore, myne enemy ſhal be founde as the vngodly, and he that taketh parte agaynſt me, as the vnryghteous. For what hope hath the ypocryte though he haue greate good, and though God gyue hym ryches after his hertes deſyre? Doth god heare hym the ſooner, when he cryeth vnto hym in his neceſſite? Hath he ſoche pleaſure ⁊ delyte in the almyghtye, that he dare alway cal vpō god? I wyll teache you in the name of God/ and the thynge that I haue of the almyghtye, wyll I not kepe from you.

C Beholde, ye ſtand in your owne conceyte, as though ye knewe all thynges. Wherfore then do ye go aboute with ſoch vayne wordꝭ, ſayenge. * This is the porcyon that the wycked ſhall haue of god, and the herytage that Tyrauntes ſhall receyue of the almyghtye. Job.xx.b Yf he get many Chyldren, they ſhall peryſſhe with the ſwerde, and his poſteryte ſhall haue ſcarceneſſe of bread. Loke whome he leaueth behynde hym, they ſhall dye ⁊ be buryed, and no man ſhall haue pitye of his wydowes. Though he haue as moch money as the duſt of the earth, and rayment as redy as the clay he maye well prepare it, but the Godly ſhall put it vpon hym, and the innocent ſhall deale out the money.

D His houſe ſhall endure as the moth, and as a boothe that the watch man maketh. * When the rych man dyeth, he caryeth nothynge with hym: he is gone in the twynkelynge of an eye and hath nothyng. Psal.49.b Luke.xii.c Deſtruccyon taketh hold vpō him as a water floode/ and the tempeſt ſtealeth hym awaye in the nyght ſeaſon. A vehement Eaſt wynde caryeth hym hence, ⁊ departeth, a ſtorme plucketh him out of his place. It ruſſheth in vpō hym, and ſpareth hym not, he may not eſcape from the power therof. Then clap men theyr handes at hym, yea, ⁊ ieſt of hym when they loke vpon his place.

¶ Job ſheweth that the wyſdom of god is vnſearchable.

CAPI. XXVIII.

A THere is a place where ſyluer is brought out of, ⁊ where golde is tryed: * where yron is dygged out of the grounde, and ſtones reſolued to metall. Deut.viii.b The darkeneſſe ſhal once come to an ende, he can ſeke out the grounde of al thynges: the ſtones, the darke, B and the ſhadowe of death.

With the ryuer of water, parteth he aſunder the ſtraunge people, that knowe no good neyghbourheade: ſoch as are rude, vnmanerly, ⁊ boyſtous. He bryngeth foode out of the earth, ⁊ that which is vnder, cōſumeth he with fyre. There is founde a place, whoſe ſtones are cleane Saphirs, and where the clottes of the earth are gold. There is a way alſo that the byrdes knowe not, that no vultours eye hath ſene: wherin the lyons whelpes walke not, and where no lyon cōmeth.

B There putteth he his hande vpon the ſtony rockes, & ouerthroweth the mouteynes. Ryuers flowe out of the rockes, & loke what is pleaſaunt, his eye ſeyth it. Out of droppes bryngeth he great floodes togyther, and the thyng that is hyd bryngeth he to lyght. How cōmeth a man then by wyſdome? * Where is the place that men fynde vnderſtandynge? Verely no man can tel howe worthy a thyng ſhe is, neyther is ſhe founde in the lande of ✿ them that lyue ✿, (at theyr ovvne pleaſure). The depe ſayeth: ſhe is not with me. The ſee ſayeth: ſhe is not with me. * She can not be ✿ gotten for ✿ (the mooſt pure) golde, neyther may the pryce of her be bought with any ſyluer. No wedges of golde of Ophir, no precious Onix ſtones, no Saphirs maye be compared vnto her. No, neyther golde nor Chryſtall, neyther ſwete odours nor golden plate. There is nothyng ſo worthy, or ſo excellent/ as once to be named vnto her: for perfyte wyſdome goeth far beyonde them all. The Topas that commeth out of Inde, maye in no wyſe be lykened vnto her: yea, no maner of apparel howe pleaſaunt & fayre ſoeuer it be.

Baruc. iii.a
Eccle. viii.c
Iames. i.a
iii. Regū. iii.b
Iob. xii.b

Sapi. vii.b

D From whence then cōmeth wyſdome? and where is the place of vnderſtandynge? She is hyd from the eyes of all men lyuyng, yea/ and from the foules of the ayre. Deſtruccion and death ſay: we haue herde tell of her with our eares. But god ſeeth her waye, & knoweth her place. For he beholdeth the endes of the worlde, & loketh vpon all that is vnder heuen. When he weyed the wyndes, & meaſured the waters: whē he ſet the rayne in order/ & gaue the myghtye floodes a lawe? Then dyd he ſe her, then declared he her, prepared her & knewe her. And vnto man he ſayd: Beholde, * to feare the lorde, is wyſdome: and to forſake euyll, is vnderſtandynge.

Prouer. i.a
Psal. cxi.b
Eccle. i.c
Iob. i.a

¶ Iob complayneth of the proſperyte of the tyme paſt, furthermore reproueth his frendes of vntruthe, becauſe they ſayde that Iob ſuffered accordynge to his deſeruynge.

CAPI. XXIX.

A SO Iob proceded, & went forth in his cōmunicacyon, ſayinge: O that I were as I was in the monethes by paſt, & in the dayes when god preſerued me, when his lyght ſhyned vpon my head, when I went after the ſame lyght & ſhynynge, euen thorowe the darkneſ. As it ſtode with me, when I was yong: when God proſpered my houſe: when the almyghtye was yet with me: when my chyldren ſtode aboute me: when my wayes ran ouer with butter, and when the ſtony rockes gaue me ryuers of oyle: B when I went thorowe the cytye vnto the gate, & when they ſet me a chayre in the ſtrete: when the yonge men (as ſoone as they ſawe me) hyd them ſelues, and when the aged aroſe, and ſtode vp vnto me: when the prynces lefte of theyr talkynge, and layde theyr hande to theyr mouth: when the myghtye kepte ſtyll theyr voyce, and when theyr tongue cleued to the rofe of theyr mouth. When all they that herde me, called me happye: and when all they that ſawe me, ſpake good of me. For I delyuered the poore when he cryed, and ſo dyd I the fatherleſſe, & hym that had none to helpe hym.

C He that ſhulde haue ben loſte, gaue me a good worde, and the wydowes herte prayſed me. And why? ☞ I put vpon my ryghteouſneſſe, whiche couered me as a garment, and equite was my crowne. I was an eye vnto the blynde, and a foote to the lame. I was a father vnto the poore: and when I knew not the cauſe, I ſought it out diligently. I brake the chawes of the vnryghteous man, * and plucked the ſpoyle out of his teeth. Therfore, I thought verely, that I ſhulde haue dyed in my neſt: & that my dayes ſhulde haue ben as many as the ſandes of the ſee.

Gen. xiiii.

D For my roote was ſpred out by the water ſyde, and the dewe lay vpon my corne. Myne honoure encreaſed more and more, and my bowe was euer the ſtronger in my hand. Vnto me men gaue eare, me they regarded, and with ſylence they taryed for my counſayle. Yf I had ſpoken, they wolde haue it none other wyſe, my wordes were ſo well taken amonge them. They wayted for me as for the rayne, and gaped vpon me, as the grounde doth to receyue the latter ſhower. ☞ When I laughed, they knewe well it was not earneſt, and this the lyght of my coūtenaunce wolde they not put out. When I agreed vnto theyr way I was the cheyfe, and ſat as a kynge with his armye aboute hym. And when they were in heuyneſſe, I was theyr comfortoure.

¶ The great deſpyſynge of men and curſe of God that Iob ſuffereth.

CAPI. XXX.

A BUt nowe they that are yonger then I/ haue me in deriſiō: yea, euen they whoſe fathers I wolde haue thought ſcorne to haue ſet with the dogges of my cattell. The power & ſtrength of theyr handes myght do me no good: for the tyme is but loſt amonge them. For very miſerye and hunger, they fled in to the wyldernesſe, a place darke, horrible and waſte, pluckynge vp nettles amonge the buſſhes, & the Ieniper rootes for theyr meate. And when they were dryuen forth, men cryed after them, as it had ben after a thefe. Theyr dwellyng was beſyde foule brokes, yea in the caues and dennes of the earth.

B Amonge the buſſhes wente they aboute cryeng, and vnder the thornes they gathered them ſelues togyther. They were the chyldren of fooles and vylaynes, which are vexed out of the worlde. * Now am I theyr ſonge, & am become theyr ieſtyng ſtocke: they abhorre me, and flee farre fro me, and ſtayne my face with ſpetle. For the Lorde hath looſed the ſtrength of my body, & brought me lowe. The brydle haue they caſt oute of my ſyghte. Upon my ryght hande ryſe the yonge men agaynſt me they haue hurte my feete, treadyng vpon me as vpon the wayes that they wolde deſtroye. My pathes haue they cleane marred. It was ſo eaſy for them to do me harme, that they neded no man to helpe them.

Tren.iii.b
pſal.69.c

C They fel vpon me, as it had bene the breakynge in of waters, & came in by heapes to deſtroye me. Fearfulneſſe is turned agaynſt me, Myne honoure vanyſſhed awaye more ſwyftly then the wynde, and my proſperite departeth hence, lyke as it were a cloude. Therfore is my mynde powred full of heuyneſſe, & the dayes of my trouble haue taken holde vpon me. My bones are pearced thorowe, in the nyght ſeaſon, & my ſynowes take no reſt. For the vehemence of ſorowe is my garment chaunged: and accordynge to the diuerſite of heuynes am I gyrded with my cote. He hath caſt me in to the myre, and I am become lyke aſſhes and duſt. When I crye vnto the, thou doeſt not heare me, and though I ſtande before the, yet thou regardeſt me not. Thou art become myne enemye, and with thy vyolent hande thou takeſt parte agaynſt me. In tymes paſt thou dydeſt ſet me vp on hyghe, as it were aboue the wynde, but nowe haſt thou gyuen me a very ſore fall.

D * Sure I am, that thou wylte delyuer me vnto death * euen to the lodyng that is due vnto all men lyuynge. Nowe vſe not men to do vyolence vnto them, that are deſtroyed al redy: but where hurte is done, there vſe they to helpe. Dyd not I wepe with hym that was in trouble? Had not my ſoule cõpaſſion vpon the poore? Yet neuertheleſſe, where as I loked for good, euyll happened vnto me: and where as I wayted for lyght, there came darkenes. My bowels ſethe within me, and take no reſt, for the dayes of my trouble are come vpon me. Mekely and lowly come I in, Yea and without any dyſpleaſure: I ſtode vp in the congregacyon, and comuned with them. But nowe, I am a companyon of dragons, and a felowe of Eſtriches. My ſkynne vpon me is turned to blacke, & my bones are burnt with heate: my harpe is turned to ſorow, and my pype to weppynge.

¶ Iob reciteth the innocencie of his lyuynge, and nombre of his vertues.

CAPI. XXXI.

A
Eccle.ix.b
Math.v.d

Ich made a couenaunt with myne eyes? * that I wolde not loke vpon a damſell. For howe great a porcyon ſhall I haue of god? & what enherítaunce from the almyghtye on hygh? As for the vngodly and he that ioyneth hym ſelfe to the company of wycked doers, ſhal not deſtruccyon and miſery come vpon hym? * Doth not he ſe my wayes, and tel all my goynges? If I haue walked in vanite, or yf my feete haue runne to deceyte: let me be weyed in an euen balaunce, that God maye ſe myne innoſencye. * If ſo be that I haue withdrawen my foote out of the ryghte way, and yf my herte hath folowed myne eye ſyghte? If I haue ſtayned or defyled my handes? then ſhall I ſowe, and an other eate, yea my generacion and poſterite ſhall be cleane roted out. If myne hert hath luſted after my neyghbours wyfe, or yf I haue layde wayte at his dore? O then let my wyfe grynde vnto an other man, and let other men lye with her. * For this is a wyckedneſſe & ſynne, that is worthy to be punyſſhed, yea a fyre that vtterly ſhulde conſume, and rote oute all my ſubſtaunce.

Job.34.c
Prou.v.d
Pſal.vii.a
Deut.xxii.c

B Dyd I euer thynke ſcorne to do ryghte vnto my ſeruauntes and maydens, when they had any matter agaynſt me? But ſeyng that God wyll ſyt in iudgement, what ſhall I do? And for ſo moche as he wyll nedes vyſyte me what anſwere ſhall I gyue hym? He that faſſyoned me in my mothers wombe, made he not hym alſo? Were we not bothe ſhapen a lyke in oure mothers bodyes? When the poore deſyred any thynge at me, haue I denyed it them? Haue I cauſed the wydowe to ſtande waytynge for me in vayne? Haue I eaten my porcyon alone, that the fatherleſſe hath had no parte with me? for mercy grewe vp with me fro my youth, and compaſſyon fro my mothers wombe. Haue I ſene any man peryſſhe thorowe nakedneſſe and want of clothynge? Or any poore man for lacke of raymente, whoſe ſydes thanked me not, bycauſe he was warmed with the wolle of my ſhepe?

C Dyd I euer lyfte vp my hande to hurte

the fatherleſſe? yea in the gate where I ſawe my ſelfe to be in auctorite: then let myne arme fal fro my ſhoulder, and myne arme holes be broken from the ioyntes. For I haue euer feared the vengeaunce and punyſſhment of God, and knewe very well, that I was not able to beare his burden. Haue I put my truſt in golde? Or haue I ſayd to the fyneſt golde of all: thou arte my confidence? Haue I reioyſed bycauſe my power was greate, & bycauſe my hande gat ſo moche? *Dyd I euer greatly regarde the ryſynge of the ſonne? or had I the goynge downe of the moone in great reputacyon? Hath myne herte medled pryuely with any deceyte? Or, dyd I euer kyſſe myne owne hande? that were a wyckedneſſe worthy to be punyſſhed, for then ſhulde I haue denyed the God that is aboue. *Haue I euer reioyſed at the hurte of myne enemy? Or was I euer glad, that any harme happened vnto hym? Oh no, I neuer ſuffered my mouth to do ſuche a ſynne, as to wyſſhe hym euyll.

Deut.4.c. and.xvii.b. Sapi.xiii.a

Pro.xvii.a

D Dyd not the men of myne owne houſholde ſay: Who ſhall let vs to haue our belly ful of his fleſſhe? I haue not ſuffered a ſtraunger to lye without, but I opened my dores vnto hym, that went by the waye. Haue I kepte ſecrete my ſynne, and hyd myne iniquite, as Adam dyd? Haue I feared any great multitude of people: or yf I had bene deſpiſed of the ſymple, O the ſhuld I haue bene afrayde

Thus haue I quyetly ſpente my lyfe, & not gone out at the dore. O that I had one which wolde heare me. Lo, this is my cauſe. In the whiche the almyghtye ſhall anſwere for me: though he that is my contrary partye, hath wrytten a boke agaynſte me, ☞ Yet ☞ wyll I take hym vpon my ſhoulder, & as a garland aboute my heade, I wyll tell hym, the nombre of my goynges, and go vnto hym as to a prynce. ☞ But yf caſe be that my ☞ lande crye agaynſt me, or that the forowes therof make any complaynte: yf I haue eaten the fruytes therof vnpayde for, yea yf I haue greued any of the plowme: then let thyſtles growe in ſtede of my wheate, and cockle for my barley.

¶ Here endeth the wordes of Job.

¶ Eliu after the other had fynyſſhed their communicacyon, reproueth them of folyſhneſſe. Age maketh not a man wyſe, but the ſpryte of god.

CAPI XXXII.

A SO theſe thre men wolde ſtryue no more with Job, bycauſe he helde hym ſelfe a ryghteous man. But Elihu the ſonne of Barachel the Buſyte of the kynred of Ram, was very ſore dyſpleaſed at Job, bycauſe he called hym ſelfe iuſt before God. And with Jobs thre frendes he was angry alſo, bycauſe they had founde no reaſonable anſwere to ouercome Job. Nowe taryed Elihu, tyll they had ended theyr cõmunicacion with Job, for why, they were elder then he.

B So when Elihu the ſonne of Barachel the Buſſite ſawe, that theſe.iii.men were not able to make Job anſwere, he was myſcontente: Elihu the ſon of Barachel the Buſſite gaue anſwere hym ſelfe, and ſayd: *Conſyderyng that I am yong, and ye be men of age, I was afrayde, and durſt not ſhew forth my mynd, for I thought thus within my ſelfe: It becometh olde men to ſpeake, & the aged to teache wyſdom. Euery man (no doute) hath a mynde but *it is the inſpiracion of the almyghtye that gyueth vnderſtandynge. Great men are not alway wyſe, neyther doth euery aged mã vnderſtande the thyng that is lawful. Therfore wyll I ſpeake alſo (heare me) and I wyl ſhewe you alſo myne vnderſtandynge.

Eccle.iii.b

3.Reg.iii.b and.iiii.d Eccle.i.a Jaco.i.a Prou.ii.a Dani.ii.a

C For when I had wayted tyll ye made an ende of your talkynge, & herde your wyſdom what argumentes ye made in your cõmunicacyon: yea, when I had diligently pondred what ye ſayde, I founde not one of you that made any good argument agaynſt Job, or that directely coulde make anſwere vnto his wordes: leeſt ye ſhulde ſay, We haue founde out wyſdome: God ſhal caſt hym downe, and no man.

He hath not ſpoken vnto me, and I wyl not anſwere hym as ye haue done (for they were ſo abaſſhed, that they coulde not make anſwere, nor ſpeake one worde,) but in ſo moche as ye wyll not ſpeake, ſtandynge ſtyl lyke dombe men, and makynge no anſwere: I haue a good hope for my parte to ſhape hym an anſwere, and to ſhewe hym my meanynge. D For I am full of wordes, and the ſpirite that is within me, compelleth me.

Beholde, my belly is as the wyne, whiche hath no vente, and breaſteth the newe veſſels in ſunder. Therfore wyl I ſpeake that I may haue a vente: I wyll open my lyppes, and make anſwere. I wyll regarde no maner of perſone, no mã wyl I ſpare. For *yf I wolde go aboute to pleaſe men, I knowe not howe ſoone my maker wolde take me awaye.

Gala.i.b

¶ Eliu ſheweth, wherin Job offendeth: with god may we not ſtryue, nor curyouſlye ſearche out his workes.

CAPI. XXXIII.

A WHerfore heare my wordes (O Job) and herken vnto me all that I wyll ſaye. Beholde, I haue nowe opened my mouthe, my tongue hathe ſpoken in my throte. My

herte doth orde my wordes aryght, and my lyppes talke of pure wyſdome. The ſpirite
Ge.ii.b of God hath made me, and * the breth of the almyghtye hath gyuen me my lyfe. If thou canſt, then gyue me anſwere: prepare thy ſelf to ſtande before me face to face. Beholde, before God am I euen as thou, for I am faſſioned and made, euen of the ſame moulde.

Therfore, thou nedeſt not to be afrayde of me, neyther nedeſt thou to feare, that my auctorite ſhall be to heuy for the.

B Nowe haſt thou ſpoken in myne eares, & I haue herde the voyce of thy wordes: I am cleane without any faute, I am innocente, & there is no wyckednes in me. But lo, he hath pycked a quarell agaynſt me, and taketh me
Job.xiii.d. for his enemy: * he hath put my foote in the ſtockes, & loketh narowly vnto al my pathes Beholde, in this haſt thou not done ryght. I wyll make anſwere vnto the, that God is more then man. And why doeſt þ then ſtryue agaynſte hym: For he ſhall not gyue the accomptes of all his wordes. For when God doth once cōmaund a thyng, there ſhulde no mā be curyous to ſearch whyther it be ryght.

Gen.xx.a [illegible] [illegible] [illegible] * In dreames and viſions of the nyghte (when ſlombrynge cometh vpon men, that they fall aſlepe in theyr beddes) he roundeth
C them in the eares, he enfourmeth them, and ſheweth them playnely, that it is he, whiche draweth man from euyll, delyuereth hym frō pryde, kepeth hym from the graue, & his lyfe from the ſwerde. He chaſteneth hym wt ſickeneſſe, and bryngeth hym to his bed: he layeth ſore punyſſhment vpon his bones, ſo that his lyfe may away with no breade, and his ſoule abhorreth to eate any dayntye meate: In ſo moche that his body is cleane conſumed away and his bones appeare no more. His life draweth on to the graue, & his lyfe to death.

Nowe yf there be a meſſenger (one among a thouſand) ſent for to ſpeake vnto man, and to ſhewe hym the ryght waye: then the Lorde is mercyfull vnto hym, and ſayeth: He ſhall be delyuered, that he fall not downe to the graue, for I am ſufficiently reconcyled. Then ſhall his fleſſhe be as well lykynge as it was before, and ſhall be as it was in his youth.

D For yf he ſubmyt hym ſelfe vnto god, he ſhal be gracious vnto hym, and ſhewe hym his countenaunce ioyfully, and rewardeth man for his ryghteouſnes. Suche a reſpecte hath he vnto men. Therfore, let a man confeſſe, (and ſaye) I haue offended: I dyd vnryghteouſly, and it hath done me no good. Yea, he hath delyuered my ſoule from deſtruccyon, and my lyfe ſhall ſe the lyght.

Lo, thus worketh god alwaye with man, that he kepeth his ſoule from peryſſhynge, and letteth hym enioy the light of the lyuyng Marke well (O Job) and heare me: holde the ſtyll, and I wyll ſpeake. But yf thou haſt any thyng to ſay, then anſwere me, & ſpeake, for thyne anſwere pleaſeth me. If thou haſt nothynge, then heare me, & holde thy tongue, ſo ſhall I teache the wyſdome.

¶ Elihu prayſeth the Juſtice of god, whiche iudgeth the worlde, and gouerneth all.

CAPI. XXXIIII.

A Elihu proceadynge forth in his anſwere, ſayd: Heare my wordes (O ye wyſe men) herken vnto me, ye that haue vnderſtandynge. For the eare proueth and diſcerneth
Job.xii.b the wordes, * and the mouth taſteth the meates: As for iudgemente, let vs ſeke it out amonge our ſelues, that we may knowe what is good. And why? Job hath ſayde: I am righteous, but God doth me wronge. I muſt nedes be a lyer, though my cauſe be ryght, & violently I am plaged where as I made no faute: Where is there ſuche a one as Job, that ☞ drynketh vp ſcornefulneſſe lyke water? whiche goeth in the companye of wycked doers, and walketh with vngodly men? For he hath ſayd: Though a man be good, yet is he nought before God. Therfore herken vnto me ye that haue vnderſtandynge.

B Farre be it from god, that he ſhulde medle with wyckedneſſe: and farre be it from the almyghtye, that he ſhulde medle with vnryghteous dealynge: * For he ſhall rewarde the
Mat.xvi.d / Roma.ii.b workes of man, and cauſe euery mā to fynde accordynge to his wayes. For ſure it is, that
Roma.iii.a * God condemneth no man wrongfully, and the iudgement of the almyghtye is not vnryghteous. Who ruleth the earthe in his ſteade? Or, whom hath he ſet to gouerne the hole worlde? To whome hath he gyuen his herte, for to drawe his ſpirite and breth vnto hym? All fleſſhe ſhall come togyther vnto nought, and all men ſhall turne agayne vnto * duſt.
Gene.iii.d. / Psal.104.a

If thou nowe haue vnderſtandynge heare what I ſaye, and herken to the voyce of my wordes. Maye he be a ruler, that loueth no ryght? Or maye he that is a very innocent man, do vngodly? Is it reaſon, that thou ſhuldeſt ſaye to the kynge?

C Thou arte wycked, or, thou arte vngodlye, and that before the prynces? * He hath no reſpecte vnto the perſones of the lordlye, & regardeth not the ryche more then the poore, For they be all the worke of his handes. In the twynkelynge of an eye ſhall they dye:
ii.Par.19.c / Roma.ii.b. / Ephe.vi.b. / Colloſ.iii.d / Eccle.35.b.

and at mydnyght, when the people and the tyrauntes rage, then ſhall they peryſſhe, and be taken awaye without handes. And why? his eyes loke vpon the wayes of mã, and he ſeeth all his goynges. There is no darkneſſe, nor ſhadowe of death, that can hyde the wycked doers from hym. For no man ſhall be ſuffred to go in to iudgement with God. Many one, yea innumerable doth he punyſſhe, and ſetteth other in theyr ſteades. Therfore ſhall he declare theyr workes, he ſhal turne the nyght and they ſhall be deſtroyed. They that were in the ſteade of Sears, delte lyke vngodlye men: and therfore he punyſhed them, bycauſe they turned backe from hym, and wolde not conſydre al his wayes. In ſo moche that they haue cauſed the voyce of the poore to come vnto hym, & nowe he heareth the complaynte of ſuche as are in trouble.

Job.xxxi.a. Prouer. v.d

D If he graunt pardon, who wyl condemne? And yf he hyde away his countenaunce, who ſhalbe able to ſe it? whyther it be to the peple or to any man, thus wyl he do: for the vngodlyneſſe of the people, doth god make an ypocrite to reygne ouer them. For ſo moche then as I haue begon to talke of God, I wyll not hyndre the.

If I haue gone amyſſe, enfourme thou me yf I haue done wrong, I wyll leaue of. Can he do nothynge without the? for thou haſt reproued his iudgement, Thou alſo haſt thyne owne mynde and not I. But ſpeake on what thou knoweſt. Let men of vnderſtandyng tel me, and let a wyſe man herken vnto me. As for Job, he hath neyther ſpoken to the purpoſe nor wiſely. O father, let Job be wel tryed bycauſe he hath anſwered for wycked men: yea aboue his ſynne he doth wyckedly: triumpheth among vs, and multiplieth his wordes agaynſt god.

¶ Neyther doth godlyneſſe profyte, nor vngodlyneſſe hurte to god, but to man.

CAPI. XXXV.

A ELihu ſpake moreouer, and ſayd: Thynkeſt thou it ryght, that thou ſayeſt: I am ryghteous before god? For thou ſayeſt: What aduauntage wyll it be vnto the, and what profyte ſhalte thou haue of my ſynne. Therfore wyll I gyue anſwere vnto the and to thy companyons with the: loke vnto the heuen, and beholde it: conſydre the cloudes, whiche are hygher then thou.

B If thou haſt ſynned, what haſt thou done agaynſt hym? If thyne offences be many, what haſt thou done vnto hym? If thou be ryghteous, what gyueſt thou hym? Or what wyll he receyue of thy hande? Of ſuche an vngodly perſone as thou, and of the ſon of man that is ryghteous as thou pretendeſt to be there is a greate crye and complaynte made by them that are oppreſſed with violence, yea euery man complayneth vpon the crueltye of tyrauntes. For ſuch a one neuer ſayth: where is god that made me? and that gyueth vs occaſyon to prayſe hym in the nyght? whiche gyueth vs more vnderſtandynge then he doth the beaſtes of the earth, and teacheth vs more then he doth the foules of heuen.

C If any ſuche complayne, no man gyueth anſwere, and that bycauſe of the wyckednes of proude tyrauntes. But yf a man call vpon God, doth he not heare hym? Doth he not the almyghty accepte his crye? When thou ſpeakeſt, then ſhulde not he pardon the, yf thou open thy ſelfe before hym, and put thy truſte in hym? Then vſeth he no violence in his wrath, neyther hath he pleaſure in curious & depe inquiſicions. Therfore doth Job open his mouth but in vayne, and folyſſhly doth he make ſo many wordes.

¶ Elihu ſheweth wherfore god punyſſheth, and correcteth.

CAPI XXXVI.

A ELihu proceded forth in his talkyng, and ſayd: Holde the ſtyll a lytell, and I ſhall ſhewe the, what I haue yet to ſpeake on Gods behalfe. I wyl open vnto the yet more of myne vnderſtandyng, and proue my matter ryghteous. And truely my wordes ſhall not be vayne, ſeynge he is with the that is perfyte in knowledge: beholde, the great god caſteth awaye no man, for he hym ſelfe is myghtye in power and wyſdome. As for the vngodly, he ſhall not preſerue hym, but ſhal helpe the poore to theyr ryght. He ſhall turne his eyes awaye from the ryghteous, but as kynges ſhall they be in theyr trone, he ſhall ſtablyſſhe them for euer, and they ſhall be exalted. But yf they be layde in pryſon and cheynes, or bounde with the bondes of trouble, then wyll he ſhewe them theyr worke, and the ſynnes, wherewith they haue vſed cruell vyolence.

B He with punyſſhynge and nurturyng of them, roundeth them in the eares, warneth them to leaue of from theyr wyckedneſſe, and to amende. * If they nowe wyll take hede & ſerue hym, they ſhall weare out theyr dayes in proſperite, and theyr yeres in pleaſure and ioye. But yf they wyll not herken, they ſhall go thorowe the ſwerde, and peryſſhe, or euer they be aware. As for ſuche as be fayned ypocrites, they ſhall heape vp wrathe for them ſelues: for they call not vpon hym, though they be his pryſoners.

[illegible]

Thus ſhal theyr ſoule peryſſhe in folyſſhnes and theyr lyfe ſhal be condemned among the fornicatours. The poore ſhall he delyuer out of his affliccion, and rounde them in the eare when they be in trouble. Euen ſo ſhal he kepe the (yf thou wylte be contente) from the bottomleſſe pyt that is beneth: and yf thou wylt holde the quyete, he ſhall fyll thy table with plenteouſneſſe.

C Neuertheleſſe, thou haſt condemned the iudgement of the vngodly, yea euen ſuche a iudgement, and ſentence ſhalte thou ſuffre. For then ſhall not thy cauſe be ſtylled with crueltye, nor pacified with many gyftes. Thynkeſt thou, that he wyll regarde thy ryches? he ſhall not care for golde, nor for all them that excell in ſtrengthe. Prolonge not thou the tyme, tyll there come a nyght for the to ſet other people in thy ſteade. But beware that thou turne not aſyde to wyckedneſſe and ſynne, whiche hytherto thou haſt choſen more then mekeneſſe. Beholde, god is of a myghty hygh power: Where is ſuche a gyde and lawgyuer as he? Who wyll reproue hym of his waye? Who wyll ſaye vnto hym: thou haſte done wronge.

D O conſydre howe great and excellent his workes be, whom all men loue and prayſe: yea wondre at hym, and yet they ſe hym but a far of. Beholde, ſo great is God, that he paſſeth our knowledge, neyther are we able to come to the experience of his yeares. [illegible] 11.b [illegible] ibid. * He turneth the water to ſmall droppes. He dryueth his cloudes togyther for to rayne, ſo that they powre downe and droppe vpon men. He can ſprede out the cloudes (a coueryng of his tabernacle) and cauſe his lyght to ſhyne vpon them, and to couer the botome of the ſee. By theſe thynges gouerneth he his people, and gyueth them aboundaunce of meate. With the cloudes he hydeth the lyghte, and at his cōmaundement it cometh agayne. The ryſynge vp therof ſheweth he to his frendes, and to the cattell.

¶ Elihu proueth that the wyſdome of god is vnſearchable.

CAPI. XXXVII.

A AT this, my herte is aſtonyed, & moued out of his place. Heare then the ſounde of his voyce, and the noyſe that goeth out of his mouth. He gouerneth euery thyng vnder the heuen, and his lyght reacheth vnto the ende of the worlde. A roryng voyce followeth hym: for his glorious maieſty gyueth ſuche a thonderclap, that (though a man here it) yet may he not perceyue it afterwarde. It gyueth an horryble ſounde, when God ſendeth out his voyce: greate thynges doth he, whiche we can not comprehende. * When he commaundeth the ſnowe, it falleth vpon the earthe. Psal.147.b As ſoone as he gyueth the rayne a charge, immediatly the ſhowres haue theyr ſtrengthe, and fall downe. He ſendeth feare vpon euery mā, that they myght know theyr owne workes.

B The beaſtes crepe into theyr dennes, and take theyr reſt. Out of the ſouth cometh the tempeſt, & colde out of the north. At the breth of God, the froſt cometh, and the waters are ſhed abrode. He maketh the cloudes to do theyr laboure in gyuynge moyſtneſſe, and agayne with his lyght, he dryueth away the cloude. He diſtributeth alſo on euery ſyde, accordyng as it pleaſeth hym to deale oute his workes, that they may do, what ſoeuer he cōmaūdeth them thorowe the hole worlde: whyther it be to punyſſhe any lande, or to do good vnto them, that ſeke hym.

C Herken vnto this (O Job) ſtande ſtyl, and conſydre the wonderous workes of god. Arte thou of counſel with god, when he doth theſe thynges? When he cauſeth the lyght to come forth of his cloudes? Arte thou of his counſel when he ſpredeth out the cloudes? Haſt thou the perfyte knowledge of his wonders? and howe thy clothes are warme, when the lande is ſtyl thorowe the South wynde? Haſt thou helped hym to ſprede out the heuen, whiche is to loke vpon, as it were caſt of cleare metall? Teache vs what we ſhall ſay vnto hym for we are vnmete bycauſe of darkneſſe.

D Shall it be tolde hym what I ſay? Shuld a man ſpeake, or ſhulde he kepe it backe? For euery man ſeeth not the lyght, that he kepeth cleare in the cloudes which he clenſeth when he maketh the wynde to blowe.

Golde is brought out of the north, but the prayſe and honoure of Goddes feare cometh from God hym ſelfe. It is not we that can fynde out the almyghtye: for in power, equite and ryghteouſnes, he is hygher then can be expreſſed. Let men therfore feare hym, for there ſhall no man ſe hym that is wyſe in his owne conceyte.

¶ The wonders and marueils that the Lorde hath done from the begynnynge.

CAPI. XXXVIII.

A THen anſwered the Lorde vnto Job out of the ſtorme, and ſayd: What is he that hydeth his mynde with folyſſhe wordes? * Gyrde vp thy loynes lyke a man, for I wyl Job.31.a queſtion with the, ſe thou gyue me a directe anſwere. Where waſt thou, when I layde the foundacions of the earth? Tell playnely, yf thou haſt vnderſtandynge.

who hath meaſured it, knoweſt thou? Or, who hath ſpred the lyne vpon it? wherupon ſtande the pyllers of it? Or, who layde the corner ſtone therof? Where waſt thou, when the ſterres prayſed me togyther, and all the chyldren of god reioyſed triumphauntly? Job.xxvi.a Jere.v.d Pſal.ciii.b * Who ſhut the ſee with dores, when it brake forthe as a chylde out of the mothers wombe? When I made the cloudes to be a coueryng for it, and ſwadled it with the darke? when I gaue it my cõmaundement, makynge dores and barres for it, ſayenge.

B Hytherto ſhalte thou come, but no further, and there ſhalte thou laye downe thy prowde and hygh waues. Haſt thou gyuen the mornyng his charge (aſſoone as thou waſt borne) and ſhewed the daye ſprynge his place, that it myght take holde of the corners of the earth, and that the vngodly myght be ſhaken out? Theyr tokens and weapons are turned lyke clay, and ſet vp agayne as the chaungyng of a garment. The vngodly ſhall be diſapoynted of theyr lyght, and the arme of the prowde ſhall be broken. Cameſt thou euer in to the grounde of the ſee: or walkedſt in the lowe corners of the depe? Haue the gates of death bene opened vnto the, or haſt thou ſene the dores of the ſhadowe of death? Haſt thou alſo perceyued howe brode the earthe is? If thou haſt knowledge of all this, then ſhewe me, where lyght dwelleth, and where darknes is: that ỹ mayſt brynge vs vnto theyr quarters, yf thou canſt tell the way to theyr houſes.

C Kneweſt thou (before thou waſt borne) howe olde thou ſhuldeſt be? Wenteſt thou euer in to the treaſuries of the ſnowe, or haſt ỹ ſene the ſecret places of the hayle, Eccli.xl.c Joſua.x.c * which I haue prepared agaynſt the tyme of trouble, agaynſt the tyme of battayle and warre? By what way is the lyght parted, and in to what lande breaketh the Eaſt wynde? Who deuydeth the aboundaunce of waters into ryuers, or who maketh a waye for the lyghtenynge and thondre, that it watereth ỹ moyſteneth the drye and barayne grounde: to make the graſſe growe in places where no bodye dwelleth, and in the wyldernes where no mã remayneth? Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whoſe wombe came the yſe? Who hath engendred the coldneſſe of the ayre? that the waters are as harde as ſtones, and lye congeled aboue the depe. Wylte thou bynde the ſweete influences of the ſeuen ſterres? Or arte thou able to breake the circle of heuen? D Canſt thou brynge forth the mornynge ſterre, or the euenynge ſterre at conuenient tyme, & conuey them home agayne? Knoweſt thou the courſe of heuen, that thou mayeſt ſet vp the ordinaunce therof vpon the earth? Moreouer, canſt thou lyfte vp thy voyce to the cloudes, that they may powre downe a great rayne vpon the?

Canſt thou thondre alſo that they may go theyr way, and be obedient vnto the, ſayenge: Lo here are we? Who gyueth ſure wyſdom, or ſtedfaſt vnderſtandyng? Who nombreth the cloudes in wyſdom? Who ſtylleth the vehement waters of the heuen? Who turneth the clottes to duſt, & then to be clottes agayne? Wylte thou hunte the pray from the lyon, or fede his whelpes lyenge in theyr dennes, and lurkyng in theyr couches? Who * prouideth meate for the rauen, when his yong ones crye vnto god, and flye aboute for lacke of meate? Pſal.cxlvi.

¶ God ſpeaketh vnto Job ſhewynge hym by the example of his worckes, that his ryghteouſnes is vnſearchable.

CAPI. XXXIX.

KNoweſt thou the tyme when the wylde gootes brynge forth theyr yong, amonge the ſtony rockes? Or layeſt thou wayte when the hyndes vſe to fawne? Rekeneſt thou the monethes after they engendre, that thou knoweſt the tyme of theyr bearynge? or when they lye downe, when they caſt theyr yonge ones, and when they are delyuered of theyr trauayle and payne? Howe theyr yonge ones growe vp, and waxe great thorowe good fedynge? when they go forth, and returne not agayne vnto them? Who letteth the wylde Aſſe go free, or who lowſeth the bondes of the mule? Euen I whiche haue gyuen the wyldernesſe to be theyr houſe, and the vntyled lande to be theyr dwellynge place. A

B That they may gyue no force for the multitude of people in the cities, neyther regarde the crienge of the dryuer: but ſeke theyr paſture aboute the mountaynes, and folowe the grene graſſe. Wyl the vnicorne be ſo tame as to do the ſeruyce, or to abyde ſtyl by thy crybbe? Canſt thou bynde the yocke aboute the vnicorne in thy forowe, to make hym plowe after the in the valleys? Mayſt thou truſt hym (becauſe he is ſtronge) or commyt thy labour vnto hym? Mayſt thou beleue hym, that he wyll brynge home thy corne, or to carye any thynge vnto thy barne? * Gaueſt thou the fayre wynges vnto the Pecockes, or wynges and fethers vnto the Eſtryche? for he leaueth his egges in the earth & layeth them in the duſt. He remembreth not, that they myght be troden with fete, or broken with ſome wylde beaſt. So harde is he vnto his yonge ones, as though they were not his, and laboureth in vayne without any feare.

And

C And that bycauſe god hath taken wyſdom from hym, and hath not gyuen hym vnderſtandynge. When his tyme is that he flyeth vp on hygh, he careth neyther for horſe nor man. Haſt thou gyuen the horſe his ſtrength or lerned hym to bowe downe his necke with feare: that he letteth hym ſelfe be dryuẽ forth lyke a greſhopper, where as the ſtoute neyng that he maketh is fearfull? he breaketh the grounde with the hoofes of his fete chearefully in his ſtrengthe, and runneth to mete the harneſt men. He layeth aſyde all feare, his ſtomake is not abated, neyther ſtarteth he abacke for any ſwerde. Though the quyuers ratle vpon him, though the ſpeare and ſhelde glyſtre: yet ruſſheth he in fearſly, and beateth vpon the grounde. D He feareth not the noyſe of the trompettes, but as ſoone as he heareth the ſhawlmes blowe, tuſſhe (ſayth he) for he ſmelleth the battayle a farre of, the noyſe of the captaynes and the ſhoutynge.

Cometh it thorowe thy wyſdome, that the Goſhauke flyeth towarde the South? Doth the Egle mounte vp, and make his neſt on hygh at thy cõmaundement? He abydeth in the ſtony rockes, and vpon the hygh toppes of harde mountaynes, where no mã can come from thence ſeketh he his praye, and loketh farre aboute with his eyes. His yonge ones are fed with bloode: * and where any deade body lyeth, there is he immediatly. ath.24.

¶ Job humbleth hym ſelfe vnto god. The deſcrypcyon of Behemoth, and Leuiathan.

CAPI. XL.

A Moreouer the lorde ſpake vnto Job, and ſayde: Can he that ſtryueth with the almyghtie, be at reſt? Shulde not he which dyſputeth with God, gyue hym an anſwere? Job anſwered the Lorde, ſayenge. Beholde, I am to vyle a perſone, to anſwere the, therfore wyll I lay my hande vpon my mouth. Once or twyſe haue I ſpoken, but I wyll ſaye no more. Then anſwered the lorde vnto Job out of the ſtorme, and ſayde: *Gyrde vp thy loynes nowe lyke a man, and tell me the thynges that I wyll aſke the. Wylte thou diſanul my iudgement? Or wylt thou condemne me, that thou thy ſelfe mayſt be made ryghteous? Is thy power then lyke the power of God? Maketh thy voyce ſuche a ſounde as his doth? ob.38.

B Then arme thy ſelfe with thyne owne power vp, decke the in thy ioly araye, powre out the indignacion of thy wrathe: ſe that thou caſte downe all the proude, loke wel, that thou makeſt all ſuche as be ſtubburne, to obey: treade downe all the vngodly in theyr place, caſte them downe into the duſt, & couer theyr faces with darkenes: Then wyll I cõfeſſe vnto the alſo, that thyne owne ryght hande ſhall ſaue the. Beholde, the beaſt Behemoth (whom I made with the) whiche eateth haye as an oxe: Lo, howe ſtronge is he in his loynes, and what power he hath in the nauel of his bodye C He ſpredeth out his tayle lyke a Cedre tre, all his vaynes are ſtyffe. His ſhynnes are lyke pipes of braſſe, his ryg bones are lyke ſtaues of yron. Fyrſt, when God made hym, he ordeyned the wyldernesſe for hym, that the mountaynes ſhulde gyue hym graſſe, where all the beaſtes of the felde take theyr paſtyme. He lyeth amonge the redes in the Moſſes, the fennes hyde hym with theyr ſhadowe, & the wyllowes of the broke couer hym rounde aboute. Lo, without any labour myght he drynke out of the hole floode and ſup of Jordane without any trauayle.

Who dare laye hande vpon hym openly, and vndertake to catche hym? Or, who dare put an hoke thorowe his noſe, and lay a ſnare for hym? Dareſt thou drawe out * Leuiathã with an angle, or bynde his tongue with a ſnare? Canſt thou put a rynge in the noſe of hym, or bore his iawe thorowe with a nayle? Esai.27.a. Psal.74.d. D Wyll he make many fayre wordes with the (thynkeſt thou) or flatter the? Wyll he make a couenaunte with the? Or arte thou able to compell hym to do the contynuall ſeruyce?

Wylte thou take thy paſtyme with hym, as with a byrde, or gyue hym vnto thy maydens, that thy companyons maye make a refeccion of hym, or that he maye be parted amonge the merchaũt men. Canſt thou fyl the basket with his ſkyn, or the fyſſhe panyer with his head? Dareſt thou lay hande vpon hym? It is better for the to conſydre what harme myght happen the therthorowe, and not to touche hym. For when thou thynkeſt to haue holde vpon hym, he ſhall begyle the.

¶ Of the ſame Leuiathan whiche is mencioned in the Chapiter before.

CAPI. XLI.

A No man is ſo cruell, that is able to ſtyrre hym vp. * Who is able to ſtande before me? Or *who hath gyuen me any thing before hande, that I maye rewarde hym agayne? All thynges vnder heuen are myne. Ierem.1.a. Roma.11.d. I fere hym not, whither he threaten or ſpeake fayre. Who lifteth hym vp, and ſtrypeth hym out of his clothes, or who taketh hym by the byt of his brydle? Who openeth the dore of his face? for he hath horryble teeth rounde aboute. B His body is couered with ſcales as it were with ſheldes locked in, kepte, and well compacte togyther.

One is so ioyned to an other, that no ayre can come in: Yea, one hangeth so vpon an other, and stycketh so together, that they can not be sundred. His nesynge is lyke a glisterynge fyre, and his eyes lyke the mornynge shyne. Out of his mouth go torches, & out of his nose thyrles there goth a smoke, lyke as out of an hote sethynge pot. His breth maketh the coales burne, and the flambe goth out of his mouth. In his necke remayneth strength, & nothynge is to laborous for hym.

C The membres of his body are ioyned so strayte one to an other, and cleue so fast together, that he can not be moued. His herte is as harde as a stone, and as fast as the styddye that the smyth smyteth vpon. When he goth, the myghtie are afrayde, and feare troubleth them. If any man drawe out a swerde at hym, it shall not hurte hym: there may neyther speare, iauelyn, nor brest plate abyde hym. He setteth as moche by a strawe as by yron, and as moche by a rotten stocke as by brasse.

D He flyeth not awaye for hym that bendeth the bowe: and as for slynge stones, he careth as moch for stubble as for them. He counteth the hamer no better then a strawe, he laugheth hym to scorne that shaketh the speare. He treadeth the golde in the myre lyke the sharpe pot sherdes. He maketh the depe to boyle lyke a pot, and styrreth the see together lyke an oyntment. He maketh a path to be sene after hym, the depe is his walkynge place. Vpon earth is there no power lyke vnto his, for he is so made that he feareth not. If a man wyll consyder all hygh thynges, this same is a kynge ouer all the chyldren of pryde.

C The repentaunce of Job. He prayeth for his frendes, and hys goodes are restored to hym double.

CAPI. XLII.

A Then Job answered the Lorde, and sayde: * I knowe that thou hast power ouer all thynges, and that there is no thought hyd from the. For who can kepe his owne counsell so secrete, but it shall be knowen? Therfore haue I spoken that I vnderstode not, the thynges that are to hygh, and passe myne vnderstandynge. O herken thou vnto me also, and let me speake: answere vnto the thynge that I wyll aske the. I haue geuen diligent care vnto the, and now I se the with myne eyes. Wherfore I geue myne owne selfe the blame, and take repentaunce in the dust and asshes.

B Nowe when the Lorde had spoken these wordes vnto Job, it fortuned, that the Lorde sayde vnto Eliphas the Themanite: I am displeased with the, and thy two frendes, for ye haue not spoken of me the thynge that is ryght, lyke as my seruaunt Job hath done. Therfore take ye nowe seuen oxen and seuen rammes, and go to my seruaunt Job, and * offer vp for youre selues a burnt offerynge: and my seruaunt Job shal pray for you. Hym wyll I accepte, and not deale with you after youre folyshnesse, in that ye haue not spoken the thynge whiche is ryghte, lyke as my seruaunt Job hath done.

C So Eliphas the Themanite, and Bildad the Suhite and Sophar the Naamathite went theyr waye, and dyd accordynge as the Lorde commaunded them. * The lorde also accepted the persone of Job, & the lorde turned the captiuitie of Job, when he prayed for his frendes: Yea the Lorde gaue Job * twyse as moche as he had before. And then came there vnto hym all his brethren, all his systers, and all they that had bene of his acquayntaunce before, and dyd eate breade with hym in his house, wonderynge at hym, and comfortynge hym ouer all the trouble, that the Lorde had brought vpon hym. Euery man also gaue hym a certayne summe of money, and a Juell of golde.

D And the Lorde made Job rycher then he was before: for he had fourtene thousande shepe, syx thousand camels, a thousand yocke of Oxen, and a thousande asses.

E He had seuen sonnes also and thre doughters. The fyrst doughter called he Jemima, the seconde Kezia, and the thyrde Keren hapuch. In all the lande were no women founde so fayre, as the doughters of Job, & theyr father gaue them enheritaunce amonge theyr brethren. After this lyued Job an hundreth and fourtye yere, so that he sawe * his chyldren, and his chyldrens chyldren vnto the fourth generacion. And so Job dyed, beynge olde and of a perfyte age.

The ende of the boke of Job.

The thyrd part of the Byble conteynyng these Bokes.

The Pſalter. The prouerbes.
Eccleſiaſtes. Cãtica Cãticorum

The Prophetes.

Eſaye. IONAS.
IEREMY. Micheas.
Ezechiel. NAVM.
DANIEL. Abacuc.
Oſeas. SOPHONY.
IOEL. Aggeus.
Amos. ZACHARY.
ABDY. Malachy.

The fyrſte Pſalme.

A

Bleſſed is the man/ that hath not walked in the councell of the vngodly, nor ſtande in the way of ſynners, and hath nat ſyt in the ſeate of the ſcornefull. But hys delyte is in the lawe of the lorde, and in hys lawe wyll he exercyſe him ſelfe daye and nyght. And * he ſhalbe lyke a tree planted by the water ſyde, that wyll brynge forth his frute in due ſeaſon. His leaffe alſo ſhal nat wither: and what ſoeuer he ſhall do, it ſhal proſpere. As for the vngodly, it is nat ſo with them: but * they are lyke the chaffe, whiche the wynde ſcatereth awaye * (from the face of the erth.) Therfore the vngodly ſhall nat be able to ſtande in the iudgement neyther the ſynners in the congregacion of the ryghteous. But the Lorde knoweth the waye of the ryghteous, and the waye of the vngodly ſhall peryſhe.

B

The .ii. Pſalme.

WHY DO the Heathen grudge together? and why do the people ymagyne a vayne thynge? The kynges of the earthe ſtande vp, and the rulers take councell together * agaynſte the Lorde/ and agaynſt his anoynted. Let vs breake theyr bondes aſunder, and caſte awaye theyr cordes from vs. He that dwelleth in heauen, * ſhall laugh them to ſcorne: the Lorde ſhall haue them in deryſyon. Then ſhall he ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure. Yet haue I ſet my kynge vpon my holy hyll of Syon. I wyl preache the lawe, wherof the Lorde hathe ſayde vnto me. * Thou art my ſonne this daye haue I begotten the. Deſyre of me, and I ſhall geue the the Heathen for thyne enheritaunce, & the vtter moſt partes of the earth for thy poſſeſſiõ. * Thou ſhalt bruſe them with a rodde of yron, & breake them in peces lyke a potters veſſell. Be wyſe nowe therfore, O ye kynges, be lerned ye that are iudges of the earth. Serue the Lorde in feare, and reioyſe * (vnto hym) with reuerence. * Kyſſe the ſonne, leſte he be angrye, and ſo ye peryſh frõ the * (ryghte) waye yf his wrath be kyndled but a lytle: bleſſed are all they that put theyr truſt in hym.

Act. xiii. d. Heb. i. b. and .v. b.

B

Apoc. ii. g and .xix. c.

Eſa. xxx. c.

The .iii. Pſalme.

A Pſalme of Dauid when he fledde from the face of Abſalom his ſonne. 2. Reg. 15.

A

Domine quid multiplicati.

Lorde, howe are they increaſed, that trouble me? many are they, ỹ ryſe agaynſte me. Many, ſaye of my ſoule: there is no helpe for hym in (his) God. ☞ Sela. But thou (O Lord) art my defender: thou art my worſhip, & ỹ lyfter vp of my hede. I dyd call vpon ỹ Lord ẇ my voyce, & he herd me out of his holy hyll. Sela. ☞ I layde me downe & ſlepte, and roſe vp agayne, for the Lorde ſuſteyned me. I wyl nat be afrayed for ten thouſandes of the people, that haue ſet them ſelues agaynſte me rounde about. Up Lord, & ſaue me (O my God:) for thou ſmyteſt all myne enemyes ☞ vpon the cheke bone, thou haſt broke the teth of the vngodly. Saluacion belongeth vnto the Lorde, and thy bleſſynge is vpon thy people

B

The .iiii. Pſalme.

To hym that excelleth in Muſike, a Pſalme of Dauid.

Cum inuocarem.

A

Heare me, when I call (O God (of my ryghteouſnes: thou haſt ſet me at lybertye when I was in trouble: haue mercy vpon me, & here my prayer. O ye ſonnes of men, howe longe wyll ye blaſpheme myne honour? and haue ſuch pleaſure in vanyte, and ſeke after leſyng? Sela. Knowe this alſo, that the Lorde hath choſe to hym ſelfe the man that is godly: when I call vpõ the Lorde he wyll heare me. Stãde in awe, & ſynne nat: comen with your owne hert, in your chambre, & be ſtyll. Sela. Offer the ſacrifice of ryghteouſnes, & put youre truſte in the Lorde. There be many that ſaye: who wyll ſhewe vs any good? Lorde lyfte thou vp the light of thy countenaunce vpõ vs. Thou haſt put gladneſſe in my herte.

B

ſence the time that theyr corne & wyne (and oyle) increaced. I wyll laye me downe in peace, and take my reſt: for it is thou Lorde onely, that makeſt me dwell in ſafetye.

¶ The .v. Pſalme.

¶ To him that excelleth in ſonges of Muſicke a Pſalme of Dauid.

Verba mea au. A PONdre my wordes (O Lorde) conſydre my meditacyon. O herken thou vnto the voice of my callyng, my king & my god, for vnto the wyll I pray. My voyce ſhalt thou heare by tymes (O Lord) early in the mornynge wyll I directe (my prayer) vnto the, and wyll loke vp. +For thou arte the Prou.iii.d God that hath no pleaſure in wyckedneſſe, neyther ſhall any euyl dwell with the.

Suche as be fooliſh, ſhall nat ſtande in ☞ thy ſyght, for thou ☞ hateſt all them that worke vanyte. Thou ſhalt deſtroye them that ſpeak leſynge: the Lorde wyll abhorre bothe the bloudy, thyrſtye, and diſceytfull man. But as for me, I wyll come into thy B houſe, euen in the multytude of thy mercy: Pſal.138.a and in thy feare wil + I worſhyppe towarde thy holy temple. Leade me (O Lorde) in thy ryghteouſneſſe, because of myne ene- ☞ myes: ☞ make thy way playne before my ☞ face. For there is no faythfulneſſe ☞ in his mouth: theyr inwarde partes are very wyc- Roma.3.c. kedneſſe: + theyr throte is an open ſepulchre they flatter with theyr tonge. Deſtroye þ them (O God) let the peryſh thorowe theyr C owne ymaginacions: caſte them out in the multitude of theyr vngodlyneſſe, for they haue rebelled agaynſte the. And let all the that put theyr truſt in the, reioyſe: they ſhall euer be geuynge of thankes, because thou defendeſt the: they that loue thy name, ſhall be ioyfull in the. For thou Lorde wylte geue thy bleſſynge vnto the righteous, and with thy fauorable kyndnes wylte thou defende hym, as with a ſhylde.

¶ The .vi. Pſalme.

¶ To him that excelleth in Muſick, vpon the inſtrument of eyght ſtrynges.

Dñe ne. Pſal.37.a Iere.10.d. OLorde + rebuke me nat in thy indignacyon: neyther chaſten me in thy wrath Haue mercy vpon me (O Lorde) for I am A weake: O Lorde heale me for my bones are vexed. My ſoule alſo is ſore troubled, but Lorde howe longe wylt thou puniſhe me? Turne the (O Lorde) and delyuer my ſoule: Oh ſaue me for thy mercyes Eſay.38.b Pſal.[illegible] ſake. For + in death no man remembreth the: and who wyll geue the thankes in the B pyt? I am wery of my gronynge: euery nyght waſhe I my bedde, and water my couche with my teares. My bewtye is gone for very trouble, and worne awaye because of all myne enemyes. + Awaye fro me all ye that worke vanyte: for the Lorde hath harde the voyce of my weppynge. The Lorde hath hearde my peticyon, the Lorde wyll receaue my prayer. All myne enemyes ſhalbe confounded and ſore vexed: they ſhalbe turned backe and put to ſhame, ſodenly.

¶ The .vij. Pſalme.

☞ Sigaion of Dauid, whiche he ſange vnto the Lorde in the buſynes of ☞ Chus the ſonne of Iemini.

OLorde my God, in the haue I put my truſte: ſaue me from all them that perſecute me, and delyuer me. Leſt he deuour A my ſoule lyke a lyon, and teare it in peces, whyle there is none to helpe. O Lorde my God, + yf I haue done any ſuche thynge or yf there be any wyckedneſſe in my handes.

If I haue rewarded euyll vnto hym that dealt frendely with me: (yee I haue delyuered hym, that with out any cauſe is myne enemye.) Then let myne enemye perſecute my ſoule: & take me: ye let hym treade my lyfe downe vpon the earth, & laye myne honoure in the duſt. Sela. Stande vp (O Lorde) in thy wrath, and lyfte vp thy ſelfe because of the indygnacions of myne enemye: aryſe vp (for me) in the ☞ iudgemente, that thou haſte promyſed. And ſo B ſhall the congregacyon of the people come aboute the, for theyr ſakes therfore lyfte vp thy ſelfe agayne. The Lorde ſhall iudge the people: geue ſentence with me (O Lorde) accordynge to my ryghteouſnes: and accordynge to the innocencye that is in me. Oh let the wyckednes of the vngodly come to an ende: but gyde thou the iuſte, For the ryghteous God tryeth the very hertes and the raynes. My helpe commeth of God, which preſerueth them that are true of hert.

+ God is is a ryghteous iudge, (ſtronge and pacyent,) and God is prouoked euery daye. If man wyl nat turne, he wyl whette his ſwerde: he hathe bente his bowe, and made it ready. He hathe prepared for hym the inſtrumentes of death: he ordeneth hys arowes agaynſte the perſecutours. Beholde + he traueyleth with miſchefe, he hathe conceaued ſorowe, & brought forth vngodlyneſſe. + He hathe grauen and digged vp a pytte, & is fallen him ſelfe into the deſtruccyon that he made (for other.) For his trauayll ſhal come vpon his owne heade + and his wickednes ſhal fall vpõ his owne pate.

I wyll geue thankes vnto the Lorde accordynge to his ryghteouſnes, & wyl prayſe the name of the Lorde the moſte hyeſt.

The

¶ The.viii.Pſalme.

¶ To him that excelleth ☞ in Gittith a Pſalme of Dauyd.

O LORDE our gouernoure, howe excellente is thy name in the worlde, thou that haſte ſette thy glory aboue the heauēs? *Out of the mouthe of verye babes and ſucklynges haſt thou ordeyned ☞ ſtrength becauſe of thyne enemyes, that thou myghteſt ſtyll the enemye and the auenger. For I wyll conſyder thy heuens, euen the worke of thy fyngers: the Mone and the Starres whiche thou haſte ordeyned. *What is man, that thou arte myndeful of hym? and the ſonne of man that thou vyſiteſt hym?

A

Thou madeſt him lytle leſſe then the aungels, to crowne him with glorye and worſhyppe. Thou makeſt hym to haue dominyon in the workes of thy hādes: and thou haſte put all thynges in ſubiectyon vnder his fete. Al ſhepe and oxen, yee and ŷ beaſtes of the felde. The foules of the ayre, and the fiſhe of the ſee, and what ſoeuer walketh thorowe the pathes of the ſees. O Lorde our gouernour, howe excellent is thy name in all the worlde.

B

¶ The.ix.Pſalme.

¶ To him that excelleth vpon ☞ Almuth Laben, a Pſalme of Dauyd.

A

I wyl *gyue thankes vnto the, O Lorde with my whole herte, I wyll ſpeake of all thy merueylous workes. I wyll be glad, and reioyce in the, yee my ſonges wyl I make of thy name, O thou moſte hygheſt

Whyle myne enemyes are dryuen backe they ſhall fal, and peryſhe at thy preſence.

For thou haſte mayntened my ryght and my cauſe: thou art ſet in the throne that iudged ryght. Thou haſt rebuked ŷ Heythen, & deſtroied the vngodly, thou haſte put out their name for euer and euer. O thou enemye: diſtruccions are come to an ende, euen as the cities which thou haſt diſtroied: their memorial is periſhed with them. But the Lorde ſhall endure for euer, he hath alſo prepared his ſeate for iudgemēt. For he ſhall iudge the worlde in ryghtuouſnes, and miniſtre true iudgemēt vnto the people. The Lorde alſo wyl be a defence for the oppreſſed *euē a refuge ī due tyme of trouble. And they ŷ knowe thy name, wyll put their truſt in the: for thou (Lorde) haſt neuer fayled thē that ſeke the. O prayſe the Lorde, *which dwelleſte in Syon, ſhewe the people of hys doynges. For when he maketh inquyſycion for bloude, he remembreth them: & *forgetteth not the complaynte of the poore.

B

Haue mercy vpon me (O Lorde) conſyder my trouble whiche I ſuffre of them that [illegible] me, thou that lyfteſt me vp frō the ga[illegible] deathe. That I maye ſhewe all thy [illegible]ſes with in the portes of the doughter of Syon, I wyll reioyce in thy ſaluacion.

C

The Heythen are ſuncken downe in the pytte that they made: in the ſame net which they hyd pryuely, is there owne fote taken.

The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hādes: A conſideracion. Sela.

D

The wicked ſhalbe turned vnto hell, and all people that forget God. For the poore ſhall nat be all waye forgotten nor the hope of the meke ſhall nat peryſhe for euer.

Vp Lorde, and let nat man haue the vpper hande, let the Heythen be iudged in thy ſyght. Put them in feare (O Lorde) that the Heythen maye knowe them ſelues to be but men. Sela.

¶ The.x.Pſalme.

Why ſtandeſt thou ſo farre of (O Lord) & hideſt thy face in tyme of trouble? The vngodly for his owne luſt, doth perſecute the poore: let them be taken in the craftye wylneſſe that they haue ymagined. For the vngodly hathe made boſte of his owne hertes deſyre & ſpeakethe good of the coueтous whom God abhorreth. The vngodly is ſo proude ŷ he careth nat for God, neither is God in his thought. Hys wayes are alwaye greuous, thy iudgementes are farre out of his ſyght, and therfore defyeth he all his enemyes. For he hath ſayde in his hert Tuſhe I ſhall neuer be caſte downe, there ſhall no harme happen vpon me. *His mouth is ful of curſing, & diſſeit and fraude vnder his tong is vngodlyneſſe and vanite. *He ſytteth lurkynge in the ſtretes, and pryuely wth he murther ŷ innocent: his eyes are ſette agaynſte the poore. For he lyeth wayting ſecretly (euen as a Lion lurketh he in his denne) that he maye rauiſhe the pore. He doth rauiſhe the pore, when he getteth hym into his neſte. ☞ He falleth downe and humbleth him ſelfe, that the congregacion of the poore maye fall into the hande of his captaynes. He hath ſayde in his herte Tuſhe, God hath forgottē, he hydeth away his face, and he wyll neuer ſe it. Aryſe (O Lorde God,) and lyfte vp thyne hāde, forget nat the poore. Wherfore ſhulde the wycked blaspheme God, whyle he dothe ſaye in his herte: tuſhe, thou careſt nat for it. Surely thou haſt ſene it. For ŷ beholdeſt vngodlyneſſe and wronge. ☞ That thou mayeſt take the matter into thy hande: the

Vt quid dñe
A
B
Roma.iii.
Prou.i.b.
☞
C
☞

poore cōmitteth hym ſelfe vnto the, for ẏ art the helper of the frendleſſe. Breake thou the power of the vngodly and malycyous: ☞ take awaye his vngodlyneſſe, and thou ſhalt fynde none. The Lorde is kynge for euer, and euer, and the Hethen are peryſhed out of the lande. Lorde, thou haſt hearde the deſyre of the poore, thou prepareſt theyr hert and thyne eare herkeneth therto. To helpe the fatherleſſe and poore vnto theyr ryght that the man of the erthe be no more exalted agaynſte them.

one th. Lorde

The. xi. Pſalme.

¶ To the Chaunter, a Pſalme of Dauid.

A In dño confido.

IN the Lorde put I my truſte: howe ſaye ye then to my ſoule: that ſhe ſhulde ☞ flee as a byrde vpon youre hyll? For lo, the vngodly bende their bowe, and make redy their arowes in the quyuer, that they maye priuely ſhote at them, whiche are true of herte. ☞ For the ☞ foundacions wylbe caſt downe, and what hath the ryghteous done? *The Lorde is in his holy temple: the Lordes ſeat is in heuen: Hys eyes conſydre (the poore) and hys eye lyddes beholde the chyldren of men. The lorde aloweth that ryghteous: but the vngodly, and him that delyteth in wyckednes, dothe his ſoule abhorre, Upon the vngodly he ſhall rayne ſnares, fyre, and brymſtone, ſtorme and tempeſt: thys ſhalbe theyr porcyon to drynke. For ẏ ryghteous Lord loueth ryghteouſnes: his coūtenaūce wyll beholde the thynge that is iuſt.

[illegible]

B

The. xii. Pſalme.

¶ To hym that excelleth vpon an inſtrumente of eyght ſtrynges, a Pſalme of Dauid.

A Saluum fac dñe.

HElpe (me) Lorde, for there is nat one godly man lefte. For the faythfull are mynyſſhed from among the chyldren of mē. They talke of vanyte, euery one with hys neyghboure, they do but flatter with theyr lyppes and dyſſemble in theyr herte. The Lorde ſhall rote out all diſceytfull lyppes, and the tonge that ſpeketh proude thinges.

Whiche haue ſayed: with oure tonge wyl we preuayle: we are they ẏ ought to ſpeake, who is our lorde. Nowe for the troubles B ſake of the nedye, * and because of the complaynte of the poore, I wyll vp (ſayeth the Lorde) and wyll helpe euery one, fro him ẏ ſwelleth agaynſt hym, and wyll ſet them at reſt. The wordes of ẏ Lord are pure wordes euen as the ſyluer, which frō earth is tryed and purifyed ſeuen tymes ī the fyre. Thou ſhalt kepe them (O Lorde) thou ſhalte preſerue ☞ him from thys generacyon for euer.

Pſa. 119. f.

The vngodly walke on euery ſyde: whan they are exalted, the chyldren of men are put to rebuke.

The. xiii. Pſalme.

¶ To the chaunter, a Pſalme of Dauid.

A Vſquequo dñe.

HOwe longe wylte thou forget me (O Lorde) for euer? howe long wilt ẏ hyde thy face from me? How long ſhal I ſeke councell in my ſoule? & be ſo vexed in myne herte? howe long ſhall myne enemye triūphe ouer me? Conſydre, & here me (O Lorde my God) lyghtē myne eies, ẏ I ſlepe nat in deth. Leſt myne enemy ſay: I haue preuayled agaynſt him: for if I be caſte downe: they ẏ trouble me wyl reioyce at it. But my truſt is in thy mercy, & my herte is ioyful in thy ſaluacion.

I wyll ſynge to the Lorde because he hath dealte ſo louyngly with me. ☞ (ye I wyl praiſe the name of the Lorde the moſt hygheſt.)

The. xiiii. Pſalme.

¶ To the chaunter, a Pſalme, of Dauid.

A Dixit inſipiens, Pſal. liii. Roma. iii.

THe * fole hath ſayde in his herte, there is no God. They are corrupte, and become abhomynable in theyr doynges: there is not one ẏ dothe good, ☞ no not one.)

The Lorde loked downe frome Heauen vpon the chyldren of men, to ſe if there were any that wolde vnderſtande, and ſeke after God. But they are all gone out of the way they are all togyther become abhomynable: there is none that dothe good, no not one. ☞ (Their throte is an open ſepulcre: with their tonges they haue diſceyued, the poyſon of aſders is vnder their lyppes. Their mouth is ful of curſyng & bytternes, their fete are ſwyfte to ſhed blode. Diſtruccion & vnhappyneſſe is in their waies, & the way of peace haue they not knowen, there is no feare of God before their eies.) Haue they nat knowen me, ẏ are ſuch workers of miſchefe, eatyng vp my people, B as it were breade and cal nat vpon the Lord.

There were they brought in greate feare ☞ (euen where no fere was) for God is in ẏ generacion of ẏ righteous. As for you ye haue made a mocke at the councel of the pore, because he putteth his truſte in the Lorde.

Who ſhal giue ſaluacion vnto Iſrael * out of Sion. Whan the Lorde turneth the captiuite of his people, then ſhall Iacob reioyce, and Iſrael ſhalbe glad.

The. xv. Pſalme.

Domine quis habitabit

LORDE, who ſhall dwell in thy tabernacle? who ſhall reſte vpon thy holye hyll? * Euen he that leadeth an vncorrupte lyfe, and dothe the thynge whiche is ryght, & that ſpeaketh the trueth in his hert.

He that hath vſid no diſcept in his tonge nor done euyl to his neyghbour, & hath nat

ſclaūdred

sclandred his neyghbours. He that setteth
nat by hym ſelfe, but maketh muche of
them that feare the Lorde: he that ſweareth
vnto his neyghbour, and diſapoynteth him
not. *He that hathe not geuen his money
m.15.a. vpon vſury, nor taken rewarde agaynſte
the innocēt. Who ſo doth theſe thinges,
ſhall neuer fall.

¶ The.xvi. Pſalme.

The (badge or armes) of Dauid.

Cōſerua me dñe. A PReſerue me (O God) for in the haue I
put my truſt. Thou haſt ſayde (O my
ſoule) vnto the Lorde: thou art my God, my
goodes are nothynge vnto the. All my
delyte is vpon the ſayntes that are in the
earth, and vpon ſuche as excell in vertue.
But they that runne after another God,
ſhall haue greate trouble. Theyr drynke
offrynges of bloude wyl not I offre, nether
make mencyon of theyr names within my
lyppes. The Lorde hym ſelfe is the porcyon
of myne enheritaūce and of my cuppe:
thou ſhalt maynteyne my lotte. The lot is
fallē vnto me in a fayre groūde, yee I haue
a goodly heritage. I wyll thanke the
B Lorde for geuynge me warnynge: my reynes
alſo chaſten me in the nyght ſeaſon.
I haue ſet God alwayes before me, for he
is on my ryght hande, therfore I ſhall nat
fall. Wherfore my harte reioyced, and my
tonge was glade, my fleſh alſo ſhall reſte in
Act.2.d. xiii.e. hope. For why? *thou ſhalt nat leaue my
ſoule in hell, neyther ſhalte thou ſuffre thy
holy one to ſe corrupcyon. Thou ſhalte
ſhewe me that pathe of lyfe: in thy preſence
is the fulneſſe of ioye, ⁊ in thy ryght hande
there is pleaſure for euermore.

¶ The.xvii. Pſalme.

A prayer of Dauid.

A Exaudi dñe iuſticiam. HEare the ryght (O Lorde) cōſyder my
complaynte: ⁊ herkē vnto my prayer,
that goeth not out of fayned lyppes. Let
my ſentence come forth from thy preſence:
and let thyne eyes loke vpon the thynge
Iob.17.a. that is equall. *Thou haſt proued and
viſited myne hert in the nyght ſeaſon: thou
haſt tryed me and ſhalte fynde no wyckednes
in me: for I am vtterly purpoſed, that
my mouth ſhall nat offende. Becauſe of
mens workes that are done agaynſte the
worde of thy lyppes I haue kepte me from
the wayes of the diſtroyer. O holde thou
vp my goynges in thy pathes, that my fote
ſteppes ſlippe nat. I haue called vpon
the (O God) for thou ſhalt heare me: encline
thyne eare to me: and herken vnto my wordes.
Shewe thy merueIous louyng kyndneſſe,
(thou that arte the Sauyour of them
whiche put theyr truſt in the) from ſuche as
reſiſt thy ryght hande. Kepe me * as the B
apple of an eye, hyde me * vnder ȳ ſhadowe Zacha.2.b.
of thy winges. From the vngodly ȳ trouble
me. Myne enemyes cōpaſſe me rounde Mat.23.d.
about, to take away my ſoule. They maintayne
their owne welthyneſſe, ⁊ their mouth
ſpeaketh proude thynges. They lye waytynge
in our waye on euery ſyde, turnynge
theyr eyes downe to the grounde. Lyke as
a lyon ȳ is gredy of his pray, and as it were
a lyons whelpe lurckinge in ſecrete places.
Up Lorde, diſapoynte hym, and caſt hym C
downe: deliuer my ſoule from the vngodly,
which is as a ſwerde of thyne. Frō the mē
of thy hande (O Lorde) from the men of the
world which haue theyr porcion in this lyfe
whoſe belyes thou filleſt with thy treaſure.
They haue chyldren at theyr deſyre, and
leaue the reſte of theyr ſubſtaunce for theyr
babes. But as for me, I wyll beholde thy
preſēce in ryghteouſnes: and whē I awake
vp after thy lyckneſſe, I ſhall be ſatiſfied.

The.xviii. Pſalme.

¶ To the chaunter of Dauid the ſeruaunt of the Lorde,
whiche ſpake vnto the Lorde the wordes of this ſonge, (in
the daye that the Lorde delyuered hym from the hande of al
his enemyes, and from the hande of Saul) and he ſayde.

I Wyl loue the (O Lorde) my ſtrengthe. Diligam te dñe.
The Lorde is my ſtonye rocke and my A
defēce, my Sauyour: my God, ⁊ my myght
in whom I wyl truſt: my buckler, the horne ii.reg.22.a.
alſo of my saluacyon, and my refuge. *I
wyll call vpon the Lorde which is worthy
to be praiſed, ſo ſhal I be ſafe fro myne enemyes.
‡The ſorowes of death compaſſed Pſal.116.a
me, and the brookes of vngodlynes made
me afrayed. The paynes of hel came about
me the ſnares of death ouertoke me. In
my trouble wyl I cal vpon the Lorde, ⁊ cōplayne
vnto my God. So ſhal he heare my
voyce out of his *(holy) temple, and my cō- *
playnte ſhal come before him, euen in to his
eares. *The earth trembled and quaked, Mat.27.f.
the very foūdacyons alſo of ȳ hylles ſhoke
and were remoued, becauſe he was wroth.
There wēt a ſmoke out of his noſtrels, ⁊ B
a conſuming fyre out of hꝭ mouth ſo ȳ coles
were kyndled at it. He bowed the heauēs
alſo ⁊ came downe, and it was darke vnder
his fete. He rode vpō the Cherubins and
dyd flye: he came flyenge with ȳ wynges of
the wynde. He made darckneſſe his pauylyon
rounde about him, with darcke water
⁊ thycke cloudꝭ to couer hī. At ȳ bryghtnes
of his p̄ſēce his cloudꝭ remoued, with hayle
ſtones ⁊ coles of fire. The lord alſo thōdred

out of heuen, and the hyghest gaue his thōdre with hayle ſtones and cooles of fyre. He ſent out his arrowes & ſcatred them, he caſt forthe lyghtnynges, and deſtroyed them.

The ſprynges of waters were ſene, and the foūdacions of the rounde worlde were diſcouered at thy chydynge (O Lorde) at the blaſtynge of the brethe of thy diſpleſure. C He ſhal ſende downe from the heygth to fetche me, & ſhall take me out of many waters. He ſhal delyuer me frō my ſtrongeſt enemy, and frō thē which hate me, for they ar to mighty for me. They preuented me in the daye of my trouble, but the Lorde was my defence.

He brought me forth alſo into a place of lybertye: he brought me forth, becauſe he had a fauour vnto me. The Lorde ſhall rewarde me after my ryghteous dealyng: accordinge to the clenneſſe of my handes ſhal he recompenſe me. Becauſe I haue kepte the wayes of the Lorde and haue nat behaued my ſelfe wyckedly agaynſte my God. For I haue an eye vnto all his lawes, and wyll nat caſt out his commaundmentes from me. I was alſo vncorrupte before him, & eſchued myne D owne wyckednes. Therfore ſhal the Lord rewarde me after my rightuous dealyng, & accordyng vnto the clenneſſe of my handes in his eye ſyght. With the holy thou ſhalte be holy & with a perfecte man thou ſhalte be perfecte. With the cleane thou ſhalt be cleane, and with the frowarde thou ſhalt learne frowardenes. For yͧ ſhalte ſaue the people that are in aduerſite, & ſhalte bryng downe the hye lokes of yͤ proude. Thou alſo ſhalt lyght my candle, the Lorde my God ſhall make my darckenes to be lyght. For in the I ſhal diſconfyte an hoſt of men: & with the helpe of my God I ſhall leape ouer the wal.

Psal. xii. b Pro. xxx. a The way of God is vndefyled: * the word of the Lorde alſo is tryed in the fyre: he is the defender of all them that put theyr truſt in him. For * who is God, but the Lorde? Deut. iiii. e Or, who hath any ſtrēgth, except our God.

It is God that gyrdeth me with ſtrēgth of warre, and maketh my waye perfecte.

He maketh my fete lyke hertes fete, and Abac. iii. d. ſetteth me vp on hye. He techeth myne handes to fyght, and myne armes ſhall breake Reg. xxii. c. Psa. 144. a euen a brazen bowe. Thou haſte giuen me the defence of thy ſaluacion: thy right hand alſo ſhall holde me vp, and thy louyng correccyon ſhall make me greate. Thou ſhalt make rowme ynough vnder me for to go, & my fote ſteppes ſhall nat ſlyde. I wyll folowe vpon myne enemyes, & ouer take thē, and wyll nat tourne agayne tyll I haue deſtroyed them. I wyl ſmyte thē that they ſhall nat be able to ſtande, but fal vnder my fete. Thou haſte gyrded me with ſtrength vnto warre, thou ſhalte throwe downe myne enemyes vnder me. Thou haſt made myn enemyes alſo to tourne theyr backes vpon me, and I ſhall deſtroye them that hate me.

* They ſhall crye, but there ſhall be none to helpe them: yee euen vnto the Lorde, ſhal they crye, but he ſhall nat heare them. Prou.

I wyll beate them as ſmall as the duſt before the wynde, I wyll caſt them out as the claye in the ſtretes. Thou ſhalte delyuer me frome the ſtryuynges of the people and thou ſhalt make me the head of the Heithē.

A people whom I haue nat knowen ſhall ſerue me. Aſſone as they heare of me, they ſhall obey me, but the ſtraunge chyldren ſhall diſſemble wt me. The ſtraunge chyl- G dren ſhall fayle, and be frayed out of theyr habitacions. The Lorde lyueth: and bleſſed be my ſtronge helper, and prayſed be the God of my ſaluacion. Euē the God which ſeeth that I be auenged, & ſubdueth the people vnto me. It is he that delyuereth me from my (cruel) enemyes, and ſetteth me vp aboue mine aduerſaries: thou ſhalte ryd me from the wycked man. * For this cauſe I Roma. xv. wyll gyue thankes vnto the (O Lorde) among the gentyls, & ſynge prayſes vnto thy name. * Greate proſperite gyueth he vnto his kyng, and ſheweth louynge kyndnes vnto Dauyd his anointed, and vnto hys ſede for euermore.

The. xix. Pſalme.

To the Chaunter, a Pſalme of Dauyd.

THE * heauens * declare the glorye of God, and the firmament ſheweth hys handye worke. One daye telleth another, and one nyght certyfyeth another. A Roma. i. There is neyther ſpeache nor language but there voyces are herde amonge them.

They re ſounde is gone out in to all landes, and theyr wordes in to the endes of the worlde. In them hath he ſet a taberna- Roma. x. B cle for the ſōne, which cōmeth forth as a brydegrome out of his chambre, & reioyſeth as a giaunt to rūne his courſe, It goeth forth from the vttermoſt part of the heauen, and runneth about vnto the ende of it agayne, & there is nothyng hyd from the heate therof.

C The lawe of the Lorde is vndefyled conuertynge the ſoule. The teſtimonye of the Lorde is ſure, and giueth wyſdome vnto the ſimple. The ſtatutꝭ of the Lorde are right and reioyſe the herte: the commaundemēt of the Lorde is pure, and gyueth light vnto the eyes. The feare of the Lorde is cleane and endureth for euer: the iudgemētꝭ of the Lorde are true and ryghteous al together. *More to be deſyred are they then golde, yee then much fyne golde: ſweter alſo then hony, and the hony combe. Moreouer, by D them is thy ſeruaunt taught, and in keping of them there is great rewarde. Who can tell, howe ofte he offendeth? Oh clenſe thou me fro (my) ſecrete fautes. Kepe thy ſeruaunt alſo from preſumptuous ſynnes, leſt they get the dominion ouer me: for thē ſhall I be undefyled, and innocent frō the great offence. Let the wordes of my mouth, and the meditacion of my hert be ×(allwaye) acceptable in thy ſight, O Lorde, my ſtrength and my redemer.

¶ The .xx. Pſalme.

¶ To the chaunter, a Pſalme of Dauid.

A THe Lorde heare the in the daye of trouble, the name of the God of Iacob defende the ſende the helpe frō ẏ Sanctuary, and ſtrength the out of Sion. Remēbre all thy offerynges, & accepte thy brente ſacrifyce, Sela. Graunt the thy hertes deſyre, & fulfyl all thy mynde. We wyl reioyſe in thy ſaluacyon, & triumphe in the name of the Lorde our God: the Lorde perfourme all thy peticions. Nowe knowe I, that the B Lorde helpeth his anoynted, and wyl heare hym from hys holy heauen: euen with the wholſome ſtrength of his ryght hande.

Some put theyr truſte in charettes, and ſome in horſes, but we wyll remembre the name of the Lorde oure God they are brought downe and fallē, but we are ryſen, and ſtande vp ryght. Saue, Lorde, and heare vs, O kyng, in the day when we ſhall call ×(vpon the.)

¶ The .xxi. Pſalme.

A ¶ To the chaunter, a Pſalme of Dauid.

THe kynge ſhal reioyce in thy ſtrength, O Lorde, exceadynge glad ſhall he be of thy ſaluacyon. Thou haſt geuen hym his hertes deſyre, and haſt nat denyed hym the requeſt of his lyppes, Sela. For thou ſhalt preuente hym with the bleſſynges of goodnes, and ſhalte ſet a crowne of pure golde vpon his heade. He aſked lyfe of the, and thou gaueſt hym a longe lyfe, euen for euer and euer. His honoure is greate in thy ſaluacyon: glory and great worſhipe ſhalt thou laye vpon hym. For thou ſhalt geue hym euerlaſtynge felycite, and make hym glad with the ioye of thy coūtenaunce. B bycauſe the kynge putteth his truſt in the Lorde, and in the mercy of the moſt hyeſt he ſhal nat myſcary. All thyne enemyes ſhal fele thy hande: thy ryght hande ſhall fynde out them that hate the. Thou ſhalt make them lyke a fyre ouen in tyme of thy wrath the Lorde ſhal deſtroye them in his diſpleaſure, and the fyre ſhall conſume them.

Theyr frute ſhalt thou deſtroy out of the earth, and theyr ſede from amonge the chyldren of men. For they intended myſchefe agaynſt the, and ymagyned ſuche a deuyce, as they are nat able to perfourme. Therfore ſhalte thou put them to flyght, and the ſtrynges of thy bowe ſhalt thou make redy agaynſte the faces of them. Be thou exalted, Lorde, in thyne owne ſtreyngth: ſo wyll we ſynge and prayſe thy power.

The .xxii. Pſalme.

¶ To the Chaunter vpon the hynde of the dawnynge A Pſalme of Dauid.

MY *God, my God: ×(loke vpon me) why haſt thou forſaken me: and art ſo farre fro my health, and from the wordes of my complayntes? O my God, I crye in the daye tyme, but thou heareſt nat: and in the night ſeaſon alſo I take no reſt. And thou contynueſt holy, O thou worſhyppe of Iſrael. Our fathers hoped in the: they truſted in the, and thou dyddeſt delyuer thē. A Deus deus meus. Mat.27.f Mar.xv.f

They called vpon the, and were helped: they put theyr truſt in the, and were nat confounded. But as for me, I am a worme and no man: a very ſcorne of men and the outcaſt of the people. *All they that ſe me, laugh me to ſcorne: they ſhote out theyr lyppes, and ſhake the heade. *He truſted in God, let hym delyuer hym: let hym delyuer hym, yf he wyll haue hym. *But thou art he that toke me out of my mothers wombe: thou waſt my hope, whē I hanged yet vpō my mothers breſtes. I haue bene lefte vnto the euer ſence I was borne: thou arte my God, euen fro my mothers wombe. B Pſal.cix.b Mat.27.e. Pſal.71.a.

O go nat fro me,, for trouble is harde at hande, and here is none to helpe me. Many oxen are come about me, greate bulles of Baſan cloſe me in on euery ſyde. They gape vpon me with theyr mouthes, as it were a rampynge and roarynge lyon. C Joſu.vii.b

*I am powred out lyke water, and al my bones are out of ioynt: my herte alſo in the myddeſt of my body is euen lyke meltynge waxe. My ſtrēgth is dryed vp lyke a potſherde, & my tonge cleueth to my gomes and thou ſhalt brynge me in to the duſt of dethe. D

For ×(many) ☞ dogges are come about me, & the councell of the wicked laye ſeage agaynſte me. They pearſed my handes and my fete, I maye tell all my bones, they ſtande ſtarynge and lokynge vpon me.

Mat.27.d. They parte my garmentes among thē, and caſte lottes vpon my veſture. But be not thou farre fro me, O Lorde: thou art my ſuccoure, haſt the to helpe me. Delyuer my ſoule from the ſwerde, my darlyng from the E power of the dogge. Saue me frome the lyons mouthe: thou haſt herde me alſo from among the hornes of the Vnicornes. I wyl Joh.19.b. Heb.2.c. declare thy name vnto my brethren: in the myddeſt of the congregacion wyll I prayſe the. O prayſe the Lorde ye that feare hym: F Pſal. 19.b. Magnyfie him al ye of the ſede of Jacob: ⁊ feare him al ye ſede of Iſrael. For he hath nat diſpyſed nor abhorred the lowe eſtate of the pore: he hath nat hyd his face from hym but when he called vnto him, he herde him.

My prayſe is of the in the greate congregacion, my vowes wyl I perfourme in the ſyght of them that feare hym. The pore ſhall eate, and be ſatiſfied: they that ſeke af- G ter the Lorde, ſhall prayſe hym: your herte ſhall lyue for euer. All the endes of the worlde ſhall remēbre them ſelues, ⁊ be turned vnto the Lord, ⁊ al ỹ kynredes of the nacions, ſhall worſhyppe before him. For the kyngdome is the Lordes, ⁊ he is the gouernour among the people. Al ſuche as be fat H vpon earth: haue eaten ⁊ worſhypped. Al they that go downe into the duſte, and lyue ſo hardly ſhall knele before hī, and my ſoule ſhall lyue to him and. *(My) ſede ſhal ſerue him: they ſhalbe counted vnto the Lorde for a generacion. They ſhall come, and * *(the heauens) ſhal declare his rightuouſnes: vnto a people that ſhall be borne, whō the Lorde hathe made.

¶ The.xxiij. Pſalme.

¶ A pſalme of Dauyd.

Dñs regit me. THE Lorde is my ſhepherd, therfore cā I lacke nothyng. He ſhall fede me in a A grene paſture, and leade me forth beſide the waters of comforte. He ſhall converte my ſoule, ⁊ bring me forth in the pathes of rightuouſnes for his names ſake. Yee though I walke thorowe the valley of the ſhadowe of death, I wyll feare no euyll, for thou arte with me: thy rod ⁊ thy ſtaffe they cōfort me.

B Thou ſhalt prepare a table before me agaynſt them ỹ trouble me. Thou haſt anoynted my hede with oyle, and my cup ſhalbe full.

But *(thy) louynge kyndnes and mercy * ſhall folowe me al the dayes of my lyfe, ⁊ I wyl dwel in the houſe of the Lorde for euer.

¶ The.xxiiij. Pſalme.

¶ A pſalme of Dauid. (in the fyrſte daye of the Sabbath.)

THe *earth is the Lordes, and all that Domini eſt terra. therin is: the compaſſe of the worlde, ⁊ they that dwell therin. For he hathe founded it vpon the ſees, and prepared it vpon A the floudes. *Who ſhal aſcende into ỹ hyl [illegible] of the Lorde? Or, who ſhall ryſe vp in his holy place? Euen he that hathe cleane handes ⁊ a pure harte: and that hathe nat lyfte vp his mynde vnto vanyte, nor ſworne to dyſceaue. *(hys neyghbour) He ſhall re- * ceaue the bleſſynge from the Lorde, and ryghteouſneſſe from the God of his ſaluacyon. B This is the generacion of them that ſeke hym, euen of them that ſeke thy face, O Jacob. Sela. *Lyfte vp your heades O * ye gates, and be ye lifte vp, ye euerlaſtynge dores, and the kynge of glory ſhal come in.

Who is this kynge of glorye? It is the Lorde ſtronge and myghty, euen the Lorde myghty in batell. Lyfte vp your heades (O ye gates) and be ye lyfte vp ye euerlaſtynge dores, and the kynge of glory ſhal come in.

Who is this king of glory? Euē the Lord of Hooſtes, he is the kynge of glory. Sela.

¶ The.xxv. Pſalme.

¶ Of Dauid.

Ad te d mine le, VNto the (O Lorde) wyll I lyfte vp my ſoule. My God, I haue put my truſte A in the: Oh let me nat be cōfounded, nether lette myne enemyes tryumphe ouer me.

*For all they that hope in the, ſhall nat Roma.10.c. [illegible] be aſhamed: but ſuch as trāſgreſſe without a cauſe, ſhall be put to confuſion. Shewe me thy wayes, O Lorde, and teache me thy pathes. Leade me forth in thy trueth, and learne me, for thou arte the God of my ſaluacyon: in the hathe bene my hope all the B daye longe. Call to remembraunce (O Lorde) thy tender mercyes, and thy louyng kyndeneſſes, whiche haue bene euer of olde.

Job. O remembre not the *ſynnes and offences of my youth, but accordynge vnto thy mercye thynke vpon me (O Lorde) for thy goodneſſe. Good and ryghteous is the Lorde, therefore wyll he teache ſynners in the waye. Them that be meke, ſhall he C gyde in iudgement: ⁊ ſuche as be gentle, them ſhall he learne his waye. All the pathes of the Lorde are mercy and trueth, vnto ſuche as kepe his couenaunt and his teſtimonies. *For thy names ſake, O Lorde, be mercyfull vnto my ſynne, for it is greate.

What man is he that feareth the Lorde? him ſhall he teache in the waye that he ſhall choſe. His ſoule ſhal dwell at eaſe, and his ſede ſhall inherite the lande. The ſecrete of the Lorde is amonge them that feare him

* and he wyll ſhewe them his couenaunt.

Myne eyes are euer lokynge vnto yͤ Lorde for he ſhal pluck my fete out of yͤ net. Turne the vnto me, & haue mercy vpõ me: for I am deſolate: & in miſery. The ſorowes of my herte are enlarged: O bring yͧ me out of my troubles. Loke vpon myne aduerſyte & miſery, & forgyue me al my ſine. Conſydre min enemyes howe many they are, & beare a malicious hate agaynſt me. O kepe my ſoule & delyuer me: let me nat be confounded, for I haue put my truſt in the. Let perfectneſſe and ryghtuous dealynge wayte vpon me, for my hope hath bene in the. Delyuer Iſrael, O GOD, out of all his troubles.

¶ The.xxvi.Pſalme.

¶ (A Pſalme of Dauyd) Afore he was enbalmed,

Iudica me dñe.

BE THOV my * iudge O Lorde for I haue walked innocẽtly: my truſt hathe bene alſo in the LORDE, therfore ſhall I nat fall. * Examen me, O Lorde, and proue me: trye out my reynes and my hert, For thy louynge kyndneſſe is before myne eyes, & I wyl walke in thy trueth. I haue nat dwelt wͭ vayne perſons, neyther wyll I haue felowſhyp with the diſceytfull. I haue hated the congregacion of the wicked and wyll nat ſyt amonge yͤ vngodly. * I wyll waſſhe my hãdes in innocẽcy, O Lorde and ſo wyll I go to thyne aulter. That I maye ſhewe the voyce of thankes gyuynge, and tell of all thy wonderous workes.

Lorde, I haue loued the habitacion of thy houſe, & the place where thy honoure dwelleth. O ſhutte nat vp my ſoule wͭ the ſynners, nor my lyfe with the blode thurſtye. In whoſe handes is wickednes, and their ryght hande is full of gyftes. But as for me I wyll walke innocentely: O delyuer me, and be mercyfull vnto me. My fote ſtandeth ryght: I wyll prayſe the Lorde in the congregacions.

¶ The.xxvii.Pſalme,

Of Dauid.

Dñs illuminatio

THE Lorde is my * lyght and my ſaluacyon: whome ſhall I feare? the Lorde is the ſtrengthe of my lyfe: of whom ſhall I be afrayed? When the wycked (euen myne ennemyes and my foes) came vpon me, to eate vp my fleſſhe, they ſtombled and fel. Though an hoſte of men were layed agaynſt me, yet ſhall nat my herte be afrayed: and though there roſe vp warre agaynſt me, yet wyll I put my truſt in hym. * One thynge haue I deſyred of yͤ Lorde whiche I wyll requyre: euen yͭ I may dwel in the houſe of yͤ Lorde all the dayes of my lyfe, to beholde the fayre bewtie of the Lord, and to vyſet his temple. For in the tyme of trouble he ſhal hyde me in his * tabernacle, yee in the ſecrete place of his dwellynge ſhall he kepe me, & ſet me vp vpon a * rocke of ſtone. And nowe ſhall he lyfte vp my heade aboue myne enemyes rounde aboute me. Therfore wyl I offre in his dwellyng, the oblacion of thankes geuynge: I wyll ſynge and ſpeake prayſes vnto the Lorde.

Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercy vpon me, and heare me. My herte hathe talked of the Seke ye my face: thy face Lord wyl I ſeke. O hyde nat thou thy face fro me, nor caſte thy ſeruaunt awaye in dyſpleaſure. Thou haſt ben my ſuccoure, leaue me nat, neyther forſake me, O God of my ſaluacyon. Whã my father and my mother forſake me, the Lorde taketh me vp. Teache me thy waye O lord, & leade me the ryght waye, becauſe of myne enemyes. Delyuer me nat ouer into the wyll of myne aduerſaryes, for there are falſe wytneſſes ryſen vp agaynſte me, & ſuche as ſpeake wronge. I beleue verely to ſe the goodnes of the Lorde in the lande of the lyuyng. O tary thou the Lordes leyſure * be ſtronge, and he ſhal comforte thyne herte, and put thou thy truſte in the Lorde.

¶ The.xxviii.Pſalme.

¶ A Pſalme of Dauid.

Ad te domine cla

VNto the wyll I crye, O Lorde my ſtrength: thynke no ſcorne of me, leſt, yf thou make the as thoughe thou hardeſt nat, I become lyke them, that go downe into the pytte. Heare the voyce of my humble peticions, when I crye vnto the, whã I holde vp my hãdes towarde the mercy ſeate of thy holy tẽple. O plucke me nat awaye * (neyther deſtroye me) with the vngodly & wycked doers * whiche ſpake frendely to theyr neyghbours, but ymagin miſcheſe in theyr hertes. * Rewarde the accordyng to theyr dedes: and accordynge to the wyckedneſſe of theyr owne inuencions. Recompenſe them after the worke of theyr handes: paye them that they haue deſerued.

For they regarde nat the workes of the Lorde, nor the operacyon of hys handes therfore ſhall he breake them downe, and nat buylde them vp. Prayſed be the Lorde, for he hath harde the voyce of myne humble petyons. * The Lorde is my ſtrengthe and my ſhylde: my herte hathe truſted in hym, and I am helped: therfore my herte daunſeth for ioye, and in

Deut.32.b.

my ſonge wyll I prayſe hym. The Lorde is theyr ſtrength and he is the wholſome defence of hys anoynted. O ſaue thy people, and geue thy bleſſynge vnto *thyne enheritaũce: fede them, & ſet them vp for euer.

¶ The.xxix. Pſalme.

¶ A Pſalme of Dauid, at the perfourmynge of the Tabernacle.

Afferte dño filii dei.

A Brynge vnto the Lorde (O ye myghtie) *(bryng yonge rammes vnto the Lorde) aſcribe vnto the Lorde worſhippe & ſtrẽgth. Geue the Lorde the honoure due vnto hys name: worſhippe the Lorde with holy worſhippe. *It is the Lorde that commaundethe the waters: It is the glorious God that maketh the thonder: *it is the Lorde that ruleth the ſee.

Exod.vii. and.viii.
Exo.xiiii.g Mat.viii.b
Eze.xvii.?

B The voice of the Lorde is myghtye in operacyon, the voyce of the Lorde is a glorious voyce. The voyce of the Lorde breaketh the *Cedre trees: yee the Lorde breaketh the Ceders of Libanus. He made them alſo to ſkyppe lyke a Calfe: Libanus alſo, and Sirion like a yong vnycorne. The voyce of the Lorde deuydeth the flames of fyre: the voice of the Lorde ſhaketh the wyldernesse, yee the Lorde ſhaketh the wyldernesse of Cades. The voyce of the Lord maketh the hyndes to bryng forth yonge and dyſcouereth the thycke buſſhes: and in hys temple doth euery man ſpeke of his honoure. The Lorde ſitteth aboue the water floude, and the Lorde remayneth a kyng for euer. The Lorde ſhal geue ſtrẽgth vnto his people, the Lorde ſhall bleſſe hys his people in peace.

¶ The.xxx. Pſalme.

¶ A Pſalme and ſonge of the dedicacyon of the houſe of Dauid.

Exaltabo te dñe.

A I Wyll magnyfye the, O Lorde, for thou haſte ſet me vp, and nat made my foes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou haſte healed me. Thou Lorde haſt brought my ſoule out of hel: thou haſt kepte my lyfe, from them that go downe to the pyt.

1.Cor.4.d.

B Synge prayſes vnto the Lorde (O ye Sayntes of hys) and geue thankes vnto hym for a remembraunce of hys holyneſſe. *For hys wrath endureth but the twynclynge of an eye, and his pleaſure is in lyfe: heuyneſſe maye endure for a night, but ioy cõmeth agayne in the mornig And in my ꝓſperite, I ſayd: I ſhal neuer be remoued: thou Lord of thy goodneſſe hadſt made my hyll ſo ſtronge.

C Thou dyddeſt turne thy face (from me) and I was troubled. Then cryed I vnto the, O Lorde, and gat me to my Lorde right humbly. What profit is there in my bloude, whan I go downe to the pyt. Shall the duſte geue thanckes vnto the? Or ſhall it declare thy treuthe.

D Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper. Thou haſte turned my heuyneſſe in to ioye: thou haſt put of my ſacke clothe / and gyrded me with gladneſſe. Therfore ſhall (euery good man) ſynge of thy prayſe without ſeaſſynge: O my God, I wyll geue thanckes vnto the for euer.

¶ The.xxxi. Pſalme.

¶ To the chaunter a Pſalme of Dauyd.

In te dñe ſperaui.

A IN the, O Lorde, haue I put my truſt: let me neuer be put to confuſion: deliuer me in thy ryghteouſneſſe. Bowe downe thine eare to me, make haſte to delyuer me: be thou my ſtronge rocke & a houſe of defence, that thou mayeſt ſaue me. For thou arte my ſtronge holde, and my caſtell. Be thou alſo my gyde, and leade me for thy names ſake. Drawe me out of the net that they haue layed pryuely for me, for thou arte my ſtrength. *Into thy hãdes I commende my ſpryte: For thou haſt delyuered me / O Lorde thou God of treuth.

Luke.23.f. Actes.7.g.

B I haue hated them that holde of ſuperſticious vanities / and my truſte hathe bene in the Lorde. I wyll be glad and reioyſe in thy mercy: for thou haſte cõſydred my trouble, and haſte knowen my ſoule in aduerſyte. Thou haſt nat ſhut me vp in to the hãde of the enemye but haſt ſet my fete ĩ a large rowme. Haue mercy vpon me O Lorde, for I am in trouble, & myne eye is conſumed for very heuyneſſe, yee my ſoule and my bely. For my lyfe is waxen olde with heuyneſſe, and my yeares with mournynge. My ſtrengthe fayleth me becauſe of myne inyquyte, and my bones are conſumed.

C I became a reprofe amonge all myne enemyes, but ſpecyally amonge my neyghbours, and they of mine acquaintaũce were afrayed of me, and they that dyd ſe me without, fled from me. I am forgotten, as a deed man: which vaniſheth out of the ryght waye of thẽ that lyue I am become lyke a broken veſſel. For I haue herde that blaſphemye of the multytude: euery mã abhorreth me while they cõſpyre together agaynſt me, and are purpoſed to take awaye my lyfe. But my hope hath bene in the, O Lorde, I haue ſayde: thou arte my God. My tymes is in thy hande, delyuer me from the hande of myne enemies, and from them that perſecute me.

D Shewe thy ſeruaunt the light of thy cõtenaũce, and ſaue me for thy mercyes ſake.

Let me nat be confounded, O Lorde, for I
haue called vpon the: let the vngodly be
put to confucion, and be put to ſylēce in the
graue. Let the lyenge lyppes be put to ſy-
lence, whiche cruelly, diſdaynfully, and de-
ſpytfully, ſpeake agaynſte the ryghtuous.
O howe plentyfull is thy goodnes, whiche
thou haſt layed vp for them that feare thee
C and that thou haſt prepayred for them, that
put theyr truſte in the, euen before the ſon-
nes of men! Thou ſhalte hyde them pry-
uely by thyne owne preſence frome the pro-
uokynges of al men: thou ſhalte kepe them
ſecretely in thy Tabernacle, from the ſtryfe
of tonges. Thanked be the Lorde for he
hathe ſhewed merueylous greate kynde-
neſſe in a ſtronge cytie. And when I made
haſte, I ſaide: I am caſte out of thy ſight of
thyne eyes. Neuertheles, thou herdeſte
the voyce of my prayers, when I cryed vn-
to the. O loue the Lorde (al ye his ſayntes)
for the Lorde preſerueth thē that are fayth-
full, ⁊ plentuouſly rewardeth he the proude
doer. * Be ſtronge, ⁊ he ſhal ſtrength your
herte/all ye ẏ put your truſt in the Lorde.

¶ The. xxxii. Pſalme.

¶ An inſtruccyon of Dauyd.

BLESSED is he, whoſe vnrightuouſ-
A nes is forgyuen, and whoſe ſynne is co
uered. * Bleſſed is the man, vnto whome
the Lorde imputeth no ſynne, and in whoſe
ſprete there is no gyle. For whyle I helde
my tonge, my bones conſumed awaye tho-
rowe my daylye complaynynge. For thy
hande is heuy vpon me day and nyght, and
my moyſture is lyke the drough in Som-
B mer. Sela. I wyll knoweledge my ſynne
vnto the, ⁊ myne vnryghteouſneſſe haue I
nat hyd. I ſayd: * I wyl cōfeſſe my ſinnes
vnto the Lorde, ⁊ ſo thou forgaueſt the wyc
kedneſſe of my ſynne. Sela. For this ſhall
euery one that is godly, make hys prayer
C vnto the ☞ in due ſeaſon, but in the greate
water floudes they ſhall nat come nye hym.

Thou arte my defēce, thou ſhalte preſerue
me frō trouble: thou ſhalt cōpaſſe me about
with ſōges of delyueraūce. Sela. I wyl
enfourme the, ⁊ teach the ī the way wherin
ẏ ſhalt go: ⁊ I wyll gyde ẏ with myne eye.
Ye ſhal nat be lyke a horſe ⁊ mule, whiche
haue no vnderſtādyng. And whoſe mouthes
muſt be holdē wt byt ⁊ brydle, leſte they fall
vpō ẏ. Great plages remayne for ẏ vngod-
ly, but who ſo putteth his truſt in ẏ Lorde,
mercye embraceth hī on euery ſyde. Be glad,
O ye righteous, ⁊ reioyſe in ẏ Lorde and be
ioyfull all ye that are true of herte.

¶ The. xxxiii. Pſalme.

REioyce * in the Lorde, O ye ryghtu- Exultate iuſti in dño
ous, for it becommeth well the iuſte to A
be thankful * Prayſe the Lord with harpe Pſal. 97. b
ſynge Pſalmes vnto him with the lute, and
inſtrument of ten ſtrynges. Synge vnto Ephe. v. d.
the Lorde a newe ſōge, ſynge prayſes luſtely Col. iii. c.
☞ (vnto hym) with a good corage. For the *
worde of the Lorde is true, and all his wor-
kes are faythful. He loueth ryghtuouſnes
and iudgement: the earth is ful of the good
neſſe of the Lorde. * By the worde of the
Lorde were the heauens made, and all the Gene. i. a.
hooſtes of them by the breth of his mouth.

He gathereth the waters of the ſee togy-
ther as it were vpon a heape, and layeth
vp the depe in ſecret. Let al the earth feare B
the Lorde: ſtande in awe of him, all ye that
dwell in the worlde. * For he ſpake, and it
was done: he commaunded, and it ſtode faſt Pſa. 148. a

The Lorde bryngeth the * councell of the
Heithen to nought, and maketh the deuices Pſal. i. a
of the people, to be of none effecte. ☞ (and ca- Eſa. viii. b.
ſteth out the councels of Prynces.) *

The councell of the Lorde ſhall endure
for euer, and the thoughtes of his hert from
generacyon to generacyon. Bleſſed is the
people whoſe God is the Lorde Iehouah,
and bleſſed is the folke that haue choſen hī
to be theyr inheritaunce. The Lorde loked
downe frome Heauen, and behelde all the
chyldren of men: from the habitacion of his
dwellyng, he conſydreth all them that dwel
in the earthe. He faſhyoneth all the hertes
of them, and vnderſtandeth all theyr wor-
kes. There is no kynge that can be ſaued
by the multitude of an hoſte, neyther is any
myghty man delyuered by muche ſtrength.

A horſe is counted but a vayne thynge to
ſaue a man, neyther ſhal he delyuer any mā
by his greate ſtrength. Beholde, the eye of
the Lorde is vpon them that feare him, and
vpon them that put theyr truſte in his mer-
cye. To delyuer theyr ſoules from deathe,
and to fede thē in the tyme of dearth. Our
ſoule hath paciently taried for the Lorde, for
he is our helpe and our ſhylde. For oure
herte ſhall reioyce in hym, becauſe we haue
hoped in his holy name. Let thy mercyful
kyndneſſe, O Lorde, be vpon vs, lyke as we
haue put our truſt in the.

¶ The. xxxiiii. Pſalme.

¶ Of Dauyd, when he chaunged his ſpeache be-
fore Abimilech: whiche droue him a-
waye and he departed. Benedicā dominum

I Wyll all waye gyue thankes vnto the
Lorde, his prayſe ſhal euer be in my mouth
My ſoule ſhal make her boſt ī the Lorde: the
humble

humble ſhall here therof, and be glad. O
1.Reg.xxi.b praiſe the Lorde with me, and let vs mag-
nyfye his name together. * I ſoughte the
Lorde, and he hearde me, yee he delyuered
me out of all my feare. They had an eye
vnto him, and were lyghtened, and theyr fa-
ces were nat aſhamed. Lo, the poore cry-
B eth, and the Lorde heareth hym, yee and ſa-
Joſue.v.d. ueth hym out of all hys troubles. * The
4.Reg.19.f Aungell of the Lorde tarieth rounde about
Pſal.xi.b. them and feare hym, and delyuereth them.

O taſte and ſe, howe gracious the Lorde
Pſa.127.a is, * bleſſed is the man that truſteth in him.

O * feare the Lorde, ye that be his ſayn-
Mat.vi.d. tes: for they that feare him, lacke nothyng.

The lyons do lacke, & ſuffre hunger but
they whiche ſeke the Lorde/ ſhall wante no
C maner of thyng that is good. Come ye chil-
dren/ and herken vnto me, I wyl teach you
1.Pet.iii.c the feare of the Lorde. What man is he
that liſteth to lyue and wolde fayne ſe good
dayes? Kepe thy tonge from euell, and thy
lyppes, that they ſpeake no gyle. Eſchue
euyll, and do good; ſeke peace and enſue it.

The eyes of the Lorde are ouer the righ-
tuous, & his eares are open vnto their pray-
ers. The countenaunce of the Lorde is a-
gaynſt them that do euyll, to rote out the re-
membraunce of them from the earth. The
rightuous crye, and the Lorde heareth thẽ,
D and delyuereth them out of all theyr trou-
bles. The Lorde is nye vnto them that are
of a contrycte herte, and wyll saue ſuche as
Pro.24.b. be of an humble ſprete. * Greate are the
Actes.14.d troubles of the ryghteous, but the Lorde
2.Tim.3.c. delyuereth hym out of all. He kepeth all
his bones, ſo that nat one of them can be
broken. But myſfourtune ſhal ſlaye the
vngodly, and they that hate the rightuous
ſhalbe deſolate. The Lorde delyuereth
the ſoules of his ſeruauntes: and all they
yͤ put theyr truſt in him ſhal nat be deſtitute.

The.xxxv. Pſalme.

Of Dauid.

Iudica P Leade thou my cauſe, O Lorde, with
dñe nocẽ them that ſtryue with me: and fyght
tes. thou agaynſte them that fyght agaynſte
A me. Laye hande vpon the ſhylde and buc-
ler, & ſtande vp to helpe me. Brynge forth
the ſpeare, & ſtope the waye agaynſte them
that perſecute me, ſay vnto my ſoule: I am
thy saluacyon. Let them be counfounded
and put to ſhame, that ſeke after my ſoule:
let them be turned backe, & brought to con-
Pſal.lii.c. fuſion, that ymagyn myſchefe for me. * Let
them be as duſte before the wynde, and the
aungell of the Lorde ſcateringe them. Let
theyr way be darke and ſlippery, and let the
the aungell of the Lorde perſecute them.
For they haue preuely laied their net to de-
ſtroy me without a cauſe, yee euen without
a cauſe haue they made a pyt for my ſoule.

Let a ſodaine deſtruccion come vpon him B
vnawares: and hys net that he hath layed
pryuely, catche hym ſelfe, that he maye fall
into hys owne myſchefe. And my ſoule be
ioyfull in the Lorde: it ſhall reioyce in hys
saluacyon. All my bones ſhall ſaye: Lor-
de, who is lyke vnto the? whiche delyue-
reſt the poore from ſtronger than hym ſelfe
yee the poore and the wretched from hym
that ſpoileth him. Falſe wytneſſe dyd ryſe
vp: they laied to my charge, thinges that I
knowe nat. They rewarded me euell for
good, to the great dyſcomforte of my ſoule.

Neuertheleſſe: whẽ they were ſicke, I put
on a ſacke cloth: and hũbled my ſoule with
faſtynge, & my prayer ſhal turne into myne
owne boſõ. I behaued my ſelf as though C
it had bene my frende or my brother. I went
heuely as one that morneth for his mother.

But in myne aduerſyte they reioyced, and
gathered them together: yee the very abiec-
tes came together agaiſt me vnawares, ma-
kynge mowes at me, & ceaſſed not. With
yͤ flatterers were buſy mockers, which gnaſ-
shed agaynſt me with theyr tethe. Lorde,
howe longe wylte thou loke vpon this? O
deliuer my ſoule from the wicked rumours
of them, and my dearlynge from the lyons.

So wyll I geue the thankes in the great
congregacyon, I wyll prayſe the amonge
much people. O let not them that are mine
enemyes tryumphe ouer me for naught: ne-
ther let them wyncke with theyr eyes, that
* hate me without a cauſe. And why? theyr pſal.6
cõmonynge is nat for peace, but they yma- Joh
gyn dyſceytfull wordes agaynſt them that
are quyet in the lande. They gaped vpon D
me with their mouthes, and ſayde: fye on
the, fye on the: we dyd ſe it with oure eyes.
Thys thou haſte ſene, O Lorde: holde nat
thy tong then, go nat farre fro me, O Lorde

Awake and ſtande vp: auenge thou my
cauſe, my God, and my Lorde. Iudge me
O Lorde my God, accordynge to thy ryght-
uouſneſſe, and let them not triumphe ouer
me. Let them not ſaye in theyr hertes: there,
there, ſo wolde we haue it: neyther let them
ſaye: we haue ouer come him. Let them be
put to confuſyon and ſhame, that together
reioiſe at my trouble, let thẽ be clothed with
rebuke and diſhonoure, that boaſt them ſel-
ues agaynſt me. Let them be glad and re-
ioyſe

ioyce, that fauoure my rightuous dealynge yee let them ſaye alway: bleſſed be the Loꝛd that willeth the peace of his ſeruaunte.

And as foꝛ my tonge, it ſhalbe talkynge of thy ryghtuoſnes and of thy pꝛayſe, all the daye longe.

¶ The.xxxvi.Pſalme.

¶ To the chaunter, of Dauyd the ſeruaunt of the Loꝛde.

ixit in
tus,

A My herte ſheweth me the wyckedneſſe of the vngodly, that * there is no feare of God befoꝛe his eies. Foꝛ he ſlatereth hi ſelfe in his owne ſyght, tyll his abhomynable ſynne be founde out. The woꝛdes of his mouthe are vnryghtuous, and full of diſceyte: he hath lefte of to behaue him ſelfe well and to do good. He ymagyneth myſchefe vpon his bedde, and hath ſet him ſelfe in no good way, neyther doth he refuſe any thynge that is euyll. Thy mercy, O Loꝛd reacheth vnto the Heauen, and thy trueth vnto the cloudes. Thy ryghtuouſnes ſtandeth lyke the ſtronge mountaines:
B thy iudgementes are lyke the greate depe.

Thou Loꝛde wylte pꝛeſerue bothe man & beaſte. Howe excellente is thy mercy, O God? and the childꝛen of men ſhal put their truſte vnder the ſhadowe of thy wynges.

They ſhall be ſatyſfyed with the plenteouſnes of thy houſe, and thou ſhalte gyue them dꝛyncke of thy pleaſure, as out of the ryuer. Foꝛ with the is the well of lyfe, and in thy lyght, ſhall we ſe lyght. O ſpꝛede foꝛth thy louynge kyndnes vnto them that knowe the, and thy ryghtuouſnes vnto thẽ that are true of herte. O let not the fote of
☞ pꝛyde come agaynſte me: and let nat yͤ hãde of the vngodly caſte me downe. ☞ There are they fallen (all) that woꝛke wyckednes: they are caſte downe, and ſhal nat be able to ſtande.

¶ The.xxxvii.Pſalme.

¶ A Pſalme of Dauyd.

Noli e
ulare,

A FRET nat thy ſelf becauſe of the vngodly: neyther be thou enuious agaynſt the euyll doers. Foꝛ they ſhall ſone be cut downe lyke the graſſe, and be wythered euen as the grene herbe. Put thou thy truſte in the Loꝛde, and do good: dwel in the lande, and verely thou ſhalt be fedde. Delyte thou in the Loꝛde, and he ſhall gyue the thy hertes deſyꝛe. Committe thy waye vnto the LORDE, and put thy truſte in hym, and he ſhall bꝛynge it to paſſe. He ſhall make thy ryghtuouſneſſe as cleare as the lyght: & thy iuſt dealyng as the none daye. Holde the ſtyll in the Loꝛde, and abyde pacyently vpon hym: but greue nat thy ſelfe at hym whoſe waye dothe pꝛoſpere, and that dothe
B after euyll councels. Leaue of frõ wꝛath, and let go diſpleaſure, frete nat thy ſelfe, els ſhalt thou be moued to do euell. Wycked doers ſhalbe roted out: and they that pacyently abyde the Loꝛde, ſhall enherete the lande. Yet a lytle whyle, and the vngodly ſhalbe cleane gone: thou ſhalte loke after hys place, and he ſhalbe awaye. But
C the meke ſpꝛeted ſhal poſſeſſe the earth, and ſhalbe refreſhed in muche reſt. The vngodly ſeketh coũcel againſt the iuſt, & gnaſheth vpon him with his tethe. The Loꝛde ſhall laughe hym to ſcoꝛne, foꝛ he hathe ſene, that his daies is cõmyng. The vngodly haue dꝛawen out the ſwerde, and haue bended their bowe, to caſt downe the pooꝛe and nedye, and to ſlee ſuche as be of ryght conuerſacyon. Theyꝛ ſwerde ſhall go thoꝛowe their owne herte, and theyꝛ bowe ſhalbe bꝛoken. A ſmall thynge that the ryghtuous hathe, is better then greate ryches of the vngodly. Foꝛ the armes of the vngodly ſhalbe bꝛoken, and the Loꝛde vpholdeth the ryghtuous. The Loꝛde knoweth yͤ dayes of the godly, and their inheritaũce ſhall endure foꝛ euer. They ſhall nat be confoun-
D ded in the peryllous tyme, and in the dayes of derth they ſhal haue ynough. As foꝛ the
☞ vngodly, they ſhal periſhe: and the enemies of the Loꝛde ſhal cõſume: ☞ as the fat of lãbes: yee euen as the ſmoke ſhal they cõſume awaye. The vngodly boꝛoweth & payeth nat agayne, but the rightuous is mercyfull & lyberal. Such as be bleſſed of God, ſhal poſſeſſe the lande, & they that be curſed of hi ſhalbe roted out. The Loꝛd oꝛdꝛeth a good mans goieng, & maketh his waye accepta- Pꝛou.24.b
ble to him ſelfe. * Though he fall, he ſhall nat be caſt awaye, foꝛ the Loꝛde vpholdeth him with his hande. I haue ben yong, and nowe am olde: & yet ſawe I neuer the rightuous foꝛſakẽ, noꝛ hꝭ ſede to ſeke theyꝛ bꝛede Pꝛou.3.c.
E * The ryghtuous is euer mercyful, and lendeth, and his ſede is bleſſed. Fle from euyll, and do good, and dwel foꝛ euer. Foꝛ the Loꝛd loueth the thyng that is ryght, he foꝛſaketh nat his godly, but they are pꝛeſerued foꝛ euer moꝛe: ☞ (The vnryghtuous ſhal be punyſhed.) as foꝛ the ſede of the vngodly it ſhalbe roted out. The ryghtuous ſhal inherite the lande, and dwel therin foꝛ euer Pꝛou.5.b.

The mouthe of the rightuous is exerciſed in wyſdome, and his tonge wyll be talkynge of iudgement. The lawe of God goynges ſhall nat ſlyde. The vngodly ſeythe the ryghteous, and ſekethe occaſyon to ſleye hym. The Lorde wyll nat leaue hym in hys hande, ner condempne him whẽ he is iudged. Hope thou in the Lorde, and kepe his waie, and he ſhal promote the, that thou ſhalte poſſeſſe the lande, when the vngodly ſhall periſhe, thou ſhalt ſe it. I my ſelfe haue ſene the vngodly in great power and floryſhynge lyke a grene baye tree: and I wente by, and lo, he was gone: I ſoughte hym but * (his place,) coulde no where be fond. Kepe innocency, & take hede vnto the thynge that is ryghte, for that ſhal brynge a a man peace at the laſte. As for the tranſgreſſours, they ſhall peryſhe together, and the vngodly ſhall be roted out at the laſte.

G But the ſaluacion of the ryghtuous commeth of yͤ Lorde, which is alſo their ſtrẽgth in the tyme of trouble. And the Lorde ſhal ſtande by them, and ſaue them: he ſhal delyuer them from the vngodly, and ſhall ſaue them, becauſe they put theyr truſte in hym.

A

¶ The.xxxviii.Pſalme.

¶ A Pſalme of Dauid for remembraunce.

Dñe ne in furo, Pſal. 7 a. Je. 10 d.

PVt me nat * to rebuke (O Lorde) i thine anger: nether chaſten me in thy heuy diſpleaſure. For thyne arowes ſtycke faſt in me, and thy hande preſſeth me ſore. There is no health in my fleſſhe, becauſe of thy diſpleaſure: nether is there any reſte in my bones, by reaſon of my ſynne. For my wyckedneſſes are gone ouer my heade, and are lyke a ſore burthen, to heuy for me to beare.

My woundes ſtynke and are corrupte, thorowe my folyſhneſſe. B I am brought into ſo greate trouble and myſery, that I go morninge al the daye long. For my loynes are fylled with a ſore dyſeſe, and there is no whole parte in my body. I am feble and ſore ſmyten, I haue rored for the very dyſquyetnes of my hert. Lorde, thou knoweſt all my deſyre, and my gronynge is nat hyd from the. My herte panteth, my ſtrength C hath fayled me, and the lyght of myne eyes is gone fro me. * My louers and my neighbours dyd ſtande lokynge vpon my trouble, and my kinſmen ſtode a farre of. They alſo that ſought after my lyfe, layed ſnares for me: and they that wente aboute to do me euyl, talked of wyckedneſſe, and imagined dyſceate all the daye longe. As for me, I was lyke a deafe man and herde nat, and as one that is domme, whiche dothe nat open his mouth. I was euen as a man that heareth nat: & in whoſe mouth are no reprofes.

Job. xix.a.

D For in the, O Lorde haue I put my truſt, yͧ ſhalt anſwere for me, O Lord my God. I haue requyred, yͭ they * (euen my enemyes) ſhuld nat tryũphe ouer me: for whã my fote ſlypte, they reioyſed greatly agaynſte me. I truly am ſet in the plage, and my heuyneſſe is euer in my ſyghte. For I wyll confeſſe my wyckedneſſe / and be ſory for my ſynne. But myne enemyes lyue, and are myghtye: and they that hate me wrongfully, are many in nombre. They alſo that rewarde euel for good are agaynſte me / becauſe I folowe the thynge that good is. Forſake me nat (O Lorde my God.) Be nat thou farre fro me. Haſte the to helpe me, O Lorde * (God) my ſaluacyon.

¶ The.xxxix.Pſalme.

¶ To the chaunter * Ieduthun a Pſalme of Dauid.

Dixi, cuſtodiam,

I Sayde: I wyll take hede to my wayes, that I offende nat in my tonge. I wyll kepe my mouthe (as it were with a brydle) whyle the vngodly is in my ſyghte.

I helde my tonge, and ſpake nothynge, I kepte ſylence yee euen from good wordes but it was payne and grefe to me. My herte was hote within me / and whyle I was thus muſynge, the fyre kyndled: and (at the laſt) I ſpake with my tong: * Lorde let me knowe myne ende and the nombre of my dayes: that I maye be certyfyed howe B longe I haue to lyue. * Beholde, thou haſte made my dayes as it were a ſpanne longe, and myne age is euen as nothynge in reſpecte of the: and verely euery man lyuynge is all together vanite. Selah. For man walketh in a vayne ſhadowe, and diſquyeteth hym ſelfe in vayne: he heapeth vp ryches * and can nat tell who ſhall gather them. And nowe Lorde what is my hope? truly e my hope is euen in the. Delyuer me from all myne offences, and make me nat a rebuke vnto the foolyſhe. * I became domme, and opened nat my mouthe, C for it was thy doynge. Take thy plage awaye fro me: I am euen conſumed by the meanes of thy heauye hande. When thou with rebukes doſte chaſten man for ſynne, thou makeſte his bewty to conſume away, lyke as it were a mothe. Euery man therfore is but vanyte. Selah. Heare my prayer / O Lorde / and with thyne eares cõſydre my callynge: holde nat thy peace at my teares. For * I am a ſtraunger with the and a ſoiourner, as all my fathers were.

Oh ſpare me a lytle, that I may recouer my ſtrength, before I goo hence: and be no more ſene,

Pſal. lxi. a.

Job. vii. a. and. xiii.

Luke. xii.

1. par. xxix.

¶ The.xl.Pſalme.

¶ To the chaunter a Pſalme of Dauid.

Expec
tans ex.

A

I Wayted pacyently for the Lorde, and he enclyned vnto me: and hearde my callynge. He brought me alſo out of the horrible pytte, out of the myre and claye, and ſette my fete vpon the rocke, and ordred my goynges. And he hathe put a newe ſonge in my mouth, euen a thankeſgeuynge vnto oure God. Many ſhall ſe it, and feare, and ſhall put theyr truſt in the Lorde *Bleſſed is the man, that hathe ſet his hope in the Lorde and turned not vnto the proude, and to ſuche as go aboute with lyes. O Lorde my God, great are thy wonderous workes whiche thou haſte done: lyke as be alſo thy thoughtes whiche are to vs warde: and yet there is no man ☞ that ordreth them vnto the.

B

Yf I wolde declare them, and ſpeake of them they ſhulde be mo then I am able to expreſſe. *Sacryfyce and meat offerynge yͧ woldeſt nat haue but ☞ *myne eares haſte thou opened: burnt offerynges and ſacrifice for ſynne haſte thou nat requyred. Then ſayde I: Lo I come ☞ In the volume of the boke it is wrytten of me, that I ſhulde fulfyll thy wyll, O my God, I am contente to do it: yee thy lawe is within my herte. I haue declared thy ryghteouſneſſe in the greate congregacyon: Lo, I wyll nat refrayne my lyppes, O Lord, and that thou knoweſt. I haue nat hyd thy rygtuouſnes within my herte, my talkyng hathe ben of thy trueth and of thy ſaluacyon

C

I haue not kepte backe thy louyng mercy, & trueth from the great congregacion. Withdraw nat thou thy mercy fro me O Lorde, let thy louynge kyndneſſe and thy trueth alwaye preſerue me, For innumerable troubles are come aboute me: my ſynnes haue taken ſuche holde vpon me, that I am nat able to loke vp: yee they are mo in nombre then the heares of my hede, and my hert hath fayled me. O Lorde, let it be thy pleaſure to delyuer me, make haſte (O Lorde) to helpe me

D

Let them be aſhamed and confoūded togyther that ſeke after my ☞ ſoule to deſtroye it: let them fal backewarde and be put to rebuke, that wiſhe me euyll. Let them be deſolate & rewarded wͭ ſhame, that ſaye vnto me, fye vpon the, fy vpon the. Let al thoſe that ſeke the, be ioyfull and glad in the: and let ſuche as loue thy ſaluacyon, ſay alway: the Lorde be prayſed. As for me, I am pore and nedy, but the Lorde careth for me: Thou arte my helper and redemer: make no longe taryinge (O my God.)

¶ The. xlj. Pſalme.

¶ To the chaunter, a Pſalme, of Dauid.

Beatus
qui intel
Prou.14.d

A

BLESSED is he * yͭ cōſidreth yͤ ☞ pore *(and nedy) yͤ Lorde ſhall delyuer hym in the tyme of trouble. The Lorde preſerue hym, and kepe him alyue: that he maye be bleſſed vpon earth, and delyuer nat thou hi into the wyll of his enemyes. The Lorde comforte him, when he lyeth ſycke vpon his bedde: make thou al his bed in his ſickenes.

I ſayde Lorde be mercyful vnto me, hele my ſoule, for I haue ſynned agaynſt the.

B

Myne enemyes ſpeake euyll of me: when ſhall he dye, & his name periſhe? And yf he come to ſe me, he ſpeaketh vanite, & his hert cōceyueth falſhode within him ſelfe: & whan he commeth forthe, he telleth it. All myne enemyes whiſper togyther agaynſt me: euē agaynſt me do they imagyn this euyl. Let the ſentence of gyltyneſſe procede agaynſte him: & nowe that he lyeth, let him riſe vp no more. Yee, euen mine owne famylier frende whome I truſted * (whiche dyd alſo eate of my breade) hathe * layde greate wayte for me. But be thou mercyfull vnto me (O Lord) rayſe thou me vp agayne, & I ſhal rewarde them.

Pſal.lv.c.
Ioh.xiii.b

C

By this I knowe thou fauoureſte me, that myne enemye dothe not triumphe agaynſte me. And whan I am in my health, thou vpholdeſt me, and ſhalte ſet me before thy face for euer. Bleſſed be the Lorde God of Iſraell, worlde without ende Amen, and Amen.

¶ The. xlij. Pſalme.

¶ To the chaunter a monicyon of the ſonnes of Corah.

Quēad-
modum.

A

LIke as the herte deſyreth the water brokes ſo longeth my ſoule after the. (O God.) My ſoule is a thurſte for GOD, yee euen for the lyuynge GOD: when ſhall I come, to appeare before the preſence of God *My teares haue bene my meate day & nyght, whyle they daylye ſaye vnto me: where is thy God? Nowe when I thynke there vpō * I powre out my hert by my ſelf: for I went with yͤ multitude, & brought thē forth vnto the houſe of god, in the voyce of prayſe and thankſgeuynge, amonge ſuche as kepe holy daye.

Pſa.lxxx.a
1.Reg.1.c.
Pſal.lxii.a

B

* Why art thou ſo ful of heuynes (O my ſoule) and why arte thou ſo vnquiete within me? Put thy truſt in God for I wil yet geue him thankes: for the help of his countenaunce. My God, my ſoule is vexed within me: therfore wyl I remembre the cōcernyng the * land of Iordane, and the lytle hyll of Hermonym. One depe calleth another becauſe of the noyſe of thy water pipes: & al thy waues & ſtormes ar gone

Pſa.xliii.a
Ioſu.xi.a

ouer me. The Lorde hathe graunted hys
louynge kyndneſſe on the daye tyme, and in
the nyght ſeaſon dyd I ſynge of hym, and
C made my prayer vnto the God of my lyfe.
I wyll ſaye vnto the God of my ſtrength
why haſte thou forgotten me: and why go
I thus heuely, whyle the enemye oppreſſeth
me. My bones are ſmyten aſunder, whyle
* myne enemyes * (that trouble me) caſt me in
the tethe, Namely whyle they ſayde daylye
vnto me: where is nowe thy God? Why
art thou ſo vexed (O my ſoule) and why
art thou ſo dyſquieted within me? O put
thy truſt in God, for I wyl yet thanke hym
whiche is the helpe of my countenaunce,
and my God.

The xliii. Pſalme.

Judica me deus.
Geue ſentence with me (O God) and defende my cauſe agaynſte the vngodly
A people: Oh delyuer me from the diſceatful
and wycked man. For thou art the God
of my ſtrength: why haſt thou put me from
the? And why go I ſo heuely, whyle the enemye oppreſſeth me? Oh ſende out thy light
and thy trueth that they maye leade me and
brynge me vnto thy holy hyll, and to thy
dwellynge. And that I maye go vnto the
aulter of God, euen vnto the God, of my
ioye and gladneſſe, and vpon the harpe wyl
I geue thankes vnto the (O God) my God
* why arte thou ſo heuy (O my ſoule) and
Pſal. xlii.b why arte thou ſo diſquyeted within me?
O put thy truſte in god, for I wyll yet gyue
hym thankes which is the helpe of my countenaunce, and my God.

The xliiii. Pſalme.

To the chaunter an inſtruccyon of the ſonnes of Corah.

Deus auribus.
We haue herde with oure eares (O God)
* oure fathers haue tolde vs: what thou
A haſte done in theyr tyme of olde. Howe thou
Deute. vi.b haſt driuen out the Heithen with thy hande,
and planted them in: howe thou haſte diſ-
Deu. ii.a. troyed the nacyons, and caſt them out.
* For they gat nat the lande in poſſeſſyon
thorowe theyr owne ſwerde, nether was it
theyr owne arme that helped them. But
thy ryghte hande, and thyne arme, and the
lyghte of thy countenaunce, becauſe thou
Pſal. 97.a. haddeſt a fauoure vnto them. Thou arte
my kyng (O God) ſende helpe vnto Jacob.
Thorowe the, wyll we ouerthrowe oure
enemyes, and in thy name wyl we tread the
vnder that ryſe vp againſt vs. For I wyll
B nat truſt ī my bowe, it is not my ſwerde that
that ſhall ſaue me. But it is thou that ſauest vs from oure enemyes, and puttest the
to confuſion that hate vs. We make our
boſte of God all the daye longe, & wil praiſe
thy name for euer. Sela. But nowe thou
arte farre of, and putteſte vs to confuſion, Pſal. lx.
and * goeſt not forthe with our armyes.
Thou makeſt vs to turne our backes frō
our enemies, and they which hate vs, ſpoile
our goodes. Thou letteſt vs be eaten vp
lyke ſhepe, and haſte ſcatered vs among the C
Heithē. Thou ſelleſt thy people for nought
and takeſt no money for them. Thou makeſt vs to be rebuked of our neyghbours, to
be laughed to ſcorne and had in deriſion, of
them that are rounde about vs. * Thou Pſal. 79.a.
makeſt vs to be a by worde amonge the heithen, and that the people ſhake their heades
at vs. My confuſion is daylye before me, &
the ſhame of my face hath couered me, For
the voyce of the ſclaūderer and blaſphemer
for the enemye and auenger. And thoughe
all this be come vpon vs, yet do we not forgette the, nor behaue our ſelues frowardly
in thy couenaunt. Our herte is not turned backe neyther our ſteppes gone out of
thy waye. No nat whan thou haſte ſmitte D
vs into the place of dragons, and, couered vs with the ſhadowe of deathe. If we
haue forgotten the name of oure God, and
holden vp our hādes to any ſtraunge God.
Shal nat God ſearch it out? for he knoweth the very ſecretes of the herte. * For thy Rom.
ſake alſo are we kylled all the daye longe,
& are coūted as ſhepe apointed to be ſlayne.
Up Lorde why ſlepeſt thou? Awake, and
be nat abſent from vs for euer. Wherfore
hydeſt thou thy face, and forgetteſt our myſery and oure trouble? * For our ſoule is Pſal.
brought lowe euen vnto the duſt: our belye
cleueth vnto the grounde. Aryſe and helpe
vs, and delyuer vs for thy mercy ſake.

The xlv. Pſalme.

To him that excell amonge the lilies an inſtruccyon of the chyldren of Corah, a ſonge of loue.

My herte is endytynge of a good mater Eructauit co
I ſpeake of the thīges, whiche I haue A
made vnto the kynge: My tong is the penne
of a redy wryter. * Thou arte fayrer then
the chyldren of men, ful of grace are thy lyppes, becauſe God hath bleſſed the for euer.
Girde the with thy ſwerde vpon thy thigh
(O thou moſte myghty) accordynge to thy
worſhype and renowne. Good lucke haue
thou with thyne honour, ryde on becauſe of
the worde of treuthe, of mekeneſſe & ryghteouſneſſe: and thy ryght hande ſhall teach
the terrible thynges. Thy arrowes are B
very

very ſharpe, and the people ſhalbe ſubdued vnto the, euen in the myddeſt amonge the kynges enemyes. *Thy ſeate (O God) endureth for euer: the ſcepter of thy kyngdome is a ryght ſcepter. Thou haſt loued ryghteouſneſſe, and hated iniquite: wherfore God (euen thy God) hathe anoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes ſmell of myrre, Aloes and Caſſia, out of the yuerye palaces, wherby they haue made the glade. Kynges daughters were amonge thy honorable wemen: vpon thy ryght hande dyd ſtande the quene in a veſture of gold *(wrought about with dyuerſe colours.) Herken (O daughter) and conſydre: enclyne thyne eare: forget alſo thine owne people, & thy fathers house. So ſhal yͤ kynge haue pleaſure in thy bewtye, for he is thy Lorde *(God) and worſhyppe thou hym. And the daughter of Tire ſhall be there with a gyfte, lyke as the ryche alſo amonge the people ſhall make theyr ſupplicacyon before the. The kynges daughter is all gloryous within, her clothynge is of wrought golde. She ſhal be brought vnto the kynge in raymente of nydle worke: the virgins that be her felowes, ſhall beare her company, and ſhalbe brought vnto the. With ioye and gladneſſe ſhal they be brought, and ſhal entre into the kynges palace. In ſteate of thy fathers thou ſhalt haue chyldren, whom thou mayeſt make princes in all landes. I wyll remembre thy name from one generacyon to another: therfore ſhall the people geue thankes vnto the, worlde without ende.

The. xlvi. Pſalme.

To the chaunter, a ſonge for the chyldren of Corah vpon ☞ Alamoth.

GOd is our hope and ſtrēgth: a very preſence helpe in trouble. Therfore wyl we nat feare, though the earth be moued, & though the hylles be caryed in the myddeſt of the ſee. *Though yͤ waters therof rage and ſwell, & though the mountaynes ſhake at the tempeſt of the ſame. Sela. The ryuers of the floude therof ſhall make glad the cytie of God, the holy place of the tabernacles of the moſte hyeſt. God is in the myddeſt of her, therfore ſhall ſhe nat be remoued: God ſhall helpe her, and that ryght early. The Heithen make muche a do, and the kyngdomes are moued: but God hathe ſhewed his voyce, and the earth ſhall melt awaye. The Lorde of Hoſtes is with vs, the God of Iacob is our refuge. Sela. O come hyther, and beholde the workes of the Lorde, what deſtruccyons he hath brought vpon the earth. *He maketh warres to ceaſſe in all the worlde: he breaketh the bow and knappeth yͤ ſpeare in ſonder & burneth the charettes in the fyre. Be ſtyll then, and knowe that I am God: I wyl be exalted amonge the Heythen, & I wyll be exalted in the earth. The Lord of Hoſtes is with vs, the God of Iacob is our defence. Sela.

Pſal.76.a

The. xlvii. Pſalme.

To the chaunter, a Pſalme for the chyldren of Corah.

O Clappe your handes togyther (all ye people) O ſynge vnto God with the voyce of melody. For yͤ Lorde is hye & *to be feared he is the great kynge vpon al the earth. He ſhall ſubdue the people vnder vs, and the nacyons vnder oure fete. He ſhall choſe out an herytage for vs: euen the worſhippe of Iacob whō he loued. Sela.

Omnes gentes populi.
Pſal.76.a

God is gone vp with a mery noyſe, & the Lorde with the ſounde of the trompe. O ſynge prayſes, ſynge prayſes vnto *(oure) God: O ſynge prayſes, ſynge prayſes vnto our kynge. For God is kynge of al yͤ earth ſyng ye prayſes with vnderſtādyng. God raygneth ouer the heithen, god ſytteth vpō his holy ſeate. The princes of yͤ people are ioyned vnto yͤ people of yͤ God of Abraham for God (whiche is very hye exalted) dothe defende the earth, as it were with a ſhylde.

The. xlviii. Pſalme.

A ſonge of a Pſalme of the chyldren of Corah *, in the ſeconde daye of oure Sabbath.

Magnus dominus.

GReate is the Lorde, and hyghly to be prayſed, in the cytie of oure God, euen vpon his holy hyll. The hyll of Syon is a fayre place, & the ioye of the whole earthe: vpon the north ſyde lyeth the cytye of the greate kynge. God is well knowen in her palaces, as a ſure refuge. For lo, the kynges) *of the earth) are gathered, & gone by together. They merueled, to ſe ſuch thinges: they were aſtonyed, and ſodeynly caſte downe. Feare came there vpon them, & ſorowe, as vpon a woman in her trauayle.

Thou ſhalt breake the ſhyppes of the ſee, thorowe the eaſt wynde. Lyke as we haue herd, ſo haue we ſene in the citye of the Lord of Hoſtes, in the cytye of oure god, God vpholdeth her for euer. Sela. We wayte for thy louing kyndneſſe (O God) in yͤ myddeſt of thy tēple. (O God) accordyng vnto thy name, ſo is thy prayſe vnto the worldes ende: thy right hand is ful of righteouſnes. Let the mounte Sion reioyſe, and the daughters of Iuda be glad becauſe of thy iudgemētes. Walke about Sion, and go round about her and tell the towres therof

Marke well her bulwerkes, ſet vp her houſes, that ye maye tel them that come after. For this God is oure God for euer and euer, he ſhall be oure gyde vnto death.

¶ The. xlix. Pſalme,

¶ To the chaunter, a Pſalme for the chyldren of Corah.

Audite oés gētes hec.

A O Heare this, al ye people: pōdre it with youre eares, all ye that dwell in the worlde. Hye and lowe, ryche and poore, one with another. My mouth ſhal ſpeake of wyſdome, and my hert ſhall muſe of vnderſtandynge. I wyll enclyne myne eare to the parable, and ſhewe my darcke ſpeach vpon the harpe. Wherfore ſhulde I feare in the dayes of wyckedneſſe, and when the wyckedneſſe of my heles cōpaſeth me rounde about?

Pſal. lii. b. Luke. xii. c.

B *There be ſome that truſt in theyr abundaunce and boaſt them ſelues in the multitude of theyr rycheſſe. But no man maye delyuer his brother, nor make agrement vnto God for hym.

i. Pete. i. c. i. Joh. ii. a.

*For it coſteth more to redeme theyr ſoules, ſo that he muſt let that alone for euer.

Eccle. ii. c. and. iii.

Yee though he lyue longe, and ſe nat the graue. ‡For he ſeeth, that wyſe men alſo dye, and peryſhe togyther, as wel as the ignoraunt & folyſh and *leaue theyr ryches for other.

Job. 27. b. Luke. xii. c.

And yet they thinke, that theyr houſes ſhal continue for euer, and that theyr dwellynge places ſhal endure frō one generacion to another, callyng the landes after theyr owne names

Neuertheleſſe, man wyll nat abyde in honoure, ſeynge he may be compared vnto the beaſtes that peryſhe: this is the waye of them. This is theyr folyſhneſſe, and theyr poſteritie prayſe theyr ſayeng. Sela.

C They lye in the hell lyke ſhepe, death gnaweth vpō thē, and the ryghteous ſhall haue dominacyon of them in the mornyng: theyr bewtye ſhall conſume in the ſepulchre out of theyr dwellynge. But God ſhall delyuer my ſoule from the place of hell, for he ſhall receaue me. Sela. Be nat thou afrayed though one be made ryche, or yf the glorye of his houſe be increaſed.

Job. 27. b.

*For he ſhal cary nothynge awaye with hym when he dyeth, nether ſhal his pompe folowe hym

For whyle he lyued, he coūted hym ſelfe ☞ an happye man: and ☞ ſo longe as þ doeſt well vnto thy ſelfe, mē wyll ſpeake good of the. He ſhall folowe the generacion of his fathers, & ſhal neuer ſe light. Man beyng in honoure hath no vnderſtandynge, but is compared vnto the beaſtes, that peryſhe.

¶ The. l. Pſalme.

¶ A Pſalme of Aſaph.

Deꝰ deo rum lo.

A The Lorde euen the moſt myghtie God hathe ſpoken, and called the worlde from the ryſynge vp of the ſonne vnto the goynge downe therof. *Out of Syon hathe God apeared in perfecte bewtye.

Eſa. ii. a.

Oure God ſhall come, and ſhall not kepe ſylence: there ſhall go before hym a cōſumynge fyre, and a myghtye tempeſt ſhal be ſtered vp rounde aboute hym.

He ſhall call the heauen from aboue, and the earth, that he maye iudge hys people.

Gather my ſaynctes together vnto me, thoſe that haue made a couenaunt with me, with ſacrifyce.

B And the heauens ſhal declare hys ryghtuouſneſſe, for God is iudge hym ſelfe. Sela. Heare, O my people: and I wyll ſpeake, I my ſelfe wyll teſtifye agaynſte the, O Iſraell. For I am God, euen thy God. I wyll nat reproue the becauſe of thy ſacrifices, or for thy burnt offerynges, becauſe they were nat all way before me. ‡I wyl take no bullocke out of thy houſe / nor he Goates out of thy foldes.

Eſay. i. Jere. vii. Amos. v.

For all the beaſtes of the Foreſt are myne, and ſo are the cattell vpon a thouſande hylles. I knowe all the foules vpon the mountaynes, and the wylde beaſtes of the felde are in my ſyght. If I be hongrye I wyll nat tell the: for ‡the whole worlde is myne, and all þ therin is.

Leui. vii. Pſal. c. i. Corin.

C Thynkeſte thou, that I wyll eate bulles fleſhe and drincke the bloude of goates? Offre vnto God thankes geuynge, and paye thy vowes vnto the moſte hygheſt. And ‡cal vppon me in the tyme of trouble, ſo wyll I heare the, and thou ſhalte prayſe me.

2. Par.

But vnto the vngodly ſayde God. why weſt thou preache my lawes, and takeſt my couenaunt in thy mouth? Where as thou hateſt to be refourmed: & haſte caſt my wordes behynde the? Whā thou ſaweſt a thefe thou conſentedeſt vnto hym, and haſte bene partaker with the aduouterers.

D Thou haſt let thy mouth ſpeake wickedneſſe, and with thy tong thou haſt ſet forth diſceypt. Thou ſatteſt and ſpakeſt agaynſt thy brother, yee & haſt ſclaūdred thine owne mothers ſonne.

These thinges haſte thou done, & I helde my tonge & þ thoughteſt* (wickedly) that I am euē ſuch a one as thy ſelfe: but I wyl reproue the, & ſet before the, the thynges that thou haſt done. O conſydre this, ye þ forget God: leſt I plucke you away, and there be none to delyuer you. Who ſo offreth me thākes and prayſe, he honoureth me: and to him þ ordreth his conuerſacion right, wyll I ſhewe the ſaluacyon of God.

¶ The

A

The.li.Pſalme.

¶ To the chaunter, a Pſalme of Dauid, when the prophet Nathan came vnto him, after he was gone in to Bethſabe.

HAue mercy vpon me (O God) after thy *(great) goodnes, accordyng vnto the multytude of thy mercyes / do awaye myne offences. Waſhe me thorowly fro my wyckedneſſe, ⁊ clenſe me fro my ſynne. For *I knowleg my fautes, ⁊ my ſynne is euer before me. Agaynſt the onely haue I ſynned, and done this euil in thy ſight: yͭ thou myghteſt be iuſtifyed in thy ſayinge, ⁊ clere when yͧ art iudged. Beholde, I was ſhapen in wyckedneſſe, ⁊ in ſynne hath my mother conceaued me. But lo, thou requyreſt

B

truth in the inward partes, and ſhalt make me to vnderſtãde wiſdome ſecretly. Thou ſhalte pourge me with *Iſope, ⁊ I ſhall be cleane: thou ſhalt waſh me, ⁊ I ſhalbe whiter then ſnowe. Thou ſhalt make me heare ioye and gladneſſe, that the bones whiche yͧ haſt broken, maye reioyſe. Turne thy face from my ſinnes, ⁊ put out al my miſdedes.

C

*Make me a cleane hert (O God (⁊ renue a ryght ſpryte within me. Caſt me not awaye from thy preſence, ⁊ take nat thy holy ſpryte from me. O geue me the comforte of thy helpe agayne, ⁊ ſtablyſh me with thy fre ſpryte. Then ſhall I teach thy wayes vnto the wicked, and ſynners ſhalbe cõuerted vnto the.

D

Delyuer me from bloude gyltyneſſe (O God) O God of my healthe, and my tonge ſhall ſynge thy ryghteouſneſſe.

☞ Thou ſhalte open my lyppes (O Lorde) ☞ and my mouth ſhall ſhewe forth thy prayſe.

For thou deſyreſt no ſacryfyce, els wolde I geue it yͤ: *but thou deliteſt nat in burntofferynge. The ſacrifice of God is a troubled ſpryte, ⁊ a broken and a cõtryte hert (O God (ſhalt thou nat deſpyſe. O be fauorable ⁊ gracious vnto Sion, buylde thou the walles of Ieruſalem. Then ſhalt thou be pleaſed with yͤ *ſacryfice of ryghteouſneſſe, with the burnt offerynges ⁊ oblacions: thẽ ſhal they offre yonge bullockes vpon thine aulter.

A

¶ The.lii.Pſalme.

¶ To the chaunter; an exortation of Dauid, when Doeg the Edomyte came to Saul and ſhewed him: ſayinge: Dauid is come to the houſe of Abimelech.

WHy boaſteſt thou thy ſelfe / thou Tyraunte, that thou cãſte do myſchefe / Where as the goodneſſe of God endureth yet dayly. Thy tonge ymagyneth wyckedneſſe, and with lyes thou cutteſte lyke a ſharpe raſoure. Thou haſte loued vngracyouſneſſe more then goodneſſe, and to talke of lyes more then ryghteouſneſſe. Sela. Thou haſt loued to ſpeake al wordes that maye do hurt, O thou falſe tonge.

Therfore ſhall God deſtroye yͤ for euer: he ſhal take yͤ ⁊ plucke yͤ out of thy dwellĩg ⁊ rote the out of the lãd of the lyuing. Sela.

B

The righteous alſo ſhal ſe this, ⁊ feare, ⁊ ſhall laugh him to ſcorne. Lo, this is yͤ man that toke nat God for his ſtrẽgth, but *truſted vnto yͤ multitude of his riches, ⁊ ſtrẽgthed him ſelfe in his wyckedneſſe. As for me, I am lyke a grene oliue tre in the houſe of God: my truſte is in the tender mercy of God for euer ⁊ euer. I wyll alwaye geue thankes vnto the, for that thou haſte done: and I wyll hope in thy name, for thy ſayntes lyke it well.

Pſal 49.a
Luke. xii.c

¶ The.liii.Pſalme.

¶ To the chaunter vpon ☞ Mahalath, an inſtruccyon of Dauid

☞
Dixit in ſipiens.

A

THe *foolyſhe bodye hath ſayed in his herte: there is no God. Corrupt are they, and become abhomynable in their wickedneſſe: *ther is none that doth good.

Pſal.xiiii.a
Pſa.xiiii.a
Roma.iii.c

God loked downe from heuen vpon the children of men, to ſe yf there were any that wolde vnderſtande, and ſeke after God.

But they are all gone out of the waye, they are all together become abhominable: there is alſo none yͭ doth good, no nat one.

C

Are nat they without vnderſtandinge that worke wyckedneſſe, eatinge vp my people as yf they wolde eate bread? they haue nat called vpon god. They were afraied, where no feare was: for God hath brokẽ the bones of him that beſeged the, yͧ haſt put thẽ to cõfuſyon, because God hathe deſpyſed them.

Oh that the ſaluacyon were gyuen vnto Iſrael out of Sion: Oh that yͤ Lord wolde delyuer hys people out of captyuyte.

Then ſhulde Iacob reioyſe, and Iſrael ſhulde be ryght glad.

¶ The.liiii.Pſalme.

¶ To the chaunter in melodyes, an inſtruccyon of Dauid, when the Ziphytes came and ſayde vnto Saul: Hath nat Dauid hyd him ſelfe amonge vs.

Deus in noie tuo.

A

☞

SAue me (O God) for thy names ſake, ⁊ auenge me in thy ſtrength. Heare my prayer (O God) and herken vnto the wordes of my mouth. For ſtraungers are ryſen vp agaynſt me, and tyrauntes (whiche haue nat God before their eyes) ſeke after my ſoule. Sela. Beholde, God is my helper: the Lorde is ☞ with them that vpholde my ſoule. *He ſhall rewarde euel vnto myne enemyes: Deſtroy thou them in thy truth. An offerynge of a fre hart wil I geue the, ⁊ prayſe thy name

☞
Deut.32.e

(O Lorde) becauſe it is good.

For he hathe delyuered me out of all my trouble, and myne eye hathe ſene his deſyre vpon myne enemys.

¶ The.lv. Pſalme.

¶ To the chaunter in melodyes, an inſtruccyon of Dauid.

A Exaudi deus.

HEare my prayer (O God) and hyde not thy ſelfe fro my peticyon. Take hede vnto me and heare me, howe I mourne in my prayer and am vexed.

The enemye cryeth ſo, and the vngodly commeth on ſo faſt: for they are mynded to do me ſome myſchefe, ſo maliciouſly are they ſet agaynſte me. B My herte is diſquyeted within me, and the feare of deathe is fallen vpon me. Fearefulnes and tremblynge are come vpon me, & an horryble drede hath ouerwhelmed me. And I ſayde: O that I had wynges lyke a doue, for thē wold I flye awaye, and be at reſte. Lo, then wolde I get me awaye farre of, & remayne in the wilderneſſe. Sela. I wolde make haſte to eſcape, becauſe of the ſtormy winde and tempeſt. Deſtroy theyr tonges (O Lorde) and * deuyde them, for I haue ſpyed vnryghteouſnes and ſtryfe in the cytye. Gene.xi.b. Daye and night go they about within the walles therof, miſchefe alſo, and ſorowe are in the myddeſt of it. Wyckedneſſe is therin, dyſceyte and gyle go not out of her ſtretes.

C For it is nat an open enemy that hath done me this diſhonoure: for then I coulde haue borne it: neither was it min aduerſary, that dyd magnyfy him ſelfe agaynſt me: for then * (paraduenture) I wolde haue hyd my ſelfe from hī. * But it was euen thou my companion, my gide & myne owne familier frende. Pſal.xl.c. Joh.xiii.b.

We toke ſwete councell togyther & walked in the houſe of God as frendes. Let death come haſtely vpon them, and let them go downe quycke into hell, for wyckednes is in theyr dwellynges, and amonge them.

As for me, I wyll call vnto God, and the Lorde ſhall ſaue me. Euenynge / and mornyng and at noone day wyl I pray (and that inſtantly) and he ſhall heare my voyce.

It is he that hath delyuered my ſoule in peace, from the batel that was agaynſt me: for there were many wt me. Yee euen God ŷ endureth for euer, ſhal here me, and bryng them downe. Sela. D For they wyll nat turne, nor feare God. ☞ He layed his handes vpon ſuche as be at peace with him, and he brake his couenaunte. The wordes of his mouthe were ſofter then butter, hauing warre in his harte: his wordes were ſmother then oyle, & yet be they very ſwerdes.

* O caſt thy burthen vpon the Lorde and he ſhal noryſh the, & nat ſuffre ŷ ryghteous to fall for euer. Pro.xvi.b. Luke.xii.c. 1.Pet.v.b. And as for them, thou (O God) ſhalte bryng them into the pytte of deſtruccion. The bloude thurſty and diſceatfull men ſhall nat lyue out halfe their dayes. But I wyll truſte in the * (O Lorde.)

¶ The.lvi. Pſalme.

¶ To the chaunter ☞ vpon the doue of ſylence that was domme in a farre countre: the badge (or armes) of Dauid, when the Philiſtines toke hym in Geth.

A Miſerere mei deus quoniam.

BE mercyfull vnto me (O God) for man goeth aboute to deuoure me: he is dayly fyghtynge and troublynge me.

Myne enemys are dayly in hande to ſwallowe me vp: for they be many that fyght agaynſt me, O thou moſt hieſt. Neuertheleſſe though I am ſōtyme afrayed yet put I my truſt in ŷ. I wyl prayſe God becauſe of hys worde, I haue put my truſte in God, & wyll nat feare, what fleſh cā do vnto me. B They dayly miſtake my wordes: al ŷ they ymagin is to do me euyll. They holde al togyther & kepe thē ſelues cloſe: and marke my ſteppes, whan they laye wayte for my ſoule.

Shal they eſcape for theyr wyckedneſſe? ŷ (O god) in thy diſpleaſure ſhall caſte them downe. Thou telleſt my flyttynges, put my teares in thy bottell, are nat theſe thynges noted in thy boke? C When ſoeuer I cal vpon the, then ſhall myne ennemyes be put to flyght: thys I knowe, for god is on my ſyde. In goddes worde wyll I reioyſe, in the Lordes worde wyll I comforte me.

Yee in God haue I put my truſte, I wyll nat be afrayed what man can do vnto me. Pſal.lvi.b.

* Unto the (O god) wyll I paye my vowes, vnto the wyll I gyue thankes. Pſal.cxvi.a. For * thou haſte delyuered my ſoule from death and my fete from fallyng, ŷ I maye walke before god in the lyght of the lyuyng.

¶ The.lvii. Pſalme.

¶ To the chaunter, ☞ Deſtroye nat. The badge or armes of Dauid, when he fled from Saul into the caue.

A Miſerere mei deus miſerere. Pſal.xvi.b.

BE mercyfull vnto me (O God) be mercyfull vnto me, for my ſoule truſteth in the: and * vnder the ſhadowe of thy wynges ſhall be my refuge, vntyll thys tyranny be ouer paſte. I wyll call vnto the moſt hye God, euen to the god that ſhal performe the cauſe which I haue in hande.

He ſhall ſende from heauen, and ſaue me from the reproſe of hym that wolde eate me vp. Sela. God ſhall ſende forth his mercy and treuth. My ſoule is amonge lyons

and I

B and I lye euen among the children of men, (that are ſet on fyre) whoſe tethe are ſperes and arowes, theyr tonge a ſherpe ſwerde.

Set vp thy ſelfe (O God) aboue the heauens, and thy glory aboue all the earthe.

They haue layed a nette for my fete, and preſſed downe my ſoule: they haue dygged a pyt before me, and are fallen into the myddeſt of it them ſelues. Sela. Pſa.108.a * My herte is fyxed (O God) my herte is fyxed: I wyl ſynge and gyue prayſe. Awake, O my glorye awake lute and harpe, I my ſelf wyl awake ryght early. I wyl gyue thankes vnto the (O Lorde) amonge the people, and I wyl ſynge vnto the amonge the nacions. Pſa. xxxvi.b * For the greatnes of thy mercy reacheth vnto the heauens, and thy trueth vnto the cloudes. Set vp thy ſelfe (O God) aboue the heauens, & thy glory aboue all the earth.

¶ The. lviii. Pſalme.

¶ To the chaunter Deſtroye nat. The badge or armes of Dauyd.

Si vere vtique iuſticiam.

ARE your myndes ſet vpon ryghteouſneſſe O ye congregacyon? and do ye iudge the thynge that is ryght, O ye ſonnes of men? A Yee, ye ymagyn myſcheife in your herte vpon earthe, and youre handes deale with wickedneſſe. The vngodly are frowarde, euen from theyr mothers wombe as ſone as they be borne, they go a ſtraye and ſpeake lyes. They are as venymous as the poyſon of a ſerpent: euē lyke the deaf Ader that Eccle.x.b. * ſtoppeth her eares.

Whiche refuſeth to heare the voyce of the B charmer, charme he neuer ſo wyſely.

Breake their teth (O God) in their mouthes, ſmyte the chawe bones of the Lyons (O Lorde.) Let them fal awaye lyke water that runnethe a pace: and when they ſhote theyr arowes, let them be roted out.

Let them conſume awaye lyke a ſnayle, and be lyke the vntymely frute of a woman and let them nat ſe the ſonne. Or euer youre pottes be made whot with thornes, ſo let indignacion vexe him, euen as a thyng that is rawe. i.Reg.17.a * The righteous ſhal reioyſe whē he ſeyeth the vengeaunce: he ſhall waſhe his fote ſteppes in the bloude of the vngodly.

So that a man ſhall ſaye: verely there is a rewarde for the ryghteous: doutles, there is a God that iudgeth in the earth.

¶ The. lix. Pſalme.

¶ To the chaunter Deſtroye nat. The badge (or armes) of Dauyd, when Saul ſent and they dyd watch the houſe to kyl him.

Eripe me de inimicis.

DELIVER me from my ennemyes (O God) defende me frome them that ryſe A vp agaynſte me. O delyuer me frome the wycked doers and ſaue me from the bloudthurſtye men. For lo, they lye waytynge for my ſoule: the myghtie men are gathered togyther agaynſt me, without any offēce or faute of me (O Lorde.) They runne, and prepayre them ſelues, without my faute: Aryſe, thou therfore to helpe me, and beholde.

B Stande vp (O Lorde God) of hooſtes, thou God of Iſrael to vyſet al heithen & be nat mercyful vnto them that offende of malycyous wyckedneſſe. Sela. ☞ ☞ They go to and fro in the euenynge, they grenne lyke a dog, and runne aboute, thorowe the cytie. Beholde, they ſpeake wt theyr mouth & ſwerdes are in theyre lyppes, ☞ ☞ for who dothe heare? Pſal. ii.a. Prouer. i.d But thou (O Lorde) * ſhalte haue them in derision, and thou ſhalt laugh all heithen to ſcorne. My ſtrength wyl I aſcribe vnto the, for thou art the God of my refuge. God ſheweth me his goodnes plenteouſlye, and God ſhall let me ſe my deſyre vpon myne enemyes. C Slaye them nat leſt my people forget it: but ſcatre them abrode among thy people, and put them downe (O Lorde) our defence. For the ſynne of their mouth, & for the wordes of theyr lyppes they ſhalbe taken in theyr pryde, and why? theyr preachynge is of curſynge and lyes.

Conſume them in thy wrathe, conſume them that they may periſh, and knowe that it is God, which ruleth in Iacob and vnto ye endes of the worlde. Sela. And in the euenīg they wyl returne: grenne lyke a dog and wyll go aboute the cytie. They wyll runne here and there for meate: and grudge yf they be nat ſatiſfied. As for me, I wyll ſynge of thy power, & wyll prayſe thy mercy betymes in the mornynge: for thou haſt ben my defence & refuge in the daye of my trouble. Unto the (O my ſtrēgth) wyl I ſinge, for thou (O God) arte my refuge, & my mercyfull God.

¶ The. lx. Pſalme.

¶ To the chaunter, vpon the Roſe of wytneſſe, the badge (or armes) of Dauyd, for to teache: whē he fought agaynſte Meſopotamia, and Syria of Zoba: and whē Ioab turned backe, and ſlue twelue thouſande Edomytes in the ſalte valley.

Deus repuliſti nos.

A O GOD, thou that haſte caſte out and ſcattered vs abrode, thou haſte alſo bene dyſpleaſed, O turne the vnto vs agayne. Thou haſte moued the lande and deuyded it, heale the ſores thereof, for it ſhaketh. Thou haſte ſhewed thy people heuye thynges, Eſa.li.c. Iere.xxv.b. * thou haſte gyuen vs a drycke of deadely wyne.

Thou haſt giuen a token for ſuche as fere the, that they maye triumphe becauſe of the truth. Sela. Therfore were thy beloued delyuered, B Pſal.108.b helpe me with thy ryght hãd and heare me. * God hathe ſpoken in hys holyneſſe: I wyl reioyce and deuyde Sichẽ and mete out the valley of Suchoth. Gilead is myne, & Manaſſes is myne: Ephraim alſo is the ſtrength of my heade, Iuda is my lawe geuer. Moab is my waſhpotte, ouer Edom wyll I caſt out my ſho, Philiſtea be thou glade of me. Who wyll leade me into the ſtronge cite? Who wyl bryng me C into Edome? Haſt nat thou caſt vs out (O Pſal.44.a God) wylt nat thou (O God) * go out with our hooſtes? O be thou our helpe in trouble, for vayne is the helpe of man. Thorowe God we ſhal do greate actes, for it is he that ſhall treade downe oure enemyes.

¶ The.lxi. Pſalme.

Exaudi deus deprecacionem.

¶ To the chaunter in the melodies of Dauid.

HEare my cryenge (O God) geue eare vnto my prayer. From the endes of the earth wyl I cal vnto the, when my hert A is in heuyneſſe: Oh ſet me vp vpõ the rocke B that is hyer then I. For thou haſte bene my hope, & a ſtronge tower for me agaynſte the enemye. I wyll dwell in thy tabernacle for euer, and my truſte ſhalbe vnder the coueryng of thy wynges. Sela. For thou (O my God) haſte harde my deſyres, and haſt geuen an heritage vnto thoſe that feare thy name. Thou ſhalte graunt the kynge a longe lyfe, that his yeares maye endure thorowe out all the generacyons.

He ſhal dwel before God for euer: O prepare thy louynge mercy and faythfulnes Pſal.lvi.b that they may preſerue hym. So wyl I alwaye ſynge prayſes vnto thy name, * that I maye dayly perfourme my vowes.

The.lxii. Pſalme.

¶ To the chaunter. For Iedithun: a Pſalme of Dauid.

A Nonne deo ſubiecta.

MY ſoule truly wayteth ſtyll vpon God for of hym commeth my ſaluacyon.

He verely is my ſtrength, and my ſaluacyon: He is my defence: ſo that I ſhall nat greatly fall. Howe longe wyl ye ymagyne myſchefe agaynſte euery mã? ye ſhalbe ſlayne al the ſorte of you: yee as a tottryng wall ſhall ye be, and lyke a brokẽ hedge. Their deuyce is onely howe to put him out whom God wyl exalte: their delyte is in lyes, they geue good wordes with their mouthe, but curſe with their hert. Sela. Neuertheleſſe, my ſoule wayte thou ſtill vpõ God, for my hope is in him. He truly is my ſtrẽgth, and my ſaluaciõ: he is my defence: ſo that I ſhall nat fall. In God is my healthe, & my glory, the rocke of my might, and in God is my truſt. O put your truſt in hym alwaye (ye people) * powre out youre hertes before 1.Reg.1.c Pſal.xlii.a him, for God is oure hope. Sela. As for B the chyldren of men, they are but vayne, the chyldren of men are diſceatfull: vpon the weyghtes they are al togyther lyghter thã vanyte it ſelfe. O truſte not in wronge and robbery, gyue not youre ſelues vnto vanyte: yf ryches encreaſe: ſet nat youre hert vpon them. God ſpake once and twyſe: I haue alſo hearde the ſame: that power belongeth vnto God. And that thou Lorde arte mercyfull: for * thou rewardeſt euery Pſal.18.c Eſai.40.b man accordynge to his worke.

¶ The.lxiii. Pſalme.

¶ A Pſalme of Dauid, when he was in the wylderneſſe of Iuda.

A Deus deus meus.

O God, thou art my God: early wyll I ſeke the. My ſoule thurſteth for the: my fleſhe alſo longethe after the in a baren and drye lande: where no water is.

Thus haue I loked for the in holyneſſe that I myght beholde thy power and glory.

For thy louynge kyndneſſe is better then lyfe it ſelfe, my lyppes ſhall prayſe the.

As longe as I lyue wyll I magnyfye the on this maner, and lyft vp my handes in thy B name. My ſoule ſhalbe ſatiſfied euen as it were wͭ mary and fatnes, when my mouthe prayſeth the with ioyefull lyppes.

Haue I nat remembred the in my bedde, & C thought vpon the, whan I was wakynge?

Because thou haſte bene my helper, therfore vnder the ſhadowe of thy wynges wyll I reioyſe. My ſoule hãgeth vpon the, thy ryght hande hath vpholden me. Theſe alſo that ſeke the hurte of my ſoule, they ſhall go into the lower partes of the earthe. Let thẽ fal vpon the edge of the ſwerde, ẏ they may be a porcion for foxes. But ẏ kynge ſhal reioyſe in God * all they alſo ẏ ſweare by hym Deu.6.c ſhalbe cõmended, for the mouth of them that ſpeake lyes, ſhalbe ſtopped.

¶ The.lxiiii. Pſalme.

¶ To the Chaunter, a Pſalme of Dauid.

A Exaudi deus oracionem.

HEARE my voyce (O God) in my prayer: preſerue my lyfe from feare of the enemy. Hyde me from the gatherynge togyther of the frowarde, & from the inſurreccion of wicked doers. Whiche haue whet their tonge lyke a ſwerde, & ſhote out their arrowes: euen bytter wordes. That they may pryuely ſhote at him whiche is perfect: ſodenly do they hyt him & feare nat. They courage them ſelues in miſcheife, and commune amonge them ſelues, howe they may laye ſnares: & ſay, that no man ſhal ſe them

They ymagin wickednes, and practyſe it ẏ they kepe ſecrete among them ſelues, euery man in ẏ depe of his hert. But god ſhall ſodenly ſhote at them with a ſwifte arow, ẏ they ſhalbe wounded. Yee theyr owne tonges ſhall make them fall, in ſo much ẏ who ſo ſeeth them, ſhall laugh them to ſcorne. And all men that ſe it, ſhall ſaye: this hathe God done, for they ſhall perceaue that it is hys worke. The ryghteous ſhall reioyſe in the Lorde, & put his truſt in him: and all they that are true of herte, ſhalbe glad.

¶ The.lxv.Psalme.

To the chaunter a Pſalme and ſonge of Dauyd.

Te decet hymnus.

Thou (O God) arte prayſed in Syon, & vnto the ſhall the vowe be perfourmed. *(in Hieruſalem.) Thou that heareſt the prayer: vnto the ſhall all fleſhe come.

* A

My myſdedes preuayle agaynſte me: Oh be thou mercyfull vnto oure ſynnes, Bleſſed is ẏ man whom thou choſeſt and receaueſt vnto the: he ſhal dwel in thy court: and ſhalbe ſatyſfyed with the pleaſures of thy houſe euen of thy holy temple. Thou ſhalt ſhewe vs wonderful thinges in ryghteouſneſſe (O God) of our ſaluacyon: thou ẏ arte the hope of all the endes of the earth, and of thẽ ẏ remayne in the broade ſee. Which in his ſtrength ſetteth faſt the moũtaines, and is gyrded aboute ẇ power. Which ſtylleth the ragyng of the ſee, & the noyſe of his waues, and the madneſſe of the people. They alſo ẏ dwell in the vttermooſt partes (of the erth) ſhalbe afrayed at thy tokẽs, thou that makeſt the ☞ out goynges of the mornyng and euenyng to prayſe the. Thou viſiteſt the earth and bleſſeſt it: thou makeſt it very plenteous. The ryuer of God is full of water thou prepareſt their corne: for ſo thou prouydeſt for the earthe. Thou watereſt her forowes, thou ſendeſt rayne i to the litle valleys therof: thou makeſt it ſofte with the droppes of raine, and bleſſeſt the increaſe of it. Thou crowneſt the yere ẇ thy goodneſſe: & thy cloudes droppe fatneſſe. They ſhal droppe vpon the dwellynges of ẏ wyldernes: and the lytle hylles ſhall reioyſe on euery ſyde. The foldes ſhalbe full of ſhepe, the valleys alſo ſhall ſtande ſo thycke with corne, that they ſhal laugh and ſynge.

B

☞ C

The.lxvi.Psalme.

¶ To the chaunter: The ſonge of a Pſalme.

Jubilate deo. Pſalm.c.a

O* Be ioyfull in God / all ye landes, ſynge prayſes vnto the honour of his name / make hys prayſe to be gloryous. Saye vnto God: O howe wonderfull arte thou in thy worckes? thorowe the greatneſſe of thy power ſhall thyne enemyes be founde lyers vnto the. For all the worlde ſhall worſhyppe the, ſyng of the, and prayſe thy name. Sela. O come hyther and beholde the worckes of God, how wonderful he is in his doyng towarde the chyldren of men. * He turned the ſee into drye lãde, ſo that they wẽt thorow the water on fote: there dyd we reioyſe therof. He ruleth with his power for euer, his eies behold ẏ people and ſuch as wyl nat beleue ſhal nat be able to exalte them ſelues. Sela. O prayſe oure God (ye people) and make the voice of his prayſe to be heard. Which holdeth our ſoule in lyfe, & ſuffreth nat our fete to ſlyp.

A

Exo.xiiii.g B Joſu.iii.d

For thou (O God) haſte proued vs: thou alſo haſte tryed vs lyke as ſyluer is tryed. Thou broughteſt vs into to the ſnare, and layed trouble vpon our loynes. Thou ſuffredeſt men to ryde ouer oure heades, * We went thorow fyre & water: and ẏ broughteſt vs out into a welthy place. I wyll go in to thy houſe with brent offrynges, and wyll *paye the my vowes, whiche I promyſed with my lippes, and ſpake with my mouth, when I was in trouble. I wyll offre vnto the, fat brente ſacryfyces with the incenſe of rammes, I wil offre bullockes and goates Sela. O come hither and herken, all ye ẏ feare God: and I wyl tel you, what he hath done for my ſoule. I called vnto him with my mouth, and gaue hym prayſes with my tonge. If I enclyne vnto wyckedneſſe with my herte, the Lorde wyl nat heare me. But God hath hearde me, and conſidred the voyce of my prayer. Prayſed be God which hath nat caſt out my prayer, nor tourned his mercy fro me.

C

Eſa.xliii.a

Eccle.v.a. Deu.xx.d. Bar.iiii.c.

D

¶ The.lxvii.Psalme.

¶ To the chaunter, in melodies, a Pſalme and a ſonge.

Deus miſereatur noſtri.

GOd* be mercyfull vnto vs, and bleſſe vs, and ſhewe vs the lyght of his coũtenaunce. *(and be mercyful vnto vs.) Sela. That thy waye maye be knowen vpon earth, thy lauing health among all naciõs. Let the people prayſe the, O God, yee let all people prayſe the. O let the nacyõs reioyſe and be glad. For thou ſhalt iudge the folke righteouſly, and gouerne the nacions vpon earth. Sela. Let the people prayſe ẏ, O God, let all people prayſe the. Then ſhal the erth bring furth hir increaſe, & God euen oure owne god ſhall geue vs his bleſſynge. God ſhall bleſſe vs, & all the endes of the worlde ſhall feare him.

* Nume.vi.d A

❡ The .lxviij. Pſalme.

Exurgat deus.

❡ To the chaunter a Pſalme and ſonge of Dauid.

Numi.x.d A LEt ✻ God aryſe, and let his enemyes be ſcattered: let them alſo that hate him, flye fom his face. Lyke as the ſmoke vanyſheth, ſo ſhalte thou dryue them awaye: and lyke as waxe melteth at the fyre, ſo let the vngodly periſhe frō the preſēce of God.

But let the ryghteous be glad & reioyſe in the ſyght of God: let them alſo be mery & ioyful. Oh ſyng vnto God, & ſyng prayſes vnto his name: magnifye hym that rydeth vpon the heauens, as it were vpon a horſe: ☞ prayſe ye him ☞ in hys name ye and reioyſe Deute.x.d. before hym. ✻ He is a father of the fatherleſſe, and defendeth the cauſe of wydowes: B euen God in his holy habitacion. He is the God that maketh men to be of one minde in a houſe he bryngeth the priſoners out of captiuite, but letteth the rennagates conty Exod.xiii.d Nume.14.c Eſay.lxiii.b nue in ſcarceneſſe. O God, when ✻ thou wenteſt forthe before the people, when thou wēteſt thorowe the wylderneſſe. Sela.

The earthe ſhoke, and the heauens dropped at the preſence of God, euen as Sinai alſo was moued at ŷ preſēce of God, which is the God of Iſrael. Thou O God ſendedſt a gracyous rayne vpon thyne enheritaunce, and refreſſhedyſt it, whē it was werye. Thy congregacyon ſhal dwell ther C in: for thou (O God) haſte of thy goodneſſe ☞ prepared for the poore. The lorde gaue the worde: ☞ greate, was the company of the Ioſu.x.d preachers. ✻ kynges with theyr armyes ☞ dyd flye, and were diſcomfited: & they of the houſholde deuyded the ſpoyle. ☞ Though ye haue lyen among ŷ pottes, yet ſhall ye be as ŷ wynges of a doue that is couered with ſyluer wynges, and hyr fethers lyke golde. When the almyghtye ſcattred kynges for their ſake, then were they as whyte as ſnow in ſalmon. As the hyll of Baſan ſo is ☞ Godys hyll: euen a hye hyll, as the hyll of Baſan. Why hoppe ye ſo ☞ ye hye hylles? This is Godys hyl in the which it pleſeth D him to dwell: yee the Lorde wyl abyde in it for euer. The charettes of God are twentye thouſande, euen thouſandes of angels, and the Lorde is amonge them as in the ho Ephe.4.b. ly place of Sinai. ✻ Thou art gone vp an hye, thou haſt led captiuyte captyue, and receaued gyftes for men: yee euen for thyne enemyes, that the Lorde God myght dwell amonge them. Prayſed be the Lorde dayly, euen the God whiche helpeth vs, & poureth his benefytes vpon vs. Sela. He is oure God, euē the God of whom commeth ſaluacyon: God is the Lorde by whom we eſcape death. God ſhall woūde the heade of hys enemies and the heary ſcalpe of ſuch one as goth on ſtyll ī his wyckednes. The Lorde hath ſayde: I wyll bryng my people agayn as I dyd from Baſan: myne owne wyll I brynge agayne as I dyd ſomtyme from the depe of the ſee. E That thy fote may be dypped in the bloud of thyne enemyes, and that the tonge of thy dogges may be red thorow the ſame. It is well ſene, O God, how ŷ goeſt, how thou my God and kyng goeſt in the Sanctuary. The ſingers go before, the mynſtrels folowe after: in the myddes are the damoſels playeng ŵ the tymbrels. Geue thankes O Iſrael, vnto God ŷ Lord in the congregacions from the grounde of the hart. There is lytle Ben Iamin theyr ruler: and the Prynces of Iuda, their councell: the Pīces of zabulon and the Prynces of Nephthali. Thy God hathe ſent forthe ſtrength for the, ſtablyſh the thing, O God, that thou haſt wrought in vs. From thy tēple in Ieruſalem, cometh forth thy ſtrēgth, and kynges ſhall bryng preſentes vnto the ☞ ☞ whā the company of the ſpeare men and multytude of ŷ mighty are ſcatred abrode F among the beaſtes of ŷ people (ſo that they hūbly bryng peces of ſyluer) and whan he hath ſcatred ŷ people that delyte in warre. Then ſhall the Prynces come out of Egypte, the Morrās land ſhal ſoone ſtretch out her hādes vnto God. Synge vnto god, O ye kyngdomes of ŷ erth: O ſynge prayſes vnto the Lorde. Sela. Which ſytteth in the heauens ouer al from the begynnynge: Lo, he doth ſende out hys voyce, yee and that a mightye voyce. Aſcrybe ye the power vnto god, ouer Iſrael: his worſhippe & ſtrength is in the cloudes. O God, wonderful art thou in thy holy places: euen the God of Iſraell, he geueth ſtrengthe and power vnto his people. Bleſſed be God.

❡ The .lxix. Pſalme.

☞ Saluum me fac deus.

❡ To the chaunter vpon ☞ Soſanim of Dauid.

SAue me, O God, for the waters are come in euen vnto my ſoule. I ſticke A faſte in the depe myre, where no grounde is: I am come into depe waters, ſo that the floudes ronne ouer me. I am werye of crying, my throte is drye, my ſyghte fayleth me, for waytynge ſo longe vpon my God.

They that ✻ hate me without a cauſe, are Iohn.xv. mo thē the heeres of my head, they that are Iohn.15.d.

myne enemyes and wolde deſtroye me giltleſſe
☞ are mighty: ☞ I payed them the thinges
that I neuer toke. God, thou knoweſt
B my ſymplenes, and my fautes are nat hyd
from the, Let nat them that truſte in the,
O Lorde God of hooſtes, be aſhamed for
my cauſe: let nat thoſe that ſeke the / beconfounded
thorowe me, O God of Iſraell.
And why? for thy ſake haue I ſuffred reprofe
ſhame hath couered my face. I am become
a ſtraunger vnto my brethren: euen
an aleaunt vnto my mothers chyldren.
Ioh. ii. b. Roma. 15. a For the zele of thyne houſe hathe euen
eaten me, and * the rebukes of them that rebuked
the are fallen vpon me. I wepte
C and chaſtened my ſoule with faſtynge, and
that was turned to my reprofe. I put on
a ſacke cloth alſo, and they teſted vpon me.
They that ſytte in the gate, ſpeake agaynſte
Ioh. xx. b. Lam. iii. g. me, and the dronckardes * make
ſonges vpon me. But Lorde I make my
prayer vnto the in an acceptable tyme.
Heare me (O God) in the multitude of
thy mercy, euē in the truth of thy ſaluacion.
D Take me out of the myre, that I ſynke
nat. Oh let me be delyuered from them that
hate me, and out of the depe waters. Let
nat the water floude drowne me: nether the
depe ſwalowe me vp, and let nat the pytte
ſhute her mouth vpon me. Heare me, O
Lorde, for thy louyng kyndneſſe is cōfortable:
turne the vnto me accordynge vnto the
multitude of thy mercyes. And hyde nat
thy face from thy ſeruaūt, for I am in trouble:
O haſte the, and here me. Drawe nye
E vnto my ſoule, and delyuer it: Oh ſaue me
becauſe of myne enemyes. Thou haſte
knowen my reprofe, my ſhame and my dyſhonour:
myne aduerſaries are al i thy ſight
The rebuke hath broken my hert, I am
full of heuynes: I loked for ſome to haue pitye
vpon me, but there was no man: nether
Mat. 27. b Ioh. xix. f. founde I any to conforte me. * They gaue
me gall to eate, & when I was thyrſty, they
Roma. xi. b gaue me vyneger to drynke. ‡ Let theyr table
be made a ſnare to take thē ſelues with
all, and let the thinges (that ſhuld haue ben
for theyr welth) be vnto thē an occacyon of
fallyng. Let theyr eyes be blynded, ŷ they
ſe nat: and euer bowe ŷ downe their backes
F Powre out thyne indignacion vpon thē,
and let thy wrathful diſpleaſure take holde
Act. i. b. Iohn. i. c. of them. * Let theyr habitacion be voyde,
and no man to dwell in theyr tentes. For
they perſecute hym whom thou haſt ſmyte,
& they talke howe they may vexe thē whom
thou haſt wounded. Let them fall frō one
wyckedneſſe to another, and nat come into
thy ryghteouſneſſe, * Let them be wyped Exo. 32. g.
out of the boke of the lyuyng, & nat be wrytten
among the righteous. As for me, whē
I am poore and in heuyneſſe, thy helpe (O
God) ſhall lyfte me vp. I wyl prayſe the
name of God with a ſonge, and magnyfye
G hym wt thankes geuinge. This alſo ſhal please
god better then a bullocke, that hathe hornes
and hoofes. The humble ſhall conſydre
this, and be glad: ſeke ye after god, and
youre ſoule ſhall lyue. For the Lorde hea
☞ reth the poore / and deſpyſeth nat ☞ his priſoners,
Let heauen and earth prayſe hym,
the ſee, and al that moueth therin. For god
wyll ſaue Sion, and buylde ŷ cities of Iuda,
that men may dwel there, and haue it in
poſſeſſion. The poſteritie alſo of his ſeruauntes
ſhal enherete it: and they that loue
his name ſhall dwell therin.

¶ The. lxx. Pſalme.

¶ To the chaunter, of Dauid to brynge to remembraunce (bycauſe the Lorde ſaued me).

Deus in adiutorium: Pſal. xl. d. HAſte the, O God, to delyuer me: make
haſte to helpe me, O Lorde. * Let
them be ſhamed and confounded that ſeke
I after my ſoule: let them be turned backewarde,
and put to confuſion, that wyſhe me
euyll. Let them (for theyr rewarde) be ſone
brought to ſhame, that crye ouer me: there,
there. But let all thoſe that ſeke the, be
ioyefull and glad in the: and let al ſuche as
delyte in thy ſaluacyon, ſaye alwaye: the
Lorde be prayſed. As for me: I am
poore and in myſerye, haſte the vnto me (O
God.) Thou arte my helpe, and my redemer:
O LORDE, make no longe taryenge.

¶ The. lxxi. Pſalme.

In te dn̄e ſperaui. Pſal. 31. a. and. 31. a. IN the * O Lorde, haue I put my truſte
let me neuer be put to confuſyon, but ryd
me / and delyuer me in thy ryghteouſneſſe:
A enclyne thyne eare vnto me, and ſaue
me. Be thou my ſtronge holde (whereunto
I maye all waye reſorte) thou haſte promyſed
to helpe me: for thou art my houſe of
defence and my caſtel. Delyuer me, O my
God, out of ŷ hand of the vngodly & out of
the hande of the vnrighteous and cruel mā
For thou, O Lorde God, art the thynge
that I longe for, thou art my hope euen frō
my youth. Thorowe the haue I bene holden
vp euer ſence I was borne * thou art he
Pſal. 22. b. Iere. i. a. that toke me out of my mothers wombe
my prayſe ſhalbe all waye of the. I am
become as it were a monſter vnto many,
B but my ſure truſt is in the. Oh let my

mouthe be fylled with thy prayſe *(that I maye ſynge of thy glorye) and honoure all the daye longe. Caſte me nat awaye in the tyme of age, forſake me nat whē my ſtrēgth fayleth me. For myne enemyes ſpeake agaynſt me: and they that laye wayte for my ſoule, take theyr councel togyther, ſayeng: God hath forſaken hym, perſecute him, and take hym, for there is none to delyuer him.

C Go nat farre fro me, O God: my God: haſte the to helpe me. Let thē be confounded and peryſh, that are agaynſte my ſoule: let them be couered with ſhame and dyſhonour, that ſeke to do me euell. As for me, I wyll pacyently abyde all waye, and wyll prayſe the more and more. My mouthe ſhall daylye ſpeake of thy ryghteouſneſſe and ſaluacion, for I knowe no ende therof.

I wyl go forth in the ſtrēgth of the Lorde God, and wyll make mēcyon of thy ryghteouſneſſe onely. Thou, O God, haſt taught me fro my youth vp vntyll nowe, therfore wyll I tell of thy wonderous workes.

Forſake me nat, O God, in myne olde age, when I am gray headed: vntyl I haue ſhewed thy *ſtrength vnto this generacion (Deut.vi.d.) and thy power to all them that are yet for to come. Thy ryghteouſnes (O God) is very hye, and greate thynges are they that D thou haſt done: O God, who is lyke vnto the? O what greate troubles and aduerſytyes haſt thou ſhewed me? and yet dydeſt thou turne and refreſh me: yee and broughteſt me from the depe of the earth *(agayne) (ii.Reg.7.d.) Thou haſt brought me *to great honour, and comforted me on euery ſyde. Therfore wyl I prayſe the and thy faythfulneſſe, O God, playinge vpon an inſtrumente of muſycke, vnto the wyll I ſynge vpon the harpe, O thou holy one of Iſrael. My lyppes wylbe fayne, whan I ſynge vnto the: and ſo wyll my ſoule whom thou haſte delyuered. My tonge alſo ſhall talke of thy ryghteouſneſſe all the daye longe, for they are confounded and brought vnto ſhame, that ſeke to do me euell.

¶ The.lxxii. Pſalme.

¶ A pſalme (for Salomon.

Deus iudi ciū tuum.

A Geue the kynge thy iudgementes (O God) and thy ryghteouſneſſe vnto the kynges ſonne. Then ſhall he iudge thy people *accordinge vnto ryght, (Deu.17.b.) and defende the poore. The mountaynes alſo ſhall brynge peace, and the lytle hylles ryghteouſneſſe vnto the people. He ſhal kepe the ſymple folke by theyr ryght, defende the chyldren of the poore, and punyſh the wronge doer. They ſhall feare the as longe *as (Pſal.89.f.) the ſonne and mone endureth, from one generacyō to another. He ſhall come downe lyke the rayne into a fleſe of wolle, euen as the droppes that water the earth. B In his tyme ſhall the ryghteous floryſh, yee and aboundaunce of peace, ſo long as the mone endureth *Hys domynyon ſhalbe alſo (3.reg.viii.c.) from the one ſee to the other, and from the floude vnto the worldes ende. They that dwell in the wyldernes ſhall knele before hym, ☞ hys enemyes ſhall lycke the duſt. *The kynges of Therſis and of the Iles (Mat.ii.b. Eſai.lx.b.) ſhall geue preſentes, the kynges of Araby and Saba ſhall brynge gyftes. All kynges ſhal fall downe before hym: all nacions ſhall do hym ſeruyce. C For he ſhall delyuer the poore when he cryeth: the neady alſo and hym that hathe no helper. He ſhalbe fauorable to the ſymple ⁊ neady and ſhall preſerue the ſoules of the poore. He ſhall delyuer theyr ſoules from falſhede and wronge, and deare ſhall theyr bloude be in his ſyght. He ſhall lyue, and vnto hym ſhalbe geuē of the golde of Arabia: Prayer ſhalbe made euer vnto hym, and dayly ſhal he be prayſed. There ſhalbe an heape of corne in the earth hye vpon the hylles, hys frute ſhall ſhake lyke Libanus, and ſhalbe grene in the cite, lyke graſſe vpon the earth. * D His name ſhal endure for euer, *his name ſhal remayne vnder ỹ ſōne among ỹ poſterites, which ſhalbe bleſſed thorow hī, ⁊ all the hethē ſhal prayſe hī. Bleſſed be ỹ Lord god (Iudi.[illegible] Pſal.136.a) euē ỹ God of Iſrael *which onely doth wōderous thinges. And bleſſed be the name of his maieſty for euer, ⁊ all the erth ſhalbe filled with his maieſtye, Amen. Amen.

¶ Here endeth the prayers of Dauyd the ſonne of Iſai.

¶ The.lxxiii. Pſalme.

¶ A Pſalme of Aſaph.

Quam bo nus Iſrael.

A Truelye God is louynge vnto Iſrael: euen vnto ſuch as are of a cleane herte? Neuertheles, my fete were almoſt gone, my treadynges had well nye ſlypte.

And why? *I was greued at ỹ wicked, (Iob.xxi.a. Iere.xii.a.) I do ſe alſo ỹ vngodly i ſuch proſperite. For they are in no parell of death, but are luſtye and ſtronge. They come in no myſfortune like other folke, nether are they plaged lyke other men. And this is the cauſe that they be ſo holden with pryde, and ouerwhelmed with cruelte. Their eyes aſwell for fatneſſe,

neſſe, and they do euen what they lyeſt.

They corrupt other, and ſpeke of wicked B blaſphemye: theyr talkynge is agaynſte the moſt hygheſt. For they ſtretche forthe theyr mouthe vnto the heauen, and theyr tonge goeth thorowe the worlde. Therfore fall the people vnto them, ⁊ ther out ſucke they no ſmall auauntage. Pſal.94.b * Tuſhe (ſaye they) howe ſhulde god perceyue it? is there knowlege in the moſte hygheſt? Lo, theſe are the vngodly, theſe proſpere in the worlde, and theſe haue riches in poſſeſſion. ⸗(And ſayde) Then haue I clēſed my herte in vayne and waſſhe my handes in innocencye? All the C daye longe haue I bene puniſhed, and chaſtened euery mornynge? Yee and I had almoſt ſayde euen as they: but lo, then ſhuld I haue condemned the generacyon of thy children. Then thought I to vnderſtande this, but it was to harde for me. Untyl I went into the Sainctuary of God, then vnderſtode I the ende of theſe men. Namely, howe thou doſte ſet them in ſlippery places, and caſteſt them downe and deſtroyed them. O howe ſodenly do they conſume, Eſa.xxix.b peryſhe, and come to a fearefull ende? Yee euen lyke as a dreame when one awaketh, ☞ ſo ſhalte thou make ☞ theyr ymage to va- D nyſhe out of the cite. Thus my herte was greued, and it wente euen thorowe my raynes. So folyſſhe was I and ignorant, euen as it were a beaſt before the. Neuertheles, I am alway by the: for thou haſt holden me by my ryght hande. Thou ſhalt gyde me with thy councell, and afterwarde receyue me with glory. Whom haue I in heauē but the? And there is none vpon earthe, that I deſyre in compariſon of the. My fleſſhe Pſa.xviii.c and my hert fayleth, but god is the ſtrēgth of my herte, * and my porcion for euer.

For lo, they that forſake the ſhall peryſh thou haſt deſtroyed all them that commytte fornicacion agaynſte the. But it is good for me, to holde me faſte by God, to put my truſte in the Lorde God, and to ſpeake of all ⸗ thy workes. ⸗(in the gates of the doughter Syon.)

The.lxxiiii. Pſalme.

An inſtruccyon of Aſaph.

Vt quid deus repuliſti.

O God, wherfore arte thou abſent from vs ſo longe? why is thy wrathe ſo hote A againſt the ſhepe of thy paſture? O thinke vpon thy congregacyon, whome thou haſte purchaſed and redemed of olde: Thynke vpon the trybe of thyne enherytaunce and mount Syon wherin thou haſte dwelte.

Lyfte vp thy fote ſteppes, that thou mayſt vtterly deſtroye euery enemy whiche hathe done euyl in the Sainctuary. Thyne aduerſaries roare in the myddeſte of thy congregacions, and ſet vp their bāners for tokens. ☞ He that hewed timbre afore out of ẏ thycke trees, was knowen to brynge it to an excellente worke. B But nowe they breake downe all the carued worke thereof with axes and hammers. 4.re.xxv.c. ii.par.36.c. * They haue ſet fyre vpon thy holy places, and haue defiled the dwellinge place of thy name, euen vnto the grounde. Yet they ſayde in their hert: let vs make hauoke of them all togyther: ☞ thus haue they brente vp all the lande.

☞ We ſe nat our tokens, there is nat one Prophete more, no nat one is there amonge vs that vnderſtandeth any more. O God howe longe ſhall the aduerſary do this diſhonour? C howe long ſhal the enemy blaſpheme thy name? For euer? why withdraweſt thou thyne hande? why pluckeſte thou nat thy ryght hande out of thy boſome, to conſume the enemye? For God is my kinge of olde: whiche hath wrought ſaluacion in the myght of the earthe. Exo.xiiii.e * Thou dyddeſt deuyde the ſee thorowe thy power, thou brakeſt the heades ☞ of the dragons in the waters. ☞ Job.41.b. Eſa.27.a. Thou ſmoteſt the heades of the great whale and gaueſt hym to be meate for the people in the wyldernes. Thou broughteſt out fountaynes and waters out of the harde rockes: thou dryeſt vp myghty waters. The daye is thyne, and the nyght is thyne: thou haſt prepared the lyght and the ſonne. Thou haſt ſet all the borders of the earthe, thou haſt made ſommer and wynter. D

Remembre this, O Lorde, howe the enemye hathe rebuked the Lorde, ⁊ the folyſhe people hath blaſphemed thy name. O delyuer nat the ſoule of thy turtle doue vnto the multitude of the enemies: and forget nat the cōgregacion of ẏ pore for euer. Loke vpon ẏ couenaūt, for al the erth is ful of darkenes, and cruel habitacyons. O let nat the ſymple go awaye aſhamed, but let the pore and nedy gyue prayſe vnto thy name. Aryſe, O God, maynteyne thyn owne cauſe remembre howe the folyſſhe man blaſphemeth the dayly. Forget nat the voyce of thyne enemyes: the preſumpcion of them that hate the increaſeth euer more and more.

The.lxxv. Pſalme

To the chaunter, Deſtroye nat. A Pſalme and ſonge of Aſaph.

Confitebimur tibi deus.

Vnto the (O God) do we giue thankes, yee vnto the do we giue thankes: thy name alſo is ſo nye, and that do thy wonderous A

derous workes declare. When I receyue
the congregacion, I ſhall iudge accordyng
vnto ryght. The earthe is weake and all
the inhabiters therof, I beare vp ẏ pillers of
it. Sela. I ſayd vnto ẏ foles: dele nat ſo
madly, and to the vngodly: ſet nat vp youre
horne. Set nat vp your horne on hye, and
ſpeake nat with a ſtyfenecke. For promo-
cyon commeth neither from the eaſt, nor frõ
B the weſt, nor yet from ẏ ſouth. And why?
Eccl.35.d. * God is the Iudge: he putteth downe one,
and ſetteth vp another. For in the hande
☞ of the Lorde there is * ☞ a cuppe, and the
Eſa.51.d. Iere.25.d. wyne is red, It is ful myxte, and he poureth
out of the ſame. As for the dregges therof
all the vngodly of the earthe ſhall drycke
them, and ſuck them out. But I wyl talke
of the God of Iacob, and prayſe hym for e-
uer. All the hornes of the vngodly alſo
wyll I breake, and the hornes of the ryghtuous ſhalbe exalted.

¶ The .lxxvi. Pſalme.

¶ To the chaunter in Neginoth, a Pſalme, and ſonge of Aſaph.

Notus in Iudea. IN Iewrye is God knowen, his name is
☞ greate in Iſrael. At ☞ Salem is
Pſa.ix.b. Pſal.46.b his tabernacle, and * his dwellynge in Sy
on. There brake he the arrowes of the
A bowe, the ſhilde, the ſwerde, and the batayle
Sela. Thou arte of more honoure and
myght then the hylles of robbers. The
proud are robbed: they haue ſlept their ſlepe
and all the men (whoſe handes were myghtye)
B haue founde nothynge. At thy rebuke
(O God of Iacob) both the charet and hors
is fallen. Thou, euẽ thou arte to be feared
and who maye ſtande in thy ſyght, when ẏ
arte angrye? Thou dyddeſt cauſe thy iudgement
to be herde from heauen, the earthe
Exo.xix.b. trembled and was ſtyll. * When God aroſe
to iudgement, and to helpe all the meke
☞ vpon earth. Sela. ☞ The fearſeneſſe of
man ſhall turne to thy prayſe: and the fearſeneſſe
of other ſhalt ẏ refrayne. Promyſe
Deu.34.b Eccle.5.a. vnto the Lorde your God, and * kepe it, all
ye that be rounde aboute hym: brynge preſentes
vnto hym that ought to be feared.
He ſhall refrayne the ſprete of Prynces, and
is wonderfull amonge the kynges of the
earthe.

¶ The .lxxvii. Pſalme.

¶ To the Chaunter, for Iedithun, A Pſalme of Aſaph.

Voce mea ad dñm. Pſa.142.a I * wyl crye vnto God with my voyce, euẽ
vnto God wyll I crye with my voyce, &
A he ſhall herken vnto me. In the tyme of
my trouble I ſought the Lorde: my ſore ran
and ceaſſed nat in the nyght ceaſõ: my ſoule
refuſed comforte. When I am in heuyneſſe,
I wyll thynke vpon God: when my
herte is vexed, I wyll complayne. Sela.
Thou holdeſt myne eyes wakynge, I
am ſo feble, that I can not ſpeake. I haue B
conſydred the dayes of olde, and the yeres
that are paſte. I call to remembraunce
my ſonge: and in the nyght I cõmune with
myne owne herte, and ſearche out my ſprētes.
Wyll the Lorde abſente hym ſelfe for
euer? And wyll he be no more intreated?
Is his mercy clene gone for euer? And
is his promyſe come vtterly to an ende for
euermore? Hathe God forgoten to be gracyous?
And wyll he ſhutt vp his louynge
kyndneſſe in diſpleaſure? Sela. And I C
ſayde: It is myne owne infyrmyte: But I
wyll remembre the yeares of the right hãde
of the moſte hyeſt. I wyll remembre the
workes of the Lorde, and * call to mynde Pſal.142.b
thy wonders of olde tyme. I wyll thynke
alſo of all thy workes, and my talkynge
ſhalbe of thy doynges. ☞ Thy waye O ☞
God, is holy: who is ſo greate a God as
*(our) God? Thou art the god that dothe
wonders & haſt declared thy power amõge
people. Thou haſte myghtely delyuered
thy people, euen the ſonnes of Iacob & Ioſeph. D
Sela. The waters ſawe the, O
God, the waters ſawe the, & were afrayed:
ẏ depthes alſo were troubled. The cloudes
poured out water: the ayer thondred, &
thyne arowes wente abrode. The voyce
of thy thonder was hearde rounde aboute,
thy lyghtenynges ſhone vpon the grounde,
the earthe was moued and ſhoke withall.
Thy waye is in the ſee, and thy pathes in
the greate waters, and thy foteſteppes are
nat knowen. Thou leddeſt thy people lyke
ſhepe, by the hande of Moſes and Aaron.

¶ The .lxxviii. Pſalme

¶ An inſtruccyon of Aſaph.

HEare my lawe, O my people, enclyne Attendite popule.
youre eares vnto the wordes of my
mouth. * I wyll open my mouth in a parable, Mat.xiii.
I wyll declare harde ſentẽces of olde. A
Whiche we haue harde and knowẽ, and
* ſuche as oure fathers haue tolde vs. Deu.iiii. vi.b.c.xi. Ephe.vi.
That we ſhulde nat hyde them from the
chyldren of the generacyons to come: but
to ſhewe the honour of the Lord, his might
and wonderfull workes that he hath done.
He made a couenaunte with Iacob, and
gaue Iſrael a lawe * whiche he commaunded Exo.xiii. Ioſu.iiii.
oure forfathers to teache theyr childrẽ,
That theyr poſteritie myght knowe it,
and the chyldren whiche were yet vnborne.

To thintent that when they came vp, they myght ſhewe their chyldren the ſame.

Ezech. xx. c
Deu. ix. a.
B
☞

That they myght put theyr truſt in God, and nat to forget the workes of God, but to kepe his commaundementes. And not to be * as their forfathers ⁊ as a faithleſſe and ſtubburne generacyon, a generacyon that ſet nat their herte a ryght, and whoſe ſprete cleued nat ſtedfaſtly vnto God. Lyke as ☞ the chyldren of Ephraim, whiche beynge harneſſed and caryenge bowes, turned thē ſelues backe in the daye of batayll. They kepte nat the couenaunte of God, and wolde nat walke in his lawe. But forgate what he had done, and the wonderfull workes that he had ſhewed for them.

Exo. xiiii. d
Exo. xiiii. e.
Num. xx. b
Exo. 17. b

Maruelous thynges dyd he in the ſyghte of oure fathers in the lande of Egipte, euen in the felde of Zoan. * He deuyded the ſee, and broughte them thorowe: he made the waters to ſtande on a heape. ⁊ In the daye tyme alſo he led them with a cloude, and all the nyghte thorowe with a lyghte of fyre. He claue the * harde rockes in the wylderneſſe, and gaue them drynke therof, as it had bene out of the greate depth.

i. Cor. x. a.

He broughte waters out of the * ſtony rocke, ſo that it guſſhed out lyke the riuers.

C

Yet for all this they ſynned more againſt hym, and prouoked the mooſte hyeſt in the wyldernes. They tempted God in theyr hertes, and requyred meate for theyr luſte.

Exo. xvi. b.
Nume. xi.

They ſpake agaynſt God alſo, ſayenge: Shall God prepare a * table in the wylderneſſe? He ſmote the ſtony rocke in dede, yͭ the water guſſhed out, and the ſtreames flowed withall: but can he geue bred alſo, or prouyde fleſſh for his people? Whē yͤ Lorde hearde thys, he was wroth: ſo the fyre was kyndled in Jacob, ⁊ ther came vp heuy dyſpleaſure agaynſte Iſrael. Becauſe they beleued nat in God, and put nat theyr truſt in his helpe. So he commaūded the cloudes aboue, and opened the dores of heauen.

Exo. xvi. b.
Deu. viii. a
Sap. xvi. b
John. vi. a.
☞
Exod. xvi. b
Nume. xi. g

He rayned downe Māna alſo vpon thē, for to eate, and gaue them * foode frō heauen. So man dyd eate ☞ angels fode, for he ſente them meate ynough. He cauſed the Eaſt wynde to blowe vnder the heauen, and thorow his power he brought in yͤ ſouth weſt wynde. * He rayned fleſſh vpō them as thicke as duſt, and fethered foules lyke as the ſande of the ſee. He let it fall amonge their tentes euē rounde aboute their habitacyon. So they dyd eate / and were well fylled / for he gaue thē their owne deſyre. They were nat diſapoynted of their luſte.

Nume. xi. g
D
Nu. xiiii. a.
Nume. xi. g
i. Cor. x. a.

* But whyle the meate was yet in their mouthes: yͤ heuy wrath of God came vpon thē, and ſlewe the welthieſt of thē, yee and ſmote downe the choſen men that were in Iſraell. * But for all this they ſynned yet more / and beleued nat his wonderous workes. Therfore, theyr dayes dyd he conſume in vanyte / and their yeares ī trouble. * When he ſlewe them / they ſought hym / and turned them early and enquered after God. And they remēbred that God was theyr ſtrength, and that the hye God was theyr redemer. Neuertheleſſe, they dyd but flatter hym with theyr mouthe, and dyſſembled with hym in theyr tonge. For their herte was nat whole with hym, nether contynued they ſtedfaſt in his couenaunte.

But he was ſo mercyfull, that he forgaue theyr myſdedes / and deſtroyed them nat.

Psal. ciii. c.
E

Yee many a tyme turned he hys wrathe awaye / and wolde nat ſuffre his whole dyſpleaſure to aryſe. * For he conſydered yͭ they were but fleſſh: and that they were / euē a wynde that paſſeth awaye / and commeth nat agayne. Many a tyme dyd they prouoke him in yͤ wylderneſſe, and greued him ī the deſerte. They turned backe, ⁊ tempted God, and moued the holy one in Iſrael.

Exo. vii. d.
Exo. viii. d
Exo. viii. b.
Exod. x. c.
Exod. ix. f.
Exod. ix. e.

They thought nat of his hande, and of yͤ daye when he delyuered thē from the hande of the enemye. Howe he had wrought his myracles in Egipte, ⁊ his wonders in the felde of Zoan. * He turned theyr waters into bloude, ſo that they myght nat drynke of the ryuers. * He ſent lyce amonge thē, and deuoured them vp: ⁊ frogges to deſtroye thē. He gaue theyr frutes vnto the * caterpyller, and theyr laboure vnto the greſhopper. ⁊ He deſtroied theyr vynes wͭ hayle ſtones, and theyr mulbery trees with the froſt. * He ſmote theyr catel alſo with haile ſtones, ⁊ their flockes with hote thonder boltes. He caſt vpon thē the furyouſneſſe of hys wrath, anger, diſpleaſure and trouble, and ſent euyl angels among them.

Exod. x.
Exod. xii. e.
Psal. cv. c.
and. 135. b.
☞
F

* He made a way to his indignacion, and ſpared nat theyr ſoule from death, but gaue theyr lyfe ouer to the peſtylence. * And ſmote all the fyrſt borne in Egipt, the moſte pryncipall and myghtyeſt ☞ in yͤ dwellynges of Ham. But as for his owne people he leade them forth lyke ſhepe, ⁊ caried thē in yͤ wylderneſſe lyke a flocke. He brought them out ſafely, that they ſhulde nat feare, ⁊ ouer whelmed theyr enemyes with the ſee.

☞

And brought them within the borders of his ſanctuary: ☞ euē to this mountayne, whiche he purchaſed with his ryght hande. Deute.i.a. Joſ.6.10.11 * He caſte out the Heithen alſo before thē, cauſed their lande to be deuyded among thē for an heritage, and made the trybes of Iſrael to dwel in their tentes. So they tempted and diſpleaſed the moſt hye God, and kepte nat his teſtymonyes. But turned theyr backes, and fell awaye lyke theyr forefathers, ſtartynge aſyde lyke a brokē bowe.

For they prouoked him with theyr hyl alters, and ſtyrred hym to dyſpleaſure with theyr ymages. When God hearde this, he was wroth, and toke ſore dyſpleaſure at Iſrael. So that he forſoke the Tabernacle G in Silo, euen the tent that he had pitched among men. He delyuered their power into captyuyte, and their beautie into the enemies hande. He gaue his people ouer alſo into the ſwerde, and was wroth with his inherytaunce. The fyre conſumed theyre yonge men, and theyr maydens were nat geuen to maryage. Theyr Preeſtes were ſlayne with the ſwerde, and there were no wyddowes to make lamentacion. So the Lorde awaked as one out of ſlepe, and lyke 1.Reg.v.b. a gyaunte refreſſhed with wyne. * He ſmote his ennemyes in the hynder partes, ☞ and put them to a perpetual ſhame. ☞ He refuſed the tabernacle of Ioſeph, and choſe Pſal.16.a. nat ŷ trybe of Ephraim. * But choſe the trybe of Iuda, euen the hyll of Syon whiche he loued. And when he buylded his temple on hye, and layed the foundacion of it lyke the grounde, whiche he hathe made 1.Re.xvi.c. continually. * He choſe Dauyd alſo his ſeruaunte, and toke hym awaye from the ſhepe foldes. As he was folowynge the ewes greate with yonge ones, he toke hym, that he myght fede Iacob his people, and Iſraell his inherytaunce. So he fed them with a faythfull, and true herte, and ruled thē prudently withall his power.

¶ The.lxxix.Pſalme.

¶ A Pſalme of Aſaph.

Deus venerũt gentes.

O God * the Heathen are come in to thy inheritaũce: thy holy tēple haue they A defyled, and made Ieruſalem an heape of 2.pa.36.b. ſtones. * The deade bodyes of thy ſeruauntes haue they gyuen to be meate, vnto 1.Ma.7.b Jere.15.a. and.xvi.a. the foules of the ayre, and the fleſſhe of thy ſayntes vnto the beaſtes of the lande.

Theyr bloude haue they ſhed lyke water on euery ſyde of Ieruſalē, and there was no man to bury them. Pſal.44.c * We are become an opē ſhame vnto our nighbours, a very ſcorne and deryſyon vnto them that are rounde aboute vs. Lorde, howe longe wylte thou be angrye? ſhall thy gelouſy burne lyke fyre B for euer? Jere.x.b. and.viii.a. Pſal.vi.a. and.xx.a. * Poure out thyne indignacion vppon the Heythen that haue nat knowen the, and vpon the kīgdomes that haue nat called vpon thy name. For they haue deuoured Iacob, and layed waſte his dwellynge place. Eſa.64.c. * O remembre nat our olde ſynnes, but haue mercy vpon vs, and that ſone, for we are come to greate myſerye.

Helpe vs, O God, of our ſaluacyon, for the glory of thy name: O delyuer vs, and be mercyfull vnto our ſynnes for thy names ſake. Pſal.115.a * Wherefore do the Heathen ſaye: where is nowe theyr God? O let the vengeaunce C of thy ſeruauntes bloude that is ſhed, be openly ſhewed vpon the Heithen in oure ſyght. O let the ſorowfull ſyghynge of the priſoners come before the: accordynge vnto the greateneſſe of thy power, preſerue thou thoſe ŷ are appoynted to dye. And for the blaſphemye (wherwith oure neyghbours haue blaſphemed the) rewarde thou them, O Lorde ſeuen folde into theyr boſome. So we that be thy people and ſhepe of thy paſture, ſhall gyue the thankes for euer, and wyll all waye be ſhewynge forthe thy prayſe from generacyon to generacion.

¶ The.lxxx.Pſalme. ☞

¶ To the chaunter Vpon Soſannim, a teſtimony and Pſalme of Aſaph.

Qui regis Iſrael.

HEARE O thou ſhepherde of Iſraell thou that leadeſt Ioſeph lyke a ſhepe ſhewe thy ſelfe alſo thou that ſytteſt vppon the Cherubyns. Before Ephraim, Ben A Iamin, and Manaſſes: ſtere vp thy ſtrēgth and come helpe vs. Turne vs agayne, O God, ſhewe the lyght of thy countenaunce, and we ſhalbe whole. O Lorde God of Hoſtes, howe long wylt thou be angre with thy people that prayeth. Pſal.42.a. * Thou fedeſt them with the brede of teares, and geueſt them plenteouſneſſe of teares to drynke.

Pſal.42.a. * Thou putteſt vs in ſtryfe with oure neyghbours, and oure enemyes laugh vs to ſcorne. B Turne vs agayne, thou God of Hoſtes, ſhewe the lyght of thy countenaunce, and we ſhalbe whole. Thou haſte brought a vyne out of Egypte, thou haſte caſte out the Heathen, and planted it.

Thou madeſt rowme for it: and whan it had taken rote: it fylled the lande.

The hylles were couered wyth the ſhadowe of it, and the bowes thereof were lyke the goodly Cedre trees. She ſtretched out her braunches vnto the See, and her bowes vnto the ryuer. Why haſte ŷ then broken downe her hedge, that al they which go by, go by, plucke of her grapes. The wylde bore out of the wodde dothe rote it vp, and the wylde beaſtes of the felde deuoureth it.

C Turne the agayne, thou God of Hoſtes, loke downe from heauen, beholde, and vyſite this vyne. And the place of the vyneyarde that thy ryght hande hathe planted, and the braũche that thou madeſt ſo ſtrong for thy ſelfe. ps. 36.c ☞ * It is brente with fyre, and cut downe: ☞ and they ſhall periſhe at the rebuke of thy countenaunce. Let ☞ thy hande be vpon the man of thy ryght hande and vpon the ſonne of man whom thou madeſt ſo ſtronge for thyne owne ſelfe. And ſo wyl nat we go backe from the. Oh let vs lyue, and we ſhall cal vpon thy name.

Turne vs agayne, O Lorde God of Hoſtes, ſhewe the lyght of thy countenaunce, and we ſhalbe whole.

¶ The.lxxxi. Pſalme.

☞ [illegible] ¶ To the chaunter ☞ vpon Githith, (a pſalme) of Aſaph (in the [illegible] daye of the Sabath.)

A SInge we merely vnto god our ſtrength make a chereful noyſe vnto the God of Jacob. Take the Pſalme, brynge hyther the tabret, the mery harpe with the lute.

Leui. 2.a Blowe vp the trompet in the newe mone, euen in the tyme appointed, and vpon oure ſolẽpne feaſt daye. * For this was made a ſtatute for Iſrael, ⁊ a lawe of yͤ God of Jacob. This he ordayned in Joſeph for a teſtymonye, B when he came out of the lande of Egypt, and had herde a ſtraunge language.

I eaſed hys ſhoulder from the burthen, ⁊ his handes were delyuered from (makyng) the pottes. Exo. iii.b. Exo. xiv.c. Exo. xvii.a Nume. xx.b Thou calledſt vpon me in troubles, and * I delyuered the, and hearde the * what tyme as the ſtorme fell vpon the, * I proued the alſo at the waters of ſtryfe. Sela. Heare, O my people, and I wyll aſſure the O Iſrael, yf thou wylt herken vnto me. Exod. xx.a. There ſhall no ſtraunge God be in the, neyther ſhalt thou worſhippe any other God,. * I am the Lorde thy God, whiche C brought the out of the lande of Egipt, open thy mouth wyde, and I ſhall fyll it. Roma. i.d. But my people wolde nat heare my voice, and Iſrael wolde nat obey me. * So I gaue them vp vnto theyr owne hertꝭ luſt: and let them folowe theyr owne ymaginacions.

O that my people wolde haue herkened vnto me, for yf Iſraell had walked in my wayes. I ſhulde ſoone haue put downe their enemyes, ⁊ turned myn hãde againſte ☞ their aduerſaries. The haters of yͤ Lord ſhulde haue ben founde lyars, but ☞ their tyme ſhulde haue endured for euer. He ſhulde haue fedde them alſo with the fyneſte wheate floure, ⁊ * with hony out of the ſtonye rocke ſhulde I haue ſatiſfyed the. Deu. 32.b.

¶ The.lxxxii. Pſalme.

¶ A Pſalme of Aſaph.

A GOD ſtandeth in the congregacyon of Prynces: he is Judge amonge * Goddes. ‡ Howe longe wyll ye gyue wronge iudgemente, and accepte the perſons of the vngodly? Sela. Deus ſtetit in ſinagoga. Exo. xxii.b Deu. xvii.b Iere. v.a. Defende the poore and fatherleſſe, ſe that ſuch as be in nede and neceſſite haue ryght. Delyuer the out caſte ⁊ poore: ſaue them from the hande of the vngodly. B They wyll nat be lerned nor vnderſtande, but walke on ſtyll in darkenes: all the foundacions of the erth be out of courſe.

☞ I haue ſayde ☞ ye are Goddes, and ye all are chyldren of the moſte hyghest. But ye ſhall dye lyke men, and fall lyke one of yͤ Prynces. Aryſe, O God, and iudge thou the earth, for thou ſhalte take al Heithen to thine enheritaunce.

¶ The.lxxxiii. Pſalme.

¶ A ſonge and Pſalme of Aſaph.

De⁹ quis ſimilis. HOLDE nat thy tonge, O God, kepe nat ſtyll ſylence, refrayne not thy ſelfe O God. Pſal. ii.a. A For lo * thyne enemyes make a murmuringe, and they that hate the haue lyfte vp theyr heade. They haue ymagyned craftely agaynſt thy people, and taken councell agaynſte thy ſecrete ones.

They haue ſayd: come, and let vs rote thẽ out that they be nomore a people, ⁊ that the name of Iſrael maye be nomore in remembraunce. B For they haue caſt theyr heads togyther with one conſent, and are confederate agaynſt the. The tabernacles of the Edomites and Iſmaelytes, the Moabytes ⁊ Hagarenes. Gebal, ⁊ Ammõ, ⁊ Amelech yͤ Philiſtines wͭ them yͭ dwel at Tyre. Aſſur alſo is ioyned vnto thẽ, ⁊ haue helped yͤ childre of Loth. Sela. Judi. vii.c. Judi. iiii.b But do yͤ to thẽ * as vnto yͤ Madianites, vnto Siſera, ⁊ vnto Jabin at yͤ broke of Kyſõ. Which periſhed at Endor, ⁊ became as the dõge of yͤ earthe. Judi. vii f.

C Make thẽ ⁊ their princes like * Oreb ⁊ zeb yee make al their prĩces lyke as zebea ⁊ Salmana, which ſay: let vs take to our ſelues yͤ houſes of God in poſſeſſion. O my God, Pſal. 35.a make thẽ like vnto a whele, ⁊ as * the ſtuble before yͤ wynde. Lyke as a fyre yͤ burneth vp yͤ wod, ⁊ as the flame that cõſumeth the mõtaines. Perſecute thẽ euen ſo with thy tempeſte, and make them afrayed with thy ſtorme. Make theyr faces aſhamed, O Lorde, that they maye ſeke thy name. Let them be confoũded and vexed euermore and more: let them be put to ſhame and periſhe. And they ſhall knowe, that thou (whoſe name is Iehoua) arte onely the moſt hyeſt ouer all the earthe.

¶ The.lxxxiiij.Pſalme

¶ To the chaunter vpon Githith, a Pſalme of the ſonnes of Corah.

Quam di-
lecta ta-
bernacula
A

O Howe amyable are thy dwellynges, thou Lorde of Hoſtes? My ſoule hath a deſyre and longynge to entre into the courtes of the Lorde: my herte and my fleſſhe reioyſe in the lyuynge God. Yee the ſparow hath founde her an houſe, and the ſwalowe a neſte where ſhe maye laye her yonge: euen thy aulters O Lorde of Hoſtes, my kynge & my God. Bleſſed are they that dwell in thy houſe, they wyl be all waye prayſynge the. Sela. Bleſſed is that man whoſe ſtrength is in the, and in whoſe herte are thy wayes.

B

Whiche goynge thorowe the vale of myſery vſe it for a wel, and the poles are fylled with water. They wyll go from ſtrength and vnto the God of Goddes appeareth euery one of them in Sion. O Lorde God of Hoſtes, heare my prayer: herken O God of Iacob. Sela. Beholde, O God oure defender, and loke vpon the face of thyne anoynted. For one day in thy courtes is better then a thouſande. I had rather be a dore keper in the houſe of my God, then to dwell in the tentes of vngodlines. For the Lord God is a lyght & defence, the Lord wyl giue grace & worſhyp, and no good thyng ſhal he withholde from them that lyue a godly lyfe. O Lorde God of Hoſtes, bleſſed is the man that putteth his truſte in the.

¶ The.lxxxv.Pſalme.

¶ To the Chaunter a Pſalme of the ſonnes of Corah.

Benedix-
iſti dñe.
A
Pſal.32.a.

LORDE thou arte become gracyous vnto thy lande, thou haſte turned awaye the captyuyte of Iacob. Thou haſte forgyuen the offence of thy people, and * couered all theyr ſynnes. Sela. Thou haſte taken awaye all thy dyſpleaſure, and turned thy ſelfe from thy wrathfull indignacion.

Turne vs then, O God our ſauyour, and let thyne angre ceaſſe from vs. Wylt thou be diſpleaſed at vs for euer? and wylte thou ſtretche out thy wrath from one generacion to another. Wylte thou not turne agayne & quycken, vs that thy people maye reioyſe in thee. Shewe vs thy mercy O Lorde and graunte vs thy ſaluacyon.

B

I wyll herken what the Lorde God wyl ſay: concerning me for he ſhal ſpeake peace vnto his people and to his ſayntes, yͭ they turne nat agayne to folyſhnes. For his ſaluacion is nye them that feare him, that glorye may dwel in our lande. Mercy and trueth are met togither ryghtuouſneſſe and peace haue kyſſed eche other. Truth ſhal floryſhe out of the earth & ryghtuouſnes hath loked downe fro heauen. Yee, the Lorde ſhall ſhewe louynge kyndneſſe, and our lande ſhall gyue her encreaſe. Ryghtuouſneſſe ſhall go before him, and ☞ he ſhall directe his goynge in the waye.

C

¶ The.lxxxvi.Pſalme.

¶ A prayer of Dauyd.

Inclina
dñe aurẽ.
A

BOwe downe thyne eare, O Lorde, and heare me, for I am pore, and in miſery. Preſerue thou my ſoule, for I am holye my God ſaue thy ſeruaunt, that putteth his truſt in the. Be mercyful vnto me (O lord) for I wyll call daylye vpon the. Comforte the ſoule of thy ſeruaunte, for vnto the (O Lorde) do I lyft vp my ſoule. * For thou Lorde arte good and gracious, and of great mercy vnto all them that call vpon the.

Exo.34.a.
Iere.xxxii.b
Ioel.ii.c.
Pſal.145.b
and.145.d.

Gyue eare Lorde vnto my prayer, and pōdre the voyce of my humble deſyres. In the tyme of my trouble I wyl call vpon the, for thou heareſt me. * Amonge the Goddes there is none lyke vnto the (O Lorde) there is nat one that can do as thou doeſt. Al nacyons whom thou haſt made, ſhal come and worſhyppe the (O Lorde) & ſhall glorify thy name. For thou arte great, and doeſt wōderous thinges, thou arte God alone.

B
Pſal.89.b.

Teache me thy way, O Lorde and I wyll walke in thy trueth: O knytte my hert vnto the, that it maye feare thy name. I wyll thanke the, O Lorde my God with all my herte, and wyll prayſe thy name for euer.

For greate is thy mercy towarde me and * thou haſt delyuered my ſoule from the nethermoſte hell. O God, the proude are ryſen agaynſte me, and the congregacions of noughtie men haue ſoughte after my ſoule, and haue nat ſet the before theyr eies.

Pſal.56.b.
C

* But thou, O Lorde God, arte full of compaſſion, and mercy, long ſuffryng, plenteous in goodnes and trueth. O turne the then vnto me and haue mercy vpon me: geue thy ſtrength vnto thy ſeruaunt and ſaue the ſonne of thyne handmayde.

Exo.34.a.
Iere.xxxii.b
2.Par.30.d

Shewe ſome token vpon me for good, that they whiche hate me, maye ſe it, and be aſhamed, becauſe thou Lord haſt helped me and comforted me.

¶ The.lxxxvii. Pſalme.

¶ A Pſalme and ſonge of the ſonnes of Corah.

Fũdamẽ-
ta eius.
A

HER foundacions are vpon the holye hylles: the Lorde loueth the gates of

Sion

Syon more then all the dwellynges of Jacob.
Very excellente thynges are ſpoken
of the, thou cyte of God. Selah. I wyll
thynke vpon Rahab and Babylon, with
them that knowe me. Beholde, yee the
Phyliſtynes alſo, and they of Tyre with
the Moryans. Lo, there was he borne.

And of Syon it ſhalbe reported, that he
was borne in her, and the moſte hyeſt ſhall
ſtablyſh her. The Lorde ſhall rehearſe
it, whan he wryteth vp the people, that he
was borne there. Selah. ☞ The ſyngers
☞ alſo and trompetters ſhal he rehearſe.
All my freſh ſprynges ſhalbe in the.

¶ The lxxxviii. Psalme.

¶ A ſonge and Pſalme of the ſonnes of Corah, to
☞ the chaunter ☞ vpon Mahelath, to
geue thankes: an inſtruccion of
Heman the Ezrahyte.

A Dñe deus ſalutis.

O Lorde God of my ſaluacyon, I haue
cryed daye and nyght before the: Oh
let my prayer entre into thy preſence, enclyne
thyne eare vnto my callynge. For my
ſoule is ful of trouble, and my lyfe draweth
nye vnto hell. I am counted as one of
them that go downe vnto the pytte, and I
haue bene euen as a man ẏ hath no ſtrẽgth.

Fre amonge the deade, lyke vnto them
that be wounded ſleppynge in the graue, which
B be out of remembraunce, and are cut awaye
from thy hande. Thou haſte layde
me in the loweſt pitte, in darke and depe places.
Thyne indygnacyon lyeth harde vpõ
me and thou haſte vexed me with all thy
ſtormes. Selah. Thou haſte put awaye
myne acquayntaũce farre fro me, and made
me to be abhorred of them: I am ſo faſte in
pryſõ, that I can nat get forth. My ſyght
fayleth for very trouble: Lorde I haue called
Pſal.6.a. Eſa.38.b. dayly vpon the, I haue ſtretched out
myne handes vnto the. *Wylt thou ſhew
C wonders amonge the deade? Or ſhal the
deed ryſe vp agayne, & prayſe the? Sela.

Shall thy louynge kyndnes be ſhewed
in the graue, or thy faithfulneſſe in deſtruccyon?
☞ Shall thy wonderous workes be
knowen in the darke, and thy ryghteouſnes
in the lande of forgetfulneſſe. ☞ Unto
the haue I cryed O Lorde, and early ſhall
my prayer come before the. Lorde, why
D abhorreſt thou my ſoule? and hydeſt thou
thy face fro me? I am in myſery, and lyke
vnto hym that is at the poynte to dye (euen
fro my youth vp) thy terroures haue I ſuffred
with a troubled mynde. Thy wrathfull
dyſpleaſure goeth ouer me, and the
feare of the hathe vndone me. They came
rounde aboute me daylye lyke water, and
compaſed me togyther on euery ſyde.

My louers and frendes haſte thou put
awaye fro me, and hyd myne acquayntaũce
out of my ſyght.

¶ The.lxxxix. Psalme.

¶ An inſtruccyon of Ethan
the Ezrahyte.

A

My *ſonge ſhalbe allwaye of the louing Miſericordias
kyndenes of the Lord, with my mouth domine.
wyll I euer be ſhewynge thy truth from Pſal.10[illegible].a
one generacyon to another. For I haue
ſayd: mercy ſhalbe ſet vp for euer, thy truth
ſhalt thou ſtablyſh in the heauens. *I 2.Reg.5.a.
haue made a couenaunt with my choſen, I
haue ſworne vnto Dauid my ſeruaunt.

*Thy ſede wyll I ſtablyſh for euer, and 2.Reg.7.b. Pſal.132.b.
ſet vp thy trone from one generacyon to another.
Sela. O Lorde *the very heauens Pſal.19.a.
ſhall prayſe thy wonderous workes,
and thy trueth in the congregacyon of the B
ſaynctes. For who is he amonge the cloudes,
that ſhal be compared vnto the Lorde?

And *what is he amonge the chyldren Pſal.86.b.
of goddes, that ſhalbe lyke vnto the Lorde?

God is very greatly to be feared in the
councell of the ſayntes, and to be had in reuerence
of all them that are aboute hym.

O Lorde God of Hoſtes, who is lyke
vnto the? thy trueth (moſte myghtye Lorde) Exo.14.b.
is on euery ſyde. *Thou ruleſt the ragyng Math.8.b.
of the ſee, thou ſtylleſt the waues therof,
when they aryſe. Thou haſt ſubdued
Egypte and deſtroyed it, thou haſte ſcatred
thyne enemyes abroade with thy myghtye
arme. The heauens are thyne, the earth
alſo is thyne: thou haſte layed the foundacyon C
of the rounde worlde, and al that therin is.
Thou haſte made the north and
the ſouth, Tabor and Hermon ſhall reioyſe
in thy name. Thou haſt a myghtie arme,
ſtrong is thyne hande, and hye is thy ryght
hande. Ryghteouſnes and equyte is the
habytacyon of thy ſeate, mercy and trueth
ſhall go before thy face. Bleſſed is the people
(O Lorde) that can reioyſe in the: they
ſhall walke in the lyghte of thy countenaunce.
Theyr delyte ſhalbe daylye in
thy name, & in thy ryghteouſneſſe ſhal they
make theyr boſte. For thou art ẏ glory of
theyr ſtrength, & in thy louyng kyndneſſe ẏ Eſaie.1.a.
ſhalt lyfte vp our hornes. For the *Lorde D
is our defence, The holy one of Iſrael is our
kyng. Thou ſpakeſt ſomtyme in vyſions
vnto thy ſayctes, & ſaydeſt: I haue layed help
vpõ one ẏ is myghty, I haue exalted one choſen
out of the people. *I haue foũde Dauid Actes.13.b.
my ſeruaunt: with my holy oyle haue I 1.Reg.10.b 2.Reg.5.a.

anointed him. My hande ſhal holde hym faſte, and myne arme ſhal ſtrengthen hym.

The enemye ſhall nat be able to do hym vyolence, the ſonne of wyckedneſſe ſhal nat hurte hym. I ſhall ſmyte downe his foes before his face, and plage thē that hate him

My trueth alſo & my mercy ſhalbe with hym, and in my name ſhall his horne be exalted. 1.Re.8.a. *I wyll ſet his dominion alſo in the ſee, and his ryght hande in the floudes.

He ſhall call me: thou art my father, my God, and my ſure ſaluacyon. And I wyll make hym my fyrſt borne, hyer thē the kynges of the earth. E My mercy wyll I kepe for hym for euermore, and my couenaunte ſhall ſtande faſt with hym. His ſede alſo wyll I make to endure for euer, and hys trone as the dayes of heauen. But yf his chyldren forſake my lawe, and walke nat in my iudgementes. 3.Reg.9.b. *If they breake my ſtatutes and kepe nat my commaundementes. Exo.20.a. ‡I wyll vyſet theyr offences with the rodde and theyr ſynne with ſcourges.

Neuertheleſſe, my louynge kyndneſſe wyll I nat vtterly take from hym, nor ſuffre my trueth to fayle. My couenaunt wyll I nat breake / nor alter the thynge that is gone out of my lyppes. I haue ſworne once by my holyneſſe / Actes.7.f. F that *I wyll nat fayle Dauid. Ps.lxxii.a. Hys ſede ſhall endure for euer / and hys ſeate is lyke as the ſonne before me. He ſhall ſtande faſte for euermore as the moone, and ☞ as the faythful wytneſſe in heauen. ☞ Selah: But thou haſte abhorred and forſaken thyne anoynted / and arte dyſpleaſed at hym. Thou haſte broken the couenaunt of thy ſeruaunt and caſte his crowne to the grounde.

Pſal.80.b. Thou haſte ouerthrowne all his hedges, and broken downe his ſtronge holdes. All they that go by the way / ſpoyle him and he is become a rebuke vnto hys neyghbours.

Thou haſt ſet vp the ryght hande of his enemies, and made al his aduerſaryes to reioyſe. Thou haſt take awaye the edge of hys ſwerde, and geueſt him nat victory in the battayle: Thou haſt put out his glory, & caſt hys Crone downe to ÿ grounde. G The dayes of his youth haſt thou ſhortened, and couered him wt diſhonoure. Selah. Lord, how lōge wilt thou hyde thy ſelfe? for euer? and ſhal thy wrath burne lyke fyre?

O remembre, how ſhorte my tyme is, wherfore haſt þ made al mē for naught? Gene.2.c. What man is he that lyueth, and ſhal nat ſe death? And ſhall he delyuer his owne ſoule frō the hande of hell? Selah. Lorde, where are thy olde louing kindneſſes, which þ ſworeſt vnto Dauyd in thy trueth? Remember (Lorde) the rebuke þ thy ſeruauntes haue & how I do beare i my boſome the rebukes of many people. Wherwith thyne enemies haue blaſphemed the, & ſclaunder the foteſteppes of thyne anoynted. Prayſed be the Lorde for euermore: Amen: Amen.

¶ The.xc. Pſalme.

¶ A prayer of Moſes the man of God.

A Domine refugium

LORDE, thou haſte bene oure refuge from one generacyon to another.

Before the mountaynes were broughte forthe / or euer the earthe and the worlde were made thou arte God from euerlaſtynge and worlde without ende.

Thou cauſeſt man to returne vnto contrycion. Agayne, thou ſayeſt: come agayne ye chyldren of men. *For a thouſande yeares in thy ſyghte are but as yeſtardaye / ſeinge that is paſt as a watch in the nyght. b.Cor.7.a. 2.Pet.3.b.

As ſone as thou ſcatreſt them, they are euen as a ſlepe, and fade away ſodenly lyke the graſſe. B In the mornynge it is grene and groweth vp, but in the euenynge it is cut downe* (dryed vp) and wythered. * For we conſume awaye in thy diſpleaſure, and are afrayed at thy wrathfull indignacyon.

Thou haſte ſet oure myſdedes before the, and our ſecrete ſynnes in the lyght of thy countenaunce. For when thou arte angrye, all oure dayes are gone: we brynge our yeares to an ende, as it were a tale that is tolde. The dayes of oure age are thre ſcore yeares and ten: and though men be ſo ſtronge that they come to foure ſcore yeares, yet is theyr ſtrength then but laboure and ſorowe: ſo ſoone paſſeth it awaye, and we are gone. ' But who regardeth the power of thy wrath, C for euen therafter as a man feareth, ſo is thy dyſpleaſure. Pſal.39.a. *O teach vs, to nombre oure dayes, that we maye applye oure hertes vnto wyſdome.

Turne the agayne (O Lorde) at the laſte, and be gracyous vnto thy ſeruauntes. O ſatyſfye vs with thy mercy, and that ſoone: ſo ſhall we reioyſe and be glad al the dayes of oure lyfe. Comforte vs agayne, nowe after the tyme that thou haſte plaged vs, and for the yeares wherin we haue ſuffred aduerſyte. Shewe thy ſeruauntes thy worke, and theyr chyldren thy glory. And the gloryous maieſty of the Lorde oure God be vpon vs: proſpere thou the worcke of oure handes vpon vs, O proſpere thou oure handy worcke.

The.xci. Pſalme.

A Qui habitat. Who ſo dwelleth vnder the defence of the moſte hygheſt, ſhall abide vnder the ſhadowe of the almyghtye. I wyll ſaye vnto the Lorde: Thou arte my hope/ and my ſtronge holde/ my God/ in hym wyll I truſte. For he ſhall delyuer the from the ſnare of the hunter, and frome the noyſome peſtylence. He ſhal defende the vnder his wynge/ and thou ſhalte be ſafe vnder hys fethers: his faythfulneſſe and trueth ſhall be thy ſhylde and buckeler.

Thou ſhalte nat be afrayed for any terrour by nyght/ nor for the arrowe that flyeth by daye. B For the peſtylence that walketh in the darkeneſſe, nor for the ſyckeneſſe that deſtroyeth in the noone day. A thouſande ſhall fall beſyde the, and ten thouſãde at thy ryght hande/ but it ſhal nat come nye the. Yee/ with thyne eyes ſhalte thou beholde/ and ſe the rewarde of the vngodly.

For thou Lorde arte my hope/ thou haſt ſet thyne houſe of defence very hye.

There ſhal no euyl happen vnto the, nether ſhall any plage come nye thy dwellyng.

Mat.4.a. Luke.4.b * For he ſhall geue his angels charge ouer the/ to kepe the in all thy wayes.

They ſhall beare the in theyr handes/ that thou hurt nat thy fote agaynſt a ſtone.

Thou ſhalt go vpon the Lyon and Adder/ the yonge Lyon and the Dragon ſhalt thou treade vnder thy fete. Becauſe he hath ſet his loue vpon me therfore ſhal I delyuer him: I ſhal ſet hĩ vp, becauſe he hathe knowen my name. Pſal.4.a. * He ſhall call vpon me/ & I wyl heare him: yee I am with him in trouble/ I wyll delyuer hym, and bryng hym to honoure. With longe lyfe wyl I ſatyſfye hym/ & ſhewe hym my ſaluacion.

A Bonum eſt cõfiteri.

¶ The.xcij. Pſalme.

¶ A Pſalme and ſonge for the Sabboth daye.

Hebr.xiii.a IT * is a good thynge to gyue thankes vnto the Lorde/ and to ſynge prayſes vnto thy name/ O moſte hygheſt.

To tell of thy louynge kyndneſſe early in the mornynge/ and of thy trueth in the nyght ſeaſon. Upon an inſtrumente of ten ſtrynges, and vpon the lute: vpon a lowde inſtrument/ and vpon the harpe.

For thou Lorde haſte made me glad thorowe thy workes/ and I wyll reioyſe in geuynge prayſe for the operacions of thy handes. B O Lorde howe glorious are thy workes: thy thoughtes are very depe.

An vnwyſe man doth nat well cõſydre this and a foole doth nat vnderſtande it. Whã the vngodly are grene as the graſſe/ & whã all the workers of wyckednes do floriſh, the ſhal they be deſtroyed for euer. But yͤ Lord arte the moſt hyeſt for euer more. For lo/ thyne enemyes, O Lorde lo thyne ennemies ſhall periſhe, and all the workers of wickednes ſhalbe deſtroyed. But my horne ſhalbe exalted like the horne of an Unicorne/ for I am anointed with freſh oyle. C Myne eye alſo ſhall ſe his luſte of myne enemyes/ and myne eare ſhall heare his deſyre of the wycked that ryſe vp agaynſt me. The ryghtuous ſhall floryſhe lyke a Palme tree/ and ſhall ſprede abrode lyke a Cedre in Libanꝰ.

Suche as be planted in the houſe of the Lorde ſhall floryſhe in the courtes *(of the houſe) of our god. They ſhall alſo bryng forthe more frute in their age, & ſhalbe fat & well lykinge. That they may ſhewe, how true the Lorde my ſtrẽgth is, and that there is no vnryghtuouſneſſe in him.

A Dñs regnauit.

¶ The.xciij. Pſalme.

THE Lorde is kynge/ and hath put on glorious apparell: the Lorde hath put on his apparell, and gyrded him ſelfe with ſtrength: Pſal.24.a. * he hath made the rounde worlde ſo ſure/ that it can nat be moued. Euer ſyns the worlde beganne hath thy ſeate ben prepared/ thou arte from euerlaſtynge.

Pſa.xlvi.a * The floudes are ryſen (O Lorde) the floudes haue lyfte vp theyr noyſe/ the floudes lyfte vp the waues. The waues of the ſee are myghtye/ and rage horrybly: but yet the Lorde that dwelleth on hye/ is myghtyer. Thy teſtymonyes, O Lorde/ are very ſure/ holyneſſe becommeth thyne houſe for euer.

A Deus vltionem. Deut.32.e. Rom.xii.d Hebru.x.f.

¶ The.xciiij. Pſalme.

O LORDE God * to whome vengeaunce belongeth: thou God to whom vengeaunce belongeth, ſhewe thy ſelfe. Aryſe thou iudge of the worlde: and rewarde the proude after theyr deſeruynge. Lorde howe long ſhal the vngodly, how long ſhal the vngodly triumphe? Howe longe ſhal all wicked doers ſpeake ſo diſdaifully, & make ſuche proude boſtyng. B They ſmyte downe thy people, O Lorde, and trouble thyne herytage. They murthur the wydowe and the ſtraũger, and put the fatherleſſe to death.

Pſal.xj.b. And yet they ſay: Tuſhe * the Lorde ſhal not ſe, nether ſhal yͤ god of Iacob regard it.

Take hede, ye vnwyſe amonge yͤ people: O ye fooles, when wyll ye vnderſtande?

He yͭ planted the eare, ſhall he not heare? Or he yͭ made the eye, ſhall nat he ſe? For he yͭ nurtureth the Hethen, it is he yͭ techeth mã knowledge, ſhal nat he punyſhe? 1.Corin.3.d * The Lorde knoweth yͤ thoughtes of men, yͭ they are vayne. Bleſſed is the man, whome yͤ chaſteneſt (O Lorde) and teacheſt him in thy lawe. That thou mayſte geue him pacy-

C

ence in tyme of aduerſyte, vntyll the pyt be dygged vp for the vngodly. For the Lorde wyll nat fayle his people, neither wyl he forſake hys inherytaunce. Vntyll ryghteouſnes turne agayne vnto iudgement al ſuche as be true of herte ſhall folowe it. Who wyll ryſe vp with me agaynſt the wycked? Or who wyl take my parte againſt the euyl doers? If thou Lorde had nat helped me it had nat fayled, but my ſoule had bene put to ſylence. * But whan I ſayde my fote hath ſlypped, thy mercy (O Lorde) helde me vp. ‡ In the multitude of the ſorowes that I had in my herte / thy comfortes haue refreſſhed my ſoule. Wylte thou haue any

Pſal.12.b
Iob.xiii.c.
Luke xv.b.
1.Iohn.1.b
2.Cor.1.a.

D

thynge to do wͭ the ſtole of wyckednes, whiche ymagineth myſchefe as a lawe? They gather them together agaynſte the ſoule of the ryghteous, and condemne the innocent bloude. But the Lorde is my refuge, & my god is the ſtrẽgth of my cõfidence. He ſhal recompence them their wyckednes and deſtroye them in their owne malyce / yee the Lorde our God ſhall deſtroye them.

A

¶ The.xcv. Pſalme.

Venite exultemus.
Ephe.v.b.

O COME let vs ſynge vnto yͤ Lorde * let vs hertely reioyſe in the ſtrength of our ſaluacion: Let vs come before hys preſẽce with thankeſgeuynge, & ſhewe our ſelfe glad in him with pſalmes. For the Lorde is a greate God, and a great kynge aboue al goddes. In his hande are al the corners of the earth, and the heightes of the hylles is his alſo. The ſee is his, & he made it, and his handes fourmed the drye lande. O come let vs worſhyppe & fall downe, and knele before the Lorde our maker. For

B
☞

he is * (the Lorde) our God: and we are the people of his paſture, and ☞ the ſhepe of hys handes. * To day if ye wyl here his voice harden not your hertes, as in the prouocacyon and as in the daye of tẽptacyon in the wyldernesse. Whẽ your fathers tempted me, proued me, & ſawe my workes. Forty yeares longe was I greued with that generacyon, & ſayde: it is a people that do erre in theyr hertes; for they haue nat knowen my wayes. * Vnto whõ I ſware in my wrath that they ſhulde nat entre into my reſt.

Hebr.iii.b.
and.iiii.b.

Num.14.f.
Hebru.4.a

A

¶ The.xcvi. Pſalme.

Cantate domino.
1.Par.16.c

O Synge vnto the Lorde a newe ſonge ſynge vnto the Lorde all the whole earthe. Synge vnto the Lorde/and prayſe his name, be tellynge of his ſaluacion from daye to daye. Declare his honour vnto the Heathen, and his wonders vnto al people. * For the Lorde is great, and can not worthelye be prayſed: he is more * to be feared then all goddes. As for all the Goddes of the Heathen, they be but Idols / but it is the Lorde that made the Heauens.

Pſal.67.a
Eccle.43.a
Pſal.67.a

Glorye and worſhyppe are before hym / power and honour are in his Sanctuary. Aſcrybe vnto the Lorde (O ye kynredes of the people) aſcrybe vnto the Lorde worſhyppe and power. * Gyue vnto the LORDE the honoure due vnto his name, brynge preſentes, and come into hys courtes. O worſhyppe the Lorde in the beautye of holyneſſe/ let the whole earth ſtande in awe of hym. Tell it out amonge the Heathen/that the Lorde is kynge: and that it is he whiche hath made the rounde worlde ſo faſte, that it can nat be moued, and howe that he ſhall iudge the people ryghteouſly.

B
Pſal.29.a

Let the heauens reioyſe/and let the earthe be glad: let the ſee make a noyſe, and al that therin is. Let the felde be ioyfull and all that is in it, then ſhall all the trees of the wodde reioyſe. Before the Lorde, for he commeth: for he commeth to iudge the earth: and with ryghteouſneſſe to iudge the worlde, and the people with his trueth.

C

A

¶ The.xcvii. Pſalme.

Dominus regnauit.

THE Lorde is kynge/the earth may be glad therof: yea, the multytude of the Iles may be glad therof. Cloudes and darckeneſſe are rounde aboute hym / ryghteouſneſſe and iudgement are the habytacyons of his ſeate. There ſhal go a fyre before hym, and burne vp hys enemyes on euery ſyde. Hys lyghtnynges gaue ſhine vnto the worlde, the earth ſawe it and was afrayed. ‡ The hylles melted lyke waxe at the preſence of the LORDE/ at the preſence of the LORDE of the whole earthe.

Iud.5.a

Pſal.19.a

* The Heauens haue declared hys ryghteouſnes/and all the people haue ſene hys glory. * Confounded be all they that worſhyppe carued ymages, and that delyte in vayne Goddes: worſhyppe hym ☞ all ye Goddes. Syon herde of it and reioyſed: and the doughters of Iuda were glad because of thy iudgementes / O Lorde. For thou Lorde arte hygher then al that are in the earth / thou arte exalted far aboue all Goddes. O ye that loue the Lorde, ſe that ye hate the thynge whiche is euyll: the Lorde preſerueth the ſoules of his ſayncteſ, he ſhal deliuer them from the hãde of the vngodly. There is ſpronge vp a light for the rightuous, and a ioyful glad

Pſal.[illegible]

☞

neſſe for ſuche as be true herted. ‡ Reioyſe in the Lorde/ ye ryghteous: and geue thankes for a remembraunce of hys holyneſſe. Pſal.33.a.

¶ The.xcviii. Pſalme.

¶ A Pſalme for Dauyd.

A Cantate domino. Pſal.96.a. O SYNGE vnto the Lorde a newe ſõge/ for he hath done maruelous thinges. With hys owne ryght hande and wyth his holye arme hathe he gotten hym ſelfe the vyctorye. The Lorde declared hys ſaluacyon/ his ryghteouſneſſe hathe he openly ſhewed in the ſyght of the Heathen.

He hath remembred his mercy and trueth Eſay.lii.c. towarde the houſe of Iſrael: ‡ and al the endes of the worlde haue ſene the ſaluacyon of our God. Shewe your ſelues ioyfull B vnto the Lorde all ye landes/ ſynge/ reioyſe Ephe.5.d. and gyue thankes. ‡ Prayſe the Lorde vpon the harpe/ ſynge to the harpe with a pſalme of thankeſgeuynge. With trompettes alſo and ſhawmes: O ſhewe youre ſelues ioyfull before the Lorde the kynge.

Let the ſee make a noyſe and al that therin is/ the rounde worlde/ and they that dwel therin. Let the floudes clappe theyr handes/ and let the hylles be ioyfull together.

Before the Lorde/ for he is come to iudge the earthe. With ryghtuouſnes ſhall he iudge the worlde/ and the people with equyte.

¶ The.xcix. Pſalme* (of Dauid.)

*A Dominꝰ regnauit. THE Lorde is kynge/ be the people neuer ſo vnpacyent: he ſytteth bytwene the Cherubins/ be the earth neuer ſo vnquiet. The Lorde is great in Syon, and hye aboue all people. They ſhall geue thankes vnto thy name, which is great, wõderfull & holy. The kynges power loueth iudgement, thou haſt prepared equyte, thou haſt executed iudgement & rightuouſnes in Iacob. O magnyfye the Lorde our God, and fal downe before his fote ſtole, for he is holy. Moſes and Aaron among his preaſtes, and Samuel among ſuche as cal vpon B his name: theſe called vpon the Lorde, and Num.xii.b 1.Reg.3.a he herde them. He ſpake vnto them * out of the cloudy pyller, for they kepte his teſtimonies, and the lawe that he gaue them.

Thou herdeſt them (O Lorde our God) thou forgaueſt them O God/ and punyſhedſt theyr owne inuencions. O magnifye the Lorde our God/ and worſhyppe him vpon his holy hyll/ for the Lorde oure God is holy.

¶ The.C. Pſalme.

¶ A Pſalme for thankes geuynge.

O * Be ioyfull in the Lorde (all ye landes) ſerue the Lorde with gladnes/ Iubilate deo. Pſal.66.a. and come before hys preſence with a ſonge. A Be ye ſure/ that the Lorde he is God: It is he that hath made vs, and not we our ſelues: we are his people, and the ſhepe of his paſture. O go youre waye into his gates with thankes geuynge, & into his courtes with prayſe: be thankeful vnto him, and ſpeake good of his name. For the Lorde is gracious, * his mercye is euerlaſtynge/ Pſal.97.a. and his truth endureth from generacion to generacyon.

¶ The.C.i. Pſalme.

¶ A Pſalme of Dauyd.

MY * ſonge ſhalbe of mercy/ and iudgement vnto the (O Lorde) wyll I ſynge. A Miſericordiam et. Pſal.56.a. O let me haue vnderſtandynge in the waye of godlyneſſe: Whan wylt thou come vnto me? I wyll walke in my houſe wyth a perfecte herte. I wyll take no wycked thynge in hande. I hate the ſynnes of vnfaythfulneſſe/ there ſhal no ſuch cleue vnto me. A frowarde herte ſhall departe fro me, I wyll nat knowe a wycked perſon.

Who ſo preuely ſlaũdreth his neighbour B hym wyll I deſtroye: who ſo hathe alſo a proude loke and an hye ſtomake/ I wyl nat ſuffre hym. Myne eyes loke vnto ſuch as be faythfull in the lande/ that they maye dwell with me: who ſo leadeth a godly lyfe, he ſhalbe my ſeruaunte. There ſhall no dyſceytfull perſone dwell in my houſe: he that telleth lyes/ ſhall nat tary in my ſyght.

I ſhal ſone deſtroye al the vngodly that are in the lãde, that I maye rote out al wicked doers from the cytie of the Lorde.

¶ The.C.ii. Pſalme.

¶ A prayer of the afflyct, when he hathe an heuye harte, and powreth out his complaynte before the Lorde.

H* Eare my prayer/ O Lorde/ and let my cryenge come in vnto the. A Dñe exaudi orationem. Pſal.143.a. Hyde nat thy face from me in the tyme of my trouble: enclyne thyne eares vnto me when I call/ O heare me/ and that ryght ſone. For my dayes are conſumed away lyke ſmoke, & my bones are brente vp, as it were a fyre brande. My herte is ſmytten downe and wythered lyke graſſe/ ſo that I forget to eate my breade. For the voyſe of my groenynge/ my bone wyll ſcarſe cleue to my fleſſhe. I am become lyke a Pellycane of yͤ wyldernes, & lyke an owle yͭ is in the deſerte. I haue watched, & am euẽ as it were a ſparowe/ yͭ ſytteth alone vpon the houſe B topps. Myne enemyes reuyle me all the dayes long: and they that are mad vpon me, are ſworne together agaynſte me. For I haue eaten aſhes as it were bread, and myngled my drynke with weypynge. And that because of thyne indignacion and wrath for thou haſte taken me vp and caſt me downe.

My dayes are gone lyke a ſhadowe, and I am wythered lyke graſſe. But thou, O Lord ſhalt endure for euer, and thy remembraunce thorow out all generacyons. Thou ſhalt ariſe, and haue mercy vpon Sion, for it is tyme that thou haue mercy vpon her, ye, the tyme is come. And why? thy ſeruauntes thincke vpon her ſtones, and it pitieth them to ſe her in the duſt. The Heathen ſhall feare thy name, O Lorde, and all the kynges of the earth thy maieſty. Whã the Lorde ſhal buylde vp Syon, and whan hys glory ſhall apeare: Whan he turneth him vnto the prayer of the poore deſtitute, & deſpyſeth nat theyr deſyre. Thys ſhalbe wrytten for thoſe that come after: * and the people whiche ſhalbe borne, ſhall prayſe the Lorde. For he hath loked downe from his Sanctuary, out of the heauen did the Lord beholde the earth. That he myght heare the mournynges of ſuch as be in captiuite & delyuer the chyldren apoynted vnto death.

C
Eſay.1.a. and.6.7.

Pſal.22.g.

D

That they maye declare the name of the Lorde in Syon, and his worſhyppe in Ieruſalem: When the people are gathered together, and the kingdomes alſo to ſerue the Lorde. He brought downe my ſtrengthe in my iurney, and ſhortened my dayes.

But I ſayed: O my God, take me nat awaye in the myddeſt of myne age, as for thy yeares, they endure thorow out all generaciõs. * Thou Lord in the begynnyng haſt layed the foundacyon of the earthe, and the heauens are the worke of thy handes. They ſhall peryſhe, but thou ſhalte endure: they all ſhall waxe olde as doth a garment, and as a veſture ſhalt thou chaunge them, & they ſhal be chaunged. But thou arte the ſame/ and thy yeares ſhall nat fayle. The chyldren of thy ſeruauntes ſhall contynue, and theyr ſede ſhall ſtande faſt in thy ſyght.

Gene.1.a. a.Eſa.6.b. Hebr.1.d.

A

¶ The.ciij.Pſalme.

¶ Of Dauid.

Benedic anima mea. Pſal.104.a.

PRayſe the Lorde O my ſoule, and all that is within me prayſe his holy name. Prayſe the Lorde, O my ſoule, and forget nat all hys benefytes. Whiche forgeueth al thy ſinne, and healeth all thyn infyrmities. Which ſaueth thy lyfe from deſtruccyon/ and crowneth the with mercy & louynge kyndneſſe. Which ſatyſfieth thy mouthe with good thynges/ makynge the yonge and luſty as an Eagle. The Lorde executeth ryghteouſneſſe and iudgemẽt, for all them that are oppreſſed with wronge.

He ſhewed hys wayes vnto Moſes, hys workes vnto the chyldren of Iſrael. * The Lorde is ful of cõpaſſion and mercy/ longe ſufferynge/ and of great goodneſſe. He wyll nat alwaye be chydinge, nether kepeth he hys anger for euer. He hath nat dealt with vs after oure ſinnes, nor rewarded vs accordynge to oure wyckedneſſes. * For loke howe hye the heauen is in comparyſon of the earth, ſo great is hys mercy alſo towarde them ỹ feare hym. Loke howe wyde alſo the eaſt is from the weſt, ſo farre hath he ſet oure ſynnes from vs. Yee, lyke as a father pityeth his owne chyldren, euẽ ſo is the Lorde mercyful vnto thẽ ỹ feare him. For he knoweth wherof we be made, * he remembreth ỹ we are but duſt. The dayes of man are but as graſſe for he floryſheth as a floure of the felde. For as ſoone as the wynde goeth ouer it, it is gone, and ỹ place therof ſhall knowe it no more. But the merciful goodneſſe of ỹ Lorde endureth for euer & euer, vpon them that feare him & his ryghteouſneſſe vpon chylders chyldren. Euen vpon ſuche as kepe his couenaunt, & thincke vpon his commaundementes to do them. The Lorde hath prepared hys ſeate in heauen & hys kyngdome ruleth ouer all.

Exo.34.a. Pſal.85.c. Ioel.2.b.

Pſal.57.b.

C
Pſal.78.d.

O prayſe the Lorde ye angels of his, ye ỹ excell in ſtrength: ye that fulfyll his cõmaundemẽts, & herken vnto the voyce of his wordes. O prayſe the Lorde all ye his Hoſtes, ye ſeruauntes of his, that do hys pleaſure. O ſpeake good of the Lorde all ye workes of hys in al places of his dominyon: prayſe thou the Lorde, O my ſoule.

A

¶ The.ciiij.Pſalme.(for Dauid.)

Benedic anima. Pſal.103.a.

PRayſe the Lorde O my ſoule: O Lord my God/ thou arte become exceadynge gloryous/ thou arte clothed with maieſtye and honoure. Thou deckeſte thy ſelfe with light, as it were with a garmente, and ſpredeſt out the heauens lyke a curtayne. Whiche layeth the beames of hys chãbers in the waters, & maketh the cloudes his charet, & walketh vpõ the wynges of ỹ wynde. * He maketh hys aungels ſpyrites, and his mynyſters a flamynge fyre. He layed the foundacyon of the earth, that it neuer ſhuld moue at anytyme. Thou coueredſt it with the depe lyke as with a garmẽt: the waters ſtande in the hylles. * At thy rebuke they flye, at the voyce of thy thonder they are a-

Hebr.1.d.

Pſal.106.b.

B

frayed. They go vp as hye as the hylles B and downe to the valeys beneth: euen vnto the place, which thou haſt appoynted for them. Job.38.a. Pſal.33.a. Jere.5.c. * Thou haſt ſet them theyr boundes, which they ſhal not paſſe/nether turne agayne to couer the earth. He ſendeth the ſprynges into the riuers/which rūne amōg the hylles. All beaſtes of the felde drynke therof: and the wylde aſſes quenche theyr thyrſte. Beſyde them ſhall the foules of ÿ ayre haue theyr habitacion, & ſynge among the braunches. He watreth the hylles from aboue/the earthe is fylled with the fruite of thy workes. He bryngeth forthe graſſe for the cattel and grene herbe for the ſeruice of men: Gene.1.b. that he maye * brynge fode out of the earthe: and wyne that maketh glad the herte of man/and oyle to make hym a chearful coūtenaunce: and bread to ſtrength mans C herte. The trees of the Lord alſo are full of ſappe/euē the Cedres of Libanus which he hath planted. Wherin the byrdes make theyr neſtes/and the fyrre trees are a dwellyng for the ſtorcke. The hye hylles are a refuge for the wylde goates/and ſo are the ſtony rockes for the yrchyns. He appoynted the Mone for certayne ſeaſons/and the Sonne knoweth his goynge downe.

Thou makeſt darkeneſſe/that it may be nyght/wherin all the beaſtes of the foreſt do moue. The lyōs roarynge after theyr pray to ſeke theyr meate at God. The ſonne aryſeth/and they get them awaye together and lye thē downe in theyr dennes. Gene.iii.b. ‡ Man goeth forth to his worke/and to his labour vntyll the euenyng. Pſal.92.f. * O Lorde/how manifolde are thy workes: in wyſdome haſt ÿ made them all: the earthe is full of thy ryches. So is this great and wyde ſee alſo D wherin are thynges crepyng innumerable/both ſmal and great beaſtes. There ſayle the ſhyppes/and there is that ☞ Leuiathā whom thou haſte made/to take his paſtyme therin. ☞ Eſa.27.a. Job.41.b. Pſal.44.a Pſal.145.c * Theſe wayte al vpon the that thou mayſte geue thē meate in due ſeaſon. When thou geueſt it them/they gather it: and when thou openeſt thyne hande they are fylled with good. When thou hydeſt thy face/they are troubled: when thou takeſt awaye theyr breth/they dye/and are turned agayne to theyr duſt. When thou letteſt thy breth go forth/they ſhal be made/and thou ſhalt renue the face of the earth.

The gloryous maieſtye of the Lord ſhall endure for euer/the Lorde ſhall reioyſe in hys workes. The earth ſhall tremble at the loke of hym: yf he do but touche the hylles/they ſhall ſmoke. I wyl ſynge vnto the Lorde as long as I lyue/I wyll prayſe my God whyle I haue my beynge. And ſo ſhall my wordes pleaſe hym: my ioye ſhal be in the Lord. As for ſynners, they ſhalbe cōſumed out of the earth/and the vngodly ſhall come to an ende: Pſal.103.a * prayſe thou ÿ Lorde O my ſoule. Prayſe the Lorde.

¶ The. C.v. Pſalme.

¶ Prayſe the Lorde

A Confitemini dn̄o.

O * Gyue thankes vnto the Lorde/and cal vpon hys name: tel the people what thynges he hathe done. 1.Par.16.b Eſa.12.a. O let your ſonges be of hym: and prayſe him/and let your talkynge be of all hys wonderous workes. Reioyſe in his holye name/let the herte of them reioyſe/that ſeke the Lorde.

Seke the Lorde/and hys ſtrength/ſeke his face euermore. Remembre the meruelous workes that he hath done/his wōders and the iugementes of his mouth. O ye ſede of Abraham his ſeruaunt/ye childre of Iacob his choſen. He is the Lorde oure God: his iudgementes are in all the worlde.

He hathe bene alwaye myndefull of hys couenaunt/and promyſe that he made to a thouſande generacions. * Euen the couenaunt that he made with Abraham/and ÿ othe that he ſware vnto Iſaac. Gene.17.b. Gene.26.a Gene.28.c. * And appoynted the ſame vnto Iacob for a lawe, and to Iſrael for an euerlaſtyng teſtament. B

Sayenge: vnto the wyll I gyue the lāde of Canaan, the lot of your inheritaunce.

When there was yet but a fewe of them and they ſtraungers in the lande. What tyme as they went from one nacion to another/from one kyngdome to another people.

* He ſuffred no man to do them wronge, but reproued euen kynges for theyr ſakes. Gene.xii.b and xx.a.

Touch nat myne anoynted, & do my prophetes no harme. Moreouer he called for a darth vpon the lande, and deſtroyed al the prouyſion of bread. Gene.45.b. ‡ But he had ſente a man before them/euen Ioſeph whiche was ſolde to be a bonde ſeruaunt. Whoſe fete they hurt in the ſtockes * the yron entred into hys ☞ ſoule. Luke.2.e ☞ Untyll the tyme came ÿ his cauſe was knowen, the worde of ÿ Lord tryed hym. Gene.41.b. ‡ The kynge ſent and delyuered hi/the prince of the people let hym go fre.

C He made hym Lorde alſo of his houſe, and ruler of all his ſubſtāce. That he myght enfourme his princes after his wyl/& teach his Senatours wyſdome. Gene.46.a ‡ Iſrael alſo came into Egipte, and Iacob was a ſtraunger in the lande of Ham. Exo.1.a. Actes.7.c. ‡ And he increaſed his people exceadyngly, and made them ſtronger then theyr enemyes. Whoſe herte turned, ſo that they hated his people, & dealt vntruly with his ſeruaūtes. *Then ſent he Moſes hys ſeruaūt, and Aaron, whom he had choſen. And theſe ſhewed his tokens amonge them, and wonders in the lande of Hā. *He ſent darckeneſſe, & it was darke, ☞ and they were nat obedyent vnto hys worde. *He turned theyr waters into bloude, and ſlewe theyr fyſhe. *Theyr lāde brought forth frogges, ye euen in theyr kynges chambers. *He ſpake the worde, and there came all maner of flyes, and lyce in al theyr quarters. *He gaue the hayle ſtones for rayne, and flammes of fyre in theyr lāde.

He ſmote theyr vines alſo and fyge trees and deſtroye the trees that were in theyr coaſtes. *He ſparke the worde, and the greshoppers came, and catyrpellers innumerable. And dyd eate vp all the graſſe in theyr lande, & deuoured the frute of theyr groūde. *He ſmote al the fyrſt borne in theyr lande, euen the chefe of all theyr ſtrength. He brought them forth alſo with ſyluer and golde, there was nat one feble perſō amōge theyr trybes. Egypte was glad at theyr departing, for* they were afrayed of them. *He ſpred out a cloude to be a coueryng, and fyre to geue lyght in the nyght ſeaſon. *At theyr deſyre, he brought quayles, and he fylled them with the breade of heauen. *He opened the rocke of ſtone, and the waters flowed out: ſo that ryuers ranne in the drye places. For why? he remembred his holy promeſſe, & Abraham his ſeruaūt. And he brought forth his people with ioye, and his choſen with gladneſſe. And gaue thē the landes of the Heathen, and they toke the labours of the people in poſſeſſyon. That they myght kepe his ſtatutes, and obſerue his lawes Prayſe the Lorde.

Exo.3.4.b
Actu.vii.d
Exodi.x.f
Exod.vii.d
Pſal.78.d.
Exo.viii.b.
Exo.viii.d
Exodi.ix.c
Exodi.x.b
Sapi.16.b
Joel.i.a.
Exod.12.b.
Exo.xii.f
Pſal.135.b
Sapi.18.c
D
Exo.xiiii.g
Exo.xiii.b
Exo.xvi.b
Num.xi.g
Exo.xvii.b
Num.xx.b

¶ The.cvi.Pſalme.

¶ Prayſe the Lorde.

O Geue thankes vnto the Lorde, for he is gracyous, and his mercy endureth for euer. Who can expreſſe the noble actes of the Lorde, or ſhewe forth al his prayſe. Bleſſed are they that allwaye kepe iudgement, and do ryghteouſnes. Remembre me, O Lorde, accordinge to the fauour that thou beareſt vnto thy people, O vyſet me with thy ſaluacyon. That I maye ſe the felycyte of thy choſen, & reioyſe in the gladneſſe of thy people, and geue thankes with thyne enheritaunce. We haue ſynned with oure fathers, we haue done amyſſe, and dealte wyckedly. Oure fathers regarded nat thy wonders in Egypte, nether kepte they thy greate goodneſſe in remembraūce: but were dyſſobedient at the ſee, euen at the reed ſee. Neuertheles, he helped them for hys names ſake, that he myght make hys power to be knowne. *He rebuked the reed ſee alſo, and it was dryed vp: ſo he led them thorowe the depe as thorowe a wylderneſſe. And he ſaued them from the aduerſaryes hande, and delyuered them from the hande of the enemye. *As for thoſe that troubled them, the waters ouer whelmed them, there was nat one of them lefte.

*Then beleued they his wordes, and ſange prayſe vnto hym. But within a whyle they forgat his workes, and wolde nat abyde his councell. But luſte came vpon them in the wylderneſſe, and they tempted God in the deſerte. And he gaue them theyr deſyre, and ſent leaneſſe withall in to theyr ſoule. They angred Moyſes alſo in the tentes, and Aaron the ſayncte of the Lorde. *So the earth opened, and ſwalowed vp Dathan, and couered the congregacyon of Abyram. And the fyre was kyndled in theyr company, the flame brente vp the vngodly. *They made a calfe in Horeb, and worſhipped the molten ymage.

*Thus they turned theyr glory in to the ſimilytude of a calfe, that eateth haye.

And they forgat God theyr Sauioure, which had done ſo great thynges ī Egypte.

Wonderous workes in the lande of Ham, and fearful thinges by the reed ſee. So he ſayde he wolde haue deſtroyed thē, had nat Moſes his choſen ſtande before hym in that gappe: to turne awaye his wrathful indignacyon, leſte he ſhulde deſtroye them.

*Ye, they thought ſcorne of ẏ pleaſaunt lande, and gaue no credence vnto his worde.

But murmured in theyr tentes, and herkened nat vnto the voyce of the Lorde.

Then lyfte he vp his hande agaynſt thē, to ouerthrowe them in the wildernes. To caſt out theyr ſede amonge the naciōs, & to ſcater them in the landes. *They ioyned them ſelues vnto Baal Peor, & eate thofferinges of the deed. Thus they prouoked him vnto anger with theyr owne inuenciōs and the plage was greate amonge them.

*Then ſtode vp Phinehes & prayed, and ſo the plage ceaſed. And that was counted vnto him for ryghteouſneſſe, amonge all poſteryties for euermore. *They angred hym alſo at the waters of ſtryfe, ſo that he punyſhed Moſes for theyr ſakes. Becauſe they prouoked his ſpirite, ſo ẏ he ſpake vnaduyſedly with hys lyppes. Nether deſtroyed they

A
Cōfitemini dño.
1.Par.16.a
Pſal.86.a
1.Mac.4.c
Judith.13.c
Eſay.xii.a
B
Pſal.lxxvii.g
Exo.xiiii.g
Exo.15.a
C
Num.16.a
Exodi.32.a
1.Cor.10.a
Roma.1.c
D
Num.14.a
E
Num.25.a
Joſu.xxii
1.Cor.10.b
Num.25.b
Exo.17.a
Num.20.a

Deut.vii.a
[illegible]
Iudic.ii.a

they the Heathen, * as the Lorde commaunded them. But were myngled among the Heathen, and lerned theyr workes. In ſo muche that they worſhypped theyr ydolles whiche turned to theyr owne decay. * Yee they offred theyr ſõnes and their doughters vnto deuils. ‡ And ſhed innocent bloude euen the bloude of theyr ſonnes and of their doughters, whome they offred vnto the ydols of Canaan, and the lande was defyled with bloude. Thus were they ſtayned with theyr owne workes, and wente a whorynge with theyr owne inuencions. Therfore was the wrath of the Lorde kyndled agaynſte his people, in ſo moche that he abhorred hys owne enheritaunce. And he gaue them ouer into the hande of the Heathen, and they that hated them, were lordes ouer them. Their enemyes oppreſſed them and had them in ſubieccion. Many a tyme dyd he delyuer them, but they rebelled againſt hym with theyr owne inuencions, ⁊ were brought downe in their wyckedneſſe.

F

Deut.32.c
Leuit.18.c
4.Reg.17.c
Iere.vii.b
Ezek.16.b
Iere.4 4.b
Gen.xx.a

G

Pſa.xxx.a

Neuertheleſſe, when he ſawe their aduerſyte, he herde their cõplayntes. He thought vpon his couenaunt, and * pytied them acordyng vnto the multitude of his mercies. Yee, he made al thoſe that had led them awaye captiue, to pytie them. Delyuer vs (O Lorde our God) and gather vs from among the Heathen: that we may geue thankes to thy holy name, ⁊ glory in thy prayſe.

Luke.1.g.

* Bleſſed be the Lord God of Iſrael from euerlaſtyng and worlde without ende, ⁊ let all people ſay: Amẽ, Amen. Prayſe ẏ Lorde.

¶ The.cvii. Pſalme.

A

Cõfitemini dño.

1.Par.16.b
Pſal.cv.a
and cvi.a
1.Mac.4.a
Iudith.13.c
Hier.xxx.a

O * Gyue thankes vnto the Lord, for he is gracyous, and his mercy endureth for euer. Let them geue thankes whome the Lorde hathe redemed / and delyuered from the hande of the enemye. And gathered them out of the lãdes, from the Eaſte, ⁊ from the weſt, from the North, and from the ſouth. They went a ſtraye in the wylderneſſe out of the way, and founde no cytie to dwell in. Hongrie and thyrſty: their ſoule faynted in them. So they cried vnto the Lorde in theyr trouble, and he delivered them from theyr diſtreſſe. He led them forthe by the ryght waye, ẏ they myght go to the cyte where they dwelt. O that men wolde therfore prayſe ẏ Lorde, for his goodnes, and declare the wonders ẏ he doth for the chyldre of men.

B

Exod.16.a
Deu.viii.a

* For he ſatiſfyed ẏ emptye ſoule, and fylled the hongry ſoule with goodnes. Such as ſyt in darckenes ⁊ in the ſhadow of death, beyng faſt bounde in myſerye and yron. Becauſe they rebelled agaynſt the wordes of ẏ Lorde, ⁊ lyghtly regarded the councel of the moſt hyeſt. He alſo brought downe their hert thorowe heuyneſſe: they fel downe, and there was none to helpe them.

So whan they cryed vnto the Lorde in their trouble, he delyuered them out of their diſtres. For he brought them out of darckeneſſe ⁊ out of the ſhadow of death: ⁊ brake their bondes in ſonder. O that men wolde therfore prayſe the Lorde for his goodneſſe: ⁊ declare the wõders that he doth for the chyldren of men. For he hath broken the gates of braſſe, and ſmyten the barres of yron in ſõder. Folyſh men are plaged for theyr offence, ⁊ becauſe of theyr wyckedneſſe. Their ſoule abhorred al maner of meate, and they were euen harde at deathes dore. So whã they cryed vnto the Lorde in their trouble / he delyuered them out of theyr dyſtreſſe.

E

Mat.viii.a

* He ſent his worde, and healed them, and they were ſaued from theyr deſtruccyon.

O that men wolde therfore prayſe ẏ Lorde for his goodneſſe, and declare the wonders that he doth for the chyldren of men.

Hebr.13.b
Gala.?.a
Actes.?.a
Rom.xii.a
Philip.4.b

‡ That they wolde offre vnto hym the ſacrifice of thankeſgeuynge, and tel out hys workes wᵗ gladnes. They that go downe to the ſee in ſhyppes / and occupye their buſineſſe in greate waters. Theſe men ſe the workes of the Lorde, and his wõders in the deape.

Ionas.1.b

* For at hys worde, the ſtormy wind ariſeth, whiche lyfteth vp the waues therof. They are caried vp to the heauen, and downe agayne to the deape, their ſoule melteth awaye becauſe of the trouble. They rele to and fro, and ſtacker lyke a droncken man, ⁊ are at theyr wittes ende. So whan they crye vnto ẏ Lord in their trouble, he delyuered thẽ out of their diſtreſſe.

Mat.viii.c

For * he maketh the ſtorme to ceaſſe, ſo ẏ the waues therof are ſtyll. Thẽ are they glad becauſe they be at reſt, and ſo he bryngeth them vnto the hauen where they wolde be. O that men wolde therfore prayſe the Lord for his goodnes, and declare the wõders ẏ he doth for the chylden of men.

D

That they wolde exalte hĩ alſo in the cõgregacyon of the people, and loue him in the ſeate of the elders.

3.Reg.17.a

Whiche turneth the floudes into a wylderneſſe: and dryeth vp the water ſprynges. A fruitfull lande maketh he baren, for the wyckedneſſe of them that dwel therin.

Agayne, he maketh the wylderneſſe a ſtandynge water, and water ſprynges of a drye grounde. And there he ſetteth the hongrye that they maye buylde them a cytie to dwel in. That they maye ſowe theyr lande, & plante vyneyardes, to yelde them frutes of increaſe. He bleſſeth the, ſo that they multiplye exceadyngly, and ſuffereth nat theyr catell to decreaſe. And agayne whe they are mynyſhed and brought lowe thorowe oppreſſyon, thorowe any plage or trouble.

Though he ſuffre them to be euell intreated thorowe tyrauntes, and let them wandre out of the waye in the wyldernesſe.

Yet helpeth he the poore out of myſery, and maketh hym houſholdes lyke a flocke of ſhepe. The ryghteous wyll conſydre this, and reioyſe, & the mouth of all wyckedneſſe ſhall be ſtopped. Who ſo is wyſe, wyl ponder theſe thynges, & they ſhal vnderſtande the louynge kyndneſſe of the Lorde.

Parath cor meū.

¶ The .cviij. Pſalme.

¶ A ſonge and a Pſalme of Dauid.

Pſal. lvij. b. O God, my herte is ready ☞(my hart is ready) I wyll ſynge, and geue prayſe

A with the beſt membre that I haue. Awake thou lute and harpe, I my ſelfe wyl a wake ryght early. I wyll geue thankes vnto þe (O Lorde) amonge the people, I wyl ſynge prayſes vnto the amonge the nacyons.

B For thy mercy is aboue the heauens and thy trueth reacheth vnto the cloudes.

Pſal. lvij. b ☞Set vp thy ſelfe (O God) aboue þe heauens, and thy glory aboue all the earth.

That thy beloued maye be delyuered: let thy ryght hande ſaue them, and heare thou

Pſal. lx. b. me. ☞God hathe ſpoken in hys holynes, I wyll reioyſe therfore, & deuyde Sichem, and mete out the valley of Succoth.

Pſal. lx. b. Gileade is myne, & Manaſſes is myne

C Ephraim alſo is the ſtrength of my heade. Iuda is my lawe geuer. Moab is my waſhpotte, ouer Edom wyll I caſte out my ſhoo: vpon Philiſtia wyll I tryumphe.

Who wyll leade me into the ſtronge cite? And who wyll brynge me in to Edom?

Haſt nat thou forſaken vs (O God)? And wylt nat þ God, go forth with our hoſtes?

O helpe vs againſt the enemye: for vayne is the helpe of man. Thorowe God we ſhall do greate actes, and it is he, that ſhall treade downe our enemyes.

¶ The .cix. Pſalme.

A ¶ To the chaunter, a Pſalme of Dauid.

Deus laudem meā. Holde nat thy tonge (O God) of my prayſe. For the mouth of the vngodly, ye, and the mouthe of the dyſceatfull is opened vpō me, & they haue ſpoken againſt me with falſe tonges. They compaſſe me about alſo with wordes of hatred, & fought agaynſt me without a cauſe. For the loue that I had vnto them, lo, they take nowe my contrary part, but I geue my ſelfe vnto prayer. Thus haue they rewarded me euell for good, and hatred for my good wyl.

☞Set thou an vngodly man to be ruler ouer hym: and let Satan ſtande at hys ryght hande. When ſentence is geuen vpon hym, let hym be condemned, and let his prayer be turne in to ſynne. ☞Let his dayes be fewe, and let another take his offyce. Let his chyldren be fatherleſſe, and hys wyfe a wydowe. Let hys chyldren be vagaboundes, and begge theyr breade let them ſeke it alſo out of deſolate places.

Let the extorcioner conſume all that he hath, and let ſtraungers ſpoyle his labour.

Let there be no man to pytye hym, nor to haue compaſſion vpon his fatherleſſe chyldren. Let his poſterite be deſtroyed, and in the next generacyon let hys name be cleane put out. Let þ wyckedneſſe of his fathers be had in remembraunce in the ſyght of the Lorde, and let nat the ſinne of his mother be done awaye. Let them alwaye be before the Lorde, that he maye rote out the memerial of them from of the earth. And that because his mynde was nat to do good, but perſecuted the poore helpleſſe man, that he myght ſlaye him that was vexed at þ hert.

His delyte was in curſyng & it ſhall happen vnto hym: he loued nat bleſſȳg, therfore ſhal it be farre from him. He clothed him ſelfe with curſynge lyke as with a raymēt, & it ſhall come in to his bowels lyke water, & lyke oyle in to his bones. Let it be vnto him as þ cloke that he hath vpō him, and as the gyrdyl þ he is allwaye gyrded with all.

Let it thus happen from the Lorde vnto myne enemyes, & to thoſe that ſpeake euell agaynſte my ſoule. But deale þ with me (O Lorde God) accordynge vnto thy name, for ſwete is thy mercy. O delyuer me, for I am helpleſſe & poore, & my hert is wounded within me. I go hence lyke þ ſhadow that departeth, and am dryuē a waye as the greſhoper. My knees are weake thorowe faſtyng, my fleſh is dryed vp for wāt of fatneſſe. I became alſo a rebuke vnto them: ☞they that loked vpō me, ſhaked their heades. Pſal. xxii. Helpe me (O Lorde my God) oh ſaue me accordyng to thy mercy. And they ſhal knowe howe that this is thy hande, & that thou Lorde haſte done it. Though they curſe, yet bleſſe thou: and let them be cōfounded, that ryſe vp agaynſt me, but let thy ſeruaunt reioyſe. Let myne aduerſaryes be clothed with ſhame: and let them couer thē ſelues wt their owne cōfuſion, as wt a cloke.

As for me, I wyll geue greate thankes vnto the Lorde with my mouth, and prayſe him amonge the multitude.

Pſal. 16.b.

For ‡ he ſhal ſtande at the ryght hande of the poore, to ſaue his ſoule from vnryghtuous iudges.

A

¶ The.cx.Pſalme.

¶ A Pſalme of Dauid.

Dixit dñs domino. Mat. 22.d. Mar. 12.d. Luk. 20.g. Hebr. 1.c. 1.Cor. 15.d.

The Lorde ſayde vnto my Lorde: Syt thou on my ryght hande, vntyll I make thyne enemyes thy fote ſtole.

The Lorde ſhall ſende the rodde of thy power out of Syon, be thou ruler euen in the myddeſt amonge thyne enemyes. In the daye of thy power ſhall thy people offre the frewyll offrynges with an holy worſhyppe, the dewe of thy byrthe is of the wombe of the mornyng.

Hebr. 7.c. Hebr. 5.a. and 7.c.

* The Lorde ſware and wyll nat repente: ‡ Thou arte a preſte for euer after the ordre of Melchiſedec.

B

The Lorde vpon thy ryght hande, ſhall wounde euen kynges in the daye of his wrathe. He ſhal be iudge among the heathen, he ſhal fil the places with dead bodies, and ſmite a ſonder the heades ouer diuerſe countrees. He ſhall drynke of the broke in the waye, therfore ſhall he lyfte vp his heade.

¶ The.cxi.Pſalme.

A

¶ Prayſe the Lorde

Confitebor tibi domine. Pſal. 118.a Pſal. 92.a.

I Wyll gyue thankes vnto the LORDE with my whole herte: ſecretely amonge the faythfull, and in the congregacyon.

* The workes of the LORDE are greate, ſought out of all them that haue pleſure therein. His worke is worthy to be prayſed and had in honoure/ and his ryghtuouſneſſe endureth for euer. The mercyfull and gracyous Lorde hath ſo done hys maruelous workes, that they ought to be had in remembraunce.

Pſal. 110.b. Gene. 15.c.

* He hathe geuen meate vnto them that feare hym, he ‡ ſhall euer be myndefull of his couenaunt.

B

He hathe ſhewed his people the power of his workes, that he maye gyue them the herytage of the Heathen. The workes of hys handes are verytie and iugemente, all hys commaundementes are true. They ſtande faſt for euer and euer, and are done in truth and equyte. He ſente redempcyon vnto hys people, he hathe commaunded his couenaunt for euer, holy and reuerente is hys name.

Job. 28.b. Prouer. 1.a and 9.c. Eccli. 1.c.

‡ The feare of the LORDE is the begynnynge of wyſdome/ a good vnderſtandynge haue all they that do thereafter: the prayſe of it endureth for euer.

¶ Prayſe the Lord for the retournyng againe of Aggeus and Zachary the Prophetes.

¶ The.cxii.Pſalme.

¶ Prayſe the Lorde.

A

Beat⁹ vir. Pſal. 118.a Pſal. 17.a

Bleſſed is the mā that feareth the Lord: he hathe greate delyte in his commaundementes. ‡ His ſede ſhall be myghtye vpon earth: the generacyon of the faythful ſhalbe bleſſed. Ryches and plenteouſnes ſhalbe in hys houſe, and hys ryghteouſnes indureth for euer. Unto the godly there aryſeth vp * lyght in the darckeneſſe: he is mercyfull, louynge and ryghteous.

Pſal. 37.a. Prou. 11.c. Pſal. 37.a.

A good man is mercyfull, and lendeth: and wyll gyde his wordes with diſcrecyon.

For he ſhall neuer be moued and the ryghteous ſhall be had in an euerlaſtynge remembraunce.

B

He wyl nat be afrayed for any euyll tydinges for his hert ſtādeth faſt, and he beleueth in the Lorde. His hert is ſtablyſhed: & wyll nat ſhryncke vntyll he ſe his deſyre vpon his enemyes.

2.Cor. 9.b.

* He hathe ſparſed abrode, & geuen to the poore, and hys ryghteouſnes remayneth for euer, hys horne ſhalbe exalted with honoure. The vngodly ſhal ſe it, and it ſhal greue hym: he ſhal gnaſh with his teeth, & cōſume awaye: the deſyre of the vngodly ſhall peryſh.

A

¶ The.cxiii.Pſalme.

Prayſe the Lorde.

Laudate pueri. Pſal. 135.a and 145.a.

P*Rayſe the Lorde (ye ſeruauntes) O prayſe the name of the Lorde. Bleſſed be the name of the Lorde, from this tyme forth for euermore. The Lordes name is prayſed, from the riſynge vp of the Sonne vnto the goynge downe of the ſame.

B

The Lorde is hye aboue all Heathen, and hys glory aboue the heauens. Who is lyke vnto the Lorde oure God, that hathe hys dwellynge ſo hye, and yet humbleth hym ſelfe, to beholde the thynges yͤ are in heauen & earthe.

1.Reg. 2.b.

* He taketh vp the ſimple out of the duſt & lyfteth the poore out of the myre.

That he maye ſette hym with the prynces, euen with the prynces of his people.

He maketh the bare womā to kepe houſe, and to be a ioyfull mother of chyldren.

A

¶ The cxiiii.Pſalme.

¶ [illegible]

In exitu Iſrael. Exo. 13.a. Exo. 14.a. Joſu. 3.

When Iſrael came out of Egypt, and the houſe of Jacob frō amonge the ſtraunge people * Juda was hys Sanctuary, & Iſrael his domynyon. ‡ The ſee ſawe that, and fled * Jordan was dryuen backe. The mountaynes ſkypped lyke rammes, and the lytle hylles lyke yonge ſhepe. What ayleth the/ O thou ſee/ that thou fleddeſt? and thou Jordan/ that thou waſt dryuen backe? Ye mountaynes

that ye ſkipped lyke rammes: ⁊ ye lytle hyl-
les, lyke yong ſhepe. Tremble thou erth
at the preſence of the Lorde, at the preſẽce of
Exod.17.b the God of Iacob. * Which turned yͤ hard
Num.20.b rocke into a ſtandynge water, and the flynt
ſtone into a ſpryngynge well.

A

¶ The.cxv. Pſalme.

Non nobis domine. NOt vnto vs (O Lorde) nat vnto vs/
but vnto thy name geue the prayſe, for
thy louing. mercy, and for thy truthes ſake
Wherfore ſhal the Heathen ſaye: where
Pſal.79.a is nowe their Gode As for oure God, he is
i heauen, he hath done what ſo euer pleaſed
Pſal.135.c him. Their ydoles are ſyluer and golde,
Sapi.15.b euen the worke of mennes handes. They
Baru.vi.a haue mouth and ſpeake not: eyes haue they
and ſe nat. They haue eares, ⁊ heare nat:
noſes haue they, and ſmel nat. They ha-
ue hãdes and hãdle nat: fete haue they, and
walke nat, nether ſpeake they thorow their
throte. They yͭ make them, are lyke vnto
B them, and ſo are all ſuche as put their truſt
* in them. But *(houſe of) Iſrael truſt thou
Pſal.32.b in the Lorde, he is * their ſuccour ⁊ defence,
Ye houſe of Aaron put youre truſt in the
Lorde: he is their helper, and defender.
Ye that feare the Lorde, put your truſt in
the lorde, he is their helper and defender.
The Lorde hathe bene myndfull of vs, and
he ſhall bleſſe vs: euen he ſhal bleſſe yͤ houſe
of Iſrael, he ſhal bleſſe the houſe of Aaron.
C He ſhall bleſſe them that feare the Lorde,
both ſmall and great. The Lorde ſhal en-
creaſe you more and more: you, ⁊ youre chyl
dren. Ye are yͤ bleſſed of the Lord, which
made heauen ⁊ earth. All the whole hea-
uens are the Lordes, the earth hath he geuẽ
D vnto yͤ chyldre of men. * The deed prayſe
Pſal.vi.a nat yͤ (O Lord) nether all they yͭ go downe
Eſay.38.b in to the ſylence. But we wyll prayſe the
Lorde, from thys tyme forthe for euermore.

Prayſe the Lorde.

A

¶ The.cxvj. Pſalme.

Dilexi quoniam. I Am well pleaſed / that the Lorde hathe
herde the voyce of my prayer. That he
hathe enclyned hys eare vnto me, therfore
Pſal.18.a wyll I call vpon hym as longe as I lyue.
2.Reg.22.a * The ſnares of death cõpaſed me round
about, and yͤ paynes of hell gat holde vpon
me, I ſhal fynde trouble and heuineſſe, and
I ſhall call vpon the name of the Lorde (O
B Lorde) I beſeche the delyuer my ſoule.
Gracyous is the Lorde, and ryghteous,
yee, our God is mercyfull. The Lord pre
ſerueth the ſymple. I was in miſery, and he
helped me Turne agayne then vnto thy
reſt, O my ſoule, for the Lorde hath rewar-
ded the. And why? * thou haſt delyuered Pſal.lvi.c
my ſoule from death, mine eies from teares
and my fete from fallynge. I wyll walke
before the Lorde, in the lande of the lyuyng.
* I beleued, and therfore wyl I ſpeake, 2.Cori.4.d
but I was ſore troubled. I ſayd in my haſt: C
‡ All men are lyers. What reward ſhall I Roma.3.a
geue vnto the Lorde, for all the benefytes yͭ
he hath done vnto me? I wyll receaue the
cuppe of ſaluacyon, and cal vpon the name
of the Lorde. I wyl paye my vowes nowe
in the preſence of al hys people ryght deare
in the ſyght of the Lorde is the death of his
ſayntes. Beholde (O Lorde) howe that I
am thy ſeruaunt, I am thy ſeruaũt, and the
ſonne of thy handmayde, thou haſt broken D
my bandes in ſonder. I wyl offre to the,
the ſacryfyce of thanckeſgeuynge, and wyl Pſal.91.a
call vpon the name of the Lorde * I wyll Heb.xiii.c
paye my vowes vnto the Lorde in the ſight
of al his people, in the courtes of the Lordes
houſe, euen in the myddes of the, O Ieruſa
lem.

¶ Prayſe the Lorde.

A

¶ The.cxvij. Pſalme.

Laudate dominum O * Prayſe yͤ Lorde al ye Heythẽ, prayſe
Rom.15.b him all ye nacyons. ‡ For his mer-
Pſal.C.a cyfull kyndnes is euer more and more to-
warde vs, and the truth of the Lorde endu-
reth for euer.

¶ Prayſe the Lorde.

A

¶ The cxviij. Pſalme.

Confitemini dño. O * Geue thanckes vnto the Lorde,
Pſal.105.a for he hys gracyous, becauſe hys mer
and.106.a cy endureth for euer. Let Iſraell nowe
1.Par.4.c confeſſe, *(that he is gracyous and (that hys
Eſay.xii.a mercy endureth for euer. Let the houſe of
1.Par.16.b Aaron nowe confeſſe / that his mercy endu-
reth for euer. Yee, let them nowe that feare
Hebre.13.b confeſſe, that his mercy endureth for euer.
B I called vpon the Lorde in trouble, and the
Lorde herd me at large. * The Lord is on
my ſyde, I wyll nat feare what man can do
to me. The Lorde taketh my parte with
them that helpe me: therfore ſhal I ſe my de
ſyre vpon myne enemyes. It is better to
truſt in the Lord, then to put any cõfydence
in man. It is better to truſt in the Lorde,
then to put any confydence in prynces.
All nacions compaſſed me rounde about.
but in yͤ name of yͤ Lorde wyl I deſtroy thẽ.
They kepte me in on euery ſyde, they * kept
me in (I ſay) on euery ſyde, but in the name
of the Lorde, I wyll deſtroye them. They
came aboute me lyke bees, and are extincte,
euen as the fyre among the thornes, for in yͤ
C name of the Lorde I wyll deſtroye them.

☞ ☞ Thou haſte thruſt ſore at me / that I myght fall, but the Lorde was my helpe.

Exod. xv. a Eſay. xii. a. *The Lorde is my ſtrength, & my ſong and is become my ſaluacion. The voyce of ioye and healthe is in the dwellynges of the ryghtuous: the ryght hande of the Lord C bryngeth mightie thinges to paſſe. The ryght hande of the Lorde hath the preemynence / the ryght hande of ẏ Lord bryngeth myghtye thynges to paſſe. I wyll nat dye but lyue / & declare the workes of the Lorde

The Lorde hath chaſtened and correcte me, but he hath nat geuē me ouer vnto deth

Open me the gatꝭ of ryghtuouſnes, that I may go into them, and geue thankes vnto the Lorde. This is the gate of the Lord the righteous ſhall entre into it. I wyll thanke the / for thou haſte herde me, and art Mat. xxi. e. Mar. xii. a. Luke. xx. c. Acte. 4. b. become my ſaluacion. *The ſame ſtone whiche the buylders refuſed, is become the heade ſtone in the corner. This was the Lordes doynge, and it is maruelous in our eyes This is the daye / whiche the Lorde D hathe made, we wyll reioyſe and be glad in it. Helpe ☞ (me) nowe O Lorde / O Lord Mat. xxi. c. Luke. xix. f. Iohn. xii. b Mark. xi. b ſende vs nowe proſperite. *Bleſſed be he that commeth in the name of the Lorde, we haue wiſhed you good lucke, ye that be of the houſe of the Lorde. God is the Lorde whiche hath ſhewed vs lyght: bynde the ſacrifice with cordes / ye euen vnto the hornes of the aultre. Thou arte my God, and I wyll thanke the: thou arte my God, I wyll praiſe the, O geue thankes vnto the Lord for he is gracyous, and his mercy endureth for euer.

¶ The. c. xix. Pſalme.

A Beati immaculati. Pſal. i. a. B*LESSED are thoſe that be vndefyled in the waye: and walke in the lawe of the Lorde. Bleſſed are they that kepe his teſtymonyes, and ſeke hym wyth theyr whole herte. For they whiche do no wyckedneſſe walke in his wayes.

Thou haſte charged that we ſhulde dylygently kepe thy commaundementes.

O that my wayes were made ſo directe, that I might kepe thy ſtatutes. So ſhal I not be confounded, whyle I haue reſpect vnto all thy commaundementes. I wyll thanke the with an vnfayned hert, whan I ſhall haue learned the iudgementes of thy ryghteouſneſſe. I wyll kepe thy cery- B monyes, O forſake me nat vtterly.

Where with all ſhall a yonge man clēſe hys waye? Euen by rulynge hym ſelfe after thy worde. With my whole herte haue I ſought the / O let me nat erre frome thy commaundementes. Luke. vi. b. ‡ Thy wordes haue I hyd with in my herte, that I ſhulde nat ſynne agaynſt the. Bleſſed art thou O Lorde, O teache me thy ſtatutes. With my lyppes haue I tolde all the iudgementes of thy mouthe. I haue had as greate delyte in the waye of thy teſtymonyes / as in all maner of ryches. I wyll talke of thy cōmaundementes, and haue reſpecte vnto thy wayes. My delyte ſhalbe in thy ſtatutes and I wyll nat forget thy worde. O do C well vnto thy ſeruaunte, that I maye lyue and kepe thy worde. Open thou myne eyes / that I may ſe the wonderous thyngꝭ of thy lawe. Gene. xlvii. Iob. xiiii. b *I am a ſtraūger vpon erth O hyde nat thy commaundementes frome me. My ſoule breaketh out / for the very feruent deſire that it hath alwaye vnto thy iudgemētes. Thou haſt rebuked ẏ proude and curſed are they that do erre frome thy cōmaundementes. O turne fro me ſhame and rebuke, for I haue kepte thy teſtymonyes. Prynces alſo dyd ſyt and ſpeake agaynſt me, but thy ſeruaūt is ocupied in thy D ſtatutes, For thy teſtymonyes are my delyte, and my councelers. Pſal. 44. b *My ſoule cleueth to the duſt / O quycken thou me accordyng to thy worde. I haue knowledged my wayes / and thou herdeſt me, O teache me thy ſtatutes. Make me to vnderſtāde the waye of thy commaundementes, and ſo ſhal I talke of thy wonderous workes:

My ſoule melteth awaye for very heuyneſſe, cōforte thou me accordynge vnto thy worde. Take fro me the waye of lyenge / and cauſe ẏ me to make muche of thy lawe. I haue choſen the waye of trueth, and thy iudgementes haue I layed before me.

I haue ſticken vnto thy teſtymonyes / O Lorde confounde me nat. I wyll runne the waye of thy commaundementes, when thou haſt ſet my herte at libertie. Teache E me O Lorde the way of thy ſtatutes, and I ſhal kepe it vnto the ende. Geue me vnderſtandynge, and I ſhall kepe thy lawe, yee I ſhall kepe it with my whole herte. Make me to go in the path of thy cōmaundementes, for there in is my deſyre. Enclyne my herte vnto thy teſtymonies, and nat to couetouſnes. O turne awaye myne eyes / leſt they beholde vanite: and quycken ẏ me in thy waye. O ſtablyſhe thy word in thy ſeruaunt, that I maye feare the. Take awaye the rebuke that I am afrayed of, for thy iudgementes are good. Beholde my delyte is in thy commaundementes, O quycken

ken me in thy ryghtuouſneſſe. Let thy lo-
F uynge mercy come alſo vnto me, O Lorde/
euen thy ſaluacyon accordynge vnto thy
worde. So ſhall I make anſwere vnto
my blaſphemers for my truſt is in thy word

O take nat the worde of trueth vtterly
out of my mouth, for my hope is in thy iud-
gementes. So ſhall I alwaye kepe thy
lawe, yee for euer & euer. And I wyll wal-
☞ ke ☞ at libertie, for I ſeke thy commaũde-
mentes. I wyl ſpeake of thy teſtymonies
alſo, euen before kynges, & wyll nat be aſha
med. And my delyte ſhalbe in thy cõmaun
dementes, whiche I haue loued. My han-
des alſo wyl I lyfte vp vnto thy commaun
dementes which I haue loued, and my ſtu-
G dy ſhalbe in thy ſtatutes. O thinke vpon
thy ſeruaũt as concernyng thy worde, wher
in thou haſt cauſed me to put my truſte.

The ſame is my comforte in my trouble/
for thy worde hath quyckened me. The
proude haue had me exceedingly ī deriſyon/
yet haue I nat ſhrynked from thy lawe.

For I remembred thine euerlaſtyng iud-
gementes, O Lorde, and receiued comforte.

I am horrybly afrayed for the vngodly,
that forſake thy lawe. Thy ſtatutes haue
bene my ſonges, in the houſe of my pylgre-
mage. I haue thought vpon thy name
O Lorde, in the nyght ſeaſon, & haue kepte
thy lawe. This I had/ becauſe I kepte
Nu.xviii.c. thy commaundemẽtes. * Thou arte my
H porcyon, O Lord/ I haue promyſed to kepe
thy lawe. I made myne humble petycy-
on in thy preſence with my whole herte/ O
be mercyfull vnto me accordynge vnto thy
worde. I call myne owne wayes to remẽ
braunce, and turne my fete into thy teſtimo
nies. I made haſte, and prolonged nat ŷ
tyme/ to kepe thy commaundementes.

The congregacions of the vngodly haue
robbed me/ but I haue nat forgotten thy
lawe. At mydnyght wyll I ryſe, to geue
thankes vnto the, becauſe of thy rightuous
iudgementes. I am a companyon of all
them that feare the/ and kepe thy commaũ-
Pſal.33.a dementes. ‡ The earthe, O Lorde, is full
I of thy mercy, O teache me thy ſtatutes.

O Lorde, thou haſt dealt graciouſlye w̄
thy ſeruaunt, accordynge vnto thy worde.

O learne me true vnderſtandynge, and
knowledge, for I haue beleued thy cõmaũ-
demẽtes. Before I was troubled, I were
wronge, but now haue I kepte thy worde.

Mat.xix.c. ‡ Thou arte good and gracious, O teach
me thy ſtatutes. The proude haue yma-
gined a lye agaynſt me, but I wyll kepe thy
commaundementes with my whole herte.

Their herte is as fat as brawne, but my
delyte hath bene in thy lawe. It is good
for me that I haue bene in trouble, ŷ I may
learne thy ſtatutes. The lawe of thy
mouth is dearer vnto me, then thouſãdes of
golde and ſylver. ‡ Thy hãdes haue made K
me and faſſhyoned me, O geue me vnder- Gene.i.d. Job.x.a
ſtandynge, that I may learne thy commaũ
dementes. They that feare the, wyll be
glad whẽ they ſe me, becauſe I haue put my
truſte in thy worde. I knowe, O Lorde/
that thy iudgemẽtꝭ are right, and that thou
of very faythfulneſſe haſte cauſed me to be
troubled. O let thy mercyfull kyndneſſe
be my comforte, accordyng to thy worde vn
to thy ſeruaunt. O let thy louynge mer-
cyes come vnto me, that I may lyue, for thy
lawe is my delyte. Let the proude be con-
founded, for they go wickedly about to de-
ſtroye me: but I wyll be occupied in thy cõ-
maundementes. Let ſuche as feare the, &
haue knowen thy teſtymonyes/ be turned
vnto me. * O let myne herte be ſounde in
thy ſtatutes, that I be nat aſhamed. My L
ſoule hath longed for thy ſaluacyon: and I
haue a good hope becauſe of thy worde.

Myne eyes longe ſore for thy worde, ſay-
enge. O when wylte thou comforte me.

For I am become lyke a bottell in the
ſmoke, yet do not I forget thy ſtatutes.

Howe many are the dayes of thy ſer-
uaunt? When wylte thou be auenged of
them that perſecute me? The proud haue
dygged pyttes for me, whiche are nat after
thy lawe. All thy commaundementes are
true/ they perſecute me falſly, O be thou my
helpe. They had all moſte made an ende
of me vppon earthe/ but I forſake not thy
commaundementes. O quycken me after
thy louynge kyndnes, and ſo ſhall I kepe
the teſtimonies of thy mouth. O Lorde/ M
thy worde endureth for euer in heauen. Pſal.xl.a 1.Pet.i.d.

* Thy trueth alſo remayneth from one
generacion to another: thou haſte layed the
foundacion of the earthe, and it abydeth.

They continue this day accordynge to
thyne ordynaunces, for all thynges ſerue the

If my delyte had not bene in thy lawe/ I
ſhulde haue peryſhed in my trouble. I wil
neuer forget thy commaundementes, for w̄
thē thou haſt quickened me. I am thyne/
Oh ſaue me, for I haue ſought thy cõmaun
demẽtes. The vngodly layed wayte for
me to deſtroye me/ but I wyll conſyder thy
teſtimonies. I ſe that al thinges come to
an ende/ but thy commaundement is excea-
dyng

dynge broade. M (Lorde) What loue haue I vnto thy lawe / all the daye longe is my ſtudye in it. Thou, thorowe thy commaundementes haſte made me wyſer then myne enemyes, for they are euer with me.

I haue more vnderſtandynge then my teachers, for thy teſtimonies are my ſtudie.

I am wyſer then the aged, becauſe I kepte thy commaundementes. I haue refrayned my fete frō euery euyl waye, that I maye kepe thy worde. I haue nat ſhrynked from thy iudgemētes, for thou teacheſt me. O howe ſwete are thy wordes vnto my throte. Yee ſweter then hony vnto my mouth. Thorowe thy commaundementes I get vnderſtandynge / therfore I hate all wycked wayes O pſal.xix.c. *Thy worde is a lanterne vnto my fete, and a lyght vnto my pathes. I haue ſworne and am ſtedfaſtly purpoſed, to kepe thy ryghteous iudgementes. I am troubled aboue meaſure: quicken me, O Lorde, accordynge vnto thy worde. Let the frewyll offerynge of my mouth pleaſe the, O Lorde, and teach me thy iudgementes. S ☞ *My ſoule is alwaye in my hande, Job.xii.a. Job.xiii.c. yet do nat I forget thy lawe. The vngodly haue layed a ſnare for me, but yet ſwarued nat I from thy commaundementes. Thy teſtymonies haue I clayned as myne herytage for euer: and why? they are the very ioye of my herte.

I haue applyed myne herte to fulfyll thy ſtatutes alwaye / euen vnto the ende.

P I hate them that ymagen euell thynges, but thy lawe do I loue. Thou arte my defence and ſhylde / and my truſt is in thy worde. Awaye fro me ye wycked / I wyll kepe the commaundementes of my God. O ſtablyſh me accordynge vnto thy worde / that I maye lyue / and let me nat be diſapoynted of my hope. Holde thou me vp / and I ſhall be ſafe: ye my delyte ſhall euer be in thy ſtatutes. Thou haſt troden downe all them that ſwarue frō thy ſtatutes / for they ymagin / but leaſing & diſceate.

Thou putteſt awaye all the vngodly of the earth lyke droſſe therfore I loue thy teſtimonyes. My fleſh trēbleth for feare of the, and I am afrayed of thy iudgementes.

Q I deale with the thynge that is laufull & right O geue me nat ouer vnto myn oppreſſours. Make ẏ thy ſeruaūt to delyte in that which is good ẏ the proud do me no wronge.

Myne eyes are waſted awaye with lokyng for thy health, and for the word of thy righteouſnes. O deale with thy ſeruaunt accordinge vnto thy louynge mercy & teach me thy ſtatutes. I am thy ſeruaunte, O graunte me vnderſtandynge that I maye knowe thy teſtymonyes. It is tyme for the Lorde to laye to thyne hande, for they haue deſtroyed thy lawe. For I loue thy commaundementes aboue golde and precious ſtone. Therfore holde I ſtreyght all thy commaundemētes, and all falſe wayes I vtterly abhorre. R Thy teſtymonyes are wonderfull, therfore dothe my ſoule kepe them. When thy worde goeth forth, it geueth lyght and vnderſtandynge, euen vnto the ſimple. I opened my mouth and drewe in my breth, for my delyte was in thy commaundementes. O loke thou vpon me, and be mercyfull vnto me, as thou vſeſt to do vnto thoſe that loue thy name.

Order my ſteppes in thy worde, and ſo ſhall no wyckedneſſe haue domynyon ouer me. O delyuer me from the wronge dealynges of men, and ſo ſhall I kepe thy commaundementes. Shewe the lyght of thy countenaunce vpon thy ſeruaunte, and teach me thy ſtatutes. Ryuers of waters ran out from myne eyes, S becauſe men kepe nat thy lawe. Ryghteous art thou, O lorde and true is thy iudgemente. The teſtimonyes that thou haſt commaunded are exceadynge ryghteous and true. My zele hath euen conſumed me, becauſe myne enemyes haue forgotten thy wordes. Ps.lxix.b. John.ii.b. *Thy worde is tryed to the vttermoſt, and thy ſeruaunt loueth it. Pſal.xii.b. and.xviii.e. I am ſmall and of no reputacyon, yet do nat I forget thy commaundementes. Thy ryghteouſneſſe is an euerlaſtynge ryghteouſnes, and thy lawe is trueth. Trouble and heuyneſſe haue taken holde vpon me, yet is my delyte in thy commaundementes. The ryghteouſneſſe T of thy teſtimonies is euerlaſtyng, O graūt me vnderſtandynge and I ſhall lyue. I cal with my whole hert, heare me, O Lorde, I wyll kepe thy ſtatutes. Yee euen vpon the do I call, helpe me, and I ſhal kepe thy teſtimonies. Early in the mornynge do I crye vnto the, for in thy worde is my truſte.

Myne eyes preuente the nyght watches, that I myght be occupyed in thy wordes.

Heare my voyce, O Lord, accordyng vnto thy louīg kindenes: quickē me accordīg as thou art wont. They drawe nye, that of malice perſecute me: and are farre frō thy lawe. Be thou nye at hande, O Lorde, for all thy commaundementes are true. As cōcernyng thy teſtimonies, I haue knowen longe ſens, that thou haſt grounded thē for euer. U O conſyder myne aduerſite, and delyuer

uer me, for I do nat forget thy lawe.

Auenge thou my cauſe / and delyuer me / quycken me accordynge vnto thy worde. Healthe is farre from the vngodly, for they regarde nat thy ſtatutes. Greate is thy mercy / O Lorde / quycken me as thou arte wonte. Many there are that trouble me, and perſecute me, yet do nat I ſwarue from thy teſtymonyes. It greueth me, when I ſe the tranſgreſſours: becauſe they kepe nat thy lawe. Conſydre, O Lorde, howe I loue thy cōmaundementes / O quycken me accordynge to thy louynge kyndneſſe.

X Thy worde is true from euerlaſtynge / all the iudgementes of thy ryghteouſneſſe endure for euer more. Prynces haue perſecuted me without a cauſe, but my hert ſtādeth in awe of thy wordes. * I am as glad of thy word, as one that fyndeth great ſpoyles. As for lyes, I hate and abhorre thē, but thy lawe do I loue. Seuen tymes a daye do I prayſe the / becauſe of the ryghteous iudgementes. Great is the peace that they haue whiche loue thy lawe / and they are nat offended at it. Lorde / I haue loked for thy ſauynge health, and done after thy commaundementes. My ſoule hathe kepte thy teſtymonyes, and loued them excedyngly. I haue kept thy commaundementes and thy teſtymonyes for al my wayes are before the. Let my complainte come before the Lorde, geue me vnderſtandynge, accordynge vnto thy worde.

Esa.ix.a.

Y Oh let my ſupplycacyon come before the delyuer me accordynge to thy worde. My lyppes ſhal ſpeake of thy prayſe, whan thou haſt taught me thy ſtatutes. Yee, my tong ſhall ſynge of thy worde / for all thy commaundementes are ryghteous. Let thyne hande helpe me, for I haue choſen thy commaundementes. I haue longed for thy ſauing health, O Lord, and in thy lawe is my delite. Oh let my ſoule lyue and it ſhall prayſe the, and thy iudgementes ſhal helpe me. I haue gon aſtraye, lyke a ſhepe that is loſt: Oh ſeke thy ſeruaūt, for I do nat forget thy commaundementes.

¶ The.cxx. Pſalme.

¶ A ſonge of the ſteares.

A WHen I was ī trouble, * I called vpō the Lorde, and he hearde me.

Ad dñm cum tribu larer. Jona.ii.a.

Delyuer my ſoule, O Lorde, from lyenge lyppes / and from a diſceatfull tonge.

What rewarde ſhal be geuen or done vnto the, thou falſe tonge? Euen myghtye and ſharpe arowes, with hote burnynge coales.

Wo is me, ẏ I am conſtrayned to dwell with * Meſech, and to haue myne habitacion among the tētes of Cedar. My ſoule hath longe dwelt among them, that be enemyes vnto peace. I labour for peace, but whā I ſpeake * (vnto thē) therof, they make them to battale.

¶ The.cxxi. Pſalme.

¶ A ſonge of the ſteares.

A I Wyll lyfte vp myne eyes vnto the hylles, from whenſe commeth my helpe. * My helpe commeth euen from the Lorde whiche hath made heauen and earth. He wyll nat ſuffre thy fote to be moued, and he that kepeth the wyll nat ſlepe. * Beholde / he that kepeth Iſrael, ſhall nether ſlombre nor ſlepe. The Lorde him ſelfe is thy keper. The Lorde is thy defence vpon thy ryght hande. So that the ſonne ſhall not burne the by daye / neyther the Moone by nyght. The Lorde ſhal preſerue the from all euyll / yee it is euen he that ſhal kepe thy ſoule. The Lorde ſhal preſerue thy going out and thy commynge in, from this tyme forth for euer more.

Leuaui oculos. Pſ.124.a.

Esa.v.d.

¶ The.cxxii. Pſalme.

¶ A ſonge of the ſteares of Dauyd.

A I Was glad, when they ſayde vnto me: we wyll go into the houſe of the Lorde.

Letatus ſum in. Esa.ii.a. Mich.iiii.a.

Oure fete ſhall ſtande in thy gates / O Jeruſalē. Jeruſalē is buylded as a citie, ẏ is at vnite in it ſelfe. For thyther ẏ tribes go vp, euen the tribes of ẏ Lorde: to teſtyfy vnto Iſrael / to geue thākes vnto the name of the Lorde. For there is the ſeate of iudgement / euen the ſeate of the houſe of Dauyd. B O praye for the peace of Jeruſalem they ſhal proſpere that loue the. Peace be within thy walles, and plenteouſnes within thy palaces. For my brethren and companyons ſakes, I wyl wyſh the proſperite.

Yee, becauſe of the houſe of the Lorde our God, I wyll ſeke to do the good.

¶ The.cxxiii. Pſalme.

¶ A ſonge of the ſteares.

A VNto the lyfte I vp myne eyes, * thou that dwelleſt in the heauens. Beholde, euen as the eyes of ſeruauntes loke vnto the hande of theyr mayſters: and as the eyes of a mayden vnto the hande of her maiſtreſſe, euen ſo our eyes waite vpon the Lorde our God, vntyl he haue mercy vpon vs. Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly deſpiſed.

Ad te leuaui. 3.Reg.8.b. Esa.66.a. Actu.7.f. 2.Para.6.

Oure ſoule is fylled with the ſcornefull reproke of the welthy / and with the deſpitefulneſſe of the proude.

¶ The.cxxiiii. Pſalme.

¶ A ſonge of the ſteares of Dauid.

A Niſi quia dominus. If the Lorde hym ſelfe had nat bene of our ſyde (nowe maye Iſrael ſaye) If the Lorde hym ſelfe had nat bene of oure ſyde/ when men roſe vp agaynſte vs. Prouer. i. b *They had ſwalowed vs vp quycke, when they were ſo wrathfully diſpleaſed agaynſte vs.

Yee, the waters had drowned vs, and the ſtreame had gone ouer oure ſoule. The depe waters of the proude had gone euen ouer our ſoule. But prayſed be the Lorde, whiche hathe nat geuen vs ouer for a praye vnto theyr teeth. Our ſoule is eſcaped, euẽ as a byrde out of the ſnare of the fouler: the ſnare is broken/ and we are delyuered.

Pſal.cxx.a. *Our helpe ſtandeth in the name of the Lorde, which hath made heauen and earth.

¶The.cxxv.Pſalme.

¶A ſonge of the ſteares.

A Qui confi dunt. Pſal.x.b. They that *put theyr truſt in the Lorde, ſhalbe euen as the mounte Syon, whiche may nat be remoued, but ſtandeth faſte for euer. The hylles ſtande about Ieruſalem, euen ſo ſtandeth the Lorde rounde about his people, frō this tyme forth for euer more. ☞ For ☞ the rod of the vngodly cometh nat into the lot of the ryghteous, leſt the ryghteous put theyr hande vnto wyckedneſſe. Do well, O Lorde, vnto thoſe that be good and true of hert. As for ſuch as turne backe vnto theyr owne wyckedneſſe, the Lorde, ſhal leade thē forth with the euyl doers, Gala.vi.d. but *peace ſhal be vpon Iſrael.

¶The.cxxvi. Pſalme.

¶A ſonge of the ſteares.

A In conuer tendo. When the Lorde turned againe the captyuyte of Syon/ then were we lyke vnto them that dreame. Then was oure mouth fylled with laughter, and our tonge with ioye. Than ſayde they amonge the Heathen: the Lorde hathe done greate thynges for them. Yee, the Lorde hathe done greate thynges for vs al ready, wherof we reioyſe. Turne oure captyuyte, O Lorde, as the ryuers in the ſouth. They that ſowe in teares, ſhall reape in ioye.

He that nowe goeth in his waye wepyng B and beareth forth good ſede, ſhall come agayne with ioye/ and brynge hys ſheaues with hym.

¶The.cxxvii.Pſalme.

¶A ſonge of the ſteares.

A Niſi dñs. Excepte the Lorde buylde the houſe theyr laboure is but loſte that buylde it.

Excepte the Lorde kepe the cytye, the watchman waketh but in vayne. [illegible] *It is but loſte laboure that ye ryſe vp early, and take no reſt, but eate the breade of carefulneſſe: for loke to whom it pleaſeth hym, he geueth it in ſlepe. Lo, chyldren and the frute of the wombe are an herytage and gyfte, that cometh of the Lorde. Lyke as the arowes in the hande of the gyaunt, euẽ ſo are the yonge chyldren. Happy is the man, that hath his quyuer ful of them, they ſhal nat be aſhamed, when they ſpeake with theyr enemyes in the gate.

¶The.cxxviii.Pſalme.

¶A ſonge of the ſteares.

A Beati oẽs Pſal.34.b Bleſſed are al they that *feare the Lorde and walke in his wayes. For thou ſhalte eate the laboures of thyne owne handes: O well is the, and happye ſhalte thou be. Thy wyfe ſhalbe as the fruteful vyne vpon the walles of thy houſe. Thy chyldren lyke the Olyue braunches rounde aboute thy table. Lo thus ſhall the man be bleſſed/ that feareth the Lorde. The Lorde ſhall ſo bleſſe the out of Syon, that thou ſhalte ſe Ieruſalem in proſperyte all the dayes of thy lyfe. Yee that thou ſhalte ſe *thy chylders chyldren/ and peace vpon Iſrael. Gene.l.d. Iob.xlii.d. Tobi.14.a

¶The.cxxix. Pſalme.

¶A ſonge of the ſteares.

A Sepe expugnaue runt. Many a tyme haue they fought agaynſt me fro my youth vp (may Iſrael nowe ſaye.) Yee, many a tyme haue they vexed me fro my youth vp, but they haue nat preuayled agaynſt me. The plowers plowed vpon my backe, and made longe forowes. But the ryghteous Lorde hathe hewen the yocke of the vngodly in peces. Let them be confounded and turned backward, as many as haue euyl wyl at ☞ Syō. ☞

Let them be euen as the haye vpon the houſe toppes, whiche wythereth afore it be plucked vp. Wherof the mower fylleth nat his hande, neyther he that byndeth vp the ſheaues/ his boſome. So that they which go by/ ſaye nat ſo much: as the Lorde proſpere you, we wyſh you good lucke in the name of the Lorde.

¶The.cxxx.Pſalme.

¶A ſonge of the ſteares.

A De profun dis. Out of the depe haue I called vnto the O Lorde, Lorde heare my voyce. Oh let thyne eares conſydre well the voyce of my complaynte. Iob.ix.a. Pſal.xliii.a *If thou Lorde wylte be extreme to marke what is done a myſſe, Oh Lorde who maye abyde it?

For there is mercy with the / therfore ſhalt thou be feared. I loke for the Lorde, my ſoule dothe wayte for hym, in his worde is my truſte. My ſoule doth pacyently abyde the Lorde, from the one mornynge to the other. Let Iſrael truſte in the Lorde, for with the Lorde there is mercy, and with hym is plenteous redempcyon.

And he ſhall redeme Iſrael / from all hys ſynnes.

¶ The.cxxxi. Pſalme.

A Domine non eſt exaltatum.

¶ A ſonge of the ſteares.

Eccle.iii.c.

LORDE, I am nat hye mynded / I haue no proude lookes, * I do nat exercyſe my ſelfe in greate matters, whiche are to hye for me. But I refrayne my ſoule and kepe it lowe, lyke as a chylde that is weened from hys mother: yee / my ſoule is euen as a weened chylde. Let Iſrael truſt in the LORDE from this tyme forthe for euermore.

¶ The.cxxxii. Pſalme.

A Memento dñe dauid

¶ A ſonge of the ſteares.

2.Re.34.b. 1.Par.22.b

LORDE, remembre Dauyd, and all hys trouble. * Howe he ſwore vnto the Lorde / and vowed a vowe vnto the almyghtye God of Jacob: I wyll nat come within the tabernacle of my houſe, nor clyme vp in my bedde. I wyll nat ſuffre myne eyes to ſlepe, nor myne eye lyddes to ſlomber. ※(Nether the temples of my heade to take anye reſte.) Untyll I fynde out a place for the Lorde, an habitacyon for the myghtye God of Jacob. Lo, we hearde

☞ ☞ of the ſame at Ephrata, and founde it in the wood. We wyll go in to hys tabernacle, and fall downe before hys fote ſtole.

2.Para.6.g * Aryſe O Lorde, into thy reſtynge place thou and the arcke of thy ſtrengthe.

Let thy Preaſtes be clothed with ryghteouſneſſe, and let thy ſaynctes reioyſe. For thy ſeruaunte Dauyds ſake, turne nat awaye the preſence of thyne anoynted.

2.Reg.7.b. * The Lorde hathe made a faythfull othe vnto Dauid, and he ſhall nat ſhrynke from

Actes.11.b. it: ‡ Of the frute of thy body ſhal I ſet vpõ thy ſeate. If thy chyldren wyll kepe my couenaunt, and my teſtimonies that I ſhal

C lerne them: their chyldren alſo ſhall ſyt vpõ thy ſeate for euermore. For the Lorde hath choſen Syon, to be an habytaciõ for hĩſelfe

☞ hathe he choſen her. ☞ Thys ſhalbe my reſt for euer / here wyl I dwell, for I haue a delyte therin. I wyl bleſſe her vitayles wͭ increaſe, and wyl ſatyſfy her poore wͭ bred.

☞ I wyll decke her Preaſtes with healthe, and her ſaynctes ſhall reioyſe and ſynge. There ſhall I make * ☞ the horne of Dauid to floryſhe, I haue ordened a lanterne for myne anoynted. As for hys enemyes, I ſhall clothe them with ſhame, but vpon hymſelfe ſhall his crowne floryſhe. ☞ Luke.i.f. ☞

¶ The.cxxxiii. Pſalme.

¶ A ſonge of the ſteares of Dauid.

A Ecce quã bonum. Pſal.ii.a.

BEHOLDE, howe good and ioyful a thynge it is / * brethren to dwell together in vnytye. It is lyke the precyous oyntment vpon the heade, that ranne downe vnto the beerd: euen vnto Aarons beerd / and wente downe to the ſkyrtes of hys clothynge. Lyke the dewe of Harmon, whiche fell vpon the hyl of Syon. For there the Lorde promiſed hys bleſſyng, and lyfe for euermore.

¶ The.cxxxiiii. Pſalme.

¶ A ſonge of the ſteares.

A Ecce nũc benedicite Pſal.113.a

BEholde, ※(nowe)* prayſe the Lorde, al yee ſeruauntes of the Lorde, yee that by nyght ſtande in the houſe of the Lorde. ※(euen in the courte of the houſe of our God) ✓ * Lyfte vp youre hãdes in the Sanctuary and prayſe the Lorde. ‡ The LORDE that made heauen and earthe, bleſſe the out of Syon. 1.Timo.ii.b. Num.vi.d.

¶ The.cxxxv. Pſalme.

A Laudate nomẽ dñi. Pſal.113.a and.134.a.

O * Praiſe the name of the Lord, prayſe it O ye ſeruauntes of the Lorde. Ye that ſtande in þ houſe of the Lord / in the courtes of the houſe of our God, O prayſe the Lorde, for the Lorde is gracious O ſynge prayſes vnto hys name, for it is louely. * For why? the Lorde hathe choſen Jacob vnto hym ſelfe, and Iſrael for hys owne poſſeſſyon. For I knowe that the Lorde is greate, and that oure Lorde is aboue all goddes. Whatſoeuer the Lorde pleaſed, that dyd he in heauen and in earth, in the ſee, and in all deape places. * He bryngeth forth the cloudes from the endes of the worlde, and turneth the lyghtenynges vnto rayne, bryngyng the wyndes out of theyr treaſuryes. He * ſmote the fyrſte borne of Egypte, bothe of man and of beaſt.

Deut.iiii.c and.x.c. Iere.x.b. and.li.a. B

* He hathe ſente tokens and wõders into the myddeſt of the, O thou lande of Egypte, vpon Pharao and all hys ſeruauntes. * He ſmote dyuers nacyons, and ſlewe myghtye kynges. * Sehon kynge of þ Amorytes, and Og the king of Baſan, and all the kyngedomes of Canaam.

Exod.xii. Ex.7.8.9.10 Pſal.78.a. and.cv.c. Ioſu.xii.a. Num.xxi. Deu.iii.a.

* And gaue theyre lande to be an Ioſue.xii.

an heritage, euen an heritage vnto Iſraell his people. Thy name / O Lorde, endureth for euer, ſo dothe thy memorial, O lord from one generacyon to an other. * For the Lorde wyll auenge his people, and be gracyous vnto his ſeruauntes. ‡ As for the ymages of the Heathen, they are but ſyluer and golde / the worke of mens handes.

Deut.32.e.
C
pſal.115.a
Sapi.15.b
Baruch.6.

They haue mouthes / and ſpeake not: eyes haue they / but they ſe not. They haue eares / and yet they heare not / neyther is there any breth in theyr mouthes.

They that make them / are lyke vnto them / and ſo are al they that put theyr truſt in them. Prayſe the Lorde ye houſe of Iſraell / prayſe the Lorde ye houſe of Aaron.

Prayſe the Lorde, ye houſe of Leuie ye ÿ feare the Lord / prayſe the Lorde. Prayſed be the Lorde out of Syon, whiche dwelleth at Ieruſalem.

A

¶ The.cxxxvi. Pſalme.

Confitemini domino
pſal.cvi.a

O Gyue thankes vnto the Lorde / for he is gracyous / and hys mercy endureth for euer. O gyue thankes vnto the God of all Goddes / for hys mercy endureth for euer, O thanke the Lorde of al Lordes, for his mercy endureth for euer.

Iudi.xiii.b
pſa.lxxii.b.

* Whiche onely dothe greate wonders / for his mercy endureth for euer. Whiche by his wyſdome made the heauens / for his mercy endureth for euer. Whiche layed out the earth aboue the waters, for his mercye endureth for euer. * Whiche hathe made greate lyghtes, for his mercye endureth for euer. The ſonne to rule the day / for his mercy endureth for euer.

Gene.1.b.

The Moone and the Starres to gouerne the nyght, for his mercye endureth for euer. * Whiche ſmote Egypte with theyr fyrſte borne, for his mercy endureth for euer And brought out Iſrael frome amonge them / for his mercy endureth for euer.

B
Exod.12.e.

With a myghtye hande and ſtretched out arme / for his mercy endureth for euer.

Whiche deuyded the reed ſee into partes / for his mercy endureth for euer.

* And made Iſraell to go thorowe the myddeſt of it / for hys mercye endureth for euer. But as for Pharao and his hoſte / he ouerthrewe them in the reed ſee, for hys mercy endureth for euer.

Exod.14.e

* Whiche led his people thorow the wildernes / for his mercy endureth for euer.

Exo.15.16,
C
Iosue.12.a

* Which ſmote great king?, for his mercy endureth for euer. Yea, and ſlue myghtye kynges, for his mercy endureth for euer ‡ Sehon kynge of the Amorites, for his mercy endureth for euer; And Og the kynge of Baſan / for his mercy endureth for euer. And gaue away theyr lande for an herytage / for his mercye endureth for euer. Euen for an heritage vnto Iſraell his ſeruaunte / for his mercye endureth for euer. Whiche remembred vs / when we were in trouble / for his mercy endureth for euer. And hathe delyuered vs from oure enemyes for his mercy endureth for euer.

Nume.21.e
Deut.iii.a.

* Whiche geueth fode vnto all fleſhe / for hys mercy endureth for euer.

Pſa.cxlvi.b

O geue thankes vnto the God of heauen / for his mercy endureth for euer.

¶ The.cxxxvii. Pſalme. ✗(Of Ieremy.)

A
Sup flumina.
Ezec.1.a, iii.b

BY the waters of ‡ Babylon we ſatte downe and wepte / when we remembred ✗(the, O) Syon. As for our harpes / we hanged them vp vpon the trees / that are therin. For they that led vs awaye captyue / requyred of vs then a ſonge and melody in our heuyneſſe: ſynge vs one of the ſonges of Syon. Howe ſhall we ſynge the Lordes ſonge in a ſtraunge lande

B

If I forget the / O Ieruſalem, let my ryght hande be forgotten. If I do not remembre the, let my tonge cleue to the rofe of my mouth: yee yf I preferre not Ieruſalem in my myrth. Remembre the chyldren of * Edom, O Lorde / in the daye of Ieruſalē, howe they ſayd: downe with it, downe with it: euen to the grounde. O ☞ daughter of Babylon / thou ſhalt come to myſery thy ſelfe: yea, happy ſhall he be / that rewardeth the as ÿ haſte ſerued vs. * Bleſſed ſhall he be, that taketh thy chyldrē, and throweth them agaynſt the ſtones.

Iere.xlix.b
Ezec.xxv.b
Abdi.1.a
☞
Eſay.xiii.e

¶ The.cxxxviii. Pſalme.

Of Dauyd.

A
Confitebor tibi.
Pſal.9.a & cxi.a.

I * wyl gyue thankes vnto the, O Lorde with my whole herte / euen ☞ before the Goddes / wyll I ſynge prayſe vnto the.

* I wyll worſhyppe towarde thy holye temple / and prayſe thy name / becauſe of thy louyng kyndneſſe and trueth / for thou haſt magnyfyed thy name and thy worde aboue al thynges. When I called vpon the: thou hardeſte me, and endewedſt my ſoule with muche ſtrength. ☞ All the kynges of the earthe ſhall prayſe the, O Lorde, for they haue hearde the wordes of thy mouth. Yea they ſhall ſynge in the wayes of the Lord, ÿ greate is the glorye of the Lorde. * For though the Lorde be hye / yet hath he reſpect

Pſal.v.a
☞
B
pſa.cxiii.a

vnto the lowly: as for the proude, he behol-
deth hym a farre of. Thoughe I walke
in the myddeſt of trouble, yet ſhalte thou re-
freſhe me: thou ſhalte ſtretche forthe thyne
hande vpon the furyouſnes of myne ene-
myes / and thy ryght hande ſhall ſaue me.
The Lorde ſhal make good for me, yea
Iob.14.c. thy mercye / O Lorde / endureth for euer. *
deſpyſe nat then the workes of thyne owne
handes.

The.cxxxix.Pſalme.

To the chaunter, a Pſalme of Dauyd.

A Domine probaſti. O Lorde, thou haſt ſearched me out, and
knowen me. Thou knoweſte my
downe ſyttynge and myne vpryſynge, thou
vnderſtandeſt my thoughte a farre of.
Thou arte aboute my path, and about my
bed / and ſpyeſt out all my wayes.
For lo, there is nat a worde in my tonge
but thou / O Lorde knoweſt it all together.
Thou haſte faſhyoned me behynde and
before, and layed thyne hande vpon me.
Suche knowledge is to wonderfull and
excellent for me, I can nat atteyne vnto it.
* Whyther ſhall I go then frō thy ſprete /
Amo.9.a. or whyther ſhall I go then from thy preſence
B If I clymme vp into heauen, thou arte
there: yf I go downe to hell, thou arte there
alſo. If I take the wynges of the mor-
nynge, and remayne in the vttermoſte part
of the ſee. Euen there alſo ſhal thy hāde lede
me, and thy ryght hande ſhall holde me.
If I ſaye: peraduenture the darckenes
ſhall couer me / then ſhall my nyght be tur-
ned to daye. Yea the darckeneſſe is no
darckeneſſe with the, but the nyght is as cle-
re as the daye, the darckeneſſe and lyght are
C bothe alyke. For my reynes are thyne /
thou haſte couered me in my mothers wom-
be. I wyll gyue thankes vnto the, for I am
wonderouſly made: marueilous are thy wor-
kes, and that my ſoule knoweth ryght well.
My bones are not hyd from the, though
I be made ſecretely, and faſhyoned beneth
D in the earthe. Thyne eyes ſe myne vnpar-
fectneſſe, they ſtande al wrytten in thy boke
my dayes were faſhyoned, when as yet there
was not one of them. Howe deare are *
thy councels vnto me O god: O how great
is the ſumme of them. If I tell them,
they are mo in nombre then the ſande: when
I wake vp / I am preſent with the.
Wylte thou nat ſlaye the wycked (O
God) departe frome me ye bloude thyrſtye
men. For they ſpeake vnryghteouſlye a-
gaynſte the / and thyne ennemyes take thy
name in vayne. Do not I hate them, O
Lorde, that hate the: and am nat I greued
with thoſe that ryſe vp agaynſt the. Yea
I hate them ryght ſore, euen as though
they were myne enemyes. * Trye me / O Pſa.xxvi.
God, and ſeke the grounde of myne herte:
proue me / and examyne my thoughtes.
Loke well yf there be any waye of wyc-
kedneſſe in me, and leade me in the way euer-
laſtynge.

The.cxl.Pſalme.

To the chaunter, a Pſalme of Dauyd.

A Eripe me. Delyuer me / O Lorde, frome the euyll
man, and preſerue me from the wyc-
ked man. Whiche ymagyne myſchefe in
theyr hertes, and ſtere vp ſtryfe all the daye
longe. They haue ſharpened theyr ton- Roma.iii.
ges lyke a ſerpente, * adders poyſon is vn-
der theyr lyppes. Sela. Kepe me, O Lord
frome the handes of the vngodly / preſerue
me from the wycked men, whiche are purpo-
ſed to ouerthrowe my goynges.
The proude haue layed a ſnare for me /
and ſpred a net abrode with cordes, yea and
ſet trappes in my waye. Sela. But my
ſayenge is vnto the Lord: thou art my God
heare the voyce of my prayers, O Lorde.
O Lorde God, thou ſtrength of my health
thou haſte couered my heade in the daye of
battayle. Let not the vngodly haue his B
deſyre / O Lorde, let hym nat haue his pur-
poſe, leaſt they be to proude. Sela. * Let Pſa.vii.
the myſchefe of theyr owne lyppes fal vpon
the heade of them, that compaſe me aboute.
Let hote burnynge coles fal vpon them
let them be caſte into the fyre, and to the pyt
that they neuer ryſe vp agayne. A man
full of wordes ſhall not proſpere vpon the
earth: a malycious and wycked perſon ſhal
be hunted awaye / and deſtroyed. Sure
I am / that the Lorde wyll auenge the pore
and maynteyne the cauſe of the helpeleſſe.
The ryghteous alſo ſhall gyue thanckes
vnto thy name, and the iuſte ſhall continue
in thy ſyght.

The.cxli.Pſalme.

A Pſalme of Dauyd.

A Domine clamaui. LORDE I call vpon the: haſte the vn-
to me and conſydre my voyce, when I
crye vnto the. Let my prayer be ſette
forthe in thy ſyght * as the incenſe, and let [illegible]
the lyftyng vp of my handes be an euenyng
ſacryfyce. * Set a watch, O Lord, before [illegible]
my mouth, yea a watch at the dore of my lyp-
pes. O let not myne herte be enclyned to
any

any euyll thynge / to be mynded as the vngodly or wycked men: ☞ leſt I eate of ſuche thynges as pleaſe them. Let the ryghteous rather ſmyte me frendly, and reproue me: ſo wyll I take it / as though he had powred oyle vpõ my heade: it ſhal nat hurte my heade, yea I wyl praye yet for theyr wyckedneſſe. B Let theyr iudges ſtomble in ſtony places: that they maye heare my wordes, for they are ſwete. Oure bones lye ſcatered before the pytte, lyke as when one graueth and diggeth vp the grounde.

But myne eyes loke vnto the, O Lorde God: in the is my truſt, Oh caſt nat out my ſoule. Kepe me from the ſnare which they haue layde for me, and from the trappes of the wycked doers. Let the vngodly fall into theyr owne nettes togyther, vntyll I be gone by them.

¶ The.cxlij. Pſalme.

¶ The inſtruccyon of Dauid, a prayer when he was in the caue.

A Voce mea ad dñm. Pſal.57.a.

I *Cryed vnto the Lorde with my voyce, yee euen vnto the Lorde dyd I make my ſupplycacyon. I powred out my complayntes before him, and ſhewed hym of my trouble. When my ſpyrete was in heuyneſſe, thou kneweſt my pathe: in the waye wherin I walked haue they preuely layed a ſnare for me. I loked alſo vpon my ryght hande, and ſe, there was no man that wolde knowe me. I had no place to fle vnto, and no man cared for my ſoule. I cryed vnto the, O Lorde, and ſayd: thou art my hope, and my porcyon in the lande of the lyuynge. Conſyder my complaynte, for I am brought very lowe. O delyuer me frõ my perſecutours, for they are to ſtronge for me. Brynge my ſoule out of pryſõ, that I maye geue thãkes vnto thy name: which thynge yf thou wylt graunte me, then ſhall the ryghteous reſorte vnto my company.

¶ The.cxliij. Pſalme.

¶ A Pſalme of Dauid, (when his owne ſonne perſecuted hym.)

A Domine exaudi. Iob.ix.c. Eccl.vij.a. Roma.iij.c.

HEARE my prayer, O Lorde, and conſyder my deſyre: herken vnto me for thy trueth and ryghteouſneſſe ſake. And entre nat into iudgement with thy ſeruaunte, for* in thy ſyght ſhall no man lyuynge be iuſtifyed. For the enemye hath perſecuted my ſoule, he hathe ſmyten my lyfe downe to the grounde, he hathe layed me in the darckeneſſe, as the deade men of of the worlde. Therfore is my ſpyrete vexed within me, and my herte within me is deſolate. B *Yet do I remembre the tymes paſt, I muſe vpon all thy workes / yee I exercyſe my ſelfe in the workes of thy handes. Pſal.77.a. I ſtreatche forth myne handes vnto the, my ſoule cryeth vnto the out of the thyrſty lande. Heare me, O Lorde, and that ſoone, for my ſpyrete waxeth faynte / hyde nat thy face from me, leſt I be lyke vnto them that go downe into the pytte. O let me heare *thy louynge kyndeneſſe by tymes in the mornynge / for in the is my truſt: ſhewe thou me the waye that I ſhulde walke in / for I lyfte vp my ſoule vnto the. Exo.34.a. Pſal.86.a Iere.32.b. Ioel.ii.c. Delyuer me / O Lorde, fro myne enemyes, for I reſorte vnto the. Teache me to do the thynge that pleaſeth the / for thou arte my God, let thy louynge ſpyrete leade me forth vnto the lãde of ryghteouſnes. Quycken, O lorde, for thy names ſake, and for thy ryghteouſneſſe ſake brynge my ſoule out of trouble.

And of thy goodneſſe ſcater myne enemyes abrode, and deſtroye all them that vexe my ſoule, for I am thy ſeruaunte.

¶ The.cxliiij. Pſalme.

¶ Of Dauid.

A Benedictus dñs. 2.Reg.22. Pſal.xviij.a

BLeſſed be the Lorde my refuge, whiche teacheth * my handes to warre, and my fyngers to fyght. My hope and my caſtell / my defence and my delyuerer, my ſhylde in whome I truſt, whiche gouerneth the people that is vnder me. *Lorde, what is man, that thou haſte ſuche reſpecte vnto hym? Or the ſonne of man, that thou ſo regardeſt hym? Pſal.viij.a *Man is lyke a thynge of naught, his time paſſeth away like a ſhadow. Iob.viij.a.

Bowe thy heauens, O Lorde, and come downe, touche the mountaynes, and they ſhall ſmoke. B Sende forth the lyghtenynge and ſcater them / ſhute out thyne arowes / and conſume them. Sende downe thyne hande from aboue, delyuer me / and take me out of the greate waters / from the hande of ſtraunge chyldren. Whoſe mouth talketh of vanyte / and theyr ryght hande is a right hande of wyckednes. I wyl ſynge a newe ſong vnto the, O God, and ſyng prayſes vnto the vpon a ten ſtrynged lute. Thou that geueſt vyctory vnto kynges / and haſt delyuered Dauid thy ſeruaunte from the parell of the ſwerde.

C Saue me / and delyuer me from the hande of ſtraunge chyldren, whoſe mouth talketh of vanite, and theyr ryght hande is a ryght hande of iniquite. That oure ſonnes maye growe vp as the yonge plãtes, & that oure daughters may be as the polyſhed corners of the temple. *That oure garners may be Deu.28.a be ful and plenteous with all maner of ſtore: that oure ſhepe may brynge forth thouſandes, and ten thouſandes in our ſtretes.

That oure oxen maye be ſtronge to laboure, that there be no myſchaunce, no decaye and no complaynynge in our ſtretes. Happye are the people, that be in ſuche a caſe: ye bleſſed are the people, which haue the Lorde for theyr God.

A

¶ The. cxlv. Pſalme.

¶ A thankeſgeuynge of Dauid.

Exaltabo te deus. Pſal. 9.a. and. 112.a

I * wyll magnifye the, O God my kynge, and I wyll prayſe thy name for euer and euer. Euery daye wyll I geue thankes vnto the, and prayſe thy name for euer and euer. Greate is the Lorde, and merueilous worthy to be prayſed, there is no ende of his greatneſſe. One generacyon ſhall prayſe thy workes vnto another, and declare thy power. As for me I wyll be talkynge of thy worſhyppe, thy glory, thy prayſe, and wonderous workes. So that men ſhall ſpeake of the myght of thy merueilous actes, and I wyll alſo tell of thy greatnes. The memoryall of thyne aboundaunte kyndnes ſhalbe ſhewed, and men ſhall ſynge of thy ryghteouſneſſe.

B

Exo. 34.a. Iere. 32.b. Ioel. 2.c.

* The Lorde is gracyous and mercyful, longe ſufferynge/and of greate goodneſſe.

The Lorde is louynge vnto euery man, and his mercy is ouer all his workes. All thy workes prayſe the, O Lorde, and thy ſayntes geue thankes vnto the. They ſhewe the glory of thy kyngdome, and talke of thy power. That thy power, thy glory and myghtyneſſe of thy kyngdome, myght be knowen vnto men. * Thy kyngdome is an euerlaſtynge kyngdome, and thy dominyon endureth thorowe out all ages.

C

Deut. iii. f. and. vii. b. Luke. 1.d.

The Lorde vpholdeth all ſuche as fall, and lyfteth vp all thoſe that be downe.

Pſ. 104.d.

* The eyes of al wayte vpō the* (O Lorde) and thou geueſt them theyr meate in due ſeaſon. Thou openeſt thyne hande, and fylleſt all thynges lyuynge with plenteouſneſſe. The Lorde is ryghteous in all his wayes, and holy in all his workes. The Lorde is nye vnto all them that * call vpon hym, yee all ſuche as call vpon hym faythfully. He wyll fulfyll the deſyre of them that feare hym/he alſo wyl heare theyr crie, and helpeth them. The Lorde preſerueth all the that loue hym/but ſcatereth abroade all the vngodly. My mouth ſhall ſpeake ỹ prayſe of the Lorde, and let all fleſh geue thankes vnto his holy name for euer and euer.

D

Deu. 4.a.

¶ The. cxlvi. Pſalme.

¶ (A Pſalme of Aggeus and Zachary)

A

Lauda ala me. Pſ. 104.a.

PRayſe the Lorde, O my ſoule: whyle I lyue wyll I prayſe the Lorde: ye as longe as * I haue any beynge, I wyll ſynge prayſes vnto my God. * O put nat your truſt in Prynces/nor in any chylde of man/ for there is no helpe in them. For when the breth of man goeth forth* he ſhal turne agayne to his earth/& then all his thoughtes peryſhe. Bleſſed is he that hathe the God of Iacob for his helpe, * and whoſe hope is in the Lorde his God. Whiche made heauen and earth/the ſee/and al that therin is/ whiche kepeth hys promyſe for euer. Whiche helpeth them to ryght that ſuffre wronge / whiche fedeth the hongrye.

Pſal. 117.a

Gene. 3.d. Iob. 34.d.

Actes. 14.c.

B

The Lorde loſeth men out of preſon/the Lorde geueth ſyght to the blynde. The Lorde helpeth them vp that are fallen / the Lorde loueth the ryghteous. The Lorde kepeth the ſtraungers/he ſhall ſupporte the fatherleſſe and wyddowe: as for the waye of the vngodly/he turneth it vpſyde downe

The Lorde thy God, O Syon ſhall be kynge for euermore, and thorowe out all generacyons.

¶ The. cxlvii. Pſalme.

A

Laudate dominū.

O Prayſe the Lorde / for it is a good thynge to ſyng prayſe vnto our God: ye a ioyfull and pleaſaunte thynge it is to be thankfull. The Lorde dothe buylde vp Ieruſalem / and ſhall gather to gyther the outcaſtes of Iſrael. He healeth the contryte in herte, and remedieth theyr ſorowes. * He telleth the nombre of the ſtarres, and calleth them all by there names.

Eſay 40.d.

Greate is our Lorde, and greate is hys power: ye his wyſdome is infynyte. The Lorde ſetteth vp the meke, and bryngeth the vngodly downe to the grounde. * O ſynge vnto the Lorde with thankeſgeuyng, ſynge praiſe vpon the harpe vnto our God.

1. Cor. 1.c.

B

Whiche couereth the heauen with cloudes, and * prepareth raine for the earth, and maketh the graſſe to growe vpon the mountaynes* (and erbe for the vſe of men.)

Iob. 38.b.

Whiche geueth fodder vnto the catell, and * fedeth the yonge rauens that call vpō hym. He hathe nat pleaſure in the ſtrēgth of an horſe, neyther delyteth he in any mans legges. * But the Lordes delyte is in them that feare hym / and that put theyr truſte in hys mercy. Prayſe the Lorde, O Ieruſalem/

Iob. 38.f.

Jeruſalem/prayſe thy God / O Syon.

For he hath made faſte the barres of thy gates, and hathe bleſſed thy chyldren within the. He maketh peace in thy borders and fylleth the with the floure of wheate.

He ſendeth forthe his commaundement vpon earthe / and hys worde runnethe very ſwyftelye. He gyueth Snowe lyke wolle, and ſcatereth the horefroſte lyke aſſhes. He caſteth forth his yſe lyke morſels / who is able to abyde his froſte.

He ſendeth out his worde and mealteth them, he bloweth with his wynde, and the waters flowe. He ſheweth hys worde vnto Jacob, his ſtatutes and ordinaunces vnto Iſrael, He hathe nat dealte ſo with any nacyon/neyther haue they knowledge of his lawes.

¶ The.cxlviii.Pſalme.

¶ Prayſe the euerlaſtynge.

A Laudate dñm de celis.

O PRAYSE the Lorde of heauen/ prayſe hym in the heygth.

Prayſe hym all ye aungels of his/prayſe hym all hys hooſtes. Prayſe hym Sunne and Mone, prayſe him al ye bright Starres. Prayſe hym all ye heauens / and ye waters that be ☞ aboue the Heauens. Let them prayſe the name of the LORDE for * (he ſpake the worde, and they were made) * he commaunded, and they were created. He hathe made them faſte for euer and euer / he hathe gyuen them a lawe / whiche ſhall nat be broken.

Pſal.33.b.

Prayſe the Lorde vpon earthe/ye Dragons/and all depes.

B

Fyre and Hayle/ Snowe and vapors / wynde and ſtorme, fulfyllynge his worde.

Mountaynes and all hylles, fruitefull trees and all Cedres. Beaſtes and all cattell, wormes and fethered foules.

Kynges of the earthe and all people / Prynces and all iudges of the worlde.

Yonge men and maydens/olde men and chyldren: prayſe the name of the Lorde / for his name onely is excellent/ and his prayſe aboue heauen and earthe. He ſhall exalte the horne of his people/all hys Sayntes ſhall prayſe hym / euen the chyldren of Iſrael/euen the people that ſerueth hym.

¶ The.cxlix.Pſalme.

¶ Prayſe the euerlaſtynge.

A Cãtate domino. Eſay.xlii.b.

O * SYNGE vnto the LORDE a newe ſonge, let the congregacyon of Saynctes prayſe hym. Let Iſrael reioyce in his maker, and let the chyldren of Syon be ioyfull in their kynge. Let them prayſe his name in the daunce, let them ſing prayſes vnto him with tabrete and harpe.

For the Lorde hathe pleaſure in his people / and helpeth the meke harted.

Let the Sayntes be ioyfull with glorye let them reioyſe in theyr beddes.

Let the prayſes of God be in theyr mouth and * a two edged Swerde in theyr handes

B Hebre.4.c.

To be auenged of the Heathen / and to rebuke the people. To bynde theyre kynges in fetters, and theyr nobles with yron bandes. * That they may be auenged of them/as it is wrytten: ſuche honoure haue all his ſayntes.

Deut.33.f.

¶ The.cl.Pſalme.

¶ Prayſe the euerlaſtynge.

A ☞ Laudate dominum in

O PRAYSE God ☞ in his holines prayſe hym in the fyrmament of his power. Prayſe hym in hys noble actes/prayſe hym accordynge vnto his excellente greateneſſe. Prayſe hym in the ſounde of the Trompette, prayſe him vpon the Lute and Harpe.

Prayſe hym in the Cymbales and daūſe prayſe him vpon the ſtrynges and pype.

Prayſe him vpon the weltuned cymbales/prayſe him vpon the loude cymbales.

Let euery thynge that hath breth/prayſe the Lorde.

¶ Prayſe the euerlaſtyng.

The ende of the Pſalter.

of Dauyd.

The Prouerbes of Salomon.

¶ The prayſe of wyſdome. We muſt not harken vnto the [illegible] perſwaſions and intyſinges of ſynners: Wyſdome compleyneth to be deſpyſed of al men, and prophecyeth deſtruccyon vnto her deſpiſers.

CAPITVLO. I.

A The Prouerbes of Salomon the ſonne of DAVID kynge of Iſraell: to learne wyſdome/ and inſtruccyon / and to perceyue the wordes of vnderſtandynge: and thereby to receaue prudence ryghtuouſneſſe iudgement and equytye. That the very ſimple myght haue wyt, and the yonge men myght haue knowlelege and vnderſtandynge. By hearynge / the wyſe man ſhal come by more wyſdome: and he that is endewed with vnderſtandynge / ſhall optayne wyt to perceyue a parable / and the interpretacyon therof/ the wordes of the wyſe / and the darcke ſpeaches of the ſame.

Iob. 28.d. Eccle. 1.b. Pſal. 110. Prouer. 9.c

* The feare of the Lorde/ is the begynnynge of wyſdome. But fooles deſpyſe wyſdome and inſtruccyon. B My ſonne heare thy fathers doctryne/ and forſake nat the lawe of thy mother: for that ſhal brynge grace vnto thy heade, and ſhall be as a cheyne aboute thy necke. My ſonne, conſente not vnto ſynners, yf they entyſe the: and ſay come with vs, we wyl laye wayte for bloud and lurcke preuely for the innocent without a cauſe: we ſhall * ſwalow them vp lyke the hell, and deuoure them quycke & whole, as thoſe that go downe into ẏ pyt. So ſhal we fynde all maner of coſtely ryches, & fyll our houſes ẘ ſpoyles. C Caſt in thy lot amõg vs & let vs haue al one purſe. My ſone, walke nat ẏ with them, refrayne thy fote frõ theyr way. For * their fete runne to euyl, and are haſty to ſhed bloude. But in vayne is ẏ net layed forth before the byrdes eyes. Yea, they them ſelues lay wayte one for anothers bloud & one of them wold ſleye another. Theſe are the wayes of all ſuche as be couetous, ẏ one wolde rauyſh anothers lyfe. * Wyſdome cryeth without, & putteth forth her voyce i ẏ ſtretes. She calleth before ẏ cõgregacion in ẏ open gates, & ſheweth her wordes thorowe ẏ citie ſayeng. O ye childer, how longe wyl ye loue childeſhneſſe? how long wyl ẏ ſcorners delyte in ſcornynge, & ẏ vnwyſe be enemyes vnto knowledge? O turne you vnto my correccyon: lo I wyll expreſſe my mynde vnto you, and make you vnderſtande my wordes.

Pſal. 124.a

Prouer. 6.c

Pro. viii.a

Eſay. lxv. Iere. vii.

* I haue called, and ye refuſed it: I haue ſtretched out my hande, and no man regarded it, but all my councels haue ye dyſpiſed, D and ſet my correccyon at naught. Therfore ſhall I alſo laugh in your deſtruccyon, and mocke you, when that thynge that ye feare, commeth vpon you: euen when the thynge that ye be afrayed of, falleth in ſodenly lyke a ſtorme, and your miſery like a tempeſt, yea when trouble and heuyneſſe commeth vpon you. Then ſhal they cal vpon me, but I wyl not heare, they ſhal ſeke me early, but they ſhal not fynde me. And that becauſe they hated knowelege, & receyued not the feare of the Lorde, but abhorred my councell, and deſpyſed all my correccyon. Therfore ſhall they eate the frutes of theyr owne way, and be fylled with theyr owne inuencyons: for the turnynge awaye of the vnwyſe ſhal ſley them, and the proſperyte of fooles ſhall be theyr owne deſtruccyon * But who ſo harkeneth vnto me, ſhal dwel ſafely, and be ſure from any feare of euyll.

[illegible]

¶ Wyſdome is to be embraced and ſet by, whiche teacheth feare and knowledge, wyſdome directeth vs in the wayes of God. An aduouterous woman is to be eſchued.

CAPI. II.

A My ſonne, yf thou wilte receyue my wordes, and kepe my commaundementes by the/ that thou wylte enclyne thyne eares vnto wyſdome, applye thyne herte then to vnderſtandynge. For yf thou cryeſt after wyſdome, and calleſt for knowlege: if thou ſekeſt after her as after money, and dyggeſt for her as for treaſure: then ſhalte thou vnderſtande the feare of the Lorde, and fynde the knowledge of God. * For it is the Lord that geueth wyſdome, out of hys mouthe cõmeth knowlelege and vnderſtandynge.

[illegible]

B He preſerueth the well fare of the ryghtuous / and defendeth them that walke ſyncerely: he kepeth them in the ryght pathe, and preſerueth the waye of ſuche as ſerue hym with godlyneſſe. Then ſhalte thou vnderſtande ryghtuouſneſſe, and iudgement and equite, yee and euery good waye. When wyſdome entreth into thyne herte, and thy ſoule delyteth in knowledge: then ſhall councell preſerue the, and vnderſtandynge ſhall kepe the. That thou mayſt be delyuered frõ the euyll waye, and from the man that ſpeaketh frowarde thynges. From ſuch as leaue the right pathes, and walke in the wayes of darkeneſſe: whiche reioyſe in doyng euyl, & delyte in wycked thynges: whoſe wayes are

croked

C crooked, and they frowarde in theyr pathes.
That thou mayſt be delyuered alſo * from Prou. v. a. Pro. vii. a
the ſtraunge woman, and from her that is
not thyne owne: whiche geueth ſwete wordes
and whiche forſaketh the huſbande of
her youth, & forgeteth the couenaunt of her
God. For her houſe is enclyned vnto death,
and her pathes vnto hel. Al they that go in
vnto hir, come nat agayn, neyther take they
holde of the waye of lyfe. Therfore, walke
thou in the waye of ſuche as be vertuous/ &
kepe the pathes of the ryghtuous. For the
iuſte ſhall dwell in the lande, and they that
be perfecte, ſhall remayne in it: but the vngodly
ſhalbe roted out of the lande, and the
wycked doers ſhalbe roted out of it.

¶ The commaundementes of God muſte be dylygently regarded and obſerued.

CAPI. III.

A My ſonne * forgette not thou my lawe/
[illegible] but ſe that thyne hert kepe my cõmaundementes.
For they ſhall prolonge the
dayes and yeares of thy lyfe, and bryng the
peace. Let mercy and faythfulnes neuer go
from the: bynde them aboute thy necke, and
wryte them in the tables of thyne herte. So
ſhalte thou fynde fauoure and good vnderſtandynge
in the ſyght of God and men.
Put thy truſte in God with all thyne herte/
B and leane nat vnto thyne owne wytte. In
Eſay. v. c Roma. xii. c all thy wayes haue reſpecte vnto hym, and
he ſhall ordre thy goynges. * Be not wyſe
in thyne owne conceypt, but feare the Lorde
☞ and departe from euyll: ſo ſhall thy ☞ nauell
be whole/ and thy bones ſtronge.
☞ ☞ * Honoure the Lorde with thy ſubſtaunce
[illegible] and with the fyrſtlynges of all thyne encreaſe
(geue vnto the poore) ſo ſhall thy
barnes be fylled with plenteouſneſſe/ and
thy preſſes ſhall flowe ouer with ſwete wyne.
My ſonne/ deſpyſe not the chaſtenynge
of the LORDE neyther faynte
Hebre. xii. b Apo. iii. d. when thou arte rebuked of hym * For whõ
the Lorde loueth/ hym he chaſteneth/ and
yet delyteth ĩ hĩ, euen as a father ĩ his owne
ſonne. Well is hym that fyndeth wyſdome
and optayneth vnderſtandynge/ for the gettynge
C of it is better then any marchaundiſe
Prou. [illegible] of ſyluer, and the profete of it is better then
golde. * Wyſdome is more worthe then
precyous ſtones/ and all the thynges that
thou canſte deſyre/ are not to be compared
vnto her. Upon her ryght hande is long
lyfe, and vpon her lefte hande is riches and
honour. Her wayes are pleaſaunte wayes
and all her pathes are peaceable. She is a
* tree of lyfe to them that laye holde vpon Gene. ii. b
her, and bleſſed is he that kepeth her faſte.
With wyſdome hath the Lorde layed the
foundacyon of the earthe/ and thorowe vnderſtandynge
hathe he ſtablyſhed the heauens.
Thorowe hys wyſdome the depthes
breake vp, and the cloudes droppe
downe the dewe. My ſonne/ let not
theſe thynges departe from thyne eyes/
but kepe my lawe and my councell: ſo ſhall
it be lyfe vnto thy ſoule, and grace vnto thy
mouth. Then ſhalte thou walke ſafely in
thy way, & thy fote ſhal nat ſtõble. * If þ ſlepeſt, Prou. i. d.
þ ſhalt nat be afrayed, but take thy reſt
& ſlepe ſwetely. Thou nedeſt nat to be afrayed
of any ſodayne feare/ nether for þ vyolēte
D ruſſhynge in of the vngodly/ when it commeth:
for the Lorde ſhall ſtande by thy ſyde/
and kepe thy fote that thou be nat taken.
Withdrawe no good thing from them that
haue nede, ſo longe as thyne honde is hable
to do it. Saye nat vnto thy neyghbour: go
thy waye and come agayne, to morowe wyl
I geue the: where as thou haſt now to geue
him. Intende no hurte vnto thy neighbour
ſeynge he dothe dwel in reſt by the. Stryue
nat lyghtely with any man/ where as he
hathe done the no harme. * Folowe nat a Prou. i.
wycked man, and choſe none of hys wayes:
for the Lorde abhorreth the frowarde but
hys councell is amonge the righteous.
The curſe of the Lorde is in the houſe of the
vngodly, but he bleſſeth the dwellynges of
the ryghteous. As for the ſcornefull/ dothe
not he laughe them to ſcorne? but he geueth
grace vnto the lowelye. The wyſe ſhall
haue honour in poſſeſſion: but ſhame is the
promocyon that fooles ſhall haue.

¶ Wyſdome and her ſtudyes and her waye ought to be ſought.

¶ CAP. IIII.

HEARE O ye chyldren/ the father- A
lye exhortacyon/ and take good hede,
that ye maye learne wyſdome. For I haue
gyuen you a good doctryne, forſake not
ye my lawe. For when I my ſelfe was
my fathers deare ſonne/ and tenderely beloued
of my mother/ he taught me alſo/
and ſayde vnto me: * Let thyne herte receyue Deut. vi. b & xi. [illegible]
my wordes/ kepe my commaundementes/
and thou ſhalte lyue. Get the
wyſdome/ and get the vnderſtandynge, forget
not þ wordes of my mouth, & ſhrinke nat
frõ the. Forſake her nat, & ſhe ſhal preſerue þ:
loue her, & ſhe ſhal kepe þ. The chefe poynt
of wyſdome is, þ thou be willig to opteyne B

wyſdome, and before all thy goodes to get the vnderſtandynge. * Make muche of her and ſhe ſhall promote the: Yee yf thou embrace her, ſhe ſhall brynge the vnto honour. She ſhall make the a gracyous head / and garnyſhe the with a crowne of glory. Heare thy ſonne, and receaue my wordes and the yeares of thy lyfe ſhall be many. I haue ſhewed the, the waye of wyſdome / and led the in to the ryght pathes. So that yf thou goeſt therin, there ſhal no ſtraytneſſe hynder the and when thou runneſt, thou ſhalte nat fall. Take faſte holde of doctryne, and let her nat go: kepe her, for ſhe is thy lyfe. * Come nat in the path of the vngodly, and walke nat in the way of the wicked. Eſchue it, and go nat therin, departe aſyde / & paſſe ouer by it. For they can nat ſlepe, except they haue fyrſt done ſome myſchefe: nether take they any reſte, excepte they haue fyrſte done ſome harme. For they eate the bread of wyckedneſſe, and drynke the wyne of robberye. The pathe of the ryghteous ſhyneth as the lyghte that is euer bryghter and bryghter vnto the perfecte daye. But the wayes of the vngodly is as the darcknes, wherin men fall, or they be aware. * My ſonne / marcke my wordes, and enclyne thyne eare vnto my ſayinges. Let them nat departe from thyne eyes / but kepe them euen in the myddeſt of thyne herte. For they are lyfe vnto all thoſe that fynde them, and health vnto all theyr bodyes. Kepe thyne herte with all dyligẽce, for there vpon hangeth lyfe. Put away frõ the a frowarde mouthe / and let the lyppes of ſclaunder be farre from the. Let thyne eyes beholde the thynge that is ryght / and let thyne eye lyddes loke ſtraight before the. Ponder the path of thy fete, and let all thy wayes be ordred a ryght. * Turne not aſyde neyther to the ryght hande nor to the lefte / but withholde thy fote from euyll. ❧ (For the Lord knoweth the wayes that are on the right hande. As for the wayes that be on the lefte hande, they be froward. For he shal direct thy goynges, and thy wayes shal he gyde in peace.

¶ He warneth to eſchewe whoredome. [illegible]

CAPI. V.

My ſonne / gyue hede vnto my wyſdome and bowe thyne eare vnto my prudence: that thou mayeſt regarde good councell / and that thy lyppes may kepe knowledge. ❧ (Applye not thou thy ſelfe to the diſceytfulneſſe of a woman.) For the lyppes of an harlot are a droppynge hony combe, and her throte is ſofter then oyle. But at the laſt ſhe is as bytter as wormewode / & ❧ (her tonge) as ſharpe as a two edged ſwerde. Her fete go downe vnto deathe / and her ſteppes pearſe thorowe vnto hell. She regardeth nat the path of lyfe: ſo vnſtedfaſt are her wayes / that thou canſte nat knowe them. Heare me nowe therfore (O my ſonne) and departe not from the wordes of my mouthe. Kepe thy waye farre from her / and come nat nye the dores of her houſe. That thou gyue nat thy ſtrength vnto other / and thy yeares to the cruell. That other men be nat fylled with thy goodes / and that thy laboures come nat in a ſtraunge houſe. Ye that thou mourne nat at the laſt (when thou haſt ſpente thy body and goodes) and then ſaye: Alas / why hated I nourture? why dyd my herte deſpyſe correccyon? Wherfore was not I obedyente vnto the voyce of my teachers / and herkened not vnto them that informed me? I am come almoſte into all myſfortune / in the myddeſt of the multitude and congregacion. ☞ Drynke of the water / of thyne owne well and of the ryuers that runne out of thyne owne ſprynges.

☞ Let thy welles flowe out abrode / that there may be ryuers of water in the ſtretes: but let them be onely thyne owne / and not ſtraungers with the. Let thy well be bleſſed / and be glad with the wyfe of thy youth. Louynge is the hynde / and frendely is the Roo: let her breſtes alwaye ſatiſfye the, and holde the euer contente with her loue. My ſonne / why wylte thou haue pleaſure in an harlot / and embrace the boſome, of another woman? * For euery mans wayes are open in the ſyght of the Lorde, and he pondreth all theyr goynges. The wyckedneſſe of the vngodly ſhal catche hym ſelfe / and wᵗ ẏ ſnares of his owne ſynnes ſhal he be trapped. He ſhall dye without amendemente / & for his great folyſhneſſe he ſhall go aſtray.

¶ The ſlouthefull and ſlouggyſhe is prycked and ſtyred to worke. The ſcornefull is reproued. Aduoutry ought to be carefully auoyded.

CAPI. VI.

My ſonne * yf ẏ be ſuertie for thy neyghbour, and haſt faſtened thyne hand for another man, thou arte bounde with thyne owne wordes, and taken with thyne owne ſpeache. Therfore / my ſonne / do this and ẏ ſhalt be diſcharged: whẽ ẏ art come into thy neyghbours daunger: Go thy wayes then ſone, & intreate thy neyghbour: let not thine eyes ſlepe / nor thyne eye lyddes ſlombre. Saue thy ſelfe as a doo from the hande, & as a

as a byrde from the hande of the fouler. Go
B to the Emmet (thou ſluggarde) conſydre her
wayes, and lerne to be wyſe. She hathe no
gyde, no teacher, no leder: yet in the ſomer
ſhe prouydeth her meate, and gathereth her
fode together in the harueſt. * Howe lon-
Pro.xxiiii.b. ge wylt thou ſlepe, thou ſluggyſh man? whē
C wylt thou aryſe out of thy ſlepe? Yee ſlepe
on ſtyll a lytle, ſlomber a lytle / folde thyne
handes to gether yet a lytle, that yͤ mayeſt
[illegible] ſlepe: ſo ſhall pouerte come vnto the as one
that trauayleth by the waye / and neceſſyte
like an armed man. Nor (But yf thou be nat
ſlouthful, thy haruest ſhal come as a ſprynging
well, and pouerty ſhal flye farre from the). An
vngodly perſon / a wycked man goth with
a frowarde mouthe, he wyncketh with hys
eyes, he tokeneth wͭ his fete, he poyteth with
his fingers, he is euer ymagenige myſchefe
& frowardneſſe ī his hert, & cauſeth diſcorde
Therfore ſhal his deſtruccion come haſtely
vpon hym ſodenly ſhal he be al to broken, &
Pro.xii.c. nat be healed. * These ſixe thinges doth the
Lord hate, & the ſeuenth he vtterly abhorreth
A proude loke, a dyſſēblynge tōge, handes yͤ
ſhed innocent bloude, an herte yͤ goeth about
Psal.14.a. Roma.3.b wycked ymagynacyons * fete yͤ be ſwyfte in
rennynge to do myſchefe, a falſe wytneſſe
that bryngeth vp lyes, & ſuch one as ſoweth
C dyſcorde amonge brethren. My ſonne /
kepe thy fathers commaundemente / and
forſake nat the lawe of thy mother. Put
them vp together in thyne herte, and bynde
them aboute thy necke. That they maye
leade the where thou goeſte, preſerue the
when thou arte a ſlepe, and that when thou
awakeſt, thou mayeſt talke of them. For
Psal.119. * the commaundement is a lanterne, and
and the lawe a lyght; ye chaſtenynge and
nurtoure is the waye of lyfe, that they may
Pro.v.a. and.vii.a. kepe the from * the euyll woman, and from
the flaterynge tonge of the harlot: that thou
luſt nat after her bewty in thyne herte, and
leſte thou be taken with her fayre lokes. An
harlot wyll make a man to begge hys bred,
but a maryed woman wyl hunte for the pre-
cyous lyfe. Maye a man take fyre in hys bo-
D ſome, and his clothes nat be brent? Or can
one go vpon hote coales, and hys fete nat
be hurt? Euen ſo, whoſoeuer goeth into his
Exo.xxii.a neighbours wyfe, and toucheth her, cannat
be vngylty. * Men do nat vtterly deſpyſe a
thefe that ſtealeth to ſatyſfye hys ſoule /
when he is hongry, but yf he may be gotten
he reſtoreth agayne ſeuen tymes as muche,
or els he maketh recompēſe with all yͤ good
of his houſe. But who ſo cōmitteth aduou-
try with a woman, he is a foole, & bryngeth
hys lyfe to deſtruccion. He getteth hym ſelfe
alſo ſhame & diſhonour / ſuch as ſhall neuer
be put out. For the gelouſy and wrath of yͤ
man wyll nat be intreated, no though thou
woldeſt offre hym greate gyftes to make a-
mendes, he wyll nat receaue them.

¶ God ought to be feared and honoured. His commaunde-
mentes ought to be kepte. Wanton appetytes and deſyres
ought to be ſhonned.

CAPI. VII.

My ſonne, * kepe my wordes, and laye A
vp my commaundementes by the. Deut.vi.b and.xi.a.
Kepe my commaundementes and my lawe,
euē as the apple of thine eye, and thou ſhalt
lyue. Bynde them vpon thy fingers, and
wryte them in the table of thyne herte.
Saye vnto wyſdome: thou art my ſyſter, &
call vnderſtandyng thy kynſwoman: * that Prou.2.b. and.5.a.
ſhe maye kepe the from the ſtrāge woman,
and frō the harlot which geueth ſwete wor-
des. For out of the wyndowe of my houſe I
loked thorowe the lattyſſe, and behelde yͤ ſim-
ple people: and among other yong folkes I B
ſpyed one yong foole, going ouer yͤ ſtretes /
by the corner in the way toward the harlot-
tes houſe / in the twylight of the euenynge /
when it beganne nowe to be nyght & darke.
And beholde / there met him a womā in * an
harlottes apparell (a dyſceytfull) wanton Eccle.ix.a.
and an vnſtedfaſt womā: whoſe fete coulde
not abyde in the houſe / nowe is ſhe without
nowe in the ſtretes and lurketh in euery cor-
ner, ſhe caught the yong man / kyſſed hym /
& was nat aſhamed, ſayinge: I had a vowe
of peace offerynges to paye / and thys
day I perfourme it. Therfore came I forth C
to mete the / yͤ I myght ſeke thy face: & ſo I
haue founde the. I haue deckte my bed with
couerynges & clothes of Egypte. My bed
haue I made to ſmell of Myrre, Alos / and
Cynamon. Come let vs lye together, and
take oure pleaſure tyll it be daye lyght.
For the good mā is nat at home, he is gone
farre of. He hathe taken the bagge of mo-
ney with hym: who can tell when he com-
meth home? Thus with many ſwete wor- D
des ſhe ouercame hym, and with her flat-
tering lyppes ſhe entyſed him to folowe her
as it were an oxe led to the ſlaughter / and
lyke as it were a fole to the ſtockes, to be pu-
nyſhed / ſo longe tyll ſhe had wounded hys
lyuer wͭ her darte. lyke as yf a byrde haſted
to the ſnare nat knowyng that the parell of
his lyfe lyeth ther vpon. Heare me nowe
therfore, O my chyldren, & marke the wor-
des of my mouth. Let nat thyne herte wan-

dye in her wayes, and be nat thou diſceaued in her pathes. For many one hathe ſhe wounded and caſt downe, ye many a ſtronge man hath bene ſlayne by the meanes of her. Her houſes are the waye vnto hell, and bryng me downe into the chambers of deth.

¶ The prayſe of the wyſdome of God.

CAPI. VIII.

A
Prouer. i. c

DOth nat * wyſdome crye? dothe nat vnderſtandynge put forth her voyce? Standeth ſhe nat in the hye places in the ſtretes and wayes? dothe ſhe nat crye before the whole cytie, and in the gates where mē go out and in? It is you, O ye men (ſayeth ſhe) whom I call: Unto (the chyldren of mē) do I lyfte vp my voyce. Take hede vnto knowledge: O ye ignoraunte: be wyſe in herte, O ye foles. Geue eare, for I wyll ſpeake of greate matters, and open my lyppes to tell thynges that be ryght. For my throte ſhalbe talkynge of the truth and my lyppes abhorre vngodlyneſſe. All the wordes of my mouth are ryghteous, there is no frowardeneſſe nor falſhede therin.

They are all playne to ſuche as wyll vnderſtande, and ryght to them that fynde knowledge. Receaue my doctryne, and nat ſyluer, and my knowledge / more then fyne golde. For * wyſdome is more worth then precyous ſtones, yee all thynges that thou canſt deſyre / maye nat be compared vnto it. I wyſdome haue my dwellynge with knowledge, and prudente councell is myne owne. The feare of the Lorde abhorreth wyckedneſſe, pryde, diſdayne, and the euyll waye: and a mouth that ſpeaketh wycked thynges I vtterly abhorre. I can geue councell and be a gyde: I haue vnderſtandynge I haue ſtrengthe, * Thorowe me / kynges reygne: thorowe me / prynces make iuſt lawes. Thorowe me, do prynces beare rule / and all iudges of the earthe execute iudgement. I am louynge vnto thoſe that loue me: and * they that ſeke me early / ſhall fynde me. Ryches and honour are with me. Yee excellent goodes and ryghteouſneſſe. My frute is better then golde and precyous ſtone / and myne encreaſe more worthe then fyne ſyluer. I wyll gyde the in the waye of ryghteouſneſſe, and in the ſtrete of iudgemente. That I may ſende proſperyte to thoſe that loue me / and to encreaſe theyr treaſure ☞ * The Lorde hym ſelfe had me in poſſeſſyon ☞ in the begynnynge of his wayes, or euer he beganne hys workes aforetyme. * I haue bene ordeyned from euerlaſtyng and frō the begynnynge or euer the earth was made. When I was borne: there were nether depthes nor ſprynges of water. Before the foundacions of the mountaynes were layed, ye before al hylles was I borne. The earth and all that is vpon the earth was nat yet made, no nat the grounde it ſelfe. * For when he made the heauens, I was preſent: when he ſet vp the depthes in ordre / when he hanged the cloudes aboue: when he faſtened the ſprynges of the depe: when he ſhut the ſee with in * certayne boundes, that the waters ſhulde nat go ouer theyr marckes. When he layed the foundacions of the earth I was with him / ordrynge all thynges delytynge dayly, and reioyſynge alwaye before hym. As for the rounde compaſe of thys worlde / I make it ioyfull: for my delyte is to be amonge the chyldren of men. Therfore herken vnto me, O ye chyldren, bleſſed are they that kepe my wayes. geue eare vnto nurtour, be wyſe and refuſe it nat. Bleſſed is the man that heareth me, watchynge dayly at my gates / and geuynge attendaunce at the poſtes of my dores. For who ſo fyndeth me, fyndeth lyfe, and ſhal obtayne fauour of the Lorde. but who ſo offendeth agaynſt me, hurteth his owne ſoule. And all they that hate me / are the louers of deathe.

Prouer. iii. b.
B
Deu. xvii. b
Sapi. vi. a.
Luke. xi. b.
C
☞
Sapi. ix. b.
☞
Eccle. xxiiii. b
Sapi. ix. d
D
Gene. i. a.
Job. xxxviii.
and. xl. a.
Psal. ciiii.

¶ Wyſdome moueth all men to embrace her. The properte of a whore.

CAPI. IX.

A
☞

WYſdome hathe buylded her ſelfe ☞ an houſe / & hewen out ſeuen pyllers: ſhe hath kylled her vitayles, powred out her wyne, and prepared her table. She hathe ſente forthe her maydens to crye vpon the hyeſt place of the cytye: who ſo is ignoraunte, let hym come hyther. And to the vnwyſe ſhe ſayde: O come on youre waye, eate my breade, and drynke my wyne whiche I haue poured out for you. Forſake ignoraunce, and ye ſhall lyue: and ſe that ye go in the waye of vnderſtandynge. Who ſo reproueth a ſcornefull perſonne, getteth hym ſelfe dyſhonoure: and he that rebuketh the vngodly, ſtayneth hym ſelfe. Reproue nat ☞ a ſcorner leſte he owe the euyll wyll: but rebuke a wyſe man, & he wyll loue the. Geue a diſcrete man but an occaſyon, and he wylbe the wyſer: teache a ryghteous man and he wyll encreaſe in knowlege. * The feare of the Lorde is the begynnynge of wyſdome / and the knowledge of holy thynges is vnderſtandynge. For thorow me thy dayes ſhall be prologed, & þ yeares of thy lyfe ſhal be many. If thou be wyſe, thy wyſdome ſhall

B
☞
C
Job. 28. d.
Psal. cxi. b
Prouer. i. a
Eccle. i. c

ſhal do thy ſelfe good: but if ỹ thinkeſt ſcorne therof, it ſhall be thyne owne harme. A foliſh rechelesſe woman, ful of wordes, & ſuch a one as hathe no knowledge, ſytteth at the dore of her houſe, & in ỹ hygh places of ỹ cite to call ſuche as go by, & that walke ſtreyght in theyr wayes. Who ſo is ignoraunt (ſayeth ſhe) let hym come hyther, and to the vnwyſe ſhe ſayeth: ſtollen waters are ſwete & the breade that is preuely eaten, hathe a good taſte. And he dothe nat conſydre, that they are but deade whiche be there, and that her geſtes are in ỹ depe of hel. *(For he that wyll be ioyned vnto her, ſhall go downe to hel but he that auoydeth frome her, ſhalbe ſaued.

¶ The Prouerbes of Salomon.

¶ In this chapter, and in all that folowe vnto the thyrtye the wyſe man exhorteth by dyuers ſentences, whiche he calleth Parables, to folowe vertues and flye vyces. And ſheweth alſo what profet cometh of wyſdome, & what hyndraunce proceadeth of folyſhneſſe. Capitulo. X.

A Prou. xv. c A Wyſe *ſōne maketh a glad father, but an vndiſcrete ſōne is an heuines vnto hꝭ mother. *Treſures ỹ are wickedly gottē profyte nothīg, but ryghtuouſnes delyuereth frō deth. Prou. xi. a. Eccle. v. b. *The Lord wil nat let ỹ ſoule of ỹ ryghtuous ſuffre honger, but he putteth the vngodly from his deſyre. Pſa. 34. b. An ydle hande maketh poore / but the quycke labourynge hand maketh ryche. *(who ſo regardeth leſynges, fedeth the wynde, and doth but folowe byrdes that haue taken theyr flyght.) ‡ B Who ſo gathereth in Sommer, is wyſe: but he that is ſlougyſhe in harueſte, bryngeth hym ſelfe to confuſion. Bleſſynges are vpon the heade of the ryghtuous, and the mouthe of the vngodly kepeth myſchefe in ſecrete.

*The memoriall of the iuſte ſhall haue a good reporte, Pſa. cxii. a but the name of the vngodly ſhal ſtyncke. A wyſe man wyl receyue warnynge / but a fole wyll ſoner be ſmytē in the face. Pſal. 1. a *He that leadeth an innocent lyfe, walketh ſurely: but who ſo goeth a wrong way ſhalbe knowē. Eccle. 27. c He ỹ wincketh wͭ hꝭ eye, wyll do ſome harme but he ỹ hath a foliſh mouth ſhalbe betē. The mouth of a rightuoꝰ mā is a weyne of life, but ỹ mouth of ỹ vngodly kepeth miſchefe ī ſecrete. Euill wyl ſtereth vp ſtrife, but loue couereth ỹ multitude of ſinnes. 1. Pe. 4. b. 1. Co. 13. b. In ỹ lippes of hī ỹ hath vnderſtādig, a mā C ſhal fynde wyſdome, but ỹ rod belōgeth to ỹ backe of ỹ foliſh. Wyſe mē lay vp knowlege but ỹ mouth of ỹ foliſh is nye deſtrucciō. The riche māſ goodꝭ are hꝭ ſtrōge holde, but pouerty oppreſſeth ỹ pore. The rightuoꝰ laboureth to do good, but ỹ vngodly vſeth hꝭ encreaſe vnto ſine. To take hede vnto ỹ chaſtenīg of nurture is ỹ way of life: but he ỹ refuſeth to be refourmed Prou. xi. b. diſceaueth hī ſelf. Diſſēblyng lippꝭ kepe hatred ſecretly, & he ỹ ſpeketh any ſclaūder, is a fole. Where much babling is, there muſt nedes be offēce: & he ỹ refraineth hꝭ lippes, is wiſe. An innocēt tōg is a noble treaſure, but ỹ hert of ỹ vngodly is nothīg worth. The lippꝭ of ỹ rightuous fede ỹ whole multitude, but foles ſhal die ī their owne foly. The bleſſīg of ỹ Lord maketh ri- Pſal. 37. a. Eccle. xi. b. che men: as for careful trauayle, it doth nothīg therto. A fole doth wyckedly & maketh but a ſport of it, neuertheles it is wyſdome for a mā to beware of ſuche. The thinges ỹ ỹ vngodly are afraied of, ſhal come vpō thē / but ỹ rightuous ſhal haue their deſire. The vngodly is lyke a tēpeſt ỹ paſſeth ouer, & is D no more ſene, but ỹ righteoꝰ remaineth ſure for euer: As vineger is to ỹ teth, & as ſmoke is vnto the eies, euē ſo is a ſlougyſh pſon to thē ỹ ſende hī forth. The feare of ỹ Lord maketh a long life, but ỹ yerꝭ of ỹ vngodly ſhal be ſhortened. The paciēt abidīg of ỹ rightuous ſhalbe turned to gladnes, but ỹ hope of ỹ vngodly ſhal periſh. The way of ỹ Lorde geueth a corage vnto ỹ godly but it is a fere for wicked wers. ‡ The righteoꝰ ſhal neuer Pſal. 125. a be ouerthrowē, but the vngodly ſhal nat remaine in ỹ lāde. *The mouth of ỹ iuſt wyl Pſal. 37. d be talkīg of wiſdome, but ỹ tōg of ỹ froward ſhal periſh. The lippꝭ of ỹ rightuous are occupied in acceptable thīgꝭ, but ỹ mouth of ỹ vngodly taketh thē to ỹ worſt.

CAP. XI

A *Falſe balaūce is an abhominaciō vn- A to ỹ Lord, but a true weight pleſeth hī. Prou. 16. b & xx. b. Where pride is, there is ſhame alſo & cōfuſiō but where as is lowlynes, there is wiſdome. The inocēt delīg of ỹ iuſt ſhal lede thē, but ỹ wickednes of ſuche as diſſēble, ſhalbe theyr owne deſtrucciō. ‡ Riches helpe nat ī ỹ daye Prou. x. a. Eccle. v. b. of vēgeaūce but righteouſnes deliuereth frō deth. The rightuouſnes of ỹ inocēt ordreth hꝭ way, but ỹ vngodly ſhal fal in his owne wickednes. The rightuouſnes of ỹ iuſt ſhal deliuer thē, but ỹ wicked ſhalbe takē in their owne vngodlynes. Whē an vngodly mā dyeth, hꝭ hope is gone, ỹ cōfidēce of riches ſhal periſh. The rightuoꝰ ſhalbe deliuered out of trouble, & ỹ vngodly ſhal come to hꝭ ſteade. Thorow ỹ mouth of ỹ diſſēbler is hꝭ neighbour deſtroied, but thorow knowledge ſhall B ỹ iuſt be deliuered. *Whē it goeth wel wͭ the Sapi. v. b. righteoꝰ, ỹ cite is mery: & whē ỹ vngodly periſh, there is gladnes. Whē ỹ iuſt are ī welth Pro. xxiii. b ỹ cite pſpereth: but whē ỹ vngodly haue ỹ rule, it decayeth. A fole brīgeth vp a ſclaūder of hꝭ neyghboure, but a wyſe man wyl kepe it ſecrete. *A diſſēblyng pſon wyl diſcouer Prou. x. c. C preuy thinges, but he that is of a faythfull herte, wyl kepe councell. *Where no good 3. Re. xii. a. councell is, there ỹ people decay: but where as many are that can geue councell / there is wealth. * He that is ſuertie for a ſtraunger hurteth hym ſelfe, and he that medleth not with ſuertiſhyppe / is ſure. A gracyous woman maynteyneth honeſtye, as for the wycked, they maynteyne ryches. * He that hathe a gentle lyberal ſtomake is mercyful, but who ſo hurteth his neyghbour / is a tyraunt. The laboure of the vngodly proſpereth not / but he that ſoweth ryghteouſnes ſhall receyue a ſure rewarde. Lyke as ryghteouſneſſe bryngeth lyfe: euen ſo to cleue vnto euyll, bryngeth deathe. The Lorde abhorreth them that be of a peruerſe herte, but he hath pleaſure in them that are of an vndefiled conuerſacyon. It ſhal not helpe the wycked, thoughe they laye all theyr handes together, but the ſede of the ryghteous ſhalbe preſerued. A fayre woman without diſcrete maners / is lyke a rynge of golde in a ſwynes ſnowte. The deſyre of the ryghteous is acceptable, but the hope of the vngodly is indignacyon. * Some man geueth out his goodes, and is the rycher, but the nygarde (hauynge ynough) wyll departe from nothynge, and yet is euer in pouertye.

Prou. vi. a & xxii. c. Psal. 37. c. Psal. 37. b and 112. a D

* He that is lyberall in geuyng, ſhal haue plentye, and he that watereth, ſhall be watered alſo hym ſelfe. Who ſo hordeth vp his corne, ſhalbe curſed amonge the people: but bleſſynge ſhall lyght vpon his heade that geueth foode. He that laboureth for honeſtye, fyndeth his deſyre: but who ſo ſeketh after myſchefe, it ſhall happen vnto hym.

2. Cor. 9. b Psal. 1. a

He that truſteth in his ryches, ſhall haue a fall, but * the ryghteous ſhall floryſhe as the grene leafe. Who ſo maketh diſquietnes in his owne houſe, he ſhall haue wynde for his heritage, and the foole ſhalbe ſeruaunte to the wyſe. The frute of ye ryghteous is a tre of lyfe: and he that endeuoureth him ſelf to wynne mens ſoules is wyſe. * If ye ryghteous be recompenſed vpon earth, howe much more then the vngodly and the ſynner.

Psal. 1. a 1. Pet. 4. b

CAPI. XII.

A WHO ſo loueth wyſdome, wyl be content to be refourmed: but he ye hateth to be reproued / is a foole: * A good man is acceptable vnto the Lorde, but the wycked wyll he condempne. A man can not endure in vngodlineſſe / but the rote of the ryghteous ſhal not be moued. ☞ A ſtedfaſt woman is ☞ a crowne vnto her huſbande: but ſhe that behaueth her ſelfe vnhoneſtly, is a corrupcion in his bones. The thoughtes of the ryghteous are ryght / but the ymagynacyons of ye vngodly are diſceytfull. The talkynge of the vngodly is howe they may lay wayte for blode: but the mouth of the ryghteous wyll delyuer them. * Or euer thou canſt turne the aboute, the vngodly ſhalbe ouerthrowen: but the houſe of the ryghteous ſhall ſtande. A man ſhalbe commended for his wyſdome, but a foole ſhalbe deſpiſed. * A ſymple man which laboureth and worketh, is better then one that is gorgyous and lacketh breade. A ryghteous man regardeth the lyfe of hys cattell, but the vngodly haue cruell hertes. * He that tylleth his lande, ſhall haue plentuouſneſſe of breade: but he that foloweth ydylnes, is a very foole. ☞ (who ſo hath pleaſure to contynue at the wyne, lyueth diſhoneſtly in his owne dwellynge.) The deſyre of the vngodly hunteth after myſchefe, but the rote of the ryghteous bryngeth forth fruite. The wycked falleth into ye ſnare thorow the malyce of hys owne mouth, but the iuſte ſhall eſchape out of parell. Euery man ſhall enioye good accordynge to the frute of his mouth / and after the workes of his handes ſhall he be rewarded. Loke what a foole taketh in hãde he thinketh it well done: but he that is wyſe wyll be counceled. A foole vttereth hys wrathe in all the haſte, but a dyſcrete man forgyueth wronge. A iuſte man wyl tel the trueth, and ſhewe the thynge that is ryght: but a falſe wytneſſe diſceyueth. A ſclaunderous perſon prycketh lyke a ſwerde but a wyſe mans tonge is wholſome. A true mouth is euer conſtaunt, but a diſſemblyng tonge is ſone chaunged. They that ymagyn euyll in theyr mynde, wyll diſceyue: but the counceylers of peace, ſhall haue ioye folowyng thē: There ſhal no miſfortune happen vnto the iuſte, but the vngodly are full of euyll. * The Lorde abhorreth dyſceytfull lyppes, but they that laboure for trueth pleaſeth him. He that hath vnderſtandyng, ☞ dothe hyde wyſdome: but an vndyſcrete herte telleth out his foliſhneſſe. A dilygent hande ſhall beare rule, but the ydle ſhall be vnder trybute. * Heuynes diſcorageth the herte of man, but a good worde maketh it glad agayne. The ryghteous is lyberall vnto his neyghboure, but the waye of the vngodly wyll diſceyue them ſelues. A diſceatfull man ſhall not fynde the thinge that he hunteth for: but * he that is content with that he hath, is more worth then golde. In the way of ryghteouſneſſe there is lyfe, and in the ſame waye there is no death.

Gene. 4. a Psal. 37 B Eccle. 5. a Eccle. 20. a ☞ C Prou. 6. b ☞ D Prou. 15. b and 16. b Eccle. 11. a 1. Tim. 6. b Hebre. 13. a

CAPI. XIII.

A Wyſe ſonne wyll harke to his fathers
A warnynge, but he that is ſcornefull/
wyll nat heare when he is reproued. A
good mã ſhal enioie the frute of his mouth:
but he that hathe a frowarde mynde, ſhalbe
ſpoyled. He that kepeth his mouth kepeth
his lyfe: but who ſo ſpeketh vnaduiſed, fyn-
deth harme. The ſlogarde wolde fayne
haue, and can nat get hys deſyre: but the
ſoule of the delygente ſhall haue plenty.
A ryghteous man abhorreth lyes, but
the vngodly ſhameth bothe other and hym
ſelfe. Ryghteouſneſſe kepeth the inno-
cent in the waye, but vngodlyneſſe dothe
Psal.37.b ouerthrowe the ſynner. *Some men
are ryche, thoughe they haue nothynge/ a-
gayne, ſome men are poore, hauynge great
ryches. With goodnes euery man dely-
B uereth his lyfe, and the poore wyll nat be
Pro.24.c. reproued. The lyght of the ryghteous
maketh ioyfull, but *the candle of the vn-
godly ſhalbe put out. Amonge the proude
there is euer ſtryfe, but amonge thoſe that
do all thynges with aduyſemente, there is
wiſdome. Haſtely gotten goodes are ſoone
ſpente: but they that be gathered to gether
with the hande, ſhall increaſe. Longe
C taryenge for a thynge that is differred, gre-
ueth the herte: but whẽ the deſyre commeth:
☞ it is a tree of lyfe. ☞ Who ſo deſpyſeth any
thynge, ſhalbe hurt for the ſame: but he that
feareth the commaundement, ſhal haue the
* rewarde. *(A diſceatfull ſonne ſhall haue no
good: but a diſcrete ſeruaũt ſhal do ful wel and
his waye ſhal proſpere.) The lawe is a wel
of lyfe vnto the wyſe, that it maye kepe him
from the ſnares of deathe: Good vnderſtan
dyng geueth fauour, but harde is the waye
of the deſpyſers. A wyſe man dothe all
thynges with diſcrecyon, but a foole wyll
declare his foly. An vngodly meſſenger
falleth in to myſchefe, but a faythful ambaſ
ſetour is wholſome. He that thynketh
ſcorne to be refourmed, commeth to pouerte
and ſhame: but who ſo regardeth correcciõ,
D ſhall come to honoure. When a deſyre is
brought to paſſe, it delyteth the ſoule: but
fooles counte it abhomynacyon to departe
from euell. He that goeth in the company of
wyſe men, ſhalbe wyſe: but who ſo is a com-
panyon of fooles, ſhalbe hurte. Myſchefe
foloweth vpon ſynners, but the ryghteous
ſhall haue a good rewarde. He that is
vertuous, leaueth an enherytaunce vnto
Job.27.c. his chyldrens chyldrẽ: & the riches of ỹ ſynner
is layde vp for the iuſte. There is plente-
ouſnes of fode in the feldes of the poore, but
ſome gather without diſcrecion. * He that Eccl.xxx.a Hebre.xii.b
ſpareth the ☞ rode, hateth his ſonne: but ☞
who ſo loueth hym, holdeth him euer in nur
toure. *The ryghteous eateth, and is Psal.34.b
ſatyſfyed, but the bely of the vngodly hathe
neuer ynough.

CAPI. XIIII.

A Wyſe women vpholde theyr houſe/but
a folyſh wyſe plucketh it downe. He
that walketh in the ryght path of the lorde
feareth hym: but he that turneth hym ſelfe
a waye from his wayes, diſpyſeth hym.
In the mouth of the foolyſh is the bo-
ſtynge of pryde, but the lyppes of the wyſe
wyll beware of ſuch. Where no oxen are,
there the crybbe is emptye: but where the
oxen laboure there is muche frute. A faith
full wytneſſe wyll nat diſſemble, but a falſe
recorde wyll make a lye. A ſcornefull body Pro.viii.a
ſeketh wyſdome, and fyndeth it nat: but*
knowledge is eaſy to come by, vnto hym
that wyll vnderſtande. Se that thou
medle nat with a foole, in whom thou per-
ceaueſt to be no konwledge. The wyſ-
dome of hym that hathe vnderſtandyng is,
to take hede vnto hys waye, but the folyſh-
neſſe of the vnwyſe diſceaueth. Foles
make but a ſporte of ſynne, but there is fa-
uorable loue amonge the ryghteous. The
herte of hym that hathe vnderſtandynge
wyll neyther diſpare for any ſorowe, nor be D
to preſumpteous for any ſodayne ioye.
The houſe of the vngodly ſhalbe ouer-
throwne, but the tabernacle of the ryghte ☞
ous ſhall floryſh. *There is ☞ a waye whi- Pro.xvi.c. Deut.xii.a
che ſome men thynke to be ryght, but the ecap.iv.b.
ende therof leadeth vnto death. ☞ The ☞
herte is ſorowfull euen in laughter, and the
ende of myrth is heuynes. An vnfayth-
full perſon ſhalbe fylled with his owne
wayes, but a good man ſhall lyue of his fru
tes. An ignoraunte body beleueth all
thynges: but who ſo hath vnderſtandyng, *
loketh well to his goynges. *(A diſceatfull
ſõne ſhall haue no good: but a diſcrete ſeruaũt
ſhall do full well, and his waye ſhal proſpere.)
A wyſe man feareth, & departeth from euel,
but a foole goeth on preſũptuouſly. An vn-
paciẽt man dealeth folyſhly: but he that is
well aduiſed, dothe other wayes. The ig-
noraũt haue folyſhnes in poſſeſſion, but the
wyſe are crowned with knowledge. The
euel ſhal bowe thẽ ſelues before the good, &
the vngodly ſhall wayte at the dores of the
ryghteous. The poore is hated eue of his
owne neyghboures, but ỹ ryche hath many
frendes. Who ſo deſpiſeth his neyghbour
doth

hathe a myſſe: but * bleſſed is he that hathe pytye of the poore. ☞ (He that putteth hys truſte in the Lorde, louethe to be mercyfull) ☞ They that ymagin wickednes, ſhalbe diſapoynted: but they that muſe vpon good thynges, vnto ſuch ſhal happen mercy and faythfulneſſe. Diligent labour bryngeth ryches / but where many vayne wordes are / truly there is ſcarceneſſe. ☞ Ryches are as a crowne vnto the wyſe, but the ignoraunce of fooles is very folyſhneſſe: A faythfull wytneſſe delyuereth ſoules, but a lyar dyſceyueth them: D The feare of the Lorde is a ſtrong holde, and his chyldren vnder a ſure defence. The feare of the Lorde is a well of lyfe, to auoyde the ſnares of death. The increaſe and proſperyte of the comens is the kynges honoure, but the decay of the people is the confuſyon of the Prynce. He that is pacyent, hathe muche vnderſtandynge: but he that is ſoone diſpleaſed, prouoketh folyſhneſſe. A mery herte is the lyfe of the body, but rancoure conſumeth awaye the bones. * He that doth a poore man wronge / blaſphemeth hys maker: but who ſo hathe pytie of the poore, doth honoure vnto God. The vngodly is afrayed of euery parel, but ỹ righteous hath a good hope euen ĩ death. Wyſdome reſteth in the herte of hym that hath vnderſtãdinge, and he ſhalbe knowen among them that are vnlerned. * Ryghteouſneſſe ſetteth vp the people, but wyckedneſſe bryngeth folke to deſtruccyon. A diſcrete ſeruaũte is a pleaſure vnto ỹ kynge / but one that is nat honeſte prouoketh hym vnto wrathe.

Psal. xl. a.
Prou. xvii. b. Math. xxv.
Prou. xxi. b.

¶ CAPI. XV.

A A * Softe anſwere putteth downe diſpleaſure / but frowarde wordes prouoke vnto anger. The tonge of ſuche as be wyſe / vſeth knowlege aryght / as for a folyſhe mouthe it babbleth out nothynge, but folyſhneſſe. The eyes of the Lorde loke on euery place, bothe vpon ỹ good and bad. A wholſome tong is a tree of life, but he ỹ abuſeth it, hath a broken mynde. A foole deſpyſeth his fathers correccyon: but he that B taketh hede whan he is reproued ſhall haue the more vnderſtandynge. ☞ (Where ryghteouſneſſe is plentyfull, there is very greate power: but ymaginaciõs of the vngodly ſhalbe roted out.) The houſe of ỹ righteous is full of riches, but ỹ increaſe of ỹ vngodly is myſtrucciõ. A wiſe mouth poureth out knowledge but ỹ herte of the folyſhe doth nat ſo. * The Lord abhorreth the ſacrifice of ỹ vngodly but ỹ prayer of ỹ ryghteous is acceptable vnto hym. The waye of the vngodly is an abhominacyon vnto the Lorde: but who ſo foloweth ryghteouſnes, hym he loueth. He that forſaketh the ryght waye ſhalbe ſore punyſhed: and who ſo hateth correccion, ſhall dye. Hell and perdiſcion are knowne vnto the Lorde, howe muche more then the hertes of of men? * A ſcornefull body loueth nat one that rebuketh hym, nether wyl he come vnto the wyſe. * A mery herte maketh a chearful countenaunce, but an vnquyet mynde maketh it heuy. The herte of hym that hathe vnderſtandynge, dothe ſeke after knowledge, but the mouth of fooles is fede with foolyſhneſſe. All the dayes of ỹ poore are myſerable but, a quiete hert is as a contynual feaſt. * Better is a lytle with the feare of the Lorde, then great treaſure with ſorowe. Better is a meaſſe of potage with loue, then a fatte oxe with euell wyll. * An angrye man ſtereth vp ſtryfe, but he that is pacyente, ſtylleth diſcorde. The waye of a ſlouthfull man / is as it were hedged with thornes, but the C waye of the ryghteous is well clenſed. * A wyſe ſonne maketh a glade father, but an vndyſcrete body ſhameth his mother. A foole reioyſeth in foolyſh thynges / but a wyſe man loketh wel to his owne goynges.

Pro. xxv. c.
Pro. xxi. b. Eccle. 34. c. Esay. 66.
Sapi. i.
Prou. xvii. and xviii. Eccle. xiii.
Psal. xxxvii. i. Timo. vi.
Prou. xv.
Prou. x. a.

Vnaduyſed thoughtes ſhall come to nought, but where as mẽ are that can geue councell, there is ſtedfaſtneſſe. A ioyfull thynge is it, when a man geueth a conuenient anſwere? And very pleaſaunte is a worde ſpoken in due ſeaſon. The waye of lyfe leadeth vnto heauen, that a man ſhulde be ware of hel beneth. The Lord wyl breake downe the houſe of the proude, but he ſhall make faſt the borders of the wyndowe. D

The Lorde abhorreth the ymaginacions of the wicked, but pure wordes are pleaſaũt vnto hym. The couetous man roteth vp his owne houſe, but who ſo hateth rewardes, ſhall lyue. ☞ (Thorowe mercy and fayth are ſynnes pourged, and thorowe the feare of the lorde dothe euery one eſchue euell.) A ryghteous man muſeth in his mynde howe to do good, but the mouth of the vngodly bryngeth forth euell thynges. The Lorde is farre from the vngodly, but he heareth the prayer of the ryghteous. Lyke as the clearneſſe of the eyes reioyſeth the herte, ſo doth a good name fede ỹ bones. The eare that harkeneth of the refourmacion of lyfe, ſhal dwell amonge the wyſe. He that refuſeth to be refourmed, deſpyſeth his owne ſoule: but he that ſubmitteth hym ſelfe to correccyon

peccion, is wyſe. ¶The feare of the lorde is
the ryght ſcience of wyſdome, and lowlynes
goeth before honoure.

CAPI. XVI.

A ☞ A Man maye well ☞ purpoſe a thynge
in his hert/ but the anſwere of the tõge
commeth of the Lorde. *A man thynketh Prou. 21.a
al his wayes to be cleane, but it is the Lorde Psal. 33.b.
that iudgeth the myndes. Commytte Psal. 37.a
thy workes vnto the Lorde: and loke what
thou deuyſeſt, it ſhall proſpere. ¶The Lorde
dothe all thynges for his owne ſake, yee
and when he kepeth the vngodly for the
daye of wrath. ¶The Lorde abhorreth all
ſuche as be of a proude herte, there may ney-
* ther ſtrength nor power eſcape. *(The be-
gynnynge of a good lyfe is to do ryghtwyſnes:
for that is more accepted vnto God, then to
B offre vp ſacryfyces.) Wyth louynge mer-
cy and faithfulnes, ſynnes be forgeuen, and
who ſo feareth the Lorde eſchueth euyll.
When a mans wayes pleaſe the Lorde/ he
maketh hys very enemyes to be his frendes.

Better it is to haue a lytle thynge with
ryghteouſnes/ then greate rentes wronge-
Pro. 19.c fully gotten. *A man deuyſeth a waye in
his herte/ but it is the Lorde that ordreth
☞ hys goynges. ☞When the prophecy is in
the lyppes of the kynge/ his mouth ſhal nat
go wronge in iudgement. *A trewe mea-
Pro. 11.a. Deut. 25.b ſure and a trewe balaũce are the Lordes/ he
maketh all weyghtes. It is a great abho-
minacyon when kynges are wycked/ for a
kynges ſeate ſhuld be holdẽ vp with righte-
ouſneſſe. Ryghteous lyppes are pleaſaũt
vnto kynges: & he that ſpeaketh the treuth
ſhalbe beloued. ¶The kynges diſpleaſure
is a meſſaunger of death, but a wyſe man
D wyll pacifie hym. ¶The cherefull counte-
naunce of the kynge is lyfe, and his louyng
Proue. 2.a fauoure is as the euenynge dewe. *To
haue wyſdome in poſſeſſyon is better then
to haue golde: and to get vnderſtandynge,
is more worth then to haue ſyluer. ¶The
path of the ryghteous is to eſchue euel: and
who ſo loketh well to his wayes, kepeth his
owne ſoule. Preſumpteouſnes goeth be-
fore deſtruccyõ, and after a proude ſtomake
there foloweth a fall. Better it is to be
of humble mynde with the lowly/ then to
deuyde the ſpoyles with the proude. He that
handeleth a matter wyſely, optayneth good:
Psal. 2.b. and *bleſſed is he, that putteth hys truſt in
the Lorde. Who ſo hath a wyſe vnder-
ſtandynge, ſhalbe called to counceyl: and he
C that can ſpeake fayre, ſhall haue the more
lernynge. Vnderſtandynge is a well of
lyfe vnto hym that hathe it: as for the cha-
ſtenynge of fooles, it is but foolyſhneſſe.
A wyſe harte ordreth his mouth wyſly, and
amendeth the doctryne in hys lyppes.

Fayre wordes are an hony combe, a re-
freſhynge of the mynde, and health of the
bones. *There is a waye that mẽ thynke Prou. 14.b Deut. 12.a Esay. 55.b.
to be ryght, but the ende therof leadeth vnto
death. A troublous ſoule diſquyeteth her
ſelfe/ for her owne mouth hath brought her
therto. An vngodly perſonne ſtereth vp
euell/ and in hys lyppes he is as an hote
burnynge fyre. A frowarde body cauſeth
ſtryfe/ and he that is a blabbe of hys tonge/
maketh deuyſyon amonge prynces. A wyc-
ked man begyleth his neyghbour, and lea-
deth hym in to the waye that is not good.

He that wynketh with his eyes, ymagy- D
neth myſchefe, and he that byteth his lyp-
pes, wyll do ſome harme. Age is a crowne
of worſhyppe/ yf it be founde in the waye
of ryghteouſnes. A pacient man is better
then one ſtronge, & he that can rule him ſel-
fe, is more worth then he that wynneth a cy-
tye. ¶The lottes are caſt in to the lappe, but
the ordrynge therof ſtandeth all in the Lorde.

CAPI. XVII. A

BETTER is a drye morſell with
quyetneſſe/ then a full houſe and ma- Eccle. 30.d
ny fat catell with ſtryfe. *A dyſcrete ſer-
uaunte ſhal haue more rule then the ſonnes
that haue no wyſdome/ and ſhall haue lyke Sapi. 3.a
herytage with the brethren *Lyke as ſyl- 1. Peter. 1.b
uer is tryed in the fyre, and golde in the for-
nace, euen ſo dothe the Lorde proue the
hertes. A wycked body holdeth muche
of falſe lyppes/ and a frowarde perſonne Prou. 14.d
geueth eare to a dyſceatfull tonge. *Who Job. 31.c.
ſo laugheth the poore to ſcorne/ blaſphe-
meth hys maker: and he that is glad of ano-
ther mans hurte/ ſhall nat be vnpunyſhed.

Chyldrens chyldren are a worſhyppe
vnto the elders/ and the fathers are the ho- B
noure of the chyldren. An eloquẽte ſpeach
becommeth nat a foole/ a dyſſemblynge
mouth alſo becommeth nat a prynce.

Lyberalyte is a precyous ſtone vnto him
that hathe it: for where ſoeuer he becommeth,
he proſpereth. Who ſo couereth another
mans offence, ſeketh loue: but he that dyſ-
cloſeth the faute/ ſetteth the prynce agaynſt
hym ſelfe. One reproue onely dothe more
good to hym that hathe vnderſtandynge, 1. Reg. 12.c
then an C. ſtrypes vnto a foole. *A ſedy-
cyous perſonne ſeketh myſchefe, and ther-
fore is a cruell meſſaunger ſent agaynſte
hym. It were better to come agaynſt a ſhe

were robbed of her whelpes, then agaynſte a foole ☞(truſtynge) in his foolyſhnes.

Rom.12.b. 1.Theſ.5.b. * Who ſo rewardeth euell foꝛ good the plage ſhall nat departe from his houſe. He that ſoweth diſcoꝛde and ſtryfe, is lyke one that bꝛyggeth vp a water bꝛoke: but an open enemye is lyke the water that bꝛeaketh out and renneth abꝛoade.

C The Loꝛde hateth as well hym that iuſtifieth the vngodly, as hym that condempneth the innocente. What helpeth it to geue a foole treſure in his hande, where as he hath no mynde to bye wyſdome. ☞(who ſo buyldeth his houſe to hie, ſeketh deſtruccyon: and he that refuſeth to lerne, ſhall fall in to myſchefe.)

Pꝛou.1.a. He is a frende that alwaye loueth, and in aduerſyte a man ſhall knowe who is hys bꝛother.

Pꝛou.9.a. Who ſo pꝛomyſeth by the hande, and is ſuertye foꝛ his neyghboure, he is a foole. He that delyteth in ſynne loueth ſtryfe: & who ſo ſetteth his doꝛe to hye, ſeketh after a fall.

D Who ſo hath a frowarde hert, optayneth no good: and he that hath an ouerthwarte tonge, ſhall fall into myſchefe. An vnwyſe body bꝛyngeth hym ſelfe in to ſoꝛowe / and the father of a foole can haue no ioye.

Pꝛou.15.b. and.17.b. Eccleſi.30.d. * A mery herte maketh a luſty age, but a ſoꝛowfull mynde dꝛyeth vp the bones.

Eccleſi.2.d. and.8.a. The vngodly taketh gyftes out of the boſome, to wreſte the wayes of iudgemente.

Pꝛou.19.b. * Wyſdome ſhyneth in the face of hym that hathe vnderſtanding, but the eyes of fooles wander thoꝛowe out all landes. * An vndiſcrete ſonne is a grefe vnto his father, and an heuyneſſe vnto hys mother. To punyſhe the innocente, & to ſmyte the pꝛynces that geue true iudgemente, are bothe euell.

1.Tim.1.b. and.5.d. * He is wyſe and dyſcrete, that tempereth hys woꝛdes: and he is a man of vnderſtandynge / that maketh much of his ſpyꝛte.

1.Iob.13.a. Yea a very foole (when he holdeth his tonge) is counted wyſe, and to haue vnderſtanding, when he ſhutteth hys lyppes.

CAPI. XVIII.

A Who ſo hathe pleaſure to ſowe diſcoꝛde, pycketh a quarell in euery thynge. A foole hathe no delyte in vnderſtandynge, but onely in thoſe thinges wherin his herte delyteth. When the vngodly commeth, then commeth alſo dyſdayne, ſo there foloweth ſhame and diſhonoure. The woꝛdes of a mans mouth are lyke depe waters, and the well of wyſdome is lyke a ful ſtreame.

Pꝛou.24.a. * It is nat good to regarde the perſonne of the vngodly, oꝛ to put backe the ryghteous in iudgemente. A fooles lyppes are euer bꝛawlynge, and hys mouth pꝛouoketh vnto battayl. A fooles mouth is hys owne deſtruccyon, and hys lyppes are a ſnare foꝛ his owne ſoule.

B The woꝛdes of a ſclaunderer are very woundes, and go thoꝛowe vnto the innoſte partes of the body. ☞(Feare caſteth downe hym that is ſlouthful: and the ſoules of ſuch as lyue in voluptuouſnes ſhall honger.) Who ſo is ſlouthfull and ſlacke in his laboure, is the bꝛother of hym that is a waſter. The name of the Loꝛde is a ſtronge caſtell / the ryghteous flyeth vnto it, and ſhalbe ſaued.

C But the ryche mans goodes are hys ſtronge holde / yet he taketh them foꝛ an hye wall rounde aboute hym. After pꝛyde cōmeth deſtruccyon, and honoure after lowlynes.

Eccle.11.a. * He that geueth ſentence in a matter befoꝛe he heare it, is a foole, and woꝛthy to be cōfounded. A good ſtomake dꝛyueth awaye a mans diſeaſe / but when the ſpꝛyte is vexed who maye, byde it? A wyſe herte laboureth foꝛ knowledge, and a pꝛudente eare ſeketh vnderſtandynge. Lyberalyte bꝛyngeth a man to honoure and woꝛſhyppe, and ſetteth hym amonge great men.

D The ryghteous accuſeth hym ſelfe fyꝛſt of all, yf his neyghboure come, he ſhall fynde hym. The lot pacyfyeth the variaunce, and parteth the myghtye a ſunder. A bꝛother that is greued with ſynne, is moꝛe woꝛth thē a very ſtronge caſtel: & they that holde together are lyke þ barre of a palace. A mans belly ſhalbe ſatiſfyed with the frute of hys owne mouth, & with þ increaſe of his lyppes ſhall he be fylled. Death and lyfe are in the inſtrument of the tonge: & they that loue it, ſhal enioy the frute therof.

Pꝛou.12.a. * Who ſo fyndeth a ☞(good) woman fyndeth a good thyng and receaueth an wholſome benefyte of þ Loꝛde. ☞(He that putteth awaye a good woman, putteth awaye a good thynge: but he that kepeth an harlot, is a foole and vnwyſe.) The pooꝛe maketh ſupplicatiō & pꝛaieth mekely, but þ ryche geueth a rough anſwere. A frende þ delyteth in loue, doth a mā moꝛe frendſhyppe, and ſticketh faſter vnto hym thē a bꝛother.

CAPI. XIX.

A Pꝛou.28.a. B* E T T E R is the pooꝛe that lyueth godly / then the blaſphemer that is but a foole. Where no dyſcrecyon is, there the ſoule is nat well: and who ſo is ſwyfte on fote, ſtombleth haſtely. Fooliſhneſſe maketh a man to go out of hys waye / and then is hys herte vnpacyente agaynſte the Loꝛde. Ryches make many frendes / but the pooꝛe is foꝛſaken of hys neyghboure.

Deut.19.b. * A falſe wytneſſe ſhall

not remayne vnpuniſhed, and he that ſpea-
keth lyes, ſhall not eſcape. ¶The multitude
hangeth vpon greate men, and euery man
fauoureth hym that geueth rewardes. As
for the poore, he is hated amonge all his bre-
thren: yea his owne frendes forſake hym,
and he that geueth credence vnto wordes /
B getteth nothynge. He that is wyſe, loueth
his owne ſoule/and kepeth vnderſtandyng
that he maye proſpere. A falſe wytneſſe
ſhall not remayne vnpunyſhed: and he that
ſpeaketh lyes, ſhall peryſhe. Pleaſure be-
commeth nat a foole/muche more vnſemely
is it, a bonde man to haue the rule of Prynces.
A wyſe man can put of diſpleaſure /
[illegible] and it is his honoure to lette ſome fautes
[illegible] paſſe. * The kynges dyſfauour is lyke
Prou.17.b the roarynge of a Lyon / but ⁊ hys frende-
ſhyppe is lyke the dewe vpon the graſſe.
Prou.27.b * An vndiſcrete ſonne is the heuynes of
his father, * and a braulynge wyfe is lyke
the toppe of an houſe, where thorowe it is e-
uer droppynge. Houſe and ryches maye
a man haue by the herytage of his elders /
Prou.18.b. but * a diſcrete woman is the gyfte of the
Lorde. Slouthfulnes bryngeth ſlepe,
and an ydel ſoule ſhall ſuffre hongre.
C Who ſo kepeth the cōmaundement, kepeth
his owne ſoule: but he that regardeth not
his waye, ſhall dye. He that hathe pytie
vpon the pore/ lendeth vnto the Lorde: and
loke what he layeth out it ſhalbe payed him
agayne. Chaſten thy ſonne whyle there is
hope, but let not thy ſoule be moued to ſleye
hym. For greate wrath bryngeth harme,
therfore let hym go/and ſo mayſt thou tea-
che hym more nurtoure. O geue eare vn-
to good councell, and be contente to be re-
fourmed/that thou mayeſt be wyſe here af-
Prou.16.b ter. * There are many deuices in a mans
herte, neuertheleſſe the councell of the Lord
✗ ſhall ſtande. ✗ (for euer) It is a mans wor-
D ſhyppe to do good: and better it is to be a
poore man, then a diſſembler. The fea-
re of the Lorde preſerueth the lyfe, yea it ge-
ueth plentuouſnes, without the vyſitacyon
Prou.26.c. of any plage. * A ſlouthfull bodye hydeth
his hande in his boſome and dyſdayneth to
Prouer.21.b put it to his mouthe. ⁊ If thou ſmyteſt a
ſcornefull perſon / the ignoraunt ſhal take
better hede/and yf thou reproueſte one that
hathe vnderſtandynge, he wyll be the wyſer
He that hurteth his father or ſhutteth out
his mother, is a ſhamefull and an vnwor-
thy ſonne. My ſonne, heare no more the
doctryne that ledeth the vnto errours from
the wordes of vnderſtandynge. A falſe
witnes laugheth iudgement to ſcorne, ⁊ the
mouth of the vngodly eateth wyckednes.

Puniſhementes are ordayned for the ſcor-
neful, and ſtrypes for fooles backes.

¶ CAP. XX.

Wyne maketh a mā to be ſcornefull
and dronckennes cauſeth a man A
to be vnquyete: who ſo delyteth
therin/ſhall neuer be wyſe. * The kynge Prou.xix.b
ought to be feared as ẏ roarynge of a Lyon:
who ſo prouoketh him vnto angre, offēdeth
gaynſte his owne ſoule. It is a mans ho-
noure to kepe him ſelfe from ſtryfe: but they
that haue pleaſure in braulynge, are fooles
euery one. A ſlouthfull body wyll nat go
to plowe for colde/therfore ſhal he go a beg-
gynge in Sommer, and haue nothynge.

Wyſe councell in the herte of man is lyke
a water in the depe of the earthe, and a man
that hath vnderſtandynge draweth it forth

Many there be that are called good do-
ers, but where ſhall one fynde a true fayth-
ful man? * Who ſo leadeth a godly ⁊ an Pſal.137.c
innocēt lyfe, is ryghteous ⁊ happy ſhall his B
chyldre be whom he leaueth behynde hym.
A kynge that ſytteth in iudgement, ⁊ loketh
well aboute hym, dryueth awaye all euyll.
* Who can ſay: my herte is cleane, I am in- 1.Joh.1.d.
nocēt from ſynne? To vſe two maner of 3.Reg.8.e.
weyghtes, or two maner of meaſures, bothe 2.Par.6.g.
theſe are abhominable vnto the Lorde. Eccle.7.c.
A chyld is knowen by his cōuerſacion/whe-
ther his workes be pure and ryght. As
for the hearynge of the eare, ⁊ the ſyght of ẏ
eye, the Lorde hath made thē bothe. Delyte
nat thou in ſlepe, leſt thou come vnto pouer- C
te but opē thine eyes, that thou mayeſt haue
breade ynough. It is naught, It is naught
ſayeth he that byeth any thyng: but when it
is gone, they geue it a good worde. A mouth
of vnderſtandynge is more worth thē gold
many precious ſtones, and coſtly Iewels.

* Take his garment that is ſuerty for a Prouer.9.a
ſtraunger, and take a pledge of hym for the and.17.c.
vnknowen mans ſake. Euery man lyketh ẏ
bread that is gotten with diſceyt, but at the
laſt his mouth ſhalbe fylled with grauell.

Thorowe councell, the thynges that men
deuyſe, go forwarde: ⁊ with diſcreciō ought
warre to be taken in hande. Medle nat
with him that bewrayeth ſecretes, and is a
ſclaunderer, and diſceyueth with his lippes

* Who ſo curſeth his father ⁊ mother, his Exod.21.b.
lyght ſhalbe put out in the myddeſt of darke- Leuit.20.b.
neſſe. The heritage that commeth to ha- Deut.27.c
ſtely at the fyrſte, ſhall not be prayſed at the 2.Reg.20.a
ende. * Say nat thou: I wyll recompence Math.v.f. Roma.12.c

D euyll, but put thy truſte in the Lorde, and he ſhall defende the. Prouer.11.a aboue.16.b * The Lorde abhorreth two maner of weyghtes / and a falſe balaunce is an euyll thynge. Jere.3.d * The Lorde ordreth euery mans goynges: howe maye a man then vnderſtande his owne waye?

It is a ſnare for a man to blaſpheme that which is holy, and then to go aboute with vowes. 1.Reg.5.d * A wyſe kynge deſtroyeth the vngodly, and bryngeth the whele ouer them.

The lanterne of the Lorde is the breth of man, and goeth thorowe all the inwarde partes of the body. Prou.29.b * Mercy and faythfulneſſe preſerue the kynge, and with louynge kyndnes his ſeate is holden vp. The ſtregth of yonge men is theyr worſhyp, and a graye heade, is an honour vnto the aged. Woundes dryue awaye euyl, and ſo do ſtrypes the inwarde partes of the body.

CAPI. XXI.

A THE * kynges herte is in the hande of the Lorde, 4.Reg.1.c. lyke as are the ryuers of water: he maye turne it whether ſo euer he wyll. Euerye man thynketh hys owne waye to be ryght, but the Lorde iudgeth the hertes. Mich.6.b. * To do ryghtuouſneſſe and iudgement is more acceptable to the Lorde the ſacrifyce. A preſumptuous loke, a proude ſtomake / and the lanterne of the vngodly is ſynne. The deuyces of one that is dylygent / brynge pletuouſneſſe: but he that is vnaduyſed, commeth vnto pouerte.

Who ſo hordeth vp ryches with the dyſceytfulneſſe of his tonge, he is a foole / and lyke vnto them that ſeke theyr owne death.

The robberyes of the vngodly ſhall be theyr owne deſtruccyon, for they wyl not do the thynges that is ryght. The wayes of the frowarde are ſtraunge: but * the workes of hym that is cleane / are ryght B

Titi.1.c. Prou.25.d. * It is better to dwell in a corner vnder the houſe toppe, then with a brawlynge woman in a wyde houſe. The ſoule of the vngodly wyſſheth euyll and hathe no pitye vpon his neyghboure. Prou.19.b * When the ſcornefull is punyſhed / the ignoraunt take the better hede: and when a wyſe man is warned, he wyll receyue the more vnderſtandynge. The ryghtuous wyſely conſydereth the houſe of the vngodly / and he ſeeth that God ouerthroweth the vngodly for theyr owne wyckedneſſe. Mat.18.d * Who ſo ſtoppeth his eare at the crynge of the poore he ſhall crye hym ſelfe, and not be herde.

A preuy rewarde pacyfyeth dyſpleaſure, and a gyfte in the boſome, ſtylleth furyouſneſſe. The iuſte delyteth in doynge that thynge that is ryght, but the workes of wyckedneſſe abhorre the ſame. The man ŷ wandreth out of the waye of wyſdome, ſhall remayne ☞ in the congregacion of the deade C Prou.8.a * He that hath pleaſure in banckettes, ſhall be a pore man: who ſo delyteth in wyne and delycates, ſhall not be ryche. The vngodly ſhall be gyuen for the ryghtuous, and the wycked for the iuſte. Eccle.25.d * It is better to dwel in a wyldernesse, then with a chydynge and an angry woman. In a wyſe mans houſe there is greate treaſure and plentuouſneſſe but a folyſhe body ſpendeth vp all. Who ſo foloweth ryghtuouſneſſe and mercy, fyndeth both lyfe, ryghtuouſneſſe and honoure. A wyſe man wynneth the cytie of the myghtye: and as for the ſtrength that they truſt in he bryngeth it downe. Prou.13.a * Who ſo kepeth his mouth and his tonge, the ſame kepeth hys ſoule from troubles. He that is proude and preſumptuous, is called a ſcornefull man / whiche in wrathe dare worke malycyouſly. D The voluptuouſnes of the ſlouthful is his owne death, for his handes wyll not labour He coueteth and deſyreth all the daye longe but the ryghtuous is alwaye geuynge, and kepeth nothynge backe. The ſacrifice of the vngodly is abhomynacion: howe much more whan they offre the thynge that is gotten with wyckedneſſe? Prou.19.a A falſe witnes ſhall peryſhe, but he that wyl be content to heare ſhall alwaye haue power to ſpeake hym ſelf An vngodly man goeth forthe raſhely, but the iuſt refourmeth his owne way. Capi.1.b. and.5.1.d * There is no wyſdome, there is no vnderſtandyng, there is no councell agaynſte the Lorde.

Psal.33.b The horſe is prepared agaynſte the daye of battayle / but the LORDE geueth the vyctorye.

CAPI. XXII.

A A GOOD name is more worthe then Eccle.41.b Eccle.7.a greate ryches / and ☞ louynge fauoure is better then ſyluer and golde.

The ryche and poore mette together: the Lorde is the maker of them all. A wyſe man ſeeth the plage / and hydeth hym ſelfe: but the folyſhe go on ſtyll and are punyſhed

The ende of lowelynes and the feare of GOD / ryches / honour proſperite and helthe. Thornes and ſnares are in the way of the frowarde: but he that dothe kepe hys ſoule, wyl fle from ſuche. Teache a chyld in his youth what waye he ſhulde go: for he ſhall not leaue it, when he is olde. The ryche ruleth the pore, and the borower is ſeruaunt to the lender. He that ſoweth wyckedneſſe ſhall reape ſorowe, and the rod of his cruelltye ſhall peryſhe. *He ẏ hathe a louyng eye ſhalbe bleſſed, for he geueth of his brede vnto the poore. ☞ (who ſo geueth rewardes, ſhall obtayne victory and honoure: but he taketh a waye the ſoule of ſuche as receaue thē.) Caſte out the ſcornefull man, and ſo ſhall ſtryfe go out with hym, yee varyaunce and ſclaunder ſhall ceaſe. Who ſo deliteth to be of a cleane hert and of gracyous lyppes, the kynge ſhall be his frynde. The eyes of the Lorde ☜ preſerue knowledge, but as for the wordes of the deſpyteful, he bryngeth thē to naught. The ſlouthfull body ſayth: there is a lyon without, I myght be ſlayne in the ſtrete. *The mouth of an harlot is a depe pytt, wherin he falleth that the Lorde is angrye withall. Folyſhnes ſtycketh in the herte of the lad, and the rod of correcciō ſhal dryue it awaye from hym. Who ſo doth a poore man wronge to increaſe his owne ryches, and geueth vnto the ryche, at the laſte commeth to pouerte hym ſelfe. My ſonne, bowe downe thyne eare, and herken vnto the wordes of wyſdome, applye thy mynde vnto my doctryne: for thou ſhalt be excellēt yf thou kepe it in thyne herte, and practyſe it in thy mouth: that thou mayeſt put thy truſt in the Lorde. I haue ſhewyd the this daye the thynge that thou knoweſt. Haue nat I warned the very oft with coūcel and learnynge? that I myght ſhewe the ẏ truth, and that thou with the verytie myghteſt anſwere thē that ſende vnto the? Se that thou robbe nat the poore, becauſe he is weake, & oppreſſe nat the ſymple in iudgemente: for the Lorde him ſelfe wyl defende theyr cauſe, and do vyolence vnto them that haue vſed violēce. Make no fryndſhyppe with an angrye wylfull man, and kepe no cōpany with the furyous: leſt thou learne his wayes, and receaue hurte in thy ſoule. *Be nat thou one of thē ẏ bynde theyr hande vpō promiſe, and are ſuertye for det: for yf thou haſte nothyng to paye, they ſhal take awaye thy bed from vnder the. *thou ſhalt nat remoue the lāde marke, whiche thy fore elders haue ſet. Seeſt thou nat, that they which be dilygēt in theyr buſynes, ſtande before kynges and nat amonge the ſymple people.

Eccl.31.b
B
C
Prou.22.c.
D
Prou.vi.a
Eccli.27.c
Prou.23.b
Deut.27.c.

CAPI. XXIII.

A

When thou ſytteſt at ẏ table to eate with a lord, order thy ſelfe manerly with the thynges that are ſet before the. Meaſure thyne appitite: and yf thou wylte rule thyne owne ſelfe, be nat ouer gredy of his meate, for meate begyleth and diſceaueth. *Take nat ouer greate trauayle and labour to be ryche, beware of ſuch a purpoſe. *Why wylt thou ſet thine eye vpō the thynge, which ſodely vaniſheth awaye? For riches make thē ſelues wynges, and take theyr flyght lyke an Aegle in to ẏ ayre. Eate nat thou with the enuyous and deſyre nat his meate/ for he hathe a meruelous herte. He ſayeth vnto the: eate and drynke, where as his herte is nat with the.

Eccle.37.a
Eccl.xviii.b.
1.Tim.vi.b

Yee the morſels that thou haſt eaten ſhalt thou perbrake, and leſe thoſe ſwete wordes. Tell nothynge into the eares of a foole, for he wyll deſpyſe the wyſdome of thy wordes. *Remoue nat the olde lande marke, & come nat within the felde of the fatherleſſe: For he that delyuereth them, is myghtie, euen he ſhal defende theyr cauſe agaynſt the. Applye thyne herte vnto correcyon, and thyne eares of ẏ wordes of knowledge. *Withholde nat correccion frō the chylde, for yf ẏ beateſt hym with the rod, he ſhall nat dye therof. Yf thou ſmyte him with ẏ rod, thou ſhalt deliuer his ſoule frō hell. My ſoone, yf thy herte receaue wyſdome, my herte alſo ſhal reioyce: ye my reynes ſhalbe very glad: yf thy lyppes ſpeake the thyng tha is right.

B
Pro.xxii.b.
Deut.27.c.
Pro.xiii.d.
Eccle.xxx.a

*Let nat thyne hert be gelous to folowe ſynners/ but kepe the ſtyl in the feare of the Lorde ☜ all the daye longe: for the ende is nat yet come, and thy pacient abydyng ſhal nat be in vaine. My ſonne/ geue eare and be wyſe, ſo ſhall thyne herte proſpere in thē waye. *Kepe no cōpany ẘ wyne bybbers & ryotous eaters of fleſh: for ſuche as be dronkardes and ryotous ſhall come to pouerte, and he that is geuen to much ſlepe/ ſhall go with a ragged coate. Geue eare vnto thy father that begat the / and deſpyſe nat thy mother whē ſhe is olde. Labour for to get the trueth: ſell nat awaye wyſdome/ nourtour and vnderſtandynge (for a ryghteous father is meruelous glad of a wyſe ſonne, and delyteth in hym) ſo ſhall thy father be glad/ and thy mother that bare the/ ſhal reioyſe. My ſonne/ geue me thyne herte, and let thyne eyes haue pleaſure in my wayes.

Prou.24.a
and .c.
☜
C
Prou.xxi.c

*For an whore is a depe graue/ and an harlot is a narowe pyt. She lurketh lyke a thefe/ and bryngeth vnto her ſuch mē as as be full of vyce. Who hathe wo? who hathe ſorowe? who hathe ſtryfe? who hathe braulinge? who hath woūdes without cauſe? Or who hathe reed eyes? Euen they that be euer at the wyne, and ſeke exceſſe. Loke nat thou vpō the wyne/ howe redde it is/ & what a coloure it geueth in the glaſſe. It goeth downe ſoftly, but at the laſt it byteth lyke a ſerpent/ and ſtyngeth as an Adder.

Pro.xxii.b.
D

Ye ſhall thyne eyes loke vnto ſtraunge women, and thyne herte ſhall muſe vpon frowarde thinges. Yee thou ſhalt be as though thou ſlepeſt in the myddeſt of the ſee / or vpon the toppe of the maſt. They wounded me (ſhalt thou ſay) but it hath nat hurt me: they ſmote me but I feleit nat. When I am well wakened, I wyll go to the drynke agayne.

CAP. XXIIII.

A Pro. 23. b. and. 24. c. BE nat thou gelous ouer wycked men and deſyre nat to be amonge them. For their hert ymagyneth to do hurte/and their lyppes talke of myſchefe. Thorowe wyſdome is an houſe buylded, and with vnderſtandynge is it ſette vp. Thorowe dyſcrecion ſhall the chambers be fylled with all coſtly and pleaſaunte ryches. A wyſe man is ſtronge, yee a man of vnderſtandynge is better then he that is myghty of ſtrengthe. For with dyſcrecyon muſt warres be taken in hande, and where as are many that can geue councel, there is the victory. Wyſdom is an hye thinge, yee euen to the foole, for he darre nat open his mouthe in the gate. He that ymagyneth myſchefe, maye we be called an vngracyous perſonne. The thought of the folyſhe is ſynne/ and the ſcornefull is an abomynacion vnto me. B If thou be ouerſene and neglygent in tyme of nede, then is thy ſtrength but ſmall. ☞ Delyuer them that go vnto death, and are led awaye to be ſlayne, and be nat neglygent therin. If thou wylt ſaye: I knewe nat of it. Thinkeſt thou that he which made the hertes, doth nat cōſydre it? and that he whiche regardeth thy ſoule ſeeth it nat? Shall nat he recompence euery man accordynge to his workes? My ſonne eate thou hony and the ſwete hony combe, becauſe it is good and ſwete in thy mouth Euen ſo ſhall the knowlege of wyſdome be vnto thy ſoule, as ſone as thou haſte gotten it. And there is good hope, yee thy hope ſhal nat be in vayne. Lay no preuy wayte wyckedly vpō the houſe of the ryghteous, and diſquyete nat his reſtynge place. Psal. 17. a. * For a iuſte man falleth ſeuen tymes, and ryſeth vp agayne, but the vngodly fall in to wyckedneſſ. Pro. 17. a. ‡ Reioyſe nat thou at the fal of thyne enemye /and let nat thyne herte be glad when he ſtombleth. Leſte the Lorde Pro. 23. b. and. 24. a. (when he ſeyth it) be angrye, and turne hys wrathe from hym vnto the. * Let nat thy wrath and gelouſy moue the, to folowe the C wicked and vngodly. And why? the wicked Job. 21. b. Prou. 13. b. Pro. 20. d. hath nothinge to hope for, and * the candle of the vngodly ſhal be put out. ‡ My ſonne feare thou the Lorde and the kynge / and kepe no company with the ſclaunderous, for their deſtruccyon ſhall come ſodenly, & who knoweth the aduerſyte of them bothe? These are alſo the ſayinges of the wyſe. * Pro. 18. a. It is nat good, to haue reſpecte of any perſone in iudgement. He that ſayeth to the vngodly: thou arte ryghteous / him ſhall the people curſe, yee the comenty ſhall abhorre hym. But they that rebuke the vngodly/ ſhalbe commended, and a ryche bleſſynge ſhall come vpon them. ☞ Euery man ſhall kyſſe hys lyppes / that geueth a good anſwere. Fyrſte make vp thy worcke that is without and loke well vnto that whiche thou haſt in the felde and then buylde thyne houſe. Be no falſe wytneſſe agaynſte thy D neyghbour, and hurte him nat with thy lyppes. Saye nat: I wyll handle him euen as he hathe dealte with me, and wyll rewarde euery man accordyng to hys dede. I went by the felde of the ſlouthfull, and by the vyneyarde of the folyſh man. And lo, it was al couered wt nettels, and ſtode ful of thiſtels, and ẏ ſtone wall was broken downe. This I ſawe, and cōſydred it well: I loked vpon it, & toke it for a warnynge. Prou. 6. b. * Yee ſlepe on ſtyl ☞ ſaye ye a lytle ſlōber a lytle, folde thyne handes together yet a lytle: ſo ſhal pouerte come vnto the as one that trauaileth by the waye, and neceſſyte lyke an armed man.

¶ These alſo are the parables of Salomon, whiche the men of Ezechiah kynge of Iuda copyed out.

CAPI. XXV.

A IT IS ẏ honour of god to kepe a thinge ſecrete, but the kynges honoure is to ſearche out a thynge.

The heauen is hye / the earth is depe/and the kynges herte is vnſearcheable. Take the droſſe frō the ſyluer, and there ſhalbe a cleane veſſell therof. Take awaye vngodlyneſſe frō the kynges ſyght, & his ſeate ſhalbe ſtabliſhed in ryghteouſnes. Put nat forthe thy ſelfe in the preſence of ẏ kynge, & Luke. 14. b. preace nat in to ẏ place of great mē. ‡ For better is it ẏ it be ſayde vnto ẏ: come vp hither/ then thou to be ſet downe in the preſēce of ẏ prynce whō thou ſeyſt with thine eyes. ‡ Be Eccle. 8. a. Math. 5. d. nat haſty to go to ẏ law, leſt happly ẏ ordre thy ſelfe ſo at ẏ laſt, that thy neyghbour put the to ſhame. B Handle thy matter with thy neyghbour hi ſelfe, & diſcouer not another mās ſecrete: leſt whē mē heare therof, it turne to thy diſhonoure, & leſt thyne euyll name do nat ceaſſe. ☞ (Grace & frendſhyppe do the deliuer: which ſe that thou kepe for thy ſelfe leſt thou be reproued.) A worde ſpoken in due ſeaſon, is lyke apples of golde in a ſyluer diſhe. ¶ The correccyon of the wyſe is to an obedient eare, a golden cheyne and a Jewel of golde. Lyke as the colde of ſnowe in the harueſt, ſo is a faythfull meſſenger to them that ſende him: for he refreſſheth his mayſters mynde.

C Who ſo maketh great boſtes and geueth nothynge, is lyke cloudes and wynde without rayne.

Prou. xv. a / Gen. 32. a / 1. Reg. 25. c

With pacience is a Prince pacified, and * with a ſofte tonge is rygorouſnes broken. If thou fyndeſt hony, eate ſo muche as is ſufficiente for the: leaſte thou be ouerful, and perbrake it out againe. Withdrawe thy fote from thy neyghboures houſe, leſt he be wery of the, and ſo abhorre the. Who ſo beareth falſe wytneſſe againſte his neyghbour, he is a very ſpeare, a ſwerde and a ſharpe arrowe. The hope of the vngodly in tyme of nede, is lyke a rotten tothe and a ſlyppery fote. Who ſo taketh awaye a mans garmente in the colde wether, is lyke vyneger vpon chalke, or lyke him that ſyngeth ſonges to an heuy harte. *(Lyke as the moth hurteth a garment, and a worme the tre ſo doth the heuyneſſe of a man hurte the hert)

Roma. 12. c / 1. Reg. 10. b

* If thine enemye honger, feade hym: yf he thyrſte, geue hym drynke: for ſo ſhalte thou heape coles of fyre vpon his heade, and the

D Lorde ſhall rewarde the. The North winde dryueth awaye the rayne, euen ſo dothe an earneſt ſobre countenaunce a backebyters tonge.

Prou. xxi. a

* It is better to ſyt in a corner vnder the rofe, then with a brawlynge woman in a wyde houſe. A good reporte out of a far coūtre, is lyke colde water to a thyrſty ſoule.

☞ A ryghtuous man ☞ fallynge downe before the vngodly is lyke a troubled well & a ſprynge that is deſtroied.

Eccle. 3. c

Lyke as it is nat good to eate to muche honye, euen ſo he that wyll ſearche out hye thynges, it ſhall be to heuy for him. He that can not rule hym ſelf is lyke a cyte whiche is broken downe, and hathe no walles.

¶ CAPI. XXVI.

A Lyke as ſnowe is not mete in Sommer, nor rayne in harueſt, euen ſo is worſhip vnſemely for a fole. Lyke as the byrde and the ſwalowe take theyr flyght and fle here & there, ſo the curſe that is geuen in vayne / ſhal not lyght vpon a man.

Deu. 23. b

* Unto the horſe belongeth a whyppe, to the Aſſe a brydle / & a rodde to the foles back. Geue not the fole an anſwere after his folyſhneſſe, leaſt thou become lyke vnto him: but make the fole an anſwere to his foliſhneſſe, leſt he be wyſe in his owne conceate. He is lame of his fete, yea dronken is he in vanite, that committeth any thynge to a foole.

B Lyke as it is an vnſemely thynge to haue legges and yet to halte, euē ſo is a parable in the foles mouth. He ẏ ſetteth a foole in hye dignite, that is euen as if a man dyd caſt a precious ſtone vpon the galous. A parable in a foles mouth is lyke a thorne that prycketh a dronken mā in the hande. A man of experience diſcerneth all thynges wel: but who ſo hyreth a foole / hyreth ſuche one as wyll take no hede.

1. Pet. 2. d

* Lyke as the dogge turneth agayne to his vomyte, euen ſo a foole begynneth his folyſhneſſe agayne a freſſhe. If thou ſeeſt a man that is wyſe in his owne concept, there is more hope in a foole then in hym.

Pro. xxii. b

* The ſlouthfull ſayeth: there is a leoparde in the way, and a lyon in the myddeſt of the ſtretes.

C Lyke as the dore turneth aboute vpon the threſholde, euen ſo doth the ſlouthfull welter hym ſelfe in his bed.

Prou. xix. c

* The ſlouthfull body thruſteth his hande into his boſome, and it greueth hym to put it agayne to his mouth. The ſlogarde thynketh him ſelfe wiſer then ☞ ſeuen men that ſyt and teache. Who ſo goeth by and medleth with other mens ſtryfe, he is lyke one ẏ taketh a dogge by the eares. Lyke as one ſhoteth deadly arowes and dartes out of a preuy place, euen ſo doth a diſſembler with his neyghbour. And then ſayeth he *(whan thou arte taken) I dyd it but in ſport. Where no wod is, there the fyre goeth out: Euen ſo where the backebiter is taken away, there ẏ ſtryfe ceaſeth.

Eccle. 28. b

As * coles kyndle heate, and wod the fyre: euen ſo doth a brawlyng felow

D ſtere vp variaunce. A ſclaunderers wordes are lyke flatery, but they pearſe the inwarde partes of the body. Venymous lyppes and a wycked hert, are lyke a potſherde couered with ſyluer droſſe. An enemy ſhal be knowē by his talkynge, and in the meane ſeaſon he ymagineth myſchefe: but when he ſpeaketh fayre, beleue hym not, for there are ſeuen abhominacions in his herte. Who ſo kepeth euyl wyl, ſecretely to do hurte, his malyce ſhalbe ſhewed before the whole congregacion.

Eccle. 10. b / Eccle. 27. b

* Who ſo dyggeth vp a pyt, ſhal fal therin: and he that weltreth a ſtone, ſhal ſtomble vpon it him ſelfe. A dyſſemblynge tong hateth one that rebuketh him, and a flaterynge mouth worketh myſchefe.

¶ CAPI. XXVII.

A Make nat thy boſte of to morowe * for ẏ knoweſt not what may happen to day. Let another man prayſe the, and not thyne owne mouthe: yea other folkes lyppes, and

Luke. 12. c / Eccl. 18. a / James. 4. b

nat thyne. The ſtone is heuy and the ſande
weyghtye: but a foles wrath is heuyer then
they bothe. Wrathe is a cruell thynge, and
furiouſnes is a very tempeſt: yea who is a-
ble to abyde enuye? An open rebuke is bet
ter then a ſecrete loue. Faythfull are the
woundes of a louer, but the kyſſes of an ene
mye are cruel. He that is ful, abhorreth an
B hony combe: but vnto him that is hongrye,
euery ſowre thynge is ſwete. He that ofte-
tymes flitteth, is lyke a byrde that forſaketh
her neſt. The herte is glad of a ſwete oynt
mente and ſauour, but a ſtomake that can
gyue good councel, reioyſeth a mans neygh
bour. Thyne owne frende and thy fathers
frende ſe thou forſake nat: but go nat in to
thy brothers houſe in tyme of thy trouble.

For better is a frende at hande / then a
brother farre of. My ſonne, be wyſe, and
thou ſhalte make me a glad herte: ſo that I
ſhall make anſwere vnto my rebukers.

A wyſe man ſeynge the plage / wyll hyde
hym ſelfe, as for fooles they go on ſtyll, and
Prouer.?.c ſuffre harme. * Take his garmente that
is ſuretie for a ſtraunger, and take a pledge
C of hym for the vnknowen mans ſake.

He that is to haſtye to prayſe his neygh-
Prou.xx.b boure aboue meaſure / ſhall be taken as one
that gyueth hym an euyll reporte. * A brau-
lyng woman and the rofe of the houſe drop
pynge in a raynye daye, maye well be com-
pared togyther. He that refrayneth her /
refrayneth the wynde, and holdeth oyle faſt
in his hande. Lyke as one yron whetteth
another, ſo doth one man comforte another

Who ſo kepeth his fygge tre, ſhall enioye
the fruites therof: euen ſo, he that wayteth
vpon his mayſter, ſhall come to honoure.

Lyke as in one water there appeare dy-
uers faces / euen ſo dyuerſe men haue dy-
☞ uerſe hertes. Lyke as ☞ hell and de-
Eccle.1.a. ſtruccyon are neuer full, euen ſo * the eyes
Eccle.14.? of men can neuer be ſatiſfyed. Syluer is
and.?.? tryed in the moulde, and Golde in the for-
nace / and ſo is a man, when he is openly
¶ prayſed to his face. ¶ The hart of a wycked
D man ſeketh after myſchefe, but a true harte ſe-
keth for knowledge.) Thoughe thou ſhuldeſt
bray a foole with a peſtell in a morter lyke
otemell, yet wyll nat his foolyſhenes go
from hym. Se that thou knowe the nom-
bre of thy cattell thy ſelfe / and loke well to
☞ thy flockes. For ryches abyde nat alwaye
and ☞ the crowne endureth not for euer.

The heye groweth, the graſſe commeth
vp, and herbes are gathered in the moun-
taynes. The lambes ſhall clothe the, and
for the goates thou ſhalt haue money to thy
huſbandry. Thou ſhalt haue goates mylck
ynough to fede the / to vphold thy houſhold
and to ſuſteyne thy maydens.

CAPI. XXVIII.

THE vngodly flyeth when no man
chaſeth hym / but the ryghtuous ſtan- A
Leuit.26. deth ſtyffe as a Lyon. * Becauſe of ſynne
the lande dothe oft chaunge her Prynce:
but thorowe men of vnderſtandynge and
wyſdome a realme endureth longe: One
poore man oppreſſyng another by vyolence
is lyke a contynuall rayne that deſtroyeth
the fruyte. They that forſake the lawe
prayſe the vngodly: but ſuche as kepe the
lawe, abhorre them. * Wycked men dyſ- 1.Cor.?
cerne nat the thynge that is ryght / but they
that ſeke after the Lorde, diſcuſſe all thyn-
ges. * A pore man leadynge a godly lyfe, is Prou.19.a
better then the ryche that goeth in frowarde
wayes. Who ſo kepeth the lawe, is a chil
de of vnderſtandyng: but he that is a cõpa-
nion of ryotus mẽ, ſhameth his father. Who B
ſo increaſeth his ryches by vauntage and
wynnynge, let him gather them to helpe the
poore withall. * He that turneth awaye Prou.?
his eare from hearynge the lawe, his prayer
ſhalbe abhominable. Who ſo ledeth the
ryghtuous into an euyll waye, ſhall fall in
to his owne pyt / but the iuſte ſhall haue the
good in poſſeſſion. The ryche man thyn-
keth hym ſelfe to be wyſe, but the poore that
hath vnderſtandyng, can perceyue him wel Eccle.?
ynough. * When ryghtuous men are in Prou.?
proſperite, then doth honoure floryſhe: but
when the vngodly come vp, the ſtate of men
chaungeth. He that hydeth his ſynnes, ſhall
not proſpere: but * who ſo knowledgeth the Job.?
and forſaketh them, ſhall haue mercy. Well Pſal.?
is him that ſtandeth alwaye in awe: as for 1.Joh.1.?
him that hardeneth his herte, he ſhall fal in
to myſchefe. Lyke as a roarynge lyon and C
an hongry bere, euẽ ſo is an vngodly Prince
ouer the poore people. Where the Prince
is without vnderſtandynge, there is great
oppreſſyon and wronge: but yf he be ſuche
one as hateth couetouſneſſe / he ſhall longe
rayne. * He that by vyolence ſheddethe Gene.9.a
any mans bloude, ſhall be a rennagate vn-
to his graue: and no man ſhal be able to ſuc Prou.?
coure hym. Who ſo leadeth a godly & an
innocent lyfe, ſhall be ſaued: but he that go-
eth frowarde wayes, ſhall onſe haue a fall. Prou.?
* He that tylleth his lande, ſhal haue ple Eccle.?
teouſneſſe of breade: but he ỹ foloweth ydel
neſſe, ſhall haue pouertie ynough. A man ỹ
dealeth faythfully, ſhalbe fylled with bleſ-
ſynges:

ſynges: and * he that maketh haſte to be ryche, ſhal nat be vngylty. 1.Tim.6.b Pro.xxiiii.a To haue reſpecte of perſonnes in iudgemente is nat good.

And why? A man wyll do wronge / yea euen for a pece of breade. D He that wyll be ryche all to ſoone, hathe an euyll eye, and conſydereth nat, that pouerte ſhall come vpon hym. He that rebuketh a man / ſhall fynde more fauoure at the laſt, then he that Mat.xv.a. flatereth hym. * Who ſo robbeth his Father and mother / and ſayeth it is no ſynne / the ſame is lyke vnto a deſtroyer. He that is of a proude ſtomake, ſtereth vp ſtrife: but he that putteth his truſte in the Lorde, ſhal be well fedde. He that truſteth in his owne herte, is a foole: but he that walketh wyſely 2.Cor.9.b ſhall be ſafe. * He that gyueth vnto the poore, ſhall not lacke: but he that turneth awaye his eyes from ſuche as be in neceſſytie / Prou.28.b and.29.a ſhall ſuffre greate pouerte hym ſelfe. * When the vngodly are come vp, men are fayne to hide them ſelues: but when they peryſhe, the ryghtuous increaſe.

CAPI. XXIX.

A HE THAT is ſtyfnecked / and wyll nat be refourmed, ſhal ſodaynly be deſtroyed without any helpe. Prou.28.b Eccle.x.a * When the ryghtuous haue the ouer hande / the people are in proſperite: but when the vngodly beareth rule / there the people mourne. Who ſo loueth wyſdome / maketh hys Father a Prou.v.a Luke.xv.c. glad man: * but he that kepethe company with harlottes / ſpendeth away that he hath

With true iudgement the kynge ſetteth vp the lande, but yf he be a man that is couetous / he turneth it vp ſyde downe.

Who ſo flatereth hys neyghbour / layeth ☞ a nette for his fete. ☞ The ſynne of the wycked is his owne ſnare, but the ryghtuous doth ſynge and reioyſe. The ryghtuous conſydreth the cauſe of the poore / but the vngodly regardeth no vnderſtandynge.

Wycked people brynge a cytie in decaye, but wyſe men ſet it vp agayne. If a wyſe man go to lawe with a foole (whether he deale with hym frendly or roughely) he getteth no reſte. The bloude thyrſtye hate ☞ the ryghtuous / but the iuſte ☞ ſeke hys ſoule. A foole powreth out hys ſpryte all together but a wyſe man kepeth it in tyl afterwarde. If a Prynce delyte in lyes / all his ſeruauntes are vngodly.

The poore and the lender mete togyther C and the Lorde lyghteneth bothe theyr eyes. Prou.22.b

* The ſeate of ye kynge that faythfully iudgeth the poore / ſhall contynue ſure for euer more. The rodde and correcion mynyſtre wyſdome / but yf a chylde be nat loked vnto, he bryngeth his mother to ſhame.

When the vngodly come vp, wyckednes increaſeth: but the ryghtuous ſhal ſe theyr fall. Nurtoure thy ſonne with correccyon, & thou ſhalt be at reſt, yea he ſhal do the good at thyne herte. When the worde of god is not preached, the people peryſhe, but well is him that kepeth the lawe. A ſeruaunt wyll not be the better for wordes, for though he vnderſtande, yet wyll he nat regarde them.

Yf thou ſeeſt a man that is haſtye to ſpeake vnaduyſed, thou mayſt truſt a foole D more then hym. He that delycately bryngeth vp his ſeruaũt from a child, ſhal make hym his mayſter at length. An angry man ſtereth vp ſtryfe, and he that beareth euyll wyll in his mynde, doth moche euyll. After Job.xxii.d pryde commeth a fall, * but a lowely ſpryte bryngeth greate worſhyppe. Who ſo kepeth company with a thefe, hateth his owne ſoule: he heareth blaſphemyes, and telleth it not forthe. He that feareth men, ſhal haue a fall: but who ſo putteth his truſte in the Lorde is without daunger. Many there be that ſeke the Prynces fauoure, but euery mans iudgement commeth from the Lorde The rightuous abhorreth the vngodly: but as for thoſe that be in the ryght waye / the wycked hate them. ☞ (A chylde that kepeth ☞ the worde, ſhalbe without deſtruccyon.

¶ The pureneſſe of the worde of God: and what we ought to requyre of God, with certayne wonderfull thynges that are in this worlde.

CAPI. XXX.

THE wordes of Agur the ſonne of Jakei, A and the Prophecye that the ſame man ſpake vnto Ithiel, euen vnto Ithiel / and Vchall: I am more foolyſſhe then any man / and haue no mans vnderſtandynge: I neuer lerned wyſdome, nor had knowledge of holy thynges. Who hathe clymmed vp into Heauen? Who hathe come downe from thence? Who hathe holden the wynde faſte in hys hande? Who hathe comprehended the waters in a garmente? Who hathe ſette all the endes of the worlde? What is hys name / or his ſonnes name? Canſte thou tell? Psal.xix.c. * All the wordes of God are pure and cleane, for he is a ſhylde vnto all them / that put theyr truſte in him.

‡ Put ye nothynge vnto his wordes, leſt he Deute.4.a and.xii.d reproue the, and thou be founde a lyar. B

Two thinges haue I requyred of the, that thou wylt not denye me before I dye. Remoue fro me vanyte & lies: geue me neyther pouerte nor ryches, onely graunte me a neceſſary

Exodi.v.b. Deute.v.c. and.xxxi.c Job.xxi.b

ceſſary lyuynge. Leſt yf I be to ful, I denye the and ſay: * who is the Lorde? And leaſte I beynge conſtrayned thorowe pouerty, fal vnto ſtealynge, and take the name of my God in vayne. Accuſe not a ſeruaunt vnto his mayſter/ leaſt he ſpeake euyll of the/ and thou be hurte. There is a generacyon that curſeth theyr father, & doth nat bleſſe theyr mother. There is a generacion that thinke them ſelues cleane, and yet is nat clenſed from theyr fylthyneſſe. There is a generacyon that hathe a proude loke, and with caſte vp theyr eye lyddes. There is a generacyon whoſe teth are ſwerdes, and with theyr ſhawe bones they conſume and deuoure the ſymple of the earthe, and the pore from amonge men. The horſleche hathe two daughters cryeng: bryng hyther, bring hyther. C There be thre thynges that are neuer ſatiſfyed, and the fourth ſayeth neuer hoo. The graue: a womans wombe, and the earthe that hathe neuer water inoughe. As for fyre, it ſayeth neuer hoo.

Exod.xxi.b Deute.27.c

Who ſo laugheth his father to ſcorne, and ſetteth his mothers commaundement at naught: the rauens pycke out his eyes in the valley and deuoured be he of the yonge Eagles.

There be thre thynges to hye for me, and as for the fourth, it paſſeth my knowledge. The way of an Eagle in the ayre, the waye of a ſerpent ouer a ſtone, the waye of a ſhyp in the ſee, and the way of a mā with a yong woman. Suche is the waye alſo of a wife that breaketh wedlocke, whiche wypeth her mouth lyke as when ſhe hath eaten, & ſaieth: As for me, I haue done no harme. Thorowe thre thynges the earthe is dyſquieted and the fourth may it not beare. Thorowe a ſeruaunt that beareth rule: thorowe a fole that hathe to muche breade: thorow an ydle houſwyfe, and thorow an hande mayden D that is heyre to her mayſtres. These be foure thynges in the earth/ the whiche are very lytle: but in wyſdome they exceade the wiſe. The Emmetes are but weake people

Pro.vi.a

* yet gather they theyr mete together in the haruest. The conyes are but a feble folke yet make they theyr couches among the rockes. The greſhoppers haue not a gyde/ yet go they forthe together by heapes. The ſpyder laboureth with her handes, and is in kynges places. There be thre thynges that go ſtifly, but the goyng of ẏ fourth is the godlyeſt of all. A Lyon, whiche is ſtrongeſt among beaſtes, and geueth place to no man. A grehounde ſtronge in the hynder partes. A ramme alſo and a kynge/ agaynſte whom no man aryſeth vp. Yf thou haſt done folyſhely whan thou waſte in hye eſtate, or yf thou haſt taken euyll councell: then laye thyne hande vpon thy mouth.

Who ſo chyrneth mylcke, maketh butter, and he that rubbeth his noſe, maketh it blede: Euen ſo he that cauſeth wrath, bryngeth forth ſtryfe.

The wordes of Kynge Lamuel/ and the leſſon that his mother taught him.

¶ Kynges ought to iudge iuſtely. The propertye of an honeſte maryed wyfe.

CAPIT. XXXI.

My ſonne/ thou ſon of my bodye: O my deare A beloued ſonne, geue nat ouer thy ſtrength & wayes vnto women, whiche are the deſtruccion euē of kynges. O Lamuel/ gyue kynges no wyne, gyue kinges & Princes no ſtronge drynke, leaſte they beynge dronken forgette the lawe, and regarde nat the cauſe of the pore/ and of all ſuche as be in aduerſyte. Gyue ſtronge drynke vnto ſuche as are condemned to deathe, and wyne vnto thoſe that mourne: that they may drynke it, and forget theyr myſery and aduerſite. Be thou an aduocate, and ſtāde in iudgement thy ſelfe, to ſpeake for al ſuch as be domme and ſocourleſſe. Open thy mouthe/ defende the thynge that is lawefull and ryght/ and the cauſe of the poore and helpeleſſe.

Who ſo fyndeth an honeſt faythfull woman ſhe is muche more worth then perles. B

The herte of her huſbande maye ſafely truſte in her, ſo that he ſhall haue no nede of ſpoyles. She wyll do hym good and not euyll all the dayes of her lyfe. She occupyeth wol and flax, and laboureth gladly with her handes. She is lyke a marchauntes ſhyppe/ that bryngeth her vytayles frome a farre.

She is vp in the nyght ſeaſon, to prouide meate for her houſholde, and fode for her maydens. She conſydreth lande, & byeth it, and with the fruite of her handes ſhe plāteth a vyneyarde. She gyrdeth her loynes with ſtrength, and courageth her armes.

And yf ſhe perceaue that her houſwyferye dothe good, her candel goeth nat out by nyght. She layeth her fyngers to the ſpyndell, and her hande taketh holde of the diſtaffe. She openeth her hande to the poore, yee ſhe ſtretcheth forth her handes to ſuche as haue nede. She feareth nat that the colde of wynter ſhall hurte her houſe/ for all her houſhulde folkes are double clothed. She maketh her ſelfe fayre ornamentes, her clothynge is whyte ſylke and purple. Her huſbande is muche ſet by in the gates, when he ſytteth amonge the rulers of the lande. She maketh cloth of ſylke and ſelleth it, and delyuereth a gyrdle vnto the marchaunt. Strength and honoure is her clothynge / and in the latter dayes ſhe ſhall reioyſe. She openeth her mouth with wyſdome / and in her tonge is the lawe of grace. She loketh well to the wayes of her houſholde, and eateth nat her breade with ydylnes. Her chyldren ſhall aryſe, and call her bleſſed: and her huſbande ſhall make muche of her. Many daughters there be that gather ryches together/ but thou goeſt aboue them all. As for fauoure/ it is diſceatfull / and beautye is a vayne thynge: but a woman that feareth the Lorde, ſhe is worthy to be prayſed. Geue her of the frute of her handes, and let her owne workes prayſe her in the gates.

C
D

✠

¶ The ende of the Prouerbes of Salomon.

✠

¶ The Boke of the Preacher/ otherwyſe called Eccleſiaſtes.

¶ All that is in this worlde is vanytee.

CAPITVLO. I.

A These are the wordes of the Preacher, the ſonne of Dauid, kynge of Ieruſalem. * All is but vanyte (ſayeth the Preacher) al is but playne vanyte. For what els hath a mā of all the labour that he taketh vnder the Sunne? One generacyon paſſeth awaye/ another commeth, but the earth abydeth ſtyll. The Sunne aryſeth, the ſunne goeth downe, and returneth to his place, that he maye there ryſe vp agayne. The wynde goeth towarde the South, and fetcheth his compaſe aboute vnto the North, and ſo turneth in to hym ſelfe agayne. B * All floudes runne in to the ſee, and yet the ſee is nat fylled: for loke vnto what place the waters runne, thence they come to flowe agayne. All thynges are ſo harde, that no man can expreſſe thē. * The eye is nat ſatiſfyed with ſyght, the eare is nat fylled with hearynge. * The thynge that hathe bene, commeth to paſſe agayne, & the thynge that hathe bene done, is done agayne, there is no newe thing vnder the Sunne. Is there any thing wherof it may be ſayde: lo, this is newe? For it was longe ago in the tymes that haue bene before vs. The thyng ŷ is paſt, is out of remembraūce, Eue ſo the thinges that are for to come/ ſhal nomore be thought vpon amōge them that come after. C I my ſelfe the Preacher, was kynge of Iſrael at Ieruſalem, and dyd applye my mynde to ſeke out and ſearch for the knowledge of al thynges that are done vnder heauen. Suche trauayle & labour hath god geuen vnto ☞ the chyldrē of men, to exercyſe them ſelues therin.

Thus I haue cōſydred all ŷ thynges that come to paſſe vnder the Sūne, and lo, they are al but vanyte, and vexacion of mynde. D The croked can nat be made ſtreyght, and the fautes can nat be nombred. I cōmoned with myne owne herte, ſaying: lo, I am come to a greate eſtate, & haue gotten more wyſdome, then all they that haue bene before me in Ieruſalem. Yee my herte had greate experience of wyſdome and knowledge, for therevnto I applyed my mynde: that I myght knowe what were wyſdome & vnderſtādīg, what

Eccle.xii.a.
Job.xxxviii.b
Pro.xxvii.c
Eccle.iiii.b
Eccle.iii.b.

what were errour and foliſhnes. And I perceaued that thys was but a vexacyon of mynde: for where muche wyſdome is, there is alſo great trauaile and diſquyetnes: and the more knowledge a man hathe, the more is hys care.

¶ Aboundaunce of rycheſſe, of pleaſure and of buyldynge are vayne thynges.

CAP. II.

A Then ſayde I thus in my herte: Nowe go to, I wyl take myne eaſe and haue good dayes. But lo, that is vanite alſo: in ſo muche that I ſayde vnto laughter: thou arte mad, and to myrthe: what doeſt thou? So I thought in my herte, to withdrawe my fleſhe from wyne, to applye my mynde vnto wyſdome, and to comprehende foliſhneſſe vntyll the tyme that (amonge all the thynges whiche are vnder the Sunne) I myght ſe what were beſte for men to do, ſo long as they lyue vnder heauen. 3.R.4.c. * I made gorgyous fayre worckes. B I buylded me houſes, and planted vyneyardes. I made me orchardes and gardēs of pleaſure, and planted trees in them of all maner fruites. 4.Re.4.9. ‡ I made pooles of water, to water the grene and frutefull trees withall. I boughte ſeruauntes and maydens, and had a greate houſholde. As for catell and ſhepe / I had more ſubſtaunce of them / then all they that were before me in Ieruſalē. I gathered ſyluer & golde together / euen a treaſure of kynges and landes. I prouyded me ſyngers & wemen, whiche coulde playe of inſtrumentes to make men myrth and paſtyme. I gat me pſalteries and ſonges of muſycke. And I was greater and in more worſhype, then all my predeceſſours in Ieruſalem.

For wyſdome remained with me: and loke whatſoeuer myne eyes deſyred, I let them haue it: and wherin ſoeuer my hert delyted, or had any pleaſure, I withhelde it nat frō it. Thus my hert reioyſed in all that I dyd, & this was my porcyon of all my trauayle. But when I conſydered all the worckes that my handes had wrought, and al the labour that I had taken therin: lo all was but vanite and vexacyon of mynde, and nothynge C of any value vnder the Sunne. Then turned I me to conſydre wyſdome, errour, and folyſhneſſe (for what is he among men, that myght be compared to me the kyng in ſuch worckes?) and I ſawe that wyſdome excelleth folyſhneſſe, as farre as lyghte dothe darckeneſſe. For a wyſe man hath hys eyes in his head but the foole goeth ī the darckeneſſe. I perceaued alſo, that they bothe had one ende. Then thought I in my mynde: yf it happen vpon the foole as it dothe vnto me, what nedeth me then to labour eny more for wyſdome? So I confeſſed within my hert, that this alſo was but vanyte. For the wyſe are euer as lytle in remembraunce as the folyſh, and al the dayes for to come ſhal D be forgotten, yee the wiſe man dyeth as wel as the foole. Thus beganne I to be wery of my lyfe, in ſo muche that I coulde away with nothing that is done vnder the Sunne for all was but vanyte and vexacyon of mynde: Yee I was wery of all my labour, whiche I had taken vnder the Sunne becauſe I ſhulde be fayne to leaue them vnto another man that commeth after me. And who knoweth, whether he ſhall be a wyſe man or a foole? And yet ſhall he be Lorde of all my labours / whiche I with ſuche wyſdome haue takē vnder the Sunne. This is alſo a vayne thynge. So I turned me to refrayne my mynde from all ſuche trauayle / as I toke vnder the Sunne: for ſo muche as a man ſhulde wery hym ſelfe with wyſdome, with vnderſtandynge and oportunyte, and yet be fayne to leaue hys labours vnto another that neuer ſwet for them.

This is alſo a vaine thyng and greate myſery. For what getteth a mā of all ye laboure and trauayle of his mynde, that he taketh vnder the Sunne, but heuyneſſe, ſorowe & diſquyetnetnes all the dayes of his lyfe? In ſo muche that his herte can nat reſte in the nyght, this is alſo a vayne thynge? Eccle.b.b. * Is it nat better then for a mā to eate and drynke, and his ſoule to be mery in his labour? Yee, I ſawe that thys alſo was a gyfte of God: For who wyll eate or go more luſtely to his worke then I? And why? he geueth vnto mā, what it pleaſeth him: whether it be wyſdome, vnderſtādyng, or gladneſſe. But vnto the ſynner he geueth werynes a (and ſuperfluous care) that he may gather & heape to gether ye thynge, that afterwarde ſhalbe geuē vnto him, whō it pleaſeth God. This is nowe a vayne thyng, yee a very diſquietneſſe and vexacyon of mynde.

CAPI. III.

¶ Al thynges come ī theyr tyme, & paſſe away in theyr tyme.

Euery thynge hathe a tyme, yee all that A is vnder the heauen, hathe his conuenyente ſeaſon. There is a time to be borne, & a tyme to dye. There is a tyme to plāte, and a tyme to plucke vp the thynge, that is planted. A tyme to ſlaye, & a tyme to make whole. A tyme to breake downe, & a tyme to buylde vp. A tyme to wepe, & a tyme to laugh. A tyme to mourne, and a tyme to daunſe. A tyme to caſte awaye ſtones, and a tyme to gather ſtones together. A tyme to embrace, and a tyme to refrayne from embracing. B A tyme to wynne, and a tyme to leſe. A tyme to ſpare, and a tyme to ſpende. A tyme to cut in peces, and a tyme to ſowe together. Eccle.20.a [illegible] ‡ A tyme to kepe ſylence, and a tyme to ſpeake. A tyme to loue, and a tyme to hate. A tyme of warre / and a tyme of peace. What hathe a man elles (that doth anythynge) but weryneſſe and laboure?

For as touchynge the trauayle and carefulneſſe whiche God hathe geuen vnto men, I ſe that he hathe geuen it them, to be exerciſed in it. All this hathe he ordayned marueılous goodly: to euery thynge his due tyme. He hathe planted ignoraunce alſo in the hertes of men, that they ſhulde nat cõprehende the grounde of hys workes / whiche he doth from the begynnyng to the ende. C So I perceyued, that in theſe thĩges there is nothing better for a man, then to be mery and to do well ſo longe as he lyueth. For al that a man eateth & drynketh, yea what ſo euer a man enioyeth of all his laboure / that ſame is a gyfte of God: I conſyder alſo that what ſoeuer God dothe, it continueth for euer, and that nothynge can be put vnto it, nor taken from it: and that God doth it to Eccle.1.b. the intent, that men ſhulde feare him. ‡ The thynge that hathe bene, is nowe: and the thynge that is for to come, hathe bene afore tyme, for God reſtoreth agayne the thynge that was paſte. More ouer, I ſawe vnder the Sunne vngodlyneſſe in the ſteade of iudgement and iniquyte in ſteade of ryghtuouſneſſe. Then thought I in my mynde God ſhall ſeperate the ryghtuous from the D vngodly, and then ſhalbe the tyme and iudgement of al councels and workes. I commoned with myne owne herte alſo, concernynge the chyldren of men: Howe God hath choſen them, and yet letteth them appere: as though they were beaſtes: for it happeneth vnto men as it doth vnto beaſtes, and as the one dyeth, ſo dieth the other: yea they haue bothe one maner of breth: ſo ỹ (in this) a man hathe no preemynence aboue a beaſt but all are ſubdued vnto vanytye. They go all vnto one place, for as they be all of Sapi.2.a duſt, ſo ſhall they al turne vnto duſt agayne.

Who knoweth the ſprete of man that goeth vpwarde, and the breth of the beaſt that goth downe into the earthe? Wherfore I perceaue, that there is nothynge better for a man / then to be ioyfull in his laboure, for that is his porcyon. But who wyll brynge hym to ſe the thynge that ſhall come after hym.

¶ The myſeryes of th innocent. The ſuperfluous laboures of men. The chylde that is poore and wyſe. &c.

CAPI. IIII.

SO I TVRNED me, and * conſydred all the vyolence wrong that is done vnder the Sonne, and beholde, the teares of ſuche as were oppreſſed, and there was no man to comforte them, or that wolde delyuer and defende them from the vyolence of their oppreſſours. Wherfore I iudged thoſe that are deade, to be more happye then ſuche as be alyue: yea hym that is yet vnborne to be better at eaſe then they bothe, becauſe he ſeeth not the miſerable workes that are done vnder the ſonne. A Abacuc.1.a Eccleſ.5.b

Agayne, I ſawe that all trauayle and dilygence of laboure was hated of euery man. B This is alſo a vaine thyng, and a vexacion of mynde. The foole foldeth his handes together, and eateth vp his owne fleſhe. One hande full, is better with reſte / then bothe the handes full with laboure and trauayle of mynde. Moreouer, I turned me, and behelde yet another vanyte vnder the Sonne.

There is one man, no mo but hym ſelfe alone, hauynge neither chylde nor brother: yet is there no ende of his carefull trauayle his eyes can nat be ſatiſfied with ryches. ✗ (yet doth he not remembre him ſelfe, and ſay) C For whome do I take ſuche trauayle? For whoſe pleaſure do I thus conſume awaye my lyfe. This is alſo a vayne and myſerable thynge. Therefore two are better then one, for they maye well enioye the profyte of their laboure. For yf one of them fall, hys companyon helpeth hym vp again. But wo is him that is alone, for yf he fall, he hathe nat another to helpe hym vp.

Agayne, whẽ two ſlepe together, they are warme: but howe can a body be warme alone? One maye be ouercome, but two may make reſyſtaunce: A threfolde threde is nat lyghtly broken. A poore chylde beyng wyſe D is better then an olde kyng, that doteth, and can not be ware in tyme to come. * Some one commeth out of priſon, and is made a kynge: and another whiche is borne in the kyngedome, commeth vnto pouerte. Gene.41.b. 1.Reg.16.c 1.Reg.13.c. 2.Par.33.c. 4.Re.23.b.

And I perceyued, that all men lyuynge vnder the Sonne, go with the ſeconde chylde, that commeth vp in the ſteade of the other. As for the people that haue bene before him and that come after hym, they are innumerable: yet is nat their ioye the greater thorowe to ioye hym. This is alſo a vayne thyng and a vexacion of mynde. When thou commeſt in to the houſe of God, kepe thy fote ⁊ drawe nye, that thou mayeſt heare: 1.Reg.xv.c that is better thē the offerynges of fooles, for they knowe nat what euyll they do.

¶ A monycyon to beware of raſhe communicacion. We ought nat to merueyle at the oppreſſyon of the pore. The couetous is nat ſatiſfyed with his ryches.

CAPIT. V.

A BE NOT haſty with thy mouth, and let nat thyne herte ſpeake any thynge raſhely before God. For God is in heuen, and thou vppon earthe, therfore let thy wordes be fewe. For where muche carefulneſſe is, there are many dreames: and where many wordes are / there men maye heare fooles. Deu.23.d. Numer.30.a. If thou make a vowe vnto God be nat ſlacke to perfourme it. As for folyſhe vowes, he hath no pleſure in them. If thou promyſe any thynge, paye it: for better it is that thou make no vowe, thē that thou ſhuldeſt promyſe, and nat paye. ☞ Suffre nat thy mouth to cauſe thy fleſh for to ſynne / nether ſaye thou before the aungell, that it is thy ignoraūce. For then God wyll be angrye at thy voyce / and deſtroye all the workes of thyne handes. And why? where as are many dreames and many wordes, there are alſo dyuers vanities: B but loke that thou feare God. Eccleſ.4.a. Abacuc.1.a. If thou ſeyſt the poore to be oppreſſed and wrongefully dealte withall, ſo that equyte and the ryght of the lawe is wreſted in the lande: merueyle nat thou at ſuche a thynge, for one greate man kepeth touche with another, and the myghtye helpe them ſelues together. The whole lande alſo with the feldes, and all that is therein, is in ſubieccion and bondage vnto the kynge. He that loueth money, wyll neuer be ſatiſfyed with money: and who ſo delyteth in ryches ſhall haue no profyte therof. This is alſo a vayne thynge. Where as muche ryches is / there are many alſo that ſpende them away. And what pleaſure more hathe he that poſſeſſeth them, C ſauynge that he maye loke vpon thē with his eyes? A labouring man ſlepeth ſwetely, whether it be lytle or muche that he eateth: but the aboundaunce of the ryche wyll nat ſuffre hym to ſlepe. Yet is there a ſore plage, whiche I haue ſene vnder the ſonne (namely) ryches kepte to the hurte of hym that hathe them in poſſeſſyon.

For oft tymes they peryſh with his great myſery and trouble, and yf he haue a chylde it getteth nothynge. Job.1.d. 1.Timo.6.b. Lyke as he came naked out of his mothers wombe, ſo goeth he thither agayne, and caryeth nothyng away with hym of all his laboure. This is a myſerable plage, that he ſhall go away euē as he came. What helpeth it hym then, that he D hathe laboured in the wynde? All the dayes of his lyfe alſo he dyd eate in the darke, with greate carefulneſſe, ſyckeneſſe and ſorowe. Eccle.2.d. Therfore me thynke it a better ⁊ a fayrer thyng, a man to eate and drynke, and to be refreſhed of al his laboure, that he taketh vnder the Sonne al the dayes of his lyfe, which God geueth hym, for this is his porcyon. For vnto whom ſo euer God geueth ryches goodes and power, he geueth it hym to enioye it, to take it for hys porcyon, and to be refreſhed of his laboure: this is the gyfte of God. For he thynketh nat much howe lōge he ſhall lyue, for ſo muche as God fylleth his herte with gladneſſe.

¶ The myſerye of the ryche and couetous. The dyfference of a foole and a wyſe man.

CAPI. VI.

A THERE is yet a plage whiche I behelde vnder the Sonne, and it is a generall thynge amonge men: when God geueth a man ryches, goodes and honour, ſo that he wanteth nothynge of all that his herte can deſyre: and yet God geueth hym nat leue to enioye the ſame, but another mā ſpendeth them. This is a vayne thynge ⁊ a myſerable plage. If a man beget an hun- B dreth chyldren, and lyue many yeares, ſo that his dayes are many in nombre, and yet can nat enioye his good, neyther be buryed: as for hym I ſay, that an vntymely byrth is better then he, For he cōmeth to naught / ⁊ goeth his waye in to darckeneſſe, and his C name is forgotten. Moreouer, he ſeeth nat the Sonne, and knoweth nat of it: and yet hath he more reſt then the other, Yea though he lyued two thouſande yeares / yet hathe he no good lyfe. Come nat al to one place? All the laboure that a man taketh / is for hym ſelfe, and yet his deſyre is neuer fylled after hys mynde. D For what hathe the wyſe more then the foole? What helpeth it the poore / that he knoweth to walke before the lyuynge? The ſyght of the eyes is better / then that the ſoule ſhulde ſo departe awaye. Howe be it, this is alſo a vayne thynge and a dyſquietneſſe of mynde. The thynge that hath bene, is named al redy, ⁊ knowe that it is euen man hym ſelfe: neyther maye he go to lawe with hym yͤ is myghtier then he. Many thinges there be yͤ increace vanyte, and what hath a man els.

For who knoweth what is good for man lyuynge, in the dayes of hys vaine lyfe, which is but a ſhadowe? Or who wyll tell a man/ what ſhal happē after hym vnder yͤ Sūne.

¶ That whiche paſſeth our ſtrengthes and wyttes ought we nat to ſeke after.

CAPI. VII.

A Pro.22.a. Eccl.1.a.

A * GOOD name is more worth then a precyous oyntmente/ and the daye of deth is better then the daye of byrthe. It is better to go in to an houſe of mournyng/ then in to a bancketinge houſe. For there is the ende of all men: and he that is lyuynge/ taketh it to hert. It is better to be ſorr then to laugh: for when the countenaūce is heuy, the herte is refourmed. The herte of the wyſe is in the mourning houſe, but the hert of the folyſh is in the houſe of mirth. * It is better to geue eare to the chaſtenynge of a wyſe man, then to heare the ſonge of fooles For the laughynge of foles is lyke the crackynge of thornes vnder a pot. And that is but a vayne thynge. Who ſo doeth wrong, maketh a wyſe man to go oute of his wytte and deſtroyeth a gentle hert. The ende of a thynge is better then the begynnyne. The pacyent ſpryte is better then the hye mynded. Be nat haſtely angry in thy mynde, for wrath reſteth in the boſome of fooles. Say not thou: what is the cauſe, that the dayes of the olde tyme were better, then they that be nowe? for that were no wyſe queſtyon. Wyſdome is better then ryches, yee muche more worthe then the eye ſyghte. For wyſdome defendeth as well as money, and the excellent knowledge and wyſdome geueth lyfe vnto hym that hathe it in poſſeſſyon. Conſydre the worcke of God/ howe that no man can make the thing ſtraight, which he maketh croked. Vſe well the tyme of proſperyte, and remēbre the tyme of myſfortune for God maketh the one by the other ſo that a man can fynde nothynge els. All thynges haue I conſidred in the tyme of my vanite: that the iuſt man peryſheth for hys ryghteouſnes ſake, and the vngodly lyueth in hys wyckednesse. Therfore * be thou nether to ryghteous nor ouer wyſe that thou peryſhe nat, be nether to vnrighteous alſo nor to foliſhe, leſte yͧ dye before thy tyme. It is good forthe to take holde of thys, and nat to let yͭ go out of thy hande. For he that feareth God, ſhall eſcape them all. Wyſdome geueth more corage vnto the wyſe / then ten myghtye men of the cytye: * for there is nat one iuſte vpon earth / that dothe good, and ſynneth nat: Take nat hede vnto euery worde that is ſpoken, leſt thou heare thy ſeruaunt curſe the: for thyne owne hert knoweth, that thou thy ſelfe alſo haſt ofte tymes ſpoken euyl by other men. All theſe thinges haue I proued in wyſdome: I ſayde I wyl be wyſe * but ſhe went farther fro me then ſhe was before/ yee & ſo depe yͭ I myght nat reach vnto her. I applyed my mynde alſo vnto knowledge, & to ſeke out ſcyēce, wiſdome and vnderſtandyng: to know the foolyſhenes of the vngodly and the errour of dotynge fooles. And I foūde, that * a woman is bytterer thē deth: for ſhe is a very angle, her herte is a net, & her handes are cheynes. Who ſo pleaſeth God, ſhal eſcape from her but the ſynner wyll be taken with her.

Prou.17.a. B C Roma.12.c. 3.Reg.8.e. 2.Para.6.f. Prou.20.b. 1.Ioh.1.b. Iob.28.c. Prou.7.d.

Beholde (ſayeth the preacher) this haue I dyligently ſearched out and proued, that I myght come by knowledge: which as yet I ſeke, and fynde it not. Among a thouſāde men I haue founde one, but nat one womā amonge all. Lo, thys onely haue I foūde, yͭ * God made man iuſt and ryghte, but they ſought many inuencyons.

D Gene.1.d.

¶ The kynges commaundement ought to be obeyed. Gladnes is one of the chefe thynges vnder the ſonne.

CAPI VIII.

A Prou.17.d. Iob.9.d.

WHo is wyſe? Who hath knowledge to make anſwere? A mās wyſdome * maketh hys face to ſhyne but malyce putteth it out of fauoure. I muſte kepe the kynges commaundemente/ and the othe that I haue made vnto God. Be nat haſtye to go out of hys ſyght, and ſe thou contynue in no euyll thinge: for whatſoeuer it pleaſeth hym, that doeth he. Lyke as when a kynge geueth a charge, hys commaundement is myghtye: Euen ſo * who maye ſaye vnto hym: what doeſt yͧ? Who ſo kepeth the commaundement: ſhall fele no harme: but a wiſe mans herte diſcerneth the tyme and maner: For euery thyng wyl haue oportunyte and iugement, and thys is the thynge that maketh men full of carefulnes and ſorowe. And why? a man knoweth nat what is for to come: for who wyl tell hym? Nether is there eny man yͭ hath power ouer the ſpryte, to kepe ſtyl the ſpryte, nor to haue any power in the tyme of death: it is nat he alſo that can make an ende of the battayle/ nether may vngodlynes delyuer them that medle with all.

Iob.9.b. Eccl.18.a.

Al theſe thynges haue I conſidered, and applyed my mynd vnto euery worke yͭ is done vnder the Sōne: howe one man hathe lordſhyppe ſhype vpon another to hys owne harme. For Psal.17.c. ✱ I haue ofte ſene the vngodly brought to theyr graues, and fallen downe from the hye holy place: in ſo muche, that they were forgotten in the cytye, where they were had in ſo hye and greate reputacyon. This is alſo C a vayne thynge. Because nowe that euyll workes are nat haſtely punyſhed, the herte of man geueth him ſelfe ouer vnto wyckedneſſe. But though an euyll perſone offende an hundred tymes, and haue a longe lyfe: yet am I ſure, that it ſhal go wel with them that feare God, because they haue hym before theyr eyes. Agayne, as for the vngodly, it ſhall nat be well with hym/ nether ſhal he prolonge his dayes, but euen as a ſhadow/ ſo ſhall he be that feareth nat God. Yet is there a vanyte vpon earthe: There be iuſte men/ vnto whom it happeneth/ as though they had the workes of the vngodly: Agayne, there be vngodly, with whome it goeth as though they had the workes of the ryghteous. Thys haue I called alſo a vayne thynge. Therfore I commended gladneſſe, because a man hath no better thynge vnder the Sunne, then to eate and drynke, and to D be mery, for that ſhal he haue of his laboure all the dayes of his lyfe, which God geueth him vnder the Sunne. And ſo I applyed my mynde to learne wyſdome, and to know the trauayle that is in the worlde (and that of ſuche a faſſyon, that I ſuffred nat myne eyes to ſlepe nether daye nor nyghte) I vnderſtode of all the workes of God, but it is nat poſſyble for a man, to attayne vnto the workes that are done vnder the Sunne: and though he beſtowe hys laboure to ſeke them out, yet can he nat reache vnto them: yee though a wyſe man wolde vndertake to knowe them, yet ſhal he nat fynde them.

¶ A man wytteth nat, by the ryghteouſneſſe of hys owne worckes, whether he be worthye of loue or hate. A man ought to lyue merely with hys wyfe. A prayſe of wyſdome.

CAPI. IX.

A FOR ALL theſe thinges purpoſed I in my mynde to ſeke out. The ryghteous ☞ and wyſe, yee and their ſeruauntes alſo, are in the hande of God: and ✱ ☞ there is no man that knoweth ether loue or hate / but all thynges are before them. It happeneth Job.9.c. vnto one as vnto another: It goeth with the ryghteous as with the vngodly: ✱ with the good and cleane as with the vncleane: with hym that offereth, as with hym that offereth nat, lyke as it goeth with the vertuous, ſo goeth it alſo with ỹ ſynner: As it happeneth vnto the periured, ſo happeneth it alſo vnto hym ỹ is afrayed to be forſworne. Amonge all thinges that come to paſſe vnder the Sunne, this is a myſery that it hap- B peneth vnto all a lyke. Thys is the cauſe alſo that the hertes of mē are ful of wyckedneſſe, and mad foolyſhneſſe is in theyr hertes as longe as they lyue, vntyll they dye. And why? As longe as a man lyueth/ he is careles: for a quycke dog (ſay they) is better then a deed lyon: for they that be lyuynge/ knowe that they ſhall dye: but they that be deed: knowe nothynge, nether deſerue they eny more. For theyr memoryal is forgotten, ſo that they be nether loued / hated nor enuied nether haue they eny more parte in the worlde, in all that is done vnder ỹ Sunne. Go thou thy waye then eate thy bred with ioye/ and drynke thy wyne with a glad hart for thy workes pleaſe God. Let thy gar- Mat.6.b. Psal.? mentes be all waye whyte, and ✱ let thy head lacke none oyntmente. ✱ Uſe thy ſelfe to lyue ioyfully with thy wyfe whome thou loueſte / all the dayes of thy lyfe / whiche is but vayne, that God geuethe the vnder the C Sunne / all the dayes of thy vanyte: for that is thy porcyon in thys lyfe/ of all thy labour and trauayle that thou takeſte vnder the Sunne. Whatſoeuer thou takeſte in hande to do, that do with all thy power: for in ỹ graue that thou goeſt vnto, there is nether worke/ councell/ knowledge nor wyſdome. So I turned me vnto other thinges vnder the Sunne/ and I ſawe that in runnyng, it helpeth nat to be ſwifte: in batalle, it helpeth nat to be ſtronge: to fedyng/ it helpeth nat to be wyſe: to ryches, it helpeth nat to be ſuttell: to be had in fauoure, it helpeth nat to be cunnynge: but that all lyethe in Luke.12.b. in tyme and fortune. For ✱ a man knoweth nat hys tyme / but lyke as the fyſhe are taken with the angle / and as the byrdes are D catched with the ſnare: Euen ſo are men taken in the perlous tyme / when it commeth ſodenly vpon them. Thys wyſdome haue I ſene alſo vnder the Sunne / and me thoughte it a greate thynge. There was a lytle cytye/ and a fewe men within it ſo there came a greate kynge and beſeged it/ and and made greate bulwarkes agaynſte it. And in the cytye there was founde a poore man, (but he was wyſe) whiche with hys wyſdome delyuered the cytye: yet was there no body, that had any reſpecte vnto ſuche a ſymple man. Then ſayde I: wyſdome is better then ſtrength. Neuertheleſſe, a ſymple mans wyſdome is deſpyſed / and hys

wordes are not herde. A wyſe mans councel
that is folowed in ſilence, is farre aboue the
ul.6.a cryenge of a captayne among fooles. * For
Reg.17.c wyſdome is better then harneſſe: but one vnthryfte
Reg.17.c alone deſtroyeth muche good.

¶ The dyfference betwyxte a foole and a wyſe man.
Fortunate and happye is that realme whiche hathe a wyſe
prynce.

CAPI. X.

A ADEADE flye dothe corrupte ſwete
oyntment and maketh it to ſtyncke:
Euen ſo ofte tymes he that is made of for
wyſdome and honour, is abhorred becauſe
☞ of a lytle foolyſheneſſe. ☞ A wyſe mans
herte is vpon the ryght hande, but a fooles
herte is vpon the lefte. A dotynge foole thinketh /
that euery man dothe as foolyſhly as
hym ſelfe. If a pryncypall ſprete be geuen
Rom.12.b. the to beare rule, * be not necglygente then
in thyne offyce: for he that can take cure of
B hym ſelfe, auoydeth great offences. Another
plage is there, which I haue ſene vnder the
ſonne: namely, the ignoraunce that is commonly
amonge Prynces: in that a foole ſytteth
in greate dignyte, and the ryche are ſet
downe beneth: I haue ſene ſeruauntes ryde
vpon horſes, and prynces goyng vpon their
Pro.26.b. fete as it were ſeruauntes. * But he that
Eccl.27.c dyggeth vp a pytte, ſhall fall therin hym
ſelfe: and who ſo breaketh downe the hedge
a ſerpent ſhall byte hym. Who ſo remoueth
ſtones, ſhall haue trauayle withall: and he
that heweth wood, ſhalbe hurte therwith.

When an yron is blonte, and the poynte
not ſharpened, it muſt be whet agayne / and
C that with myght: Euen ſo dothe wyſdome
folowe dilygence. A babler of his tonge is
no better, then a ſerpent that ſtyngeth without
hyſſynge. The wordes out of a wyſe
mans mouthe are gracyous, but the lyppes
of a foole wyll deſtroye hym ſelfe. The begynnynge
of his talkynge is foolyſhenes /
and the laſte worde of his mouthe is ſtarke
madneſſe. A foole is full of wordes / and a
man can not tell what ſhall come to paſſe:
who wyll then warne hym of it that ſhal folowe
after him? The laboure of the foolyſh
is greuous vnto them, whyle they knowe
not howe to go into the cytye.

D Wo be vnto the (O thou lande) whoſe
kynge is but a chylde, and whoſe Prynces
are early at theyr banckettes. But well
is the, (O thou lande) whoſe kynge is come
of nobles, and whoſe Prynces eate in
due ſeaſon, for neceſſyte and nat for luſte.
Thorowe ſlouthefulneſſe the balckes fall
downe, and thorowe ydle handes it rayneth
in at the houſe. Meate maketh men
to laughe, and * wyne maketh them mery: Pſa.104.b
but vnto money are all thynges obedyent.
Wiſhe the kynge no euyll in thy thought /
and ſpeake no hurte of the ryche in thy preuy
chambre: for a byrde of the ayre ſhall bewraye
thy voyce, and with her fethers ſhall
ſhe bewraye thy wordes.

¶ Ryches ought to be diſtribute vnto the neadye.

CAPI. XI.

SENDE ☞ thy vytayles ouer the waters, ☜
and ſo ſhalte thou fynde them after A
many dayes. Geue it awaye amonge ☞ ☜
ſeuen or eyght, for thou knoweſte not what
myſerye ſhall come vpon earthe. When the
cloudes are ful, they powre out rayne vpon
the earthe. And when the tree falleth (whether
it be towarde the Southe or Northe)
in what place ſoeuer it fall, there it lyeth. He B
that regardeth the wynde, ſhall not ſowe:
and he that hath reſpecte vnto the cloudes,
ſhal not reape. Nowe lyke as thou knoweſt
not the waye of the wynde, nor howe the bones
are fylled in a mothers wombe: Euen
ſo thou knoweſt nat the workes of god / whiche
is the worke mayſter of all.

Ceaſſe not thou therfore with thy handes
to ſowe thy ſede, whether it be in the mornynge C
or in the euenynge: for thou knoweſt
not whether this or that ſhall proſpere, and
yf they both take, it is the better. The lyght
is ſwete, and a pleaſaunt thynge is it for the
eyes to loke vpon the Sūne. If a man lyue
many yeares, and be glad in thē all, let hym
remembre the dayes of darckeneſſe, whiche
ſhalbe many: and that foloweth, al thynges
ſhall be but vanyte. Be glad then (O thou D
yonge man) in thy youth, and let thyne hert
be mery in thy yonge daies, folowe ẏ waies
of thyne owne hert, and the luſt of thyn eies
but be thou ſure, that God ſhall brynge the
into iudgement for all theſe thynges.

¶ From our youth ought we to conſydre and regarde the
goodnes of God.

CAPI. XII

PVT away diſpleaſure out of thyne hert A
and remoue euyll frome thy bodye: for
chyldehode and youth is but vanyte. Remembre
thy maker in thy youth, or euer the
dayes of aduerſyte come, and or that yeres
drawe nye, when thou ſhalt ſay: I haue not
pleaſure in them: before the ſonne, the lyght
the Mone and ſtarres be darkened, and or
the cloudes turne agayne after the rayne /
when the kepers of ẏ houſe ſhall tremble, &

when the ſtronge men ſhal bowe them ſelues when the myllers ſtande ſtyll, because they B be ſo fewe, and when the ſyght of the wyndowes ſhall ware dymme: when the dores in the ſtretes ſhalbe ſhut, and when the voyce of the myller ſhalbe layde downe: when mē ſhall ryſe vp at the voyce of the byrde, and when all the daughters of muſike ſhall be brought lowe: when men ſhall feare in hye places, and be afrayed in the ſtretes: when the Almonde tree ſhall floryſhe and be laden with the greſhoper, and when all luſte ſhall paſſe (because when man goeth to his long home, and the mourners go aboute the ſtre- C tes.) Or euer the ſyluer lace be taken awaye and or the golden bande be broken. Or the pot be broken at the well/ ⁊ the whele vpon the ceſterne. Then ſhall the duſte be turned agayne vnto the earth from whence it came and the Spiryte ſhall retourne vnto God/ Eccl.i.a whiche gaue it. * All is but vanyte (ſayth the Preacher) all is but playne vanyte.

The Preacher was yet more wyſe, and taught ẏ people knowledge: he gaue good hede ſought out the grounde, and ſet forth D many parables. Hys diligence was to finde out acceptable wordes, right ſcrypture, and Hebre.4.c. the wordes of trueth. For * the wordes of the wyſe are lyke pryckes and nayles that go thorowe, wher with men are kepte togyther: for they are geuen of one ſhepherde onely. Therfore beware (my ſōne) that aboue theſe thou make the nat many and innumerable bokes, nor take dyuerſe doctrynes in hande, to wery thy body withall.

Let vs heare the concluſion of all thynges: Feare God, and kepe his commaundementes: For that toucheth all men: For God ſhall iudge all workes and ſecrete thynges/ whether they be good or euyll.

The ende of the Boke of the Preacher / otherwyſe called Eccleſiaſtes.

The Ballet of Ballettes of Salomon: called in Latyn/ Canticū Canticorum.

¶ A myſticall ſonge of the ſpyrytuall and godly loue, betwene Chryſte the ſpouſe, and the Churche or Congregacyon hys ſpouſeſſe.

CAPITVLO. I.

A O That he wolde kyſſe me with the kyſſes of his mouth: for thy loue is more pleaſaunt then wyne, and ẏ because of the good and pleaſaūte ſauour. Eccle.7.a Thy name is * a ſwete ſmellynge oyntment, therefore do the maydens loue ẏ: draw thou me vnto the: we wyl runne after the. The kynge hath brought me in to hys preuy chambres. We wyll be glad and reioyce in the, we thynke more of thy loue then of wyne. They that be ryghtuous loue the. B I am blacke (O ye doughters of Jeruſalē) lyke as * the tentes of the Cedarenes, and * as the hangynges of Salomon: Gene.25.b. 2.Para.i.c but yet am I fayre and welfauoured withall. Maruayle not at me that I am ſo blacke: for why? the ſunne hath ſhyned vpon me. My mothers chyldren had euyll wyll at me, they made me the keper of the vyneyardes: but myne owne vineyard haue I not kepte. Tel me of hī whom my ſoule loueth where ẏ fedeſt, where ẏ makeſt them reaſt at the noone daye: for why ſhall I be lyke hym, that goeth wronge about the flockes of thy companyons? C Yf thou knowe not thy ſelfe (O thou fayreſt among wemē) thē go thy waye forthe after the foteſteppes of the ſhepe, and fede thy goates beſyde the ſhepehardes tentes. Exod.14.c Unto * the hoſt of Pharaos charettes haue I compared the, O my loue. Thy chekes and thy neck is beautiful as the turtils, and hanged with ſpanges ⁊ goodly iewels: a necke bande of golde wyll we make the with ſyluer buttons. When the kynge ſytteth at the table, he ſhall ſmell Nardꝰ: a bōdel of Myrre is my loue vnto me: he wyl lye betwyxte my breſtes. D A cluſter of grapes in ẏ vineyardes of Engaddi is Cant.4.a my loue vnto me. * O howe fayre art ẏ (my loue) how fayre art thou? ẏ haſt doues eies. O how fayre art ẏ (my beloued) how wel fauored art ẏ? Our bed is decte wᵗ floures, ẏ ſelynges of our houſe are of Cedre tree, ⁊ our balkes of Cypreſſe.

The

CAPI. II.

A I Am the lylie of the felde, and roſe of the
valleye: as the roſe among the thornes,
ſo is my loue amonge the daughters.
Lyke as the apple tree among the trees
of the wood, ſo is my beloued amonge the
ſonnes. My delyte is to ſyt vnder hys ſhadowe,
for his frute is ſwete vnto my throte.
He bryngeth me into hys wyne ſeller, and
loueth me ſpecyally well. Refreſh me with
grapes, comforte me with apples, for I am
Canti. 8.a ſycke of loue. * His lefte hande lyeth vnder
Canti. 3.b. my heade, and his ryght hande ſhal embrace
B me. * I charge you (O ye daughters
of Ieruſalem) by the Roes and hyndes of
the felde that ye wake nat vp my loue nor
touche her, tyl ſhe be contente her ſelfe
Me thynke I heare the voyce of my beloued:
lo, there commeth he hoppynge vpon
the mountaynes, and leappynge ouer the lytle
hylles. My beloued, is lyke a Roo or
a yonge hart. Beholde, he ſtandeth behynde
our wall, he loketh in at þ wyndowe,
C and pepeth thorowe the grate. My beloued
anſwered and ſayde vnto me.
O ſtande vp my loue, my beutyfull, and
come: for lo, the wenter is nowe paſte, the
rayne is awaye and gone. The floures
are come vp in the felde the tyme of the byrdes
ſyngynge is come, and the voyce of the
turtle doue is harde in our lande The
fygge tree bryngeth forth her fygges, and
the vynes beare bloſſoms, and haue a good
ſmel. O ſtande vp my loue, my beutyful
and come (O my doue) out of the caues of þ
rockes / out of the holes of the wall: O
let me ſe thy countenaunce and heare thy
voice, for ſwete is thy voice, and fayre is thy
face. Get vs the foxes, yee the lytle foxes,
that hurt the vynes / for oure vynes beare
Canti. 6.a bloſſoms. * My loue is myne, and I am
hys, whiche fedeth amonge the roſes, vntyl
the daye breake, and tyll the ſhadowes be
gone. Come agayne (O my beloued) and
be lyke as a Roo or a yonge hart vpon the
wyde mountaynes.

¶ CAPI. III.

A By nyght in my bed I ſought hym, whō
my ſoule loueth: yee dilygently ſought
I hym, but I founde hym nat. I wyll get
vp (thought I) and go about the cytie vpon
the market and in al the ſtreetes wyll I ſeke
hym whom my ſoule loueth, but when I
ſought hym, I foūde hym nat. The watchmen
alſo that go aboute the cytie, founde me
Sawe ye nat hym whom my ſoule loueth
B So when I was a lytle paſte thē, I founde
hym whom my ſoule loueth I haue gotten
C holde vpon hī, & wyl nat let hym go, vntyl I
brynge hym into my mothers houſe, and into
her chambre that bare me.
* I charge you, O ye daughters of Ieruſalem,
by the Roes and hyndes of the felde /
that ye wake nat vp my loue nor touche
her / tyll ſhe be content her ſelfe. Who is
this, that commeth vp out of the wyldernes
lyke vapours of ſmoke, as it were a ſmell of
Myrre / franckencence / and all maner ſpyces
of the Apotecary. Beholde / aboute
Salomons bedſtede ther ſtande .xl. valeaūt
men of the moſt myghtie in Iſrael. They
holde ſwerdes euery one, and are experte in
warre. Euery man alſo hathe his ſwerde
vpon his thygh, becauſe of fere in the nyght
Kynge Salamon had made hym ſelfe a palace
of the wod of Libanus, the pilars are of
D ſyluer, the couerynge of golde / the ſeate of
purple / the grounde is pleſauntly paued
with loue / for the daughters of Ieruſalem.
Go forth O ye daughters of Sion) and
beholde Kynge Salomon in the crowne;
wherwith his mother crowned hym in the
daye of hys maryage / and in the day of the
gladnes of his herte.

CAP. IIII.

A O * Howe fayre art thou / my loue, howe
Canti. 1.b. fayre art thou: thou haſt doues eyes,
beſyde that whiche lyeth hyd within.
* Thy hearye lockes are lyke the wol of
Cāt. 6.a. a flocke of ſhepe that be ſhorne vpon mount
Gilead: Thy teth are lyke ſhepe of the ſame
bygneſſe, which went vp from the waſhyng
place: where euery one beareth two twins,
and nat one vnfrutefull amonge them.
Thy lyppes are lyke a roſe coulored rybonde,
thy wordes are louely: thy chekes
are lyke a pece of a pomgranate / beſydes
that whiche lyeth hyd within. Thy necke
is lyke the tower of Dauid buylded with
bulwerckes / wher vpon there hang a thouſande
ſhyldes, yee all the weapens of the
geaunces. * Thy two breſtes are lyke two
Canti. 7.a. twyns of yonge roes / whiche fede amonge
roſes. O that I myght go to the mountayne
of Myrre, and to the hyll of frankyncenſe:
tyll the daye breake & tyll the ſhadodowes
be paſt awaye. Thou art all fayre,
B O my loue & there is no ſpott in the. Come
to me from Libanus, O my ſpouſe come to
me from Lybanus: loke from the toppe of
Amana frō the toppe of Sanir & Hermon,
frō the lions dennes & frō the moūtaynes of
the leopardes. Thou haſt woūded my herte.

O my ſyſter, my ſpouſe, thou haſt wounded my herte, with one of thyne eyes, and with one cheyne of thy necke. O howe fayre are C thy breſtes, my ſyſter, my ſpouſe? Thy breſtes are more pleaſaunt then wyne, and the ſmell of thyne oyntmentes paſſeth al ſpyces. Thy lyppes, O my ſpouſe, droppe as the hony combe, yea mylcke and hony is vnder thy tonge / and the ſmell of thy garmentes is lyke the ſmell of Libanus. A well kepte garden, is my ſyſter, my ſpouſe, a well kepte waterſprynge, and a ſealed well. The fruytes that ſproute in the, are lyke a very Paradyſe of pomgranates with ſwete fruytes: as Cypreſſe, Nardus, and Saffron, Calamus, and Synamom with all ſwete ſmellynge trees: Myrre, Aloe and all the beſte ſpyces: a well of gardens, a well of lyuyng waters, whiche renne downe from Liban⁹.

Up thou northwynde, come thou Southwynde, and blow vpon my garden, that the ſmel therof may be caried on euery ſyde: yea that my beloued may come into my garden & eate of the ſwete fruytes that grow therin.

¶CAP. V.

I AM come into my garden, O my ſyſter, A my ſpouſe: I haue gathered my Myrre with my ſpyce. I haue eaten my hony with my hony combe, I haue dronke my Wyne with my mylke. Eate, O ye frendes / drynke and be mery, O ye beloued.

I ſlepe / and my herte waketh I heare the voyce of my beloued, when he knocketh

Open to me, O my ſyſter / my loue / my doue / my derlynge: for my heade is full of dewe and the lockes of my heare are full of the nyght droppes. I haue put of my cote howe can I do it on agayne? I haue waſhed B my fete, howe ſhall I fyle them agayne.

My loue put in his hande at the hole, and my herte was moued within me, I ſtode vp to open vnto my beloued / & my handes dropped with Myrre, & the Myrre ranne downe my fyngers vpon the locke, I opened vnto my beloued, but he was departed and gone his waye. Nowe when he ſpake, my herte was gone: I ſought hym, but I coulde nat fynde him: I cryed vpon him, neuertheleſſe, he gaue me no anſwere. So the watchmen that wente aboute the cytie, founde me, ſmote me, and wounded me. Yee they that kepte the walles, toke awaye my garmente from me.

C I charge you therfore, O ye daughters of Ieruſalem, yf ye fynde thy beloued / that ye tell hym, howe that I am ſycke for loue.

Who is thy loue aboue other louers, O þ fayreſt amonge wemen? Or what can thy loue do, more then other louers, that thou chargeſt vs ſo ſtraytely? As for, my loue, he is whyte and redde coloured, a ſynguler perſonne amonge many thouſandes: his heare is as the moſte fyne golde, the lockes of his heare are buſſhed, and blacke as a crowe. His eyes are as the eyes of doues by the water brokes, waſhen with mylke, and remaynynge in a plentuous place. His chekes are D lyke a garden bedde, where in the Apotecaryes plante all maner of ſwete thynges. His lyppes are lyke roſes that droppe Myrre, his handes are full of golde rynges and precyous ſtones. His body is as the pure yuery decte ouer with Saphyres: His legges are as the pyllers of Marbell, ſet vpon ſokettes of Golde. His face is as Libanus, and as the beauty of the Cedre trees. His throte is ſwete, yea he is al together louely. Such one is my loue, O ye daughters of Ieruſalem, ſuche one is my loue.

CAPI. VI.

WHyther is thy loue gone then (O A thou fayreſt amonge wemen) whyther is thy loue departed? we wyl ſeke hym with the? My loue is gone downe in to his garden, vnto the ſwete ſmellynge beddes, that he may refreſhe him ſelfe in the garden, and gather roſes. My loue is myne and I am his, whiche fedeth amonge the Roſes. Thou arte pleaſaunt (O my loue) euen as louelyneſſe it ſelfe, thou arte fayre as Ieruſalem, fearefull as an armye of men with theyr banners. Turne awaye thyne eyes fro me, for they haue ſet me on fyre. Canti. 2. i. * Thy heary lockes are lyke a flocke of gotes vpon the mount of Gilead. Thy teth B are lyke a flocke of ſhorne ſhepe, whiche go out of the waſſhynge place: where euery one beareth two twyns, and not one vnfruytefull amonge them. Thy chekes are lyke a pece of a pomgranate, beſydes that whiche 3. Reg. 11. a lyeth hydde within. There are * lx. Quenes. lxxx. wyues, and dameſelles withoute nombre. One is my Doue / One is my derlynge.

C She is the onely beloued of her mother, and deare vnto her that bare her. When the doughters ſawe her, they ſayd, ſhe was bleſſed. Yea the Quenes and wyues prayſed her

What is ſhe this, that pepeth out as the mornyng? fayre as the Mone, cleare as the Sonne, and fearefull as an armye of men wt theyr baners. I wente downe into the nut garden, to ſe what grewe by the brokes, and to loke yf the vyneyarde floryſſhed, or yf the

D pomgranates were ſhot forthe. I knewe not, that my ſoule had made me the people that be vnder tribute. Turne agayne, turne agayne, O thou perfecte one: turne agayne, turne againe, and we wyl loke vpon the. What wyll ye ſe in the Sulamyte? She is lyke mē of war ÿ be in a daunce.

CAPI. VII.

A O howe pleaſaunt are thy treadynges with thy ſhoes, thou Prynces doughter? Thy thyghes are lyke a fayre iewell/ whiche is wrought by a connynge worcke mayſter. Thy nauell is lyke a rounde goblet, whiche is neuer without drynke. Thy wombe is lyke a hepe of wheate that is ſette aboute with roſes. ‡ Thy two breſtes are lyke two twyns of yonge roes. Cant.4.a

Thy necke is as it were a tower of yuerye thyne eies alſo are like the water poles that B are in Heſebon, beſide the porte of Bathrabbim: thy noſe is lyke the tower of Libanus, whiche loketh towarde Damaſcus: That heade that ſtandeth vpon the, is lyke Carmel, and the heare of thy heade is lyke the kynges purple, folden vp in playtes. O howe fayre and louely arte thou, my dearlynge, in pleaſures? Thy ſtature is lyke a Palme tre & thy breſtes lyke a cluſter of grapes. I ſayde I wyl clyme vp into ÿ Palme tree, and take holde of his braunches.

C Thy breſtes alſo ſhalbe as the vyne cluſters, that ſmel of thy noſtrels lyke the ſmel of apples, and thy throte lyke the beſte vyne This ſhalbe pure and clere for my loue his lyppes and teth ſhall haue theyr pleaſ [illegible] There wyll I turne me vnto my lou [illegible] he ſhall turne hym vnto me. O come [illegible] y loue, we wyl go forth into the felde, an [illegible] our lodgynge in the vyllages. In the mor- D nynge wyll we go ſe the vyneyarde: yf it be ſprong forthe, yf the grapes be growen, and yf the pomgranates be ſhot out. There wyl I geue the my breſtes: the Mandragoras geueth theyr ſmel: and beſyde our dores are al maner of pleaſaunt fruytes: both newe & olde: which I haue kept for ÿ, o my beloued.

CAPI. VIII.

A O THAT I myght fynde the without and kyſſe the, whom I loue as my brother which ſucketh my mothers breſtes: and that thou woldeſt not be offended, yf I toke the, and brought the into my mothers houſe that thou myghteſt teache me, and that I myght geue the drynke of ſpiced wyne, and of the ſwete ſappe of my pomgarnates.

Cant.ii.a ‡ His lefte hande ſhalbe vnder my heade and his ryght hande ſhall embrace me. I charge you, O ye daughters of Ieruſalē ÿ ye wake nat vp my loue, nor touch her tyll ſhe be content her ſelfe. What is ſhe this, that cōmeth vp frō the wyldernes &, leaneth vpō her loue? I waked the vp among the apple trees, where thy mother brought the in to the worlde. O ſet me as a ſeale vpon thyne B herte, & as a ſeale vpon thyne arme: for loue is myghtye as the death, and gelouſy as the hel. Her coles are of fyre, and a very flamme of the Lorde: ſo that many waters are nat able to quenche loue, neyther maye the ſtreames drowne it. Yea yf a man wolde geue all the good of his houſe for loue, he ſhulde counte it nothynge. Our ſyſter is but C yonge, and hathe no breſtes: what ſhall we do for our ſyſter, whan ſhe ſhall be ſpoken for? Yf ſhe be a wall, we ſhall buylde a ſyluer bolwerke there vpon: yf ſhe be a dore/ we ſhall faſten her with borders of Cedre tree. I am a wall, and my breſtes lyke towres, then was I as one that hath founde fauoure in his ſyght. Salomon hathe a vyneyard at Baal Hamon, and this vyneyarde delyuered he vnto the kepers: that euery one for the fruyte therof ſhulde geue D hym a thouſande peces of ſyluer. My vineyarde is in my ſyght: thou (O Salomon) muſt haue a thouſande, and the kepers two hundreth with the fruyte. Thou that dwelleſte in the gardens/ O let me heare thy voyce, that my companyons maye herken to the ſame. O get the awaye, my loue, and be as a Roo or a yōg herte vppon the ſwete ſmellyng mountaynes.

The ende of the Ballet of Ballettes of Salomon: called in Latyn: Canticum Canticorum.

✠

The Booke of the Prophete Eſaye.

¶ Eſaye prophecyeth that the angre of God ſhall come vpon Jeruſalem bycauſe of theyr ſynnes.

CAPITVLO. I.

A The vyſyon of Eſaye the ſonne of Amos, whiche he ſawe vpon Juda and Jeruſalem: in the dayes of Ozia and Joathan, Aham and Jezekiah kynges of Juda. Heare, O Heauens, and herken O earthe: For the Lorde hathe ſpoken: J haue norished and brought vp chyldren, but they haue done wyckedly againſt me. The oxe hath knowẽ his owner and the aſſe his mayſters cryb: but Jſrael hathe receyued no knowledge, my people hathe no vnderſtandynge. B Alas for this ſynfull nacyon / a people of greate iniquytie, a frowarde generacyon / vnnatural children. They haue forſaken the Lorde / they haue prouoked the holy one of Jſrael vnto angre / ⁊ are gone backward. Wherby ſhuld ye be plaged any more? For ye are euer fallynge awaye. The whole heed is ſyke / and all the herte is heuy. From the ſole of ẏ fote vnto ẏ heed / there is no hole part in al your body / but al are woundes / botches / ſores / ⁊ ſtrypes, which can neither be helped / boũde vp: molifyed. nor eaſed with any oyntment.

C Your lande lyeth waſte / your cityes are brent vp, your enemyes deuoure your lande and ye muſt be fayne to ſtande, and loke vpon it, and it is deſolate: as it were with enemyes in a batayle. Moreouer / the daughter of Syon is lefte alone lyke a cotage in a vyneyarde / lyke a lodge in a gardeyn of cucumbers, lyke a beſeged cytie. And excepte the Lorde of Hoſtes hadde lefte vs a fewe alyue / we ſhulde haue bene as Sodoma, and lyke vnto Gomorra.

Heare the worde of the Lorde ye Lordes of Sodoma / ⁊ harken vnto the lawe of our God, thou people of Gomorra ſayth ẏ lorde. Why offre ye ſo many ſacrifyces vnto me? J am ful of the brent offerynges of wethers and of the fatneſſe of fed beaſtes. J haue no pleaſure in the bloude of bullockes, lambes D and gotes. When ye appere before me / who requireth you to treade within my porches? Offre me no mo oblacyons, for it is but loſt labour. Jncenſe is an abhominable thynge vnto me. J may not awaye with your newe mones, your Sabbathes ⁊ ſolemne dayes. Your faſtinges are alſo in vaine. J hate your new holy dayes ⁊ faſtinges: euen fro my very herte. They make me wery, J can not abide them. Whan ye holde out your handes J wyl turne myne eies frõ you. And though ye make many prayers / yet wil J heare nothynge at all, ſeynge your handes ar full of bloude.

Waſhe you, make you cleane / put away E your euyll thoughtes out of my ſyght, ceaſe from doing of euell. Learne to do ryght applye your ſelues to equite / delyuer ẏ oppreſſed / helpe the fatherleſſe to his right, let the wydowes cõplaynt come before you. Nowe go to (ſaythe ẏ Lorde) let vs talke together. Though your ſynnes be as reade as ſcarlet they ſhalbe as whyte as ſnow. And though they were lyke purple, they ſhalbe as whyte as wolle Jf ye be louing ⁊ obedyent, ye ſhal enioye the beſt thing ẏ groweth in the lande But yf ye be obſtinate ⁊ rebellious / ye ſhall be deuoured wͭ the ſwerde, for thus the lorde hath promyſed with his owne mouth.

F Howe happeneth it then that the ryghtuous cytie (whiche was full of equyte) is become vnfaythfull as an whore? ryghtuouſnes dwelt in it, but nowe murther. Thy ſyluer is turned to droſſe / and thy wyne myxte with water. Thy Prynces are wycked and companyons of theues. They loue gyftes all together, and gape for rewardes. As for the fatherles, they helpe him nat to hys ryght neyther wyll they let the wydowes cauſes c[illegible]e before them. Therfore ſayth the Lord G[illegible] of Hoſtes / the myghtye one of Jſrael A[illegible] J muſte eaſe me of myne enemyes, and auenge me of myne aduerſaries, J ſhall lay my hande vpon the / ⁊ burne out thy droſſe from the fyneſt and pureſt, and put out all thy ſynne / and ſette thy iudges agayne as they were ſomtyme, and thy Senatours as they were from the begynnyng. Then ſhalt G thou be called the ryghtuous citie / the faithfull cytie, Syon ſhall be redemed with equite / and they ſhall turne agayne vnto her in ryghtuouſneſſe. For the tranſgreſſours and vngodly / and ſuche as are become vnfaythfull vnto the Lorde / muſt al together be vtterly deſtroyed.

And excepte ye be aſhamed of ẏ oke trees wherin ye haue ſo delyted / ⁊ of the gardens ẏ ye haue choſen: ye ſhalbe as an oke whoſe leaues are fallen awaye, ⁊ as a garden that hath no moiſtneſſe. H And as for ẏ glorye of theſe thinges, it ſhalbe turned to drye ſtrawe and he ẏ mair thẽ to a ſparke. And they ſhal

bothe

both burne to gether, ſo that no man ſhalbe able to quench them

¶ Of the commynge and death of Chryſte, and of the callynge of the Heathen.

CAPI. II.

A THis is the worde that was opened vnto Eſay the ſonne of Amoz, vnto Juda and Jeruſalem. It wyll be alſo ☞ in the laſt dayes. That the hyll where the houſe of the Lorde is buylded, ſhall be the chefe amonge hylles, and exalted aboue all lytle hilles. And al nacyōs ſhal preace vnto him, and the multytude of people ſhall go, ſpeakynge thus one to another: vp, * let vs go to the hyll of the Lorde, and to the houſe of the God of Jacob: that he maye ſhewe vs hys wayes, and that we maye walke in hys pathes. For the lawe ſhal come out of Syō, and the worde of the Lorde from Jeruſalem, and ſhall geue ſentence amonge the Heathen/ and ſhal reforme the multytude of people: They ſhal breake theyr ſwerdes alſo in to mattockes and theyr ſpeares to make ſythes. B And one people ſhall nat lyfte vp weapen agaynſte another, nether ſhall they learne to fyght from thens forth. Come ye (O houſe of Jacob) let vs walke in yͤ lyght of the Lorde. But thou haſt forſake thy people the houſe of Jacob, be cauſe they go farre beyonde theyr fathers in Sorceres (whō they haue as the Philiſtines had) and ☞ in ſtraunge chyldren they thynke them ſelues to haue ynough. Theyr lande is full of ſyluer and golde, neyther is there any ende of theyr treaſure: Theyr lande is alſo full of horſes, and no ende is there of theyr charets. Theyr lande is alſo full of vayne goddes, and before the worke of theyr owne handes haue they bowed them ſelues, yee euen before the thynge that theyr owne fyngers haue made. C There knelety the man, there falleth the man downe before them, ſo that thou canſt nat brynge him awaye frō thence.

Pſa.122.a.
Mich.4.a.

And therfore get the in to ſome rocke, and hyde the in the grounde for feare of the Lorde, and for the glory of his mageſtye. Which layeth downe the hygh lokes of preſumptuous perſonnes, ⁊ bryngeth lowe the pryde of man/ and the Lorde onely ſhall be exalted in that daye. For the daye of the Lorde of Hoſtes ſhall go ouer all pryde and preſumpcyon, vpon all them that exalte thē ſelues, and ſhall brynge them all downe: vpon al hygh and ſtoute Cedre trees of Libanus, and vpon al the okes of Baſan, vpō all hygh hylles, and vpon all ſtoute mountaynes, vpon al coſtly towres, and vpon all ſtronge walles, vpon all ſhyppes of the ſee, and vpon euery thynge that is gloryous ⁊ pleaſaunte to loke vpon. And it ſhall brynge downe the pryde of man, and laye mans preſumptuouſneſſe full lowe, and the Lorde ſhall onely haue the vyctory in that daye. But the Jdols ſhal vtterly be roted out. Men ſhall crepe in to holes of ſtone, ⁊ in to caues of yͤ earth, for feare of the Lorde and for the glory of his mageſty: what tyme as he ſhall ryſe vp to condemne the earth. Then ſhall man caſte awaye his goddes of ſyluer, and his goddes of golde (which he neuertheles had made to honour thē) vnto D Molles and Backes: And they ſhall crepe in to the caues and rockes/ ⁊ in to the clyftes of harde ſtones, for feare of God, and for the glory of his mageſtye, when he ryſeth to condemne the earth. Feare nat ye then any man/ whoſe breth is in hys noſtrels. For what is he of reputacyon?

¶ He propheceyeth that at the cōmyng of Chryſt all ſtrēgth and power ſhall be put forth of Jurie.

CAPI. III.

FOr lo, the Lorde God of Hoſtes dothe take awaye from Jeruſalem and Juda, A all poſſeſſyons and power, all meate and drynke, the captayne and the ſoudyar/ the iudge ⁊ the prophete, the wyſe and the aged man, the prynce of fiftie yeare olde and the honorable: the Senatours, and men of vnderſtandynge: the maſter of craftes and oratours. And I ſhal geue them chyldren to be theyr prynces, and babes ſhal haue the rule of you. The people alſo ſhalbe pylled and polled, and one ſhall euer be doyng violēce and wronge to another. The boye ſhall preſume agaynſt the elder, and the vyle perſon agaynſte the honorable. Yee one ſhall take a frende of his owne kynred by the boſome/ ⁊ ſaye: thou haſt clothynge, thou ſhalt be our B heade, for thou mayeſt kepe vs frō thys fall and parell. Then ſhal he ſweare and ſaye: I can nat helpe you. Moreouer, there is neyther meate nor clothynge in my houſe/ make me no ruler of the people. For Jeruſalem and Juda muſte decaye, becauſe that bothe theyr wordes and coūcels are agaynſt the Lorde, to prouoke the preſence of hys mageſtye vnto anger. The chaungynge of theyr countenaunce bewrayeth them/ yee they declare theyr owne ſynnes them ſelues as the Sodomytes/ and hyde them nat.

Wo be vnto theyr ſoules/ for they haue rewarded euell vnto them ſelues. Byd the ryghteous do well, for they ſhall enioye

the frutes of theyr ſtudies. But wo be to the
vngodly and vnryghteous, for they ſhalbe
C rewarded after theyr workes. Children are
extorcioners of my peple, and wemen haue
rule of them.
O my people, the leaders deceaue the / and
depraue the waye of thy foteſteppes. The
Lorde is here to commen of the matter, and
ſtandeth to geue iudgemente on the people.
The Lorde ſhal come forthe to reaſon with
the Senatoures and prynces of hys people.
It is ye ỹ haue deſtroyed my vineyarde, the
robbery of ỹ poore is in your houſes. Wherfore
do ye oppreſſe my peple, & marre ỹ faces
of ỹ poore: ſayeth the Lorde God of hoſtes.
Moreouer, thus ſayeth the Lorde: Seynge
ỹ daughters of Sion are become ſo proude
and haue walked with ſtretched out neckes
and with vayne wanton eyes: ſeynge they
D come in tryppynge ſo nycely with theyr fete
Therfore ſhall the Lorde ſhaue the heades
of the daughters of Sion, & the Lorde ſhal
diſcouer theyr ſhame. In that daye ſhal the
Lorde take away the gorgiouſneſſe of their
apparell, and ſpanges, cheynes, partelettes
and colars / braceletes and hooues / the
goodly floured, wyde and brodered rayment
eches / and headbandes, rynges and garlandes,
holy day clothes and vales, kercheſes
and pynnes / glaſſes and ſmockes / bonettes
and taches.

And in ſteade of good ſmell, there ſhall be
ſtyncke among them. And for theyr gyrdles
there ſhalbe looſe bandes. And for well ſet
heare there ſhalbe baldeneſſe. In ſteade of a
ſtomacher a ſacke clothe, and for theyr bewty
witherdneſſe and ſonne burninge. Your
houſbandes and mightye men ſhal peryſhe
with the ſwerde in batayle.
☞ At that tyme ſhall ☞ theyr gates mourne
and complayne / and they ſhall ſyt as deſolate
folcke vpon the earth.

¶ For want of men, ſeuen women deſyre to haue one man.

CAPI. IIII.

A THEN ſhall ſeuen wyues take holde
of one man, and ſaye: we wyll laye all
our meate and clothing together in comen,
only that we may be called thy wyues / and
that thys ſhamefull reproſe maye be taken
from vs. After that tyme ſhall the braunche
of the Lorde be bewtyfull and myghty, and
the frute of the earth ſhalbe fayre and pleaſaunt
for thoſe Iſraelytes that ſhall ſpring
thereof. Then ſhall the remnaunt in Sion &
the remnaunt at Ieruſalem be called holy:
Namely al ſuch as are wrytten amõg the lyuynge
at Ieruſalem: what tyme as ỹ Lorde
ſhal waſhe away the fylthynes of ỹ daughters
of Sion and pourge the bloude out frõ
Ieruſalem with the wynde of hys ſmoke &
B fyre. Moreouer, vpon all the dwellinges of
the hyll of Sion and vpon theyr whole congregacion,
ſhall the Lorde prouyde a cloude
and ſmoke by daye / and the ſhynynge of a
flammynge fyre by nyght: for all theyr glory
ſhalbe preſerued. And Ieruſalem ſhal be
a tabernacle for a ſhadow becauſe of hete in
the daye time, a place & refuge where a man
maye kepe hym from wether and rayne.

¶ Of Chryſt and hys vyneyarde, with an execration of the wretchedneſſe and dronckennes.

CAPI. V.

A NOwe wyll I ſynge my beloued frende
a ſonge, becauſe of hys vyneyarde.
My beloued frende hathe a vyneyarde in
a very frutefull plenteous grounde. Thys
he hedged, thys he walled rounde aboute
and planted it with goodly grapes. In the
myddeſt of it buylded he a towre, and made
a wyne preſſe therin. And afterwarde when
he loked that it ſhulde brynge hym grapes /
it brought forth thornes. Nowe therfore (O
ye Cytyſens of Ieruſalē and whole Iuda:)
Iudge I praye you betwyxte me and my
vyneyarde. What more colde haue bene
done for it that I haue nat done? Wherfore
then hathe it geuen thornes, where I loked
to haue had grapes of it?

B Well, nowe I ſhall tell you howe I wyll
do with my vyneyarde: I wyl take the hedge
from it, that it maye peryſhe, and breake
downe the wal, that it may be troden vnder
fote. I wyll laye it waſte, that it ſhall nether
be twyſted nor cut, but beare thornes &
breres. I wyl alſo forbyd the cloudes, that
they ſhall nat rayne vpon it. As for the vyneyarde
of the Lord of hoſtes it is the houſe
of Iſrael, and whole Iuda hys fayre plantynge.
Of theſe he loked for equyte, but ſe
there is wronge: for ryghteouſneſſe, lo It
is but myſery.
C Wo vnto them that ioyne one houſe to another
and bryng one lande ſo nygh vnto another,
that the poore can get no more grounde /
and ỹ ye maye dwell vpon the earthe alone.
Theſe thynges are in the eares of the Lorde
of hoſtes: ſhall nat many greater and more
gorgyous houſes be ſo waſte, that no man
ſhall dwel in them? And ten akers of vynes
ſhal geue but a Quarte and .xxx. buſhels of
ſede ſhall geue but an Epha.

Wo be vnto them / that ryſe vp early to
folowe dronckenes, and to them that con-

tynu

tynue ſo vntyll nyght, and tyl they be ſet on fyre with wyne. In thoſe cōpanyes are harpes and lutes, tabrettes and pipes, and wyne. But they regarde nat the worcke of the Lorde, & conſyders nat the operacyon of his handes. Therfore commeth my folke alſo
D in to captyuyte, becauſe they haue no vnderſtandynge. Theyr glory is famaſhed with hunger/and their pryde is marred for thurſt. Therfore gapeth hel, & openeth her mouthe marueilous wyde/that theyr pryde, boſtyng and welthe/ with ſuche as reioyſe therein/ maye deſcende into it.

Thus hathe man a fal, and is brought lowe/and the high loke of the proude ſhalbe layde downe. But the Lorde of Hoſtes is exalted in iudgement/ and God that is holy/ is prayſed in ryghtuouſnes. Then ſhall the ſhepe eate in order, & the riche mens landes that were layde waiſt, ſhall ſtraungers deuoure. Wo be vnto them/that drawe wyckednes vnto them/ with cordes of vanyte and ſyn/as it were with a cart rope. Which vſe to ſpeake on this maner, let hym make haſte nowe, & go forth with his worcke, that we maye ſe it. Let the counſell of the holy one of Iſraell come: and drawe nye/ that we maye knowe it.

E Wo be vnto them that cal euel good, and good euell/whiche make darcknes lyght/& lyght darckeneſſe, that make ſowre ſwete, and ſwete ſowre. Wo be vnto them that are wyſe in theyr owne ſyght, and thynke them ſelues to haue vnderſtandynge. Wo be vnto them, that are ſtronge to ſuppe out wyne, and experte men to ſete vp dronckenneſſe. Theſe geue ſentēce with the vngodly for rewardes, but condempne the iuſt cauſe of the ryghteous.

Therfore, lyke as fyre lycketh vp the ſtrawe, & as the flame conſumeth the ſtubble: euen ſo theyr rote ſhalbe as corrupcyon and theyr bloſſome ſhall vanyſhe awaye lyke duſte for they haue caſte awaye the lawe of the Lorde of Hoſtes, and blaſphemed the worde of the holy maker of Iſrael.

F Therfore is the wrath of the Lorde kyndled alſo agaynſt his people, and he ſhaketh his hande at them: yee, he hathe ſmytten ſo, that the hylles dyd tremble. And theyr carcaſes dyd lye in the open ſtretes/ lyke myre. And in all this/ the wrath of God hath not ceaſed: but hys hande is ſtretched out ſtyll. And he ſhall gyue a token vnto a ſtraunge people/ and call vnto them in a far countre and beholde/ they ſhall come haſtely with ſpede. There ſhal not be one faynt nor feble amonge them, no not a ſlogyſhe nor ſlepery perſone. There ſhall not one of them put of the gyrdle from his loynes/ nor looſe theyr lachet from hys ſhoe. His arowes are ſharpe/ and al his bowes bent. His horſe hoofes are lyke flynte, and his cartewheles lyke a ſtormy wynde. His crye is as it were of a Lyon, and he roareth lyke lyons whelpes. They ſhal roare/ and hantche vp the pray, and no man ſhall recouer it or get it from them. In that daye they ſhall be ſo fearſe vpon them, as the ſee. And yf we looke vnto the lande beholde/it ſhalbe all darkneſſe and ſorowe. If we loke towarde heauen, beholde it ſhalbe darke.

¶ Eſay ſawe the glory of the Lorde/ and was ſent to prophecye the deſolacyon of Iurye.

CAPI. VI.

A IN the ſame yere that kynge Ozyah dyed/ I ſawe ☞ the Lorde ſyttynge vpon
☞ an hygh and glorious ſeate, and his trayne fylled the palace. From aboue flakert the Seraphyns, wherof euery one had ſyx wynges. With twayne eche couered hys face/ with twayne his fete/and with twayne dyd he flye. They cryed alſo eche one to an other on this maner, holy/ holy, holy, is the lorde
B of Hoſtes. The whole worlde is full of his glorye. Yea the geaſtes and dorecheckes moued at his cryenge/ and the howſe was full of ſmoke. Then I ſayde, O wo is me. For I am loſte, in aſmoche as I am a man of vncleane lyppes/ and dwell amonge people that hathe vncleane lyppes alſo, for myne eyes haue ſene the kynge/ and Lorde of Hooſtes.

Then flewe one of the Seraphins vnto me/hauing a hote cole in his hande, whiche he had taken from the Aulter with the tonges/and touched my mouth: and ſayde, lo/ this hath touched thy lyppes, and thyne vn-
C ryghtuouſnes is taken awaye/ and thy ſyn forgeuen. Alſo/ I herde the voyce of þ lorde ſayenge on this maner. whom ſhal I ſende and who wyll be our meſſaunger? Then I ſayde, here am I/ ſende me. And he ſayde/ go and tel this peple, & ye ſhal heare in dede but ye ſhall not vnderſtande, ye ſhal playnly ſee/and nat perceaue. Harden the hart of this people/ſtop their eares, and ſhut theyr eyes that they ſe not wt theyr eyes/heare not with theyr eares/and vnderſtande not with theyr hertes/and conuerte and be healed.

Mat.13.b
Mar.4.b.
Luke.8.b.
Actes.28.f.
Iohn.12.f.
Roma.11.b

Then ſpake I: Lorde/how longe? he anſwered/ vntill the cytyes be vtterly without inhabitours/and the houſes without men/

tyl the lande be alſo deſolate, & lye vnbuylded. For the Lorde ſhall take the men farre awaye, ſo that the lande ſhal lye waſte. Neuertheles, the tenth parte ſhal remayne therin/ for it ſhall conuerte & be frutefull. And lyke wyſe as the Terebintes and Oketrees brynge forthe theyr frutes, ſo ſhall the holy ſede haue frute.

¶ The kynges moue batayle agaynſt Jeruſalem, A vyrgin ſhall beare a chylde.

CAPI. VII.

A IT HAPPENED in the tyme of Ahaz the ſonne of Jothan / whiche was the ſonne of Uziah kyng of Juda: that ✝ Razin the kynge of Syria, and Pekeh the ſonne of Romelyah, kynge of Iſraell: wente vp towarde Jeruſalem to beſege it, but wanne it nat. Nowe when the the houſe of Dauid (that is Ahaz) herde worde therof, that Siria and Ephraim were confederate together his herte quaked (yee and the hertes alſo of his people) lyke as whan a tre in the felde is moued with the wynde.

4.Reg.16.a
2.Par.28.a

Then ſayde God vnto Eſaye: Go mete Ahaz (thou and thy ſonne Sear Jaſub) at B the head of the ouer pole, in the fote path by the fullers grounde, and ſaye vnto hym, take hede to thy ſelfe and be ſtyll, but feare nat/ nether be faynt harted, for theſe two tales: that is: for theſe two ſmokynge fyre brandes, the wrath and furyouſnes of Razin the Syrian and Romelies ſonne: becauſe that the kynge of Syria Ephraim and Romelies ſonne haue wyckedly cōſpyred agaynſt the ſaying: We wyll go vp agaynſt Juda, vexe them, and brynge them vnder vs and ſet a kynge there, euen the ſonne of Tabeel. For thus ſayeth the Lorde God therto, It ſhall nat ſo go forth, nether come ſo to paſſe for ☞ the head cytie of the Syrians is Damaſcus, but the head of Damaſc⁹ is Razin And after fyue and threſcore yeare, ſhall Ephraim be no more a peple. And the chefe cytie of Ephraim is Samaria, but the head of Samaria is Romelyes ſonne. Yf ye beleue nat / it commeth of youre owne vnſtedfaſtneſſe.

Moreouer / God ſpake vnto Ahaz, ſayenge: requyre a token of the Lorde thy God C whether it be towarde the depthe beneth, or towarde the height aboue. Then ſayd Ahaz: I wyll requyre none, nether wyll I tempte the Lorde. The Lorde anſwered: Then heare ye now/ ye of the houſe of Dauyd: Is it nat ynough for you, ỹ ye be greuous vnto men, but ye muſte greue my God alſo/ And therfore the Lorde ſhal geue you a token: Beholde, a vyrgin ſhal conceaue and beare a ſonne, & ſhall call hys name ☞ Emanuel. Butter and hony ſhall he eate, that he maye knowe to refuſe the euel, and choſe the good. For or euer the child come to knowledge, to eſchue the euyl and choſe the good. The land (that thou arte ſo afrayde for) ſhalbe deſolate of both her kynges.

The Lorde alſo ſhall ſende a tyme vpon the/ vpon thy people, and vpon thy fathers houſe (ſuch as neuer came ſence ỹ tyme that Ephraim departed from Juda) thorow the kynge of the Aſſirians. For at the ſame tyme ſhall the Lorde whyſtle for the flyes that are about the water of Egypte, and for the Bees in the Aſſirians lande. Theſe ſhal come, and ſhall lyghte all in the valeyes/ in the vawtes of ſtones, vpon all grene thynges and in all corners.

At the ſame tyme ſhall the Lorde ☞ ſhaue the heare of the heade and the fete and the beerd cleane of, with the raſoure that he ſhal paye them withall beyonde the water: namely, with the kynge of the Aſſirians. D At the ſame tyme ſhal a man lyue with a cowe, and two ſhepe. Then, becauſe of the aboundaunce of mylcke, he ſhall make butter and eate it. So that euery one whiche remayneth in the lande, ſhal eate butter and hony. At the ſame tyme all vyneyardes (though there be a thouſande vynes in one, and were ſolde for a thouſande ſyluerlynges) ſhalbe turned to brears and thornes. Lyke as they ſhall come in to the lande with arowes and bowes, ſo ſhall all the lande become brears and thornes. And as for all hylles that are hewen downe, ther ſhall nat come vpon them any feare of brears and thornes. But the catell ſhall be dryuen thyther, and the ſhepe ſhall fede there.

¶ The delyueraunce of the lande by Emanuell. The ſtone of offence, at which many ſhall ſtumble.

CAP. VIII.

A MOREOVER, the Lorde ſayde vnto me: Take the a greate leafe, and ☞ wryte in it as men do with a penne, that he ſpede hym to robbe, and haſte hym to ſpoyle. And I called vnto me faythful wytneſſes: Urijah the prieſte, and Zachariah the ſonne of Barachyah. After that wente I vnto the Prophetyſſe, that had conceaued and borne a ſonne. Then ſayde the Lorde to me: geue hym thys name: a ſpedy robber: and haſtye ſpoyler. For why, or euer the chylde ſhal haue knowledge to crye father, and mother: ſhall the ryches of Damaſcus and the ſubſtaunce of Samaria be take awaye, before for the kynge of the Aſſyrians.

The Lorde ſpake alſo vnto me, ſaying: for ſo muche as thys people refuſeth the ſtyl rennynge water of Sylo, and put theyr delyte in Razin and Romelies ſonne: B Beholde the Lorde ſhall brynge myghtie and greate floudes of water vppon them namely / the kynge of the Aſſirians with all his power. Whiche ſhal clyme vp vpon al his floudes / and powre out his furyouſnes vpon euerye man, and renne ouer all theyr banckes. And ſhall breake in vpon Juda, increaſing in power, tyll he gette hym by the necke. He ☞ ſhall fyll alſo the wydeneſſe of thy lande ☞ with his brode wynges, O Emanuel. Go together ye people / and gather you / herken to all ye of farre countrees. Muſtre you / and gather you / muſtre you and gather you take your councell together, yet muſt youre councell come to nought: go in hande withall, yet ſhall it nat proſpere: for God is with C vs. For the Lorde chaſtyſed me, and toke me by the hande / and warned me, ſayenge vnto me: that J ſhulde nat walke in ẏ waye of thys people. He ſayde more ouer: rounde with none of them, who ſo euer ſaye: yonder people are bounde together: feare them not, neyther be afrayed of them / but ſanctyfye the LORDE of Hooſtes, let hym be youre feare and drede. For he is the ſanctifyenge, and ſtone to ſtomble at: the rocke to fall vpon: a ſnare and net to both the houſes: to Iſrael, and the inhabyters of Jeruſalem. And many ſhall ſtomble, fall, and be broken vpon hym: yea, they ſhalbe ſnared and taken.

Nowe laye the wytneſſes together and D ſeale the lawe with my diſciples. Thus wyl J wayte vpon the Lorde that hathe turned his face from the houſe of Jacob, and J wil loke for hym. But lo, as for me, and the chyldren which the Lord hath geuen me: we are a token and wondre in Iſrael, for the Lorde of Hooſtes ſake, whiche dwelleth vpon the hyll of Syon.

And yf they ſaye vnto you: aſke counſell at the ſotheſayers, wytches, charmers and coniurers / then make them thys anſwere. Js ther a people any where, that aſketh not Luke.14.a cōſel at his God: * Shulde mē ronne vnto the deade for the lyuynge? Jf any man wante lyght, let hym loke vpon the lawe / & the teſtymony, whether they ſpeke not after this meanyng. Jf he do not this, he ſtōbleth and ſuffreth hūgre. And yf he ſuffre hungre he is out of patience, and blaſphemeth his kynge and his God. Then loketh he vpwarde, and downeward to the earth, and beholde, there is trouble and darkeneſſe, vexacion is rounde aboute him, and the cloude of errour. And out of ſuche aduerſyte, ſhall he nat eſcape. Euen lyke as in tyme paſt, it hathe bene well ſene, that the lande of Zabulon and the lande of Nepthali (were thorow the ſee waye goeth ouer Jordane, into the lande of Galilee) was at the fyrſte in lytle trouble: but afterwarde ſore vexed.

¶ He prophecyeth of Chryſtes natyuite and domynyon.

CAPI. IX.

THE PEOPLE that walke in darkeneſſe haue ſene a great lyght. As for A them that dwell in the lande of the Shadowe of deathe, vpon them hathe the lyght ſhyned. Thou haſte multiplyed the people, and not increaſed theyr ioy. * They reioyſe before the, euen as men make mery in harueſt, Pſal. cix.a and as men that haue gotten the vyctory, when they deale the ſpoyle. For thou haſt broken the yoke of the peoples burthen, the ſtaffe of hys ſhoulder and the rod of hys oppreſſoure, as in the dayes of Madian.

B More ouer, all temerarious & ſedycious power (yea where there is but a cote fyled with bloude) ſhalbe burnt, and conſumed of the fyre. For vnto vs a chylde is borne, and vnto vs a ſonne is geuen. Upon his ſhoulder doth the kyngdome lye, and he is called with his owne name: The wonderous geuer of councel, the myghtye God, the euerlaſtyng father, the prīce of peace, he ſhal make no ende to encreaſe the kyngdome and peace and ſhall ſyt vpon the ſeate of Dauyd and in his kyngedome, to ſet vp the ſame, and to ſtablyſhe it with equyte and ryghtuouſnes frome hence forth for euermore. This ſhall the gelouſy of the Lorde of Hooſtes brynge to paſſe.

The Lorde ſent a worde into Jacob, the ſame is come into Iſrael. C And all the people of Ephraim ſhall knowe, and they that dwell in Samaria / that ſaye with pryde & hye ſtomackes, on this maner. The tyle worke is fallen downe, but we wyll buylde it with harder ſtones. The Molbery tymbre is broken, but we ſhall ſet it vp agayne with Cedre. Neuertheles, the Lorde ſhal prepare Razin the enemye agaynſte them, and ſo ordre theyr aduerſaryes, that the Sirians ſhall laye holde vpon them before, and the Philyſtynes behynde, and ſo deuoure Iſrael with open mouth.

After all this is not the wrathe of the Lord ceaſſed, but yet is hys hande ſtretched out ſtyll. For the people turneth not vnto hym, that chaſtyſeth them, neyther do they ſeke the Lorde of Hooſtes. Therefore hathe the Lorde roted out of Iſrael bothe heade & tayle, braunche and twygge in one daye.

By the heade is vnderſtande the Senatoure and honorable man, and by the tayle the Prophete that teacheth lyes. For all they whiche enfourme the people that they be in a ryght caſe, ſuche be diſceiuers. Such as men thynke alſo to be perfecte amonge theſe, are but caſt awaye.

D Therfore ſhal the Lorde haue no pleaſure in theyr yonge men, neyther fauoure theyr fatherleſſe and wydowes. For they are all together ypocrytes & wycked, and all theyr mouthes ſpeake foly, After all this is not the Lordes wrath ceaſſed, but yet his hande is ſtretched out ſtyll. For vngodlyneſſe burneth, as a fyre in the bryers and thornes. And as it were out of a fyre in a wodde or a rede buſſhe, ſo aſcendeth the ſmoke of theyr pryde.

For cauſe of the wrathe of the Lorde of Hooſtes, is the lande full of darkeneſſe, and the people be conſumed, as it were with fyre no man dothe ſpare his brother. If a man do turne hym to the ryght hande, he ſhal famyſſhe, or to the lefte hande to eate, he ſhall nat haue ynough. Euery man ſhall ☞ eate the fleſhe of hys owne arme. Manaſſes ſhal eate Ephraim, and Ephraim Manaſſes / & they bothe ſhall eate Juda. After all this is not the Lordes wrath ceaſſed, but yet is his hande ſtretched out ſtyll.

¶ He threateneth the oppreſſours of the poore and propheceyeth agaynſt Sennacherib.

CAPI. X.

A WO BE VNTO thē that make vnryghtuous lawes, and deuyſe thynges, whiche be to harde for to kepe: wherethorowe the poore are oppreſſed, on euery ſyde: and the innocentes of my people robbed of iudgement: that widowes maye be theyr praye, and that they may rob the fatherleſſe. What wyll ye do in tyme of the viſitacyon, and whan deſtruccion ſhal come from farre? To whome wyll ye renne for helpe? and to whom wyll ye geue youre honoure / that he maye kepe it? that ye come not amonge the pryſoners / or lye amonge
B the deade? After al this doth not the wrath of the Lorde ceaſſe, but yet is his handes ſtretched out ſtyll.

Wo be alſo vnto Aſſur, whiche is a ſtaf of my wrathe, in whoſe hande is the rod of my punyſſhement. I ſhal ſende hym among thoſe ypocrytiſſhe people, amonge the people ý haue deſerued my dyſfauoure ſhall I ſende hym: that he maye vtterly robbe them ſpoyle them, and treade thē downe lyke the myre in the ſtrete Howe be it his meanynge is nat ſo neyther thynketh his herte of this faſſhyon. But he ymagineth onely howe he may rote out and deſtroye muche people, for he ſayeth: are nat my Prynces all kynges? C
Is nat ☞ Calno as eaſie to wine, as Charchamis? Is it harder to conquere ☞ Hamath then Arphad? Or is it lyghter to ouercome Damaſcus and Samaria? As who ſay: I were able to wynne the kingdome of the Idolaters and theyr goddes: but not Jeruſalem and Samaria. Shall I nat do vnto Jeruſalem and theyr ymages, as I dyd vnto Samaria and theyr ydoles?

Wherfore the Lorde ſayeth. Aſſone as I haue perfourmed my whole worke vpō the hyll of Syon and Jeruſalem, then wyll I ☞ vyſet the noble and ſtoute harte of the kynge of Aſſyria, with hys proude lokes. For he ſtandeth thus in his owne concepte: This do I thorow the power of myne owne hande, and thorowe my wyſdome. For I am wyſe, I am he that remoue the landes of the people. I robbe theyr treaſures: and (lyke one of the worthyes) I dryue thē from theyr hye ſeates. My hande hathe founde out the
ſtrēgth of the people, as it were a neſte. And D
lyke as eggs, that were layde here and there are gathered together: So do I gather all countrees. And there is no man, that dare be ſo bolde, as to touche a fether, that dare open his mouthe, or once whyſper.

Shall the axe boſte it ſelfe, agaynſte hym that heweth therwith? or doth the ſaw make any braggynge agaynſte him that ruleth it. That were euē lyke, as yf the rod dyd exalte it ſelfe agaynſte hym that beareth it: or as though the ſtaffe ſhuld magnyfye it ſelfe, as who ſaye: it were no wod. Therfore ſhal the E
Lorde of Hooſtes ſende him pouertie in his riches, & burne vp his glorye, as it were with a fyre. But the lyght of Iſraell ſhal be that fyre, and his Sayntuary ſhalbe the flamme and it ſhall kyndle, and burne vp hys thornes and breers in one daye, yea ☞ all the glory of hys woddes and feldes ſhalbe conſumed with body and ſoule, And they ſhalbe as an hooſte of men, whoſe ſtanderd bearer fayleth. The trees alſo of his felde whiche remayne, ſhall be of ſuche a nombre, that a chylde maye tell them.

After that day ſhall the remenaūt of Iſrael, & ſuche as are eſcaped out of the houſe of Jacob ſeke no more comforte at him that ſmote the, but with faithfulneſſe and truth ſhal they truſt vnto the Lorde, the holy one of Iſrael. F The remnaunt, euen the Poſteryte of Jacob, ſhall conuerte vnto God the myghty one. For though thy people(O Iſrael(be as the ſande of the ſee, yet ſhall the remnaunt of them conuerte in hym. Perfecte is the iudgement of hym that floweth in ryghteouſneſſe, and therfore the Lorde of Hoſtes ſhall perfectly fulfyll the thing, that he hathe determyned in the myddeſte of the whole worlde. Therfore thus ſayeth the Lorde God of Hoſtes: Thou my people that dwelleſte in Syon, be nat a frayed/ for the kynge of the Aſſyryans: He ſhall ſmyte the with a rodde, and ſhall wagge hys ſtaffe at the, as the Egipcians dyd ſome tyme: But ſoone after, ſhall my wrathe and myne indignacion be fulfylled in ẏ deſtruction of them.

G Moreouer/the Lorde of Hoſtes ſhall prepare a ſcourge for hi/lyke as was ẏ ſlaughter of Mydian vpon the rock of Oreb. And he ſhall lyfte vp hys rode ouer the ſee, as he dyd ſomtyme ouer the Egypcyans. Then ſhall hys burthen be taken from thy ſhoulders, and hys yoke from thy necke, yee the ſame yoke ſhalbe corrupt for very fatneſſe. He ſhall come to Aiath/and go thorowe towarde Mygron: at Mychmas ſhall he lay vp hys harneſſe/and go ouer the forde. Gybea ſhalbe theyr reſtyng place, Rhamah ſhall be afrayed, Gybea Saul ſhall flye awaye. The voyce of the noyes of thy horſes(O daughter Gallim)ſhalbe herde vnto Lais and to Anathoth which alſo ſhalbe in trouble. Madmena ſhall tremble for feare, but ẏ cytezyns of Gabinare manly, yet ſhal he remayne at Nob ẏ daye. After that, ſhal he lyft vp his hande againſt the mount of ẏ daughter of Syon/ the hyll of Jeruſalem. But ſe/the Lorde God of Hoſtes ſhall take awaye the proude from thence / with feare. He ſhal hewe downe the proude/and fel the hye mynded. The buſſhes alſo of the wode ſhall he alſo rote out with yron/ and Lybanus ſhall haue a myghtie fall.

¶ He prophecieth of the natiuyte of Christ / ⁊ of his people, of the remnaunt of Iſraell/and of the fayth of the heathen/or Gentyles.

A ¶ CAPI. XI.

AND there ſhall come a rodde forthe of the kynred of Iſaye / and a bloſſome ſhall floryſſhe out of his rote. The ſpiryte of the Lorde ſhall lyght vpon hym / ẏ ſpiryte of wyſdome/ and vnderſtandynge/the ſpiryte of councel/and ſtrength/the ſpiryte of knowledge/ and of the feare of the lorde/ and ſhall make hym feruent in the feare of God.

For he ſhall not gyue ſentence/ after the thynge that ſhal be brought before his eyes nether reproue a matter at the fyrſt hearing but with ryghtuouſnes ſhal he iuge ẏ pore/ and with Juſtyce ſhall he refourme the ſymple of the worlde.

He ſhall ſmyte the worlde with the rod of his mouth, ⁊ with the breath of his mouth ſhall he ſlaye the vngodly. Ryghtuouſnes ſhalbe the gyrdle of his loynes/ ⁊ truth and faythfulnes/the girdynge vp of his raynes The wolfe ſhall dwell with the lambe/ and the Leoparde ſhall lye downe by the goate. Bullockes / Lyons / and catel / ſhall kepe company together/ſo ẏ a lytell chylde ſhall rule them. B The cowe and the beare ſhal fede together, and theyr yonge ones ſhall lye together. The Lyon ſhall eate ſtrawe lyke the oxe, or the cowe. The chylde whyle he ſucketh, ſhal haue a deſyre to the ſerpentes neſt and whē he is weaned, he ſhal put his hande into the Cockatryce denne. No man ſhal do euell to an other, no man ſhal deſtroye another / in all the hyll of my holyneſſe. For the earthe ſhall be full of the knowledge of the Lorde, euen as the ſee floweth ouer with water.

C And in that day ſhal the gentyls enquere after ẏ rote of Jeſſe whiche ſhalbe ſet vp for a token vnto the people/and his dwellynge ſhalbe glorious. At ẏ ſame tyme ſhal ẏ lorde take in hande agayne / to cōquere the remnaunt of his peple(which ſhalbe lefte alyue from the Aſſyrians/Egipcians, Arabians Morians/ Elamites, Caldeys/ Antiochyans/and from the Jlandes of the ſee. And he ſhall ſette vp a token amonge the Gentyles, and gather together ẏ diſperſed of Iſraell/yea and the out caſtes of Juda from ẏ foure corners of the worlde. The hatred of Ephraim alſo and enemyes of Juda ſhalbe cleane roted out. Ephraym ſhall beare no euell wyll to Juda/and Juda ſhal not hate D Ephraym/ but they both together ſhall flye vpō the ſhulders of the Philiſtines toward the weſt / and ſpoyle them together ẏ dwell towarde the Eaſte. The Idumites/and the Moabytes ſhall let theyr handes fall / and the Ammonytes ſhalbe obediēt vnto them.

The Lorde alſo ſhal cleaue the tunges of the Egypcyans ſee / and with a myghtye wynde ſhal he lyft vp his hande ouer Nilus and ſhall ſmyte his ſeauen ſtremes/⁊ make

men go ouer drye ſhod. And thus ſhal there
be a waie for his people, that remaineth frõ
the Aſſirians, like as it happened to the Iſraelites,
what tyme they departed out of the
lande of Egypt.

¶ The ſonge of the Churche for the obtaynynge of the victory and ouercomynge of the worlde.

CAPI. XII.

A SO THAT then thou ſhalte ſaye: O
Lorde I wyll thanke the/ for thou waſt
dyſpleaſed at me, but reſtrayne thou from
thy wrathe, and comforte me. Beholde, God
is my ſaluacyon in whome I wyll truſte,
and nat be afrayde. For the Lorde God is
my ſtrengthe, and my ſonge, he alſo is become
my ſaluacyon. Therfore with ioye
ſhal ye drawe water out of the welles of the
☞ Sauyoure, and ☞ then ſhall ye ſaye: geue
B thanckes vnto the Lorde, call vpon hys
name, declare his coũcels amõge the people
kepe thẽ in remembraũce, for his name is excellent.
O ſing praiſes vnto the Lord, for he
hath done greate thynges, as it is knowne
in all the worlde. Crye out, and ſynge thou
that dwelleſt in Syon, for great is the holy
one of Iſraell in the myddes of the.

¶ He prophecyeth the deſtruccyon of Babylon/ the captiuyte/ and the commynge agayne of the people.

CAPI. XIII.

A ☞ THys is ☞ the heuy burthen of Babylon
whiche Eſaye the ſonne of Amos
dyd ſe. Lyfte vp the banner vpon the hye
hyll call vnto them/ holde vp youre hande
that the Prynces maye go in at the gates.
I haue ſente for my debytyes and my gyauntes
(ſaieth the Lorde)and in my wrathe
I wyl cal for ſuch/ as tryumphe i my glory.
There is a noyſe of a multytude in the
moũtaines, lyke as of a great people: a ruſſhyng,
as though the kyngdomes of the nacions
came together. (And the Lorde of hoſtes
is the captayne of the whole armye.)
They come out of a farre countre, from the
ende of heauen: Euen the Lorde himſelfe w
the miniſters of hys wrathe, to deſtroye the
whole lande. Mourne ye, for the day of the
Lorde is at hande, and ſhall come as a deſtroyer
from the Almyghtye. Therfore ſhal
al hãdes be letten downe, and all mens hertes
ſhall melte a waye, they ſhall ſtande in
feare. carefulneſſe and ſorow ſhal come vpõ
them and they ſhall haue paine, as a womã
☞ that trauayleth with chylde. ☞ One ſhall
B be abaſſhed of another, and theyr faces ſhal
burne lyke the flamme.
Beholde, the daye of the Lorde ſhall come/
terrible, full of indignacyon and wrathe: to
make the lande waſte, and to roote out the
ſynners therof. For the ſtarres and planets
of heauen ſhall nat geue theyr lyghte, the
ſunne ſhalbe darkened in his ryſynge, and
the moone ſhall nat ſhyne with hys lyght.
And I wyll punyſſhe the wyckedneſſe of the
worlde, & the ſynnes of the vngodly, ſayeth
the Lord. The hye ſtomackes of the proude
wyll I take awaye, and wyll laye downe
the boaſtynge of tyrauntes. I wyll make a C
man dearer then fyne golde/ and a man to
be more worthe then a golden wedge of Ophyr.
Therfore, I wyll ſo ſhake the heauen
that the earth ſhal remoue out of her place.

Thus ſhall it go with Babylon in the
wrath of the Lorde of hoſtes, and in the day
of hys fearfull indignacion. And Babylon
ſhalbe as an hunted or chaſed doo, and as a
ſhepe that no mã taketh vp. Euery mã ſhal
turne to hys owne people and flye eche one
into hys owne lande. Who ſo is founde alone,
ſhall be ſhot thorowe. And who ſo gather
together/ ſhalbe deſtroyed with the
ſwerde. + Theyr chyldren ſhalbe ſlayne before Psal.
theyr eyes/ theyr houſes ſpoyled/ and
theyr wyues rauyſſhed. For lo, I ſhal bring D
vp the Medes agaynſte them/ whiche ſhall
nat regarde ſyluer, nor be deſirous of golde.
with bowes ſhall they deſtroye the yonge
men, and haue no pytye vpon wemen with
chylde, and theyr faces ſhall not ſpare the
chyldren. And Babylon(that glorye of
kyngdomes and bewty of the Caldees honour
) ſhalbe deſtroyed, euen as God deſtroyed
+ Sodome and Gomorra. It ſhall Gen.
not endure for euer/ nether ſhall there be
any more dwellyng there, from generacyon
to generacyon.
☞ The Arabyans ſhall pytche no tentes ☞
ther, nether ſhal the ſhephardes make their
foldes there any more, but wylde beſtes ſhal
lye there, and the houſes ſhalbe ful of great
Owles. Eſtryches ſhall dwell there, & Apes
ſhall daunſe there: wylde cattes ſhall cry in
the palaces, and Dragons ſhalbe i the pleaſaunt
houſes, And as for Babylons tyme it
is at hand, & her dayes ſhall nat be prolõged.

¶ The retourne of the people from captyuytye. The proſperitye of the people of god, and affliccion of their enemies. The pryde of Babylon.

CAP. XIIII.

BVT THE Lorde wyll be mercyfull A
vnto Iacob, and wyll yet choſe Iſrael
agayne, and ſet them in theyr owne lande.
Straungers ſhall cleaue vnto them/ and
get them to the houſe of Iacob.

The people ſhall take them/ and cary them
home with them. And make them to enheryte
the house of Iſraell in the lande of the
Lorde / that they maye be ſeruauntes and
B hande maydens of the Lorde. They ſhall
take thoſe pryſoners / whoſe captyues they
had bene afore: and rule thoſe that had oppreſſed
thē. Whē the Lorde now ſhal bryng
the to reſt, from the trauayle, feare, ⁊ harde
bondage that thou waſt laden withal/ then
ſhalt thou vſe this mockage vpon the king
of Babylon, and ſaye. Howe happeneth it
that the oppreſſour leaueth of? Is the golden
trybute come to an ende? The Lorde
hath broken the cepter of the vngodly/ and
the rodde of the lordly. Whiche when he is
wroth, ſmyteth the peple with durable ſtrokes/
and in his wonders he perſecuteth thē
and tameth them continually. And therfore
the whole worlde is nowe at reſt and quyetneſſe/
and men ſynge for ioye.

C Yea, euen the Fyrre trees/ and Cedres
of Libanus reioyſe at thy fall, ſayenge.
Nowe that thou arte layde downe / theare
come no mo vp to deſtroye vs. Hell alſo beneth
trembleth at thy commyng/ all myghtie
men, and Prynces of the earthe/ ſteppe
forth before the. All kynges of the earthe
ſtande vp from theyr ſeates/that they maye
all aunſwere and ſpeake vnto the. Art thou
wounded alſo as we? arte thou become lyke
vnto vs? Thy pompe and thy pryde is
layde downe into the pyt /and ſo is the melody
of thy inſtrumentes. Mothes be layde
vnder the/ and wormes are thy coueringe.

Howe arte thou fallen from heauen (O
Lucifer) thou fayer mornynge chylde? howe
haſte thou gotten a fall euen to the grounde
and arte become weaker then the people?
For thou ſaydeſt in thyne hert. I wyl clyme
vp into heuen, and make my ſeate aboue beſyde
the ſtarres of God, I wyl ſyt alſo vpon
D the holy mount towarde the North/ I wyll
clyme vp aboue the cloudes / ⁊ wylbe lyke
the hygheſt of all. Yet thou ſhalt be brought
downe to the depe of hell. They that ſe the
ſhall narowly loke vpon the/and thynke in
them ſelues ſayenge. Is this the man, that
broughte all landes in feare / and made the
kyngdomes afrayde? Is this he that made
the worlde in a maner waſte / and layde the
cytties to the grounde/ which let not his priſoners
go out.

All kynges of the nacyons lye euery one
☞ in his owne house with worſhyppe/ and
thou arte caſt out of thy graue lyke a wylde
braunche, lyke as deade mens rayment that
are ſtryken thorow with the ſwerde/ and go
downe to the ſtones of the depe / as a deade E
coarſe that is troden vnder fete/ and art not
buryed with them. Euen because that thou
haſt waſted thy lāde/ and deſtroyed thy people.
The generacyon of the wycked ſhalbe
without honour, for euer. Let there a waye
be ſought to deſtroye theyr chyldren, that be
in theyr fathers wyckednes/ that they come
not vp agayne to poſſeſſe the lande, and fyll
the worlde full of enemyes.

I wyl ſtande vp agaynſt them (ſayth the F
Lorde of hoſtes) and root out the name and
generacion of Babylon (ſayth the lorde) and
wyll gyue it to the Otters / and wyll make
water poddels of it. And I wyl ſwepe them
out with the beſome of deſtruction/ ſayth ẏ
Lorde of Hoſtes. The Lorde of hoſtes hath
ſworne an othe, ſayenge. It ſhall come to
paſſe as I haue determyned/ and ſhalbe fulfylled
as I haue deuyſed. So that Aſſyrian
ſhall I deſtroye in my lande/ and vpon my
mountaynes wyll I treade him vnder fote.
Where thorow his yoke ſhal come from thē
and his burthen ſhall be taken from theyr
ſhoulder. This deuyce hath god taken thorowe
the whole worlde/ ⁊ thus is his hande
ſtretched out ouer all peple. For yf the lorde
of Hoſtes determyn a thyng, who is able to
diſanull it? And yf he ſtretch forth his hande
who maye holde it in agayne.

The ſame yere that kynge Ahas dyed/ G
God threatened on this maner. Reioyſe not
(thou whole Paleſtyna) because the rod of
him that beateth the is broken, for out of the
ſerpentes rote / there ſhal come an adder/ ⁊
his frute ſhalbe a fyre worme. But ☞ ẏ firſt
borne of the pore ſhalbe fed/ and the ſymple
ſhall dwell in ſafetie. Thy rote alſo wyll I
deſtroye with honger / and it ſhall kepe the
remnaunt. Mourne thou porte/ wepe thou
cytie, and feare thou (O whole Paleſtyna)
for there ſhall come from ẏ North, a ſmoke
whoſe power no man may abyde. Who ſhal
then anſwere the meſſangers of ẏ Gentyles
For the Lorde hathe ſtablyſhed Syon and
the poore of hys people that be therin, do put
theyr truſt in hym.

¶ A prophecye agaynſt Moab.

CAPI. XV.

THYS is the heuy burthen vpō Moab: A
Ar of Moab was deſtroyed in the
nyght ſeaſō: Kir alſo ĩ Moab was deſtroyed
and peryſhed in ẏ nyght. They went vp to
the ydols house, euen to Dibon to ẏ hye places,
to wepe for Nebo, ⁊ Moab did mourne
for Medba: All theyr heds, were balled, ⁊ al

theyr

theyꝛ beardes ſhauen. In theyꝛ ſtretes are
B they gyꝛded aboute with ſacke clothe. In al
the toppes of theyꝛ houſes and ſtretes ſhalbe
nothynge but mournynge and wepynge
Heſebon and Eleale ſhall crye, that theyꝛ
voyce ſhalbe hearde vnto Jahaz. The woꝛthyes
alſo of Moab ſhal bleare out and cry
foꝛ very ſoꝛowe of theyꝛ myndes: wo ſhall
my herte be foꝛ Moabs ſake. They ſhal flye
vnto the cytie of Zoar, which is lyke a fayꝛe
C yong bullocke of thꝛe yere olde, foꝛ they ſhal
all go vp to Luth, wepynge. Euen ſo by the
waye towarde Hoꝛonaim they ſhal make lamentacyon
foꝛ the hurte. Foꝛ the waters of
Nimrim ſhalbe dꝛyed vp, by reaſon wherof
the graſſe is withꝛed, the herbes deſtroyed /
and the grene thinges gone. Foꝛ the reſidue
that he hathe wone, they are ſoꝛy. As foꝛ their
ſubſtaunce, the enemyes haue caryed them
D to the bꝛoke of the wyllowes. Foꝛ the crye
went ouer the whole lande of Moab: vnto
Eglaim and vnto Beer Elim was there no
thynge but mournynge, becauſe the waters
of Dimon were full of bloude: foꝛ I ſhall
ſende moꝛe bloude vpon Dimon, and lyons
vpon the remnaunt of the lande, and on thē
that are eſcaped from Moab.

¶ The deſtruccyon of Moab.

¶ CAPI. XVI.

☞ S☞ENDE the Loꝛde of the woꝛlde a
A lambe, from the rocke that lieth toward
the deſerte / vnto the hyll of the daughter
Syon. Foꝛ as foꝛ the daughters of Moab,
they ſhall be as a tremblynge byꝛde, that is
put out of her neſt, foꝛ they ſhall carye them
vnto Arnon: gather youre councell, come together,
couer vs with youre ſhadowe in the
myddaye, as the nyght doth hyde the chaſed
and bewꝛaye not them that are fled / let my
☞ perſecuted people dwel among you ☞ Moab,
B be thou theyꝛ refuge agaynſt the deſtroyer:
foꝛ the aduerſarye is bꝛought to nought
the robber is vndone, the tyꝛaunt is wayſted
out of the lande. And in mercy ſhal the ſeate
be pꝛepared, and he ſhall ſyt vpon it in the
truth, in the tabernacle of Dauyd, iudgyng
and ſekyng iudgement, & makyng haſt vnto
ryghtuouſnes. We haue herde of ẏ pꝛyde
of Moab, he is very pꝛoude, pꝛeſumptuous
arrogant, & full of indignacyon, and vayne
are hys lyes. Therfoꝛe ſhal Moab make lamentacyon
becauſe of the Moabites (that
ſhalbe ſlayne) yea they ſhall wayle all together.
☞ Becauſe of the ☞ foundacyons of
the cytie that is made of bꝛycke, ſhal ye complayne:
☞ euen ☞ ye lame people that are left
onely behynde.

Foꝛ ☞ the vines of Heſebon are cut downe ☞
As foꝛ the vyne of Sibma, the Loꝛdes of the C
Heithen haue bꝛoken downe hyꝛ pꝛyncipall
bꝛaunches: they are come euen vnto Jazer
they went on wanderynge vnto the wylderneſſe.
Hyꝛ goodly bꝛaunches were thꝛowen
downe, as they went ouer the ſee. Therfoꝛe
wyll I mourne foꝛ Jazer, and foꝛ the vyne
of Sibma. I wyl poure my teares vpon the
O Heſebon and Eleale foꝛ the crye of thyne
enemyes is fallen vpon thy ſommer fruites
and vpon thyne harueſte. The myꝛth and
there is taken awaye out of the plentyfull
felde / and in the vineyardes there ſhalbe no
ioye noꝛ gladneſſe.

The treader ſhall treade out no wyne in D
the pꝛeſſes, the ſong of their mery chere haue
I layed downe. Wherfoꝛe my bowels ſhall
romble lyke an harpe foꝛ Moabs ſake, and
myne inwarde partꝭ foꝛ the cyties ſake that
is made of bꝛycke. And it ſhall come to paſſe
that whan it is ſene that Moab ſhalbe made
wery of his hyll chapels / ☞ he ſhall come ☞
to hys temple to pꝛay, but he ſhall nat be able.
So then / this is the ſayeng that the
Loꝛde hathe ſpoken concernyng Moab ſēs
that tyme. But nowe the Loꝛde hath ſpoken
ſaying: In thꝛe yerꝭ which ſhalbe as ☞ the E
yeares of an hyꝛed ſeruaunt / ſhall the gloꝛy
of Moab be turned to confuſion, thoꝛowe
out all his multitude, whiche is very great:
And that whiche remayneth, ſhall be verye
ſmall and feble.

¶ A pꝛophecye agaynſte Damaſcus.

CAPI. XVII.

THYS is the heuye burthen vpon Damaſcus: A
Beholde, Damaſcus is taken
awaye, to be no moꝛe a cytie, but ſhall be an
heape of bꝛoken ſtones. The waſt cyties of
Aroer ſhall be foldes foꝛ catell whiche ſhall
lye there, and there ſhalbe none to fray them
awaye ☞ Ephꝛaim alſo ſhall no moꝛe be ☞
ſtronge, and Damaſcus ſhall no moꝛe be a
kyngdome, and the remnaunt of Siria ſhalbe
as the gloꝛye of the chyldꝛen of Iſrael /
ſayeth the Loꝛd of Hoſtes. And in that day
it ſhall come to paſſe ẏ Jacob ſhall be made
very poꝛe / and the fatneſſe of his fleſhe ſhall
waxe leane. And he ſhalbe as one that gathered
vp coꝛne in harueſte, euen lyke hym
whoſe arme reapeth the eares of coꝛne. He
ſhall be alſo lyke hym that gathereth eares
of coꝛne in the valley of Rephaim. Some
gatherynge in dede ſhall there be lefte in it,
euen as in the ſhakyng of an olyue tre there
remayne two oꝛ thꝛe beryes in the toppe of
the vppermoſte bowe, and foure oꝛ fyue in ẏ

brode frutefull braunches therof, ſayeth the
Lorde God of Iſraell.

B Then ſhall mā turne agayne to hys maker,
and his eyes ſhall haue reſpecte to the
holy one of Iſrael. As for the alters whiche
are his owne handye worke, he ſhall not regarde
them, and the thynges that his fyngers
haue made (as groues and ymages)
thoſe ſhall he not caſt his eye vnto. In that
daye ſhall theyr ſtronge cyties be as the forſaken
ſhrubbes ⁊ braunches, which ☞ they
☞ left becauſe of the chyldre of Iſrael/and the
lande ſhalbe deſolate. Becauſe thou haſt forgotten
God thy ſaluacion, and haſt not ben
myndefull of thy ſtronge rocke, ☞ therfore
☞ ſhalt thou ſet pleaſaunt plantes, and ſhalte
graffe the braunche of another mans vyne.
In the daye ſhalte thou make thy plant to
grow, and earely in the mornyng ſhalt thou
make thy ſede to floriſhe. The haruest ſhalbe
gone in the daye of enheritaunce, and there
ſhall be ſorowe without hope of comforte.
☞ ☞ Wo ſhalbe to yͤ multetude of muche people,
whiche ſhal make a ſounde lyke the noiſe
of the ſee: And the violence of the nacions/
C whiche ſhal rage lyke yͤ ruſhyng in of many
waters: Euen lyke many waters ſhall the
people rage. God ſhall rebuke hym/and he
ſhall flye farre of. He ſhalbe chaced awaye
lyke as drye ſtrawe vpon the mountaynes
before the wynde, and lyke a thyng that turneth
before the ſtorme. At euē beholde, there
is trouble: and or euer it be mornynge, lo/
he is gone. This is the porcion of them that
oppreſſe vs, ⁊ the lot of thē that robbe vs.

¶ A prophecie agaynſt Egypte.

CAPI. XVIII.

A O THAT lande that truſteth vnder
☞ ☞ the ſhadowe of wynges, that lande
whiche is beyonde the waters of Ethiopia:
Sendynge meſſaungers by the ſee, euen in
veſſels of ruſſhes ouer the water. Get you
hence (ye ſpedye meſſaungers) to a nacyon
that is ſcatered abrode and robbed of that
they had: a fearefull people from theyr begynnyng
hytherto: a nacyon troden downe
☞ by lytle and lytle/whoſe lande ☞ the floudes
haue ſpoyled. All ye inhabyters of the
worlde and in dwellers of the earthe/ loke
vp whan he ſetteth vp a token in the mountaynes/
and harken whan he bloweth with
the trompe. For ſo the Lorde ſayde vnto me
☞ as for me/☞ I wyl take my reſte/and loke
vpon the matter in my habitacion / lyke a
fayre heate after the rayne, and lyke a cloude
of dewe in the heate of haruest.
B For afore the haruest, whan the brāche
is growen, there ſhal come rype frute out of
the floure/⁊ he ſhall cut downe the increace
with ſythes, and the braunches ſhal he take
awaye with hokes. Thus ſhall they be lefte
together vnto the foules of the mountaines
and to the beaſtes of the earthe: for in ſommer
the byrdes ſhall remayne vpon it / and
euery beaſte of the lande ſhalbe vpon it in yͤ
wynter. In that tyme ſhall there a preſente
be brought vnto the Lorde of hoſtes: euen a
people that is ſcatered abrode and robbed of
that they had/that ſame people which hath
bene fearefull from theyr begynnyng hyther
to: a nacion troden downe by lytle and litle
whoſe lande the floudes haue ſpoyled. To yͤ
place of the name of the Lorde of hoſtes, euē
to the mount Syon.

¶ The prophecye agaynſt Egypte.

CAPI. XIX.

THE heuye burthen of Egypte: Beholde/ A
☞ the Lorde rydeth vpon a ☞
ſwyfte cloude/and ſhall come into Egypte/
and the ydols of Egypte ſhal tremble at the
preſence of hym, and the herte of Egypt ſhal
quake in the myddes of her. And I wyll ſet
the Egypcians one agaynſt another, ſo that
one brother ſhal fyght agaynſt another, and
one neyghboure agaynſt another/ cytye agaynſte
cytie/and realme agaynſte realme.
The mynde alſo of Egypte ſhalbe cleane
without councell within it ſelfe/and the deuyſe
that they take wyll I deſtroye / ſo that
they ſhall ſeke councell at ydols and at ſorcerers/
at workers with ſpretes and at ſothſayers.
And the Egyptiās wyl I gyue ouer
into the hande of a maruelous cruel Lorde/
and a myghtye kynge ſhal haue dominion
ouer them/ſayeth the Lorde God of hoſtes.
The waters of the ſee ſhal fayle, ⁊ the ryuer
ſhall decreaſe and be dryed vp. The waters
ſhalbe drawen out: the ryuers of Egypte
ſhalbe emptyed and dryed vp, the redes and
flagges ſhalbe cut downe.
B The graſſe in the ryuer ⁊ by the ryuers
bancke/and al that groweth by yͤ ryuer ſhal
wither awaye/and be brought to naught.
The fyſſhers alſo ſhall mourne/and al they
that caſt angle in to the water / ſhall make
lamentacyon/and they that laye forth theyr
net vpon yͤ waters, ſhalbe roted out. Moreouer,
they that worke in flare / ⁊ make fyne
workes, ſhalbe confounded/and ſo ſhal they
that weaue open workes. For theyr open
workes ſhalbe euen deſtroyed/and all they
that make pondes and ſtewes for fyſhe ſhal
come to nought.

But ye fooliſh princes of Zoan/ ye wyſe
coūcellers of Pharao, whoſe wyt is turned
to foolyſhnes, howe ſay ye vnto Pharao? I
am come of wyſe men and of auncient kynges?
where are thy wyſe men? Let them tell
the (yf they can) what the Lorde of Hooſtes
hathe deuyſed vpon Egypte.

The Princes of Zoan are become fooles
C the Prīces of Noph are diſceiued, they haue
diſceyued Egypte, euen they that were taken
for the chefe kynred therof. In the myddes
of it hath the Lord powred the ſprete of
wyckenes, and they haue diſceyued Egypte
in euery worke thereof, euen as a droncken
man ſtackereth in his vomyte. Neither ſhal
☞ ☞ the heade or tayle, the braūch or rede be
able to do any worke in Egypte. In yͤ daye
ſhall Egypte be lyke vnto women: It ſhalbe
afrayed and ſtande in feare at the mocion
of the hand of the Lorde of hoſtes, which he
ſhaketh ouer it. And Egypte ſhalbe afraied
of yͤ lande of Iuda: ſo yͤ euery one which maketh
mencion of it, ſhalbe afrayed therat, because
of the councel of the Lorde of hooſtes
whiche he deuiſeth for it.

In that daye ſhall fyue cyties in the lāde
of Egypte ſpeake the lāgage of Canaan, ⁊
☞ ſwere by the Lorde of hooſtes: ☞ the cytye
of deſolacyon ſhalbe called one of them. In
☞ that day ſhall ☞ the altare of the Lorde be
in the myddes of the lande of Egypte, and
thys tytle beſyde it: VNTO THE LORD
And it ſhalbe a token and witneſſe vnto the
Lorde of hooſtes in the lande of Egypt. For
they ſhal crye vnto the Lord becauſe of ſuch
as trouble them, ⁊ he ſhal ſende them a ſauiour
⁊ a great man to delyuer them.

D And the Lorde ſhalbe knowen in Egypte,
and the Egyptiās ſhall knowe the Lorde in
that daye, and do ſacrifice and oblacion: yee
they ſhall vowe a vowe vnto the Lorde, and
perfourme it. The Lorde alſo ſhall ſmyte
Egypte ſore/ and heale them agayne, and
they ſhalbe conuerted vnto the Lorde, and
E he ſhalbe intreated of them, and ſhall heale
them. In that daye ſhall there be a comen
way out of Egypte into Aſſyria/ and Aſſyria
ſhall come into Egypte/ and Egypte into
Aſſyria/ ſo that the Egypcyans and the
Aſſyrians ſhall ſerue the Lorde together.
In that day ſhal the nacion of Iſrael be the
thyrde with Egypte and Aſſyria, ⁊ they ſhal
be bleſſed in the myddes of the lande, which
lande the Lorde of hoſtes hathe bleſſed, ſayeng:
bleſſed is my people of Egypte/ Aſſur
alſo is the worke of myne handes, and Iſrael
is myne inherytaunce.

¶ Agaynſte Egypte and Ethiopia.
CAPI. XX.

IN THE yeare that Tharthan came A
vnto Aſdod (whā ☞ Sargon the kyng ☞
of Aſſyria had ſente hym) and had foughte
agaynſte Aſdod/ and taken it. At the ſame
tyme ſpake the Lorde by the hande of Eſaye
the ſonne of Amos, ſayeng: Go ⁊ take of ☞ ☞
the ſacke clothe frome thy loynes/ and put
of thy ſhoo from thy fote. And he dyd ſo/
walkynge naked and bare foote. And the
Lorde ſayd/ lyke as my ſeruaunt Eſay hath
walked naked and bare fote for a ſygne and
wonder thre yeares vpon Egypte and Ethiopia:
Euen ſo ſhal the kyng of Aſſyria take
awaye out of Egypte and out of Ethiopia/
chyldren and olde men, naked and bare fote
with their loynes vncouered/ to the greate
ſhame of Egypte. B

They ſhalbe brought in feare alſo and
aſhamed one of another: Ethiopia of Egipt
and Egypte of Ethiopia, conſydryng what
glory they were in afore. And they that dwel
in the ſame yle/ ſhall ſaye in that daye: Beholde/
thus are we regarded. Whether ſhal
we flye for helpe/ that we maye be delyuered
from the kynge of Aſſyria? And howe ſhall
we eſcape?

¶ Agaynſt Babylon, Idumea, and Arabia.
CAP. XXI.

THE burthen of ☞ the waſte See: Euen ☞ A
as the ſtormye wether that paſſeth
thorowe at the noone daye/ to come frome
the wyldernesse, from that horrible lande.
A greuous viſion was ſhewed vnto me: Let
one dyſceytfull offender come agaynſt another,
and one deſtroyer agaynſt another. Up
Elam, laye ſege thou of Media ☞ al their ☞
gronynge haue I layde downe: Therfore
are my loynes fylled with ſorowe: heuynes,
hath taken holde vpon me, as the panges of
a woman that is trauelynge. It made me
ſtoupe whan I herd it/ and it vexed me whā
I ſawe it. My herte panted, ferfulnes came
vpon me. ☞ The night of my voluptuouſnes ☞
hath he turned agaynſt me into feare.

Whyle they garnyſhed the table: yͤ watch B
man loked: And whyle I was eatynge and
drynkyng (it was ſayde:) vp ye captaynes/
take you to your ſhylde, For thus hath the
lorde ſayde vnto me: ☞ Go and ſet a watch
man/ to tell what he ſeeth. And he ſawe a
charet, whiche two horſemen ſat vpon, with
the caryage of an Aſſe and the cariage of a
camel. So he loked and toke dylygent hede
And the lyon cryed, lorde. I ſtande waytyng

all the whole daye, and am appoynted to
kepe my watche euery nyght. And beholde/
here commeth a charet of men, with two
horſmen. And he anſwered and ſayde: Babylon
is fallen, it is fallen, and all the ymages
of hyr goddes hathe he ſmytten downe
☞ vnto the grounde. ☞ Thou arte he whom
I muſte threſſhe/and thou belongeſt to my
corne floore. This that I herde of the Lorde
of hooſtes the God of Iſrael haue I ſhewed
vnto you.

C The burthen of Duma: he calleth vnto
me out of Seyr: watchmã, What haſt thou
eſpyed by nyghte? Watchman what haſte
☞ thou eſpyed by nyght? The watchmã ſayde:
☞ The mornynge commeth, and ſo doth ẏ
nyght. Yf ye wyll aſke anye queſtyon, then
aſke it, retourne and come agayne.
The burthen concernynge Arabia: In the
pleaſaunt grounde of Arabia ſhal ye tary al
nyght, euen in the ſtretes of Dedanim. The
inhabitours of the lãde of Thema brought
forthe water to hym that was thyrſtye, they
preuẽted hym with theyr bred that was fled
awaye. For becauſe of ſwerdes are they become
fugytiue, euen for the drawen ſwerde,
and for the bent bowe, & becauſe of the greuouſnes
of warre. For thus hath the Lorde
ſayde vnto me: There is yet a yeare accordyng
to the yeares of an hyred ſeruaũt, and
all the glory of Cedar ſhall fayle. And the
nombre of them that ſhall eſcape from the
bowes, ſhall be mynisſhed by the myghtye
chyldren of Cedar, for ſo the Lorde God of
Iſrael hathe ſpoken.

¶ Prophecye agaynſte Ieruſalem.

¶ CAPI. XXII.

A The burthen of ☞ the valley of viſion:
☞ what haſte thou to do here/that thou
clymeſt vnto the houſe toppes? Thou that
art full of occupyenge, thou ſedycyous and
proude cytie: thy ſlayne men are nether put
to death with ſwerde, nor deed in batell. All
thy captaynes are fugitiue together, the archers
haue taken them preſoners: All they ẏ
are founde in the, are in captiuyte together,
becauſe they fled farre of. Therfore ſayd I:
Luke.19.f. let me alone and * I wyll make lamẽtaciõ.
Ye ſhall nat be able to comforte me, becauſe
of the deſtruccion of the daughter of my people.
For thys is a daye of trouble, of ruyne
and of deſtruccion that the lorde wyl brynge
to paſſe in the valley of vyſyon, breakynge
downe the cyty & criynge vnto moũtaynes.
B Elam bare the quyuer with a charet of fote
men and of horſmen/and the cytye of Kyr
ſhewed the ſhylde open. Thy chefe valley
alſo was full of charetes, & the horſmen ſet
theyr faces dyrectly towarde the gate. And
in that daye dyd the enemye take awaye ☞ ☜
the bewtye of Iuda, and then dyddeſt thou
loke towarde the armour of the houſe of the
foreſt. Yee haue ſene alſo the broken places
of the cytye of Dauyd, howe that they are
many and ye gathered together the waters
of the lower pole. As for the houſes of Ieruſalem
☞ ye haue nombred them, and the ☜
houſes haue ye broken downe to make the
wall ſtronge. A pyt alſo haue ye made betwene
the two walles, for the waters of the
olde pole, and haue nat regarded the maker
therof, neyther had reſpecte vnto hym that
toke it in hande. And in that daye dyd the C
Lorde God of hooſtes call men vnto wepyng
and mournyng, to baldneſſe and gyrdynge
aboute with ſacke cloth. ☞ And beholde, ☜
they haue ioye and gladnes, ſleyeng
oxen and kyllinge ſhepe, eatynge fleſſhe and
drynkynge wyne: * Let vs eate and drinke, 1.Cor.15.a.
for to morowe we ſhall dye. And it came to Sapi.2.b.
the eares of the Lorde of hooſtes: This iniquite
ſhall nat be pourged from you tyll ye
dye, ſaieth the Lorde god of hooſtes. Thus
ſayeth ẏ Lord God of hoſtes: Go, get the into
yonder treaſurer, euen vnto * Sebna/ Eſay.36.a.
whiche is the ruler of the houſe. what haſte
thou to do here? and whom haſte thou here,
that thou ſhuldeſt here hewe the out a ſepulcre,
as it were one that heweth him out a ſepulcre
an hye, or that graueth an habytacion
for him ſelfe in a harde rocke? Beholde, D
O thou man, the Lorde ſhal carye the away
into captiuyte, and ſhall ſurely couer the
with confuſyon. The Lorde ſhall turne the
ouer lyke a bal with hys handes ☞ (and ſhal ☜
ſende the) into a farre countre: There ſhalte
thou dye, and there (in ſteade of the charetes
of thy pompe) ſhall the houſe of thy Lorde
haue confuſion ☞ I wyll dryue the frõ thy ☜
place, & out of thy dwellynge ſhall he ouerthrowe
the. And in that daye ſhall I call my
ſeruaunt Eliakim the ſonne of Helkia. And
☞ with thy garmentes wyll I clothe him, ☜
and with thy gyrdle wyll I ſtrengthe hym:
thy power alſo wyll I yelde into hys hande
and he ſhalbe a father of ſuch as dwel in Ieruſalem,
and in the houſe of Iuda. E
* And the keye of the houſe of Dauyd wyll Iob.12.b.
I lay vpon his ſhoulder, ſo that he ſhal opẽ Apoca.3.b.
and no man ſhall ſhut. He ſhall ſhut, and
no man ſhall open. And I wyll faſten hym
as a nayle in a ſure place, and he ſhal be the
glorious ſeate of hys fathers houſe.

Moreouer, all generacions and poſteryties ſhall hange vpon hym all the glory of their fathers houſe, all veſſels bothe greate and ſmall / and all inſtrumentes of meaſure and muſycke. In that daye (ſayeth the Lorde of hoſtes) ſhall the nayle that is faſtened in the ſure place / departe be broken and fall, and the burthen that was vpon it, ſhall be plucte awaye / for ſo the Lorde hathe ſpokin.

☞ A prophecye agaynſt Tyrus, and a promes that it ſhalbe reſtored agayne.

CAPI XXIII.

A Eze.26.a. THE burthen of * Tyre: Mourne ye ſhyppes of ☞ Tharſis, for there commeth ſuch deſtruccion that ye ſhal nat haue an houſe to entre into: Out of the lande of Cytim haue they knowledge of thys plage. Be ſtyl, ye that dwel in the Ile: the marchauntes of Zidon ⁊ ſuche as paſſe ouer the ſee, haue made the plēteous. The corne that groweth by the great waters of Nilus, and the frutes of the ryuer were hyr vitayles, ſo that it became a comen marte of the naciōs. ☞ ☞ Be aſhamed thou Zidon, for the ſee (euē the ſtrength of the ſee) hath ſpoken, ſaieng: I haue nat trauailed nor brought forth children, nor noriſhed vp yong men, or brought B vp vyrgyns.

When tydynges commeth to the Egipciās they ſhall be ſory for the rumore that goeth of Tyre: Get you to Tharſis / mourne ye ẏ dwell in the Ile. Is nat thys that glorious cyte of youres, which hath bene of olde antiquytee. Hyr owne fete ſhall cary hyr forth to be a ſogeourner in to a farre countre. Who hathe deuyſed thys agaynſte Tyre (that geueth garlādes vnto other cyties) whoſe marchauntes are princes, and whoſe captaines are honorable in the worlde? Euen the lorde of hoſtes hathe deuyſed thys, to put downe the pryde of all ſuche as be glorious, and to punyſh all them that be proude vpon earth: Get the out of thy lande vnto ẏ daughter of C Tharſis, ſeing thou haſt no more ſtrength.

He that ſmote the kyngdomes together / holdeth out his hande ouer the ſee: euen the lorde him ſelfe hath geuen a commaūdemēt agaynſt the ſame comē place of marchādiſe / ☞ that they ſhall vtterly deſtroye the myghte therof. And he ſayde: ☞ Make no more thy boaſt (O vyrgyn thou daughter Zidon (thou ſhalte be brought downe: Up / get the ouer vnto Cytim, where neuertheles thou ſhalt haue no reſt. Beholde, this people came not of the Caldees, but Aſſur made them ſtrong with great ſhyppes. They ſet vp the ſtrong holdes therof, and deſtroyed hys palaces / and he broughte it in decaye. Mourne ye ſhyppes of Tharſis / for youre ſtrength is brought downe. And in that daye ſhal Tyre D be forgotten ſeuentye yeares (accordynge to the yeares of one kyng) and after the ende of the ſeuentye yeares ſhall Tyre ſynge as dothe an harlot. Take an harpe / and go about the cytye (thou harlot that haſte bene forgotten (make ſwete melody, ſynge mo ſonges, that thou mayeſt be had in remembraunce. And after the ende of the ſeuentye yeares ſhall the Lorde vyſyt Tyre, and ſhe ſhall retourne vnto her ☞ rewarde, and ☞ ſhal commyt fornycacion with al the kyngdomes of the earthe that are in the worlde. Theyr occupyenge alſo and theyr rewarde ſhalbe holy vnto the Lorde: Theyr gaynes ſhall nat be layde vp nor kepte in ſtoare, but it ſhal be theyrs that dwell before the Lord, that they maye eate ynoughe, and haue clothynge ſuffycyente.

☞ A prophecye of trybulacion to come vpon the worlde becauſe of ſynne.

CAP. XXIIII. A

BEholde the Lorde maketh the earthe waſte and emptye: he turnethe it vpſyde downe / and ſcatreth abrode the inhabytours therof: And the preſte ſhall be as the people / and the maſter as the ſeruaunt, the maiſtreſſe lyke the mayde, the ſeller lyke the byer: he that lendeth vpon vſury, lyke hym that boroweth vpon vſury: the credytoure as the detter. The worlde ſhalbe cleane waſted ⁊ vtterly ſpoyled, for ſo the Lorde hath ſpokē. The earth is ſory and cōſumeth awaye, the worlde is feble and peryſheth, the proude people of the earthe are come to naught. The earth alſo is become vnprofitable vnder the inhabytours therof whiche haue trāſgreſſed the lawes, chaūged the ordinaunce, broken the euerlaſting couenant. B

Therfore hathe the curſe conſumed the earth, and they that dwell therin, are fallen in to treſpace. wherfore, the inhabitours of the earth are periſhed ☞ with drouth and ☞ fewe mē are left behynde. The wyne faileth: the wyne hath no myghte, all they that haue bene mery of hart, are come to mournynge. The myrth of tabrettes is layed downe, the noyſe of ſuch as haue made mery, is ceaſſed the ioye at ẏ harpe is at an ende. They ſhal drynke no more wyne with myrthe / ſtronge drynke ſhall be bytter to thē that drynke it. The cytie of vanite is broken downe, euery houſe is ſhut vp, that noman maye come in In ẏ ſtretes is ther a cryeng becauſe of wyne

all chere

all there is vanyshed awaye, the myrth of
the worlde is gone/in the cytie is lefte desolacyon
and the gate is ſmyten with deſtruccyon.
C For in the myddes of the worlde,
euen amonge the people / it ſhall come to
paſſe, as at the ſhakynge of Olyues, and
as the grapes are whan the wyne harueſt
is done. They ſhal lyfte vp theyr voyce,
and make a mery noyſe/and in magnifyng
of the Lorde ſhall they crye out of the weſt.

Wherfore, prayſe ye the Lorde in the
valleys, euen the name of the Lorde God of
Iſrael in the Iles of the ſee: From the vttermoſte
parte of the earthe haue we harde
prayſes & myrth becauſe of the ryghteous.
☞ And I ſayde: ☞ I knowe a thynge in ſecrete,
I knowe a thyng in ſecrete, wo is me, the
tranſgreſſours haue offended, the tranſgreſſours
haue greuouſly offended. Fearefulneſſe,
the pytt and the ſnare are vpon the, O
thou that dwelleſt in the earth. It wyll
come to paſſe/that who ſo eſcapeth the fearfull
noyſe, ſhall fall into the pytt. And he
that commeth vp out of the pytt/ ſhalbe taken
with the ſnare. For the wyndowes
from an hye are open/ and the foundacions
of the earth are moued.

D The earth is vtterly broken downe, the
earth hathe a ſore ruyne, the earth quaketh
exceadyngly. The earth ſhal rele to and
fro lyke a dronkerde / and ſhalbe remoued
lyke a tent ☞ (of one nyght) and the iniquite
therof ſhalbe heuye vpon it. It ſhal fal,
and nat ryſe vp agayne. And in that daye
ſhal the Lorde viſet the hooſt aboue that is
on hye, & the kynges of the worlde that are
vpõ yͤ earth. And they ſhalbe gathered together:
as they that be in preſon, & they ſhal be
ſhute vp in warde, and after many dayes
Luke.21.c. ſhal they be vyſited. * The Moone ſhalbe
abaſſhed and the ſonne aſhamed, whan the
Lorde of hooſtes ſhal raigne in mouñt Siõ
and in Ieruſalem with worſhyppe, & in the
ſyght of ſuche as ſhalbe of his councell.

¶ A thankeſgeuynge to God for hys workes.

CAPI. XXV.

A THOV art the Lorde my God I wyll
magnifye the / I wyll geue thankes
vnto thy name. For thou haſte brought
wonderful thynges to paſſe/accordynge to
thyne olde councels truely and faythfully.
Eſay.26.a. * Thou haſt made of a cytye an heape
of ſtones, and brought a ſtrong towne into
☞ decaye. The habytacion ☞ of ſtraungers
haſte thou made to be no cytie, neyther ſhal
it be buylded any more. Therfore ſhall the
myghtie people geue glory vnto the, yͤ cytie
of the valyaunt heythen ſhal feare the. For
thou haſt bene a ſtrẽgth vnto the poore, and
a ſuccour for yͤ neady in his trouble, A refuge
agaynſt euel wether, a ſhadowe agaynſt
the heate. For the blaſte of ragynge men is
lyke a ſtorme that caſteth downe a wall. B

Lyke as thou bryngeſte heate downe out
of a drye place, ſo that thou ſuppreſſe the
noyſe of alaauntes: ☞ The heate is in the ☞
ſhadowe of the cloude: the braunche of the
myghtye ſhalbe brought lowe. And in this
mountayne ſhal * the Lorde of hoſtes make Luke.14.b.
vnto al people a feaſt of plentuous & delicate
thinges, euẽ of moſt pleaſaũt & deynte diſſhes.
And in this mountayne ſhall the Lord
deſtroy the coueryng (that all people are
wrapped in) and the hangynge that is ſpred
vpon all nacions * As for death, he hath deſtroyed
it for euer: * And the Lorde God Osee.13.c. 1.Corin.15.f Apo.7.c. and.21.a
ſhall wype away teares from al faces, & the
rebuke of his people ſhal he take awaye out
of al the earth. For ſo the Lorde hath ſayde.

And in yͤ day it ſhalbe ſayd: Lo, this is our C
God, we haue wayted for hym, * & he ſhall Ephe.2.a.
ſaue vs. This is the Lord for whõ we haue
loked, we wyl be mery & reioyce in the ſaluacion
that cõmeth of him. For in this mountayne
ſhal the hande of yͤ Lord ceaſſe, & Moab
ſhal be threſſhed vnder him, euẽ as ſtraw
is threſſhed vpõ yͤ grouñd. And he ſhal ſtretch
out hys hande in the myddeſt of them (as he
that ſwymmeth, caſteth out his handes to
ſwymme:) and with the ſtrength of his handes
ſhall he bringe downe theyr pryde. The
ſtronge holde alſo and fence of thy walles
hathe he ouerthrowne and caſte downe and
brought thẽ to the grouñd, euen vnto duſt.

¶ A ſonge of the delyueraunce of the people.

CAP. XXVI.

IN that daye ſhall this ſonge be ſunge in A
the lande of Iuda. * We haue a ſtronge Prou.18.c. Zach.2.a.
cytie. ☞ Saluacyon ſhall God appoynte ☞
in ſteade of walles and bulworke. * Open Pſal.118.b
ye the gates that yͤ ryghteous people which
kepeth the truth maye entre in/theyr mynde
is ſet vpon the / becauſe thou preſerueſt thẽ
in peace yea/euen in peace, becauſe they put
theyr truſt in the. Put ye your truſt alwaye
in the Lorde / for in the Lorde God there is
ſtrẽgth for euermore. * For he hath brought Roma.5.a
downe the hye mynded cytiſens. As for the Eſay.25.a.
proude cytie/he hath brought it lowe: euen
vnto the grounde ſhal he caſt it downe, and
bring it vnto duſt. The fote, euen the fote of
the poore / and the ſteppes of ſuche as be in
neceſſyte ſhall treade it downe.

The path of Equyte wylt thou graunt/

Pro.16.a. Jere.30.b. to the luſt (O thou moſt ryghteous) * thou ſhalte ordre the path of hym that is ryghteous, Yee, ☞ in the waye of thy iudgementes (O Lorde) haue we put our truſt in the: Thy name alſo and the remembraunce of the, reioyſe the ſoule. Psal.62.a. and.141.a. * My ſoule hathe lõged for yͤ all the nyght, and with my ſprete (which is within me) wyll I ſeke the early in the mornynge: For whan thy iudgementes are ĩ the earth, the inhabytatours of the worlde ſhall lerne ryghteouſnes. Shall the vngodly man be fauoured, which hathe nat lerned ryghteouſnes, but doth wyckedly in the earth, where nothynge ought to be done, but that whiche is ryghteouſe? He ſhall nat ſe the glory of the Lorde: Lorde whan thy hande is lyfte vp, they ſe it nat, but they ſhall ſe it, and be confounded with the zele of the people, and the fyre that conſumeth thyne enemyes, ſhal deuoure them.

C Lorde, vnto vs thou ſhalt prouyde peace Philip.2.c * for thou alſo haſte wrought all oure workes in vs. O Lorde oure God, other Lordes beſyde the hath ſubdued vs, but we wyl be myndefull onely of the and of thy name.

☞ ☞ The deed wyll nat lyue, and they that be out of lyfe, wyl nat ryſe agayne, therfore haſt thou viſyted and roted them out, and deſtroyed all the memory of them. Thou haſte increaſed the people (O Lorde) thou haſt increaſed the people, and thou art prayſed, thou haſt ſent them farre of vnto all the Leui.26.g. coaſtes of the earth. * Lorde in trouble haue they viſited the: they powred out their D prayer / whan thy chaſtenynge was vpon John.16.c. the. * Lyke as a woman with chylde that draweth nye towarde hyr trauayle, is ſory and cryeth in hyr paynes / euen ſo haue we Roma.8.d bene in thy ſyght O Lorde. * ☞ We haue ben with chylde ⁊ ſuffered payne, ☞ as though we had brought forth wynde: For there is no ſaluaciõ in the earth, neyther do the inhabitours of the worlde ſubmitte them ſelues. 1.Cor.15.d. * Thy deed men ſhal lyue, euen with my body ſhal they ryſe agayne. Awake ⁊ ſyng ☞ ye that dwell in duſt. For ☞ thy dewe is euen as the dewe of herbes / and the earth ſhall caſte out them that be vnder her.

Gene.19.c Come my people, * entre thou into thy chambers / and ſhute thy dores aboute the: Apoca.6.b ⁊ hyde thy ſelfe a lytle for a whyle / vntyl the Miche.1.a indygnacyon be ouerpaſte. * For lo, the Lorde is commynge out of his place, to vyſet the wyckednes of ſuche as dwell vpon earth. The earth alſo ſhall diſcloſe hyr owne bloude, and ſhall nomore hyde them that are ſlayne in her.

¶ A prophecye of the commynge of Chryſte and deſtruccyon of Idolatrye.

CAPI. XXVII.

IN that daye the lorde with his ſore, great A and myghtie ſwerde ſhal viſyte ☞ * Leuiathan the fugityue ſerpent / euen Leuiathan Apoca.12. ☞ that croked ſerpent / and he ſhall ſlaye the dragon that is in the ſee. In that daye ſe that ye ſyng of the vyneyarde, which bryngeth forth the beſt wyne. Euen I the Lorde do kepe it. In due ſeaſons ſhall I water it / and leſt the enemy do it any harme, I wyll both nyght and daye preſerue it. There is no diſpleaſure in me: or els (whan the vyneyarde bryngeth me forth breers and thornes) I wolde go thorowe it by war, and burne it vp together. Let it take holde of my ſtrẽgth and it ſhall be at one with me / euen at one ſhall it be with me.

The dayes are cõming / that Iacob ſhal B take rote. Iſraell ſhalbe grene and floryſhe and yͤ worlde ſhalbe fylled with frute. Hath he ſmytten hym as ſore, as he dyd the other that ſmote hym? Or is he ſlayne with ſo ſore a ſlaughter as they that ſlewe hym? In meaſure dothe he ſmyte hym / whyle he ſendeth vnto hym ſuche thynges, wherby he commeth to his mynde agayne. For in the daye that the eaſt wynde bloweth ſore, it taketh awaye the frutes. Thus therfore ſhall the iniquite of Iacob be reconcyled / and here is all the frute of the takyng awaye of his ſynne, yf he make all the ſtones of the altare of Idoles, as chalke ſtones that are beaten in ſunder, that their graues ⁊ ymages ryſe nat vp agayne. Els ſhal the ſtrõg C cytie be deſolate, and the habytacyon forſaken and left lyke a wyldernes. There ſhall the calfe fede, ⁊ there ſhall he lye, ⁊ eate vp the yonge ſprynges therof. ☞ Whan the ☞ braunches of it are drye, they are broken of, and the women come, and ſet them on fyre.

* For it is a people of no vnderſtãding, ⁊ Deut.32 therfore he that made thẽ, ſhal nat fauoure thẽ, and he that created thẽ ſhal geue thẽ no grace. And in that daye ſhall the Lorde make a threſſhynge from the myddes of the ryuer Euphrates vnto the ryuer of Egypte and ye chyldren of Iſrael ſhalbe gathered together one to another. In that daye ſhal ☞ yͤ great trõpe be blowen: ſo yͭ thoſe which ☞ were loſt in the lande of Aſſyria, and they that were banyſſhed into yͤ lande of Egypte ſhall come and worſhyppe the Lorde in the holy mount at Ieruſalem.

¶ Agaynſt the pryde of Ephraim, and agaynſt falſe prophetes and preachers.

CAPI. XXVIII.

Wo be

A ☞ Joel.1.a. Math.16.c ☞ Eſay.40.a

WO BE vnto the crowne of pryde euen * to the dronken people of Ephraim (whoſe great pōpe is as a floure ỹ fadeth awaye) ☞ vpon the heade of the valley of ſuch as be in welth, and are ouerlade with wyne. Beholde, * there commeth a vehemēt and ſore day from the Lorde lyke an vnmeaſurable hayle and perillous tempeſt euen lyke the force of myghtye and horrible waters, that beareth downe al thinges. The crowne of the pryde of the dronkē Ephraemites ſhalbe trode vnder fote: * ſo that the floure of his fayreneſſe and beautye (whiche is in the heade of ☞ the valley of fatneſſe) ſhall fade awaye, as doth an vntymely rype fygge afore haruest, whiche whā a man ſpyeth, he loketh vpon it: and whyle it is yet in his hande, he eateth it vp.

B In that day ſhal the Lorde of hooſtes be the crowne of glory, and dyamonde of beautye vnto the reſydue of his people. He wyll be alſo a ſprete of perfyte knowelege to hī that ſytteth in iudgement, and ſtrength vnto them that turne awaye the batayle to the gate of the enemyes. But they are out of the waye by reaſon of wyne, yea, farre out of ỹ waye are they thorowe ſtronge drynke: ☞ * The preſte alſo and the prophete are gone aſtraye by the meanes of ſtronge drynke / they are dronken with wyne, they go amyſſe thorowe ſtronge drynke: they fayle in ſight and ſtomble in iudgement. For all tables are ſo full of vomyte and fylthynes, that no place is cleane. Whome then ſhall ſuche one teache knowledge? And whom ſhall he make to vnderſtaude the thynge that he heareth? For they are ignoraunt as yonge chyldren, that are taken from the mylke and are weened.

☞ Eſay.5.c.

C For they that be ſuche muſt haue ☞ after one leſſon, another leſſon: * after one cōmaundement, another commaundemēt: after one rule, another rule, after one inſtruccion, another inſtruccyon, there a lytle, ⁊ there a lytle. For he ỹ ſpeketh vnto this people is euē as one ỹ vſeth rudeneſſe of ſpeche, ⁊ a ſtraunge langage. Yf any man ſay vnto them: lo, this is the reſt where with ye maye eaſe him that is werye, this is the refreſſhynge, they wyll not herken. * Therfore ſhall the worde of the Lorde (leſſon vpon leſſon, commaundement vpon cōmaundement, rule vpon rule, inſtruccion vpon inſtruccyon, there a lytle and there a lytle) ſhall be vnto them an occaſyon of ſtomblynge that they maye go on and fal backeward, be brouſed, tangled and ſnared.

☞ Eſay.10.a. Math.23.a Cap.14.c.

D Wherfore, heare the worde of the Lorde ye mockers, ye that haue rule of this people whiche is at Jeruſalē. Becauſe ye haue ſaid ☞ we haue made a couenaunt with death, ⁊ with hell are we at agremēt. And though there ye forth a ſore plage, it ſhall not come vnto vs. For we haue made falſhode our refuge, and vnder vanite are we hyd. Therfore thus ſayeth ỹ Lorde God. Beholde, I lay in Syon for a foundacion, a ſtone, euen a tryed ſtone, a precyous corner ſtone, a ſure foūdacion: ☞ who ſo beleueth, let him not be to haſtye. Judgement alſo wyl I lay to ỹ rule, and ryghtuouſnes to the balaunce: ſo that ☞ ỹ hayle ſhal take away your vayne confydence, and the preuy place of your refuge ſhall the waters renne ouer.

☞ ☞ ☞

E And thus the couenaunt that ye made wͭ death, ſhalbe diſanulled: and your agremēt that ye made with hell, ſhall not ſtande, yea, whan the ſore plage goeth forth, ye ſhall be troden downe vnder it. From the tyme that it goeth forth, it ſhall take you awaye. For early in the mornynge euery day, yea bothe daye and nyght ſhall it go thorowe: ⁊ whan the noyſe therof is perceyued, it ſhall gendre vexacion. For ☞ the bedde is narowe, and not large: and the couerynge ſo ſmall that a man can not wynde hym ſelfe vnder it. * For the Lorde ſhal ſtonde as ☞ in mount * Perazim, and ſhalbe wrothe lyke as in the valley * Gibeon, that he may do his worke ☞ his ſtraunge worke and brynge to paſſe his acte: his ſtraunge acte.

☞ Eſay.56.c ☞ 2.Reg.5.a. Joſue.10.b 1 Para.13 b ☞

F Nowe therfore ſe that ye be no mockers leſt your puniſſhemēt increſe: for I haue herd of the Lorde of hoſtes, that there ſhall come a ſhort ende vpon the whole earth. Heare ye than, ⁊ herkē vnto my voyſe, cōſidre ⁊ ponder my ſpeche. Doth not the huſbande man plowe all the daye, and openeth ⁊ breaketh the clottꝭ of his grounde, that he may ſow? Whan he hath made it playne, wyll he not ſprede abrode the fytches, ⁊ ſowe comyn / ⁊ caſt in wheate by meaſure, ⁊ the appoynted barly ⁊ rye in theyr place? God wyl inſtruct him to haue diſcrecion, euen his God wyll teache him. For fitches ſhal not be threſſhed with an harowe, nether ſhal a cart whele be brought thorowe the cōmen / but the fytches are beaten out with a ſtaffe, and commyn wͭ a rod. But ỹ ſede ỹ bread is made of, is threſſhed / though it be not alwaye a threſſhing. And the cart whele muſt be brought ouer it leſt he grynde it with his teeth. This alſo commeth of the Lorde of hoſtes, which worketh with wonderfull wyſdome, ⁊ bryngeth excellent workes to paſſe.

¶ A prophecye agaynſt Ieruſalem, and agaynſt the vayne tradicyons of men.

CAPI. XXIX.

☞ A W O vnto the ☞ Ariell Ariell yͤ
cytye that * Dauyd dwelt in ☞
2.Reg.5.b. Go on from yeare to yere, and let
the lambes be ſlayne. I wyll lay ſege vnto
Ariel, ſo that there ſhalbe heuyneſſe and ſorowe
in it, and it ſhalbe vnto me euen an altare
of ſlaughter, I wyll beſege the rounde
aboute, and aſſaulte the thorowe a towre /
and wyll reare vp bulwarkes agaynſte the
Thou ſhalte be brought downe, and ſhalte
ſpeake out of the grounde, and thy ſpeache
ſhall go lowe out of the duſt. Thy voyſe alſo
ſhall come out of the grounde lyke the
voyce of a wytche, and thy talkynge ſhall
whyſper out of the duſte. Moreouer, the
noyſe of thy ſtraunge enemyes ſhall be lyke
thynne duſte, and the multitude of tyraun-
Psal.1.b tes ſhall be * as drye ſtrawe that can not
tary: euen ſodaynely and in haſt ſhall their
blaſte go.

Thou ſhalt be viſited of the Lorde of hoſtꝭ
B with thondre, earthquake, and with a great
noyſe: with ſtorme & tempeſte and with the
flame of a cōſumyng fyre. And yͤ multitude
of al nacions that fight agaynſt Ariel, ſhall
Psal.35.a be as a dreame ſene by night * euē ſo ſhal al
they be that make warre againſt it, & ſtrong
holdes to ouercome it, and that lay any ſege
vnto it. In cōcluſion, it ſhalbe euen as whā
an hungrie man dreameth that he is eatyng
and whan he awaketh, his ſoule is emptye.
Or as when a thyrſtye man dreameth that
he is drinkyng: and whan he awaketh, he is
yet faynt, and his ſoule hathe appetite. Euē
ſo ſhalbe the multitude of all nacyons that
fyght agaynſt the hyll of Syon.

Pondre theſe thynges once in your myndes,
C and wōdre. Blynded are they them ſelues
and the blynde gides of other. They are
dronkē / but not with wyne: they are vnſtable,
but not thorowe ſtrong drynke. For the
Lorde hath couered you with a ſlombrynge
ſprete, and hathe cloſed your eyes. Your prophetꝭ
alſo and rulers that ſhuld ſe, thē hath
Esay.6.b. he couered. * And the viſion of al yͤ prophetes
is become vnto you, as the wordes of a
boke that is claſped, whiche men delyuer to
one that is learned, ſayeng: Reade thou in
it. And he ſayeth: I can not / for it is claſped
And the boke is geuen vnto him that is not
lerned, ſayeng: Reade thou in it, & he ſayeth
Math 15.a I can not reade. Therfore thus hath yͤ Lord
Mar.vii.a ſayde: * For ſo muche as this people whan
they be in trouble / do honoure me w their
mouth & w their lyppꝭ, but their hert is far
fro me / & the feare which they haue vnto me
procedeth of a cōmaundemēt that is taught D
of mē. Therfore wyl I do meruayls among
this people / euen marueilous thinges and a
wonder. * For the wyſdome of their wyſe Abdi.1.c
men ſhall peryſhe / and the vnderſtandynge 1.Cori.1.c
of their wittye men ſhall hyde it ſelfe.

Wo vnto them that kepe ſecrete their
thoughtes / to hyde their councel from the
Lorde, and do their workes in darkeneſſe /
ſayeng. * Who ſeeth vs? & who knoweth vs
Doutles your deſtruccyon is (in my hādes) Esay.45.b
in reputacion as the potters clay. And doth Eccle.33.b
the worke saye of him that made it. He made Ro.ix.c
not me? And doth an erthen veſſel ſay of hī
that faſhyoned it. He had no vnderſtanding
Is it not harde at hande, that ☞ Lybanus ☞
ſhalbe turned into a lowe felde, and that the
lowe felde ſhalbe takē, as the wodde? And
in that daye ſhall deafe men heare the wordes
of the boke / & the eyes of the blynde ſhal
ſe euen out of the cloude & out of darkenes.

The meke ſprited alſo ſhalbe mery in the E
Lorde / and the poore amonge them that be
lowly ſhall reioyce in the holy one of Iſrael
For he yͤ dyd violence is brought to nought
and the ſcornefull man is conſumed, & they
roted out / that were haſtye ſo ſoone to vnryghtuouſneſſe
/ ☞ makyng a man to ſine ☞
in the worde, & that toke him in a ſnare whiche
reproued them in the open place / and
they that haue turned the cauſe of the ryghtuous
to nought. Therfore / thus ſayeth the
Lorde vnto the houſe of Iacob / euen thus
ſayeth he that redemed Abraham: : Iacob Esay.41.b
ſhall not nowe be confounded / nor his face
nowe become pale: But whan he ſeyth hys
chyldren the worke of my handes in the myddes
of hym / they ſhall ſanctyfie my name /
and prayſe the holy Lorde of Iacob, and feare
the God of Iſraell. They alſo that haue
bene of an erronyous ſprete / ſhall come to
vnderſtandynge: and they that haue bene
ſcornefull / ſhall lerne doctryne.

¶ Agaynſte them that forſake the councell of God and cleue to the councell of men. The Prophete alſo threateneth the remnaunt of the people, that after the deſtruccyon of Ieruſalem went into Egypte.

CAPI. XXX.

ALAS for thoſe diſobedyent chyldren A
(ſayeth the Lorde): that they wyl take Esaye.5.b
councell without me: Alas that they wyll
take a ſecrete aduyſe / & not out of my ſprete,
and therefore adde they ſynne vnto ſynne,
Euen they yͤ walke to go downe into Egipt
and

and haue aſked no queſtion at my mouthe /
but ſeke ſtrength in the myght of Pharao /
and truſte in the ſhadowe of Egypte, Ther-
foꝛe ſhal the ſtrength of Pharao be your cõ-
fuſion/and the truſt of Egypte your ſhame.
Foꝛ his captaynes were at Zoan / and his
Ambaſſadours came vnto Hanes. ‡ They
were all aſſhamed of the people that coulde
4.Re.18.b do them no good, and that myght not helpe
Iere.17.b Eze.xxix.a them, noꝛ ſhewe them any pꝛofyte/ but were
theyꝛ confuſion and rebuke.

Your beaſtes bare burthens towarde the
B ſouth/in a lande of trouble and anguiſhe, a
monge whom is the yong and olde lion, the
viper/ ⁊ fyꝛye ſerpẽt that flyeth: Coltes bere
theyꝛ ryches/ ⁊ Camels theyꝛ treaſures / to
a people ẏ can do them no good: Foꝛ vayne
and nothyng woꝛth ſhal the helpe of ẏ Egip
cyans be. Therfoꝛe haue I cried vnto Ieru
ſalem: ☞ They ſhal haue ſtrength ynough
☞ yf they wyl ſettle theyꝛ mindes in quietnes.
* Nowe therfoꝛe go thy waye/ ⁊ wꝛyte thys
befoꝛe them in a table/and note it in a boke
Eſaye.8.a that it may fynally remayne, ⁊ be kepte ſtyll
foꝛ euer. Foꝛ this is an obſtynate people, ‡ ⁊
Eſaye.1.b. diſſemblynge chyldꝛen: chyldꝛen, that refuſe
to heare the lawe of the Loꝛde.

Foꝛ they ſay vnto the ſeers: Se nat/and
to them that be clere of iudgement: loke not
C out ryght thynges foꝛ vs, but ſpeake fayꝛe
woꝛdes vnto vs ; ☞ loke out errours, get
☞ you out of this waye / departe out of thys
path/and turne the holy one of Iſrael from
vs. Wherfoꝛe thus ſayeth the holy one of
Iſrael: Becauſe your hertes ryſe agaynſte
this woꝛde and becauſe ye truſt in wꝛonge
dealynge and peruerſe iudgement, and put
your cõfidence therin. Therfoꝛe ſhal ye haue
this miſchefe, foꝛ your deſtruccyon and fall
lyke as an hye wall, that falleth becauſe of
ſome ryfte oꝛ blaſt/ whoſe bꝛeakyng cõmeth
ſodenly : ‡ And the hurte thereof is lyke an
Pſal.2.b erthen veſſel/which bꝛeaketh without help
ſo that in the burſtynge of it / there is not
foũde one ſharde to fetche fyꝛe in/oꝛ to take
water withall out of the pytte.

Foꝛ thus ſayth the loꝛde God, euen ẏ holy
D one of Iſraell. ☞ In repẽtaunce ⁊ in * reſt
☞ ſhal ye be ſafe, in quietnes ⁊ ſure confidence
Exo.xiiii.c 2.Par.20.c ſhalbe your ſtrengthe. But ye haue had no
lyſt therto. Foꝛ ye haue ſayde: No, but we
wyll eſcape thoꝛowe hoꝛſes. (Therfoꝛe ſhal
ye flye) ⁊ we wyll get vs vp vpon ſwift bea-
ſtes. And therfoꝛe ſhal your perſecutours be
ſwyfter. * A thouſande ſhal flye at ẏ rebuke
Leui.26.a of one, ⁊ at the rebuke of fyue ſhall ye al flye
Ioſue.23.a tyl ye be left as a ſhyp maſt vpon the toppe
of a mountayne / and as a beaken vpon an
hyll. * Therfoꝛe doth the loꝛde cauſe you to Roma.2.a
wayte that he maye haue mercy vpon you /
to the entent that he maye haue the pꝛeemy-
nence/whan he is gracyous vnto you. Foꝛ
the Loꝛde is the god of iudgement. Bleſſed
are all they that wayte foꝛ hym.

Yf the people remayne in Syon/ ⁊ at Ie-
ruſalem/ thou ſhalt not be in heuynes/ but E
at the voyce of thy complaynt ſhall he haue
mercy vpon the. And when he heareth it he
ſhall gyue the an anſwere. And though the
Loꝛde geue you the bꝛeade of trouble / and
the water of aduerſyte/thy rayne ſhalbe no
moꝛe ſo ſkante , but thyne eyes ſhall ſe thy
rayne: Yea / and thyne eare ſhall ☞ heare ☞
talkynge of hym that doth ſpeake behynde
the. * This is the way, walke ye in it. Tur- Deut.4.a
ne not aſyde neither to the ryght hande noꝛ
to the lefte. Ye ſhall deſtroy alſo the couerig
of your ſyluer ymages, and the deckynge of
your golden ydols : Euen as filthynes ſhal
ye put them awaye. And thou ſhalte ſaye
vnto it : Get ẏ hence. Then ſhall God geue
rayne vnto thy ſede, that thou ſhalt ſowe the
grounde withall, and bꝛeade of the increace
of the erth, whiche ſhalbe fat and very plen-
tuous. In that daye alſo ſhall thy cattell be
fed in large paſtures. The oxen lykewyſe ⁊
the yong aſſes, that eate the grounde, ſhall
eate cleane pꝛouendꝛe, whiche is pourged w
the wynde and the fanne.

Fynally, vpon euery hye mountayne and F
hyll ſhal there be ryuers ⁊ ſtreames of wa- 2.Petr.3.b
ters, * in the day of the great ſlaughter, whã
the towers fall. Moꝛeouer/ ẏ light of ẏ mo-
ne ſhalbe as the lyght of the ſonne / and the
ſonne lyght ſhalbe ſeuen folde/and haue as
muche ſhyne as in ſeuen dayes beſyde : whã
the Loꝛd byndeth vp the ſoꝛe of his people/
and healeth the ſtroke of theyꝛ wounde, Be-
holde, the fame of the Loꝛde commeth from
farre, and his pꝛeſence is ſo hote, that no mã
is able to abyde. His lippes are full of indig
nacion/ ⁊ his tonge is a conſumynge fyꝛe.
His bꝛeth is as a vehemẽt floude of water /
that reacheth vp to the necke: That he may
ſyft away the Heithen in the ſyue of vanyte.
And his bꝛeth is as a bꝛydle of errour in the
chawes of the people.

And ye ſhal ſynge/lyke as in the nyght/ G
whan the holy ſolẽpnite beginneth. And ye
ſhall haue gladneſſe of herte, lyke as whan
one commeth with a pype vnto the hyll of ẏ
Loꝛd, and to the moſt mighty one of Iſrael.
And the Loꝛd ſhal cauſe his gloꝛyous voice
to be herde / and ſhall declare his ſtretched

out

our arme with a terrible countenaunce and with the flame of a conſumynge fyre: with noyſome lyghtenynge / with a ſhower, and with hayle ſtone. For thorowe the voyce of Eſay.10.a. the Lorde ſhall * Aſſur be deſtroyed / which ſmote other men with the rodde. And it ſhal come to paſſe, that whither ſoeuer he goeth / the rodde ſhall cleaue vnto hym / whiche the ☞ Lorde ſhall laye vpon hym ☞ with tabrettes, and harpes. And with great warre ſhal Math.25.d he fyght agaynſt his hoſte. * For the fyre of payne is ordeyned from the begynnynge yea euen for kynges is it prepared. This hathe the Lorde ſet in the depe, and made it wyde / the burnynge wherof is fyre & moche woode. The breth of the Lorde (whiche is as a ryuer of brymſtone) doth kyndle it.

¶ He curſeth them that forſake God / and ſeke for the helpe of men.

CAPI. XXXI.

A WO be vnto them that go downe into Egypte for helpe, and truſte in horſes, & put theyr confydence in charettes / becauſe they be many, and in horſemen, becauſe they be luſty and ſtronge But they regarde not the holy one of Iſraell / and they aſke no queſtyon at the Lorde. Where as he neuertheles (beynge wyſeſt of all) plageth the wycked / and yet goeth not from his worde, when he ſteppeth forth and taketh the victory agaynſt the houſholde of the frowarde / and agaynſt the helpe of euel doers. B Nowe the Egiptians are men, and not God, and theyr horſes fleſhe, and not ſpiryte. And as ſoone as the Lorde ſtretcheth out his hande / then ſhall the helper fal, and he that ſhulde haue bene helped / and they ſhall all together be deſtroyed. For thus hathe the Lorde ſpoken vnto me. Apoc.5.a. Gene.49.b Lyke as the * Lyon or a lyons whelpe roareth vpon the praye that he hath gotten, & is not afrayed / though the multytude of ſhephardes crye out vpon hym, neyther abaſſhed for all the heape of them. C So ſhall the Lorde of Hoſtes come downe to fyght for mount Syon / and defende his hyll. Lyke as byrdes Deut.32.b. flotte aboute theyr neſtes, * ſo ſhal the lorde of Hoſtes kepe, ſaue / defende, and delyuer Ieruſalem. Therfore, O ye children of Iſraell / ☞ turne agayne / lyke as ye haue exceaded Eſay.2.c. in your goynge backe. * For ☞ in that day euery man ſhall caſt out his Idols of ſyluer D and golde / whiche ye haue made with your Eſay.37.d. ſynfull handes. * Aſſur alſo ſhalbe ſlayne with the ſwerde / not with a mans ſwerde. A ſwerde ſhal deuoure him, but not a mans ſwerde. And he ſhall fle from the ſlaughter / * and hys ſeruauntes ſhall be taken pryſoners. He ſhall go for feare to hys ſtronge holdes / and his Prynces ſhall fle from his banner. This hath the Lorde ſpoken, whoſe lyght burneth in Syon / and his fyre in Ieruſalem.

¶ The condicyons of good Rulers and Offycers.

CAPI. XXXII.

A BEHOLDE, the kynge ſhall gouerne after the rule of ryghtuouſnes / and the Prynces ſhall rule accordinge to the balaūce of equyte. He ſhalbe vnto men, as a defence for the wynde / and as a refuge for the tempeſt / lyke as a ryuer of water in a thurſtye place / and the ſhadowe of a greate rocke in a drye lande. The eyes of the ſeing ſhal not be dym, and the eares of them that heare / ſhall take dylygent hede. The herte of the vnwyſe, ſhall attayne to knowledge / and the vnperfecte tonge ſhall ſpeake playnely and diſtinctly. B Then ſhall the nygarde be no more called gentle, nor the churle liberal But the churle wyll be churliſhly mynded / and his herte wyll worke euyll and play the ypocryte / and ymagyn abhominacyons agaynſt God: to make the hungry leane, and to witholde drynke from the thurſty. Theſe are the parlous weapons of the couetous / theſe be his ſhameful councels / that he may begyle the pore with diſceatful wordes / yea euen there as he ſhulde gyue ſentence with the poore. * But the lyberall perſon ymagineth honeſt thynges / and commeth vp with honeſtye. Prou.17.

C Up (ye ryche and ydel Cyties) harken vnto my voyce. Ye careleſſe cyties / marke my wordes. After yeares and dayes ſhall ye be brought in feare. O ye careleſſe cyties. For Harueſt ſhall be out: and the grape gatherynge ſhall not come. O ye ryche ydel cyties ye that feare no parell / ye ſhall be abaſſhed, and remoued, when ye ſe the barenneſſe, the nakedneſſe and preparynge to warre. Ye ſhall knocke vpon your breſtes, becauſe of the pleaſaunt felde / and becauſe of the frutful vyneyarde. My peoples felde ſhal bryng thornes and thyſtels / for in euery houſe is voluptuouſnes / and in the Cyties, wylfulnes. D The palaces alſo ſhalbe brokē, and the greatly occupyed cyties deſolate. The towers and bulwerkes ſhall become dennes for euermore, the pleaſure of Mules ſhalbe turned to paſture for ſhepe / vnto the tyme that the ſpiryte be poured vpon vs from aboue.

Then ſhall the wyldernes be a frutefull felde, and the plenteous felde ſhalbe rekenned for a wode. Then ſhall equite dwell in the

the deſerte and ryghteouſneſſe in a frutefull Roma.5.a. lande. * And the rewarde of ryghteouſnes ſhalbe peace, and hyr frute, reſte and quyet- Jere.33.c. neſſe for euer. * And my people ſhall dwell in the innes of peace, in my tabernacle and pleaſure where there is ynough in them al. And when the hayle falleth / it ſhall fall in ☞ the wodde and ☞ the cytye ſhalbe ſet in the valleye. O howe happy ſhall ye be, when ye ſhall ſafely ſowe youre ſede beſyde all waters, and dryue thyther the fete of youre oxen and aſſes.

¶ Threatnynge agaynſte the Aſſyrians. A deſcrypcyon of them that ſhall ſe the Lorde.

CAPI XXXIII.

A THerfore wo be vnto the (O robber) ſhalte nat thou be robbed alſo? and vnto the that layeſt wayte: as who ſay ther ſhulde no wayte be layde for the? Wo vnto Exod.21.b. Leui.24.b. Sapi.11.c. Mat.vii.a. the which doeſt hurte, * euen ſo ſhalte thou be hurte alſo. And as thou layeſt wayte / ſo ſhall wayte be layde for the alſo.

Lorde be mercyfull vnto vs for we put our truſt in the. Thyne arme is at a poynte Psal.9.b. to vpſet vs / * but be thou oure healthe in the tyme of trouble. The people dyd flee at the anger of thy voice, and at thine vp ſtandynge the Gentyles were ſcatred abrode / and theyr ſpoyle ſhalbe gathered / as the greſhoppers are comenly gathered together into the pyt. Stande vp Lorde, thou that dwelleſt on hye: Let Syon be fylled with equyte and ryghteouſneſſe. Let trueth and faythfulneſſe be in hyr tyme: power / health, wyſdome, knowledge and the feare B of God are hyr treaſure. Beholde, theyr aungels crye without, and the meſſaungers of peace ſhall wepe bytterly. The ſtretes are waſte, there walketh no man therin, the appoyntement is broken, the cytyes are diſpiſed, they are nat regarded ỷ deſolate earth is in heuyneſſe. Lybanus taketh it but for a ſporte, that it is hewen downe: Sarom is lyke a wylderneſſe: Baſan and Charmel are turned vp ſyde downe. And therfore ſayeth the Lorde. I wyll vp, nowe wyll I get vp, Jere.5.c. nowe wyl I aryſe. * Ye ſhal conceaue ſtubble and beare ſtrawe, and your ſprete ſhall be the fyre, that it maye conſume you: and the people ſhalbe burnt lyke lyme, & as thornes burne ỷ are hewen of, & caſt in the fyre.

Nowe herken to, ye that are farre of howe I do with them, and conſidre my glory, ye ỷ ☞ be at hande. ☞ The ſynners at Sion are afrayde, a ſodayne fearfulnes is come vpon ỷ ypocrytes. What is he among vs (ſay they) that wyll dwell by that conſumynge fyre which of vs maye abyde that euerlaſtynge here? * He that leadeth a godly lyfe (ſay I) Psal.14.a. and.23.a. and ſpeaketh ỷ trueth. He that abhorreth to C do violence and dyſceate: he that kepeth his hande that he touch no rewarde: which ſtoppeth hys eares, that he heare no councell agaynſte the innocent, which holdeth downe his eyes, that he ſe none euyll. He it is, that ſhall dwell on hye: whoſe ſauegarde ſhalbe in the true rocke, to hym ſhall be geuen the ryght true meate and dryncke. Thyne eyes ſhal ſe the kyng in his glory: and in the wyde worlde, & thyne herte ſhal delyte in the feare of God. * What ſhall then become of the 1.Corin.1.c ſcrybe? of the Senatoure? What of hym that teacheth chyldren? There ſhalte thou nat ſe a people of a ſtraunge tonge to haue ſo dyffuſed a language, that it maye nat be vnderſtande: neyther ſo ſtraunge a ſpeache but it ſhalbe perceaued. There ſhal Syon D be ſene, the head cytye of oure ſolempne feaſtes. There ſhall thyne eyes ſe Jeruſalem that gloryous habytacyon: * the taberna- Hebre.9.b. cle that neuer ſhall remoue, whoſe nayles ſhal neuer be taken out worlde without ende whoſe coardes euerychone ſhall neuer corrupte: for the gloryous Mageſty of ỷ Lorde ſhal there be preſent amonge vs. In that place / where fayre broade ryuers and ſtreames are, ſhall nether Galey rowe, nor great ſhyp ſayle. * For the Lorde ſhalbe oure cap- Jaco.4.c. teyne, the Lorde ſhalbe our lawe geuer. The Lorde ſhall be oure kynge, and he hymſelfe ſhall be oure Sauyoure. There are the cordes ſo layd abroade, that they can not be better: The maſt ſet vp of ſuche a faſhyon, that no bãner nor ſayle hangeth theron but ther is dealed great ſpoyle, yee lame men runne after the praye. There lyeth no man that ſayeth: I am ſycke, but al euel is takẽ away from the people, that dwell there.

¶ The laſte deſtruccyon of the Synagoge, in whiche the kyngdome and preſthode of that people was tranſlated to the Churche and congregacyon of Chryſte.

CAPI. XXXIIII.

A COme ye Heythen and here / take hede ye people. Herken thou earthe and all that is therin: thou rounde compaſſe and al that groweth there vpon: for the Lorde is angrye withall people, and his dyſpleaſure is kyndled agaynſte all the multytude of them, to curſe them, and to ſleye them. So that theyr ſlayne ſhalbe caſte out / and theyr bodyes ſtyncke: that euẽ the very hilles ſhal be wet with the bloude of them All the ſtarres of heauen ſhall waaſte, and the heauen ſhall folde together lyke a roll: and all the

ſtarres therof ſhall fall / lyke as the leaues
B fall fro the vynes and fyge trees. For my ſwearde ſhalbe bathed ī heuen / & ſhal immediatly come downe vpon Idumea, & vpon the people / whiche I haue curſed for my vengeaunce.

And the Lordes ſwearde ſhalbe full of bloude / and be ruſtye with the fatneſſe and bloude of lambes and goates: with the fatnes of kydneys of yͤ wethers. For the Lorde ſhall kyll a greate offrynge in Boſra / and a greate ſlaughter in the lande of Idumea. There ſhal the Unicornes fall wͭ the bulles (that is with the gyauntes) and theyr lande ſhalbe waſhed with bloude, & theyr grounde corrupt with fatnes. Unto the alſo (O Syō) ſhal come the daye of yͤ vengeaunce of God and the yere when thine owne iudgementes ſhalbe recompenſed. And his floudes ſhalbe turned to pytche / & his earth to brymſtone / and therwith ſhall the lande be kyndled / ſo that it ſhal not be quenched daye nor nyght But ſmoke euermore: & ſo forth to lye waſte
C And no man ſhall goo thorowe it for euer. But Pellycanes / Storkes / greate Oules / and Rauens: ſhal haue it in poſſeſſyon, and dwell therin.

For God ſhall ſpred out the lyne of deſolacyon vpon it / and weye it with the ſtones of emptines. When kynges are called vpon there ſhalbe one / and all prynces ſhalbe awaye. Thornes ſhall growe in theyr palaces, nettels and thyſtels in their ſtronge holdes / that the dragons maye haue theyr pleaſure therin / and that they maye be a courte for Eſtriches. There ſhal ſtraunge viſours and monſtruous beaſtes mete one an other and the wylde kepe cōpany together. There ſhall the Lamya lye / and haue her lodgyng There ſhall the oule make her neſt / buylde, be there at home, and brynge forth his yong
D ones. There ſhall the kytes come togyther / eache one to his lyke.

Seke thorowe the ſcrypture of the lorde and rede it. There ſhall none of theſe thinges be left out / there ſhal not one (nor ſuch lyke fayle. For what his mouth comaundeth / yͤ ſame doth his ſpirite gather together (or fulfylleth (vpon whom ſoeuer the lotte falleth or to whom he dealeth it with the line, thoſe ſhall poſſeſſe the enheritaunce from generacyon to generacyon / & dwell therin for euer.

¶ Of the tyme and kyngdome of Chriſte.

¶CAPI. XXXV.

A BVT the deſerte and wyldernеſſe ſhall reioyſe / the waſte grounde ſhalbe glad and floryſh as the lylly. She ſhal floreſh pleaſauntly and be ioyfull, and euer be geuynge of thankes more and more. For the glory of Libanus, the beautie of Charmell and Saron ſhalbe geuen her. Theſe ſhal knowe the honoure of the Lorde, and the mageſtye of our God. * And therfore ſtrength the weke handes, and comforte the feble knees. Hebr. 12

B Saye vnto them that are of a fearefull herte: Be of good chere, and feare nat: * Beholde your God cōmeth, to take vēgeaunce and to rewarde, God cōmeth his owne ſelfe and wyll delyuer you. * Then ſhal the eies of the blynde be lyghtened / and the eares of the deafe opened. Then ſhall the lame man leape as an herte, and the * domme mans tonge ſhall geue thankes.

Deut. 32 a and 32 b

Math. 11 a and 15 c. Luke 7 c

Pſal. 8 a

* In the wylderneſſe alſo there ſhal welles ſprynge, and floudes of water in the deſerte The drye grounde ſhal turne to ryuers, and the thurſtye to ſprynges of water. Where as dragons dwelte afore, there ſhall growe
C ſwete floures and grene ruſhes. There ſhal be fote pathes and cōmon ſtretes, this ſhalbe called the holy way. No vncleane perſon ſhall go thorowe it, for the Lorde hym ſelfe ſhall go with them that waye, and the ignoraunt ſhall not erre, There ſhalbe no Lyon, and no rauyſhynge beaſt ſhall come therin nor be there, but men ſhall go there fre and ſafe.
D And the redemed of the Lorde ſhal conuerte, and come to Syon with thankeſgyuynge. Euerlaſtynge ioye ſhall they haue: pleaſure and gladneſſe ſhalbe among them And as for all ſorowe and heuyneſſe, it ſhal vanyſhe awaye.

Eſa. 41 a. 43 c. 44 a

¶ Ieruſalem is aſſeged by Sennaherib, in the tyme of kynge Hezekias.

CAPI. XXXVI.

A IN the .xiiii. yere of kynge Hezekias, came Sennaherib kynge of the Aſſyrians downe, to laye ſege vnto all the ſtronge cyties of Iuda. And the kynge of the Aſſyrians ſent Rabſaketh from Lachis toward Ieruſalem, agaynſte kyng Hezekias, with a greuous hoſte, whiche ſet hym by the condyte of the ouerpole, in the waye that goeth thorow the fullers lande. And ſo there came forth vnto hym Eliakim Helkias ſonne the Preſydent. * Sobna the Scrybe / and Ioah Aſaphs ſonne the Secretary.

4. Re. 18 a. 2. Par. 32 a. Eſa. 7 a. 8 b. 10 a. 17 a. 22

Eſa. cap. 22 a

And Rabſaketh ſayde vnto them: Tel Hezekias / that the greate kyng of Aſſiria ſayeth thus vnto him: What preſumpcyon is thys / that thou truſteſt vnto? Thou thynkeſt (peraduenture) that thou haſt councell and power ynough to mayntayne this war or els wherto truſteſte thou / yͤ that caſteſte

thy ſelfe of fro me? *lo, thou putteſt thy truſt 4.Re.18.b.
in a broken ſtaffe of rede (I meane Egypte) Eze.29.a.
whiche he that leaneth vpon, it goeth into
B hys hande and ſhutteth hym thorowe. Euē
ſo is Pharao the kynge of Egypt, vnto all
them that truſt in hym. But yf thou wol-
deſt ſaye to me: we truſte in the Lorde oure
God: A goodly God in dede: whoſe hye pla-
ces and aulters Hezekia toke downe / and
commaunded Juda and Jeruſalem, to wor-
ſhyppe onely before the aulter. I byde the/
thou haſt made a condicion with my Lorde
the kynge of the Aſſyrians / that he ſhulde
geue the two thouſāde horſes: art thou able
to ſet men there vpon? Seyeng nowe that
thou canſt nat reſyſt the power of the ſmal-
leſt prynce that my Lorde hathe, howe dar-
reſt thou truſt in the charettes and horſemē
of Egypt? Moreouer, thynkeſt thou that I
am come vp hyther to deſtroye thys lande
without the Lordes wyll? The Lorde ſayde
vnto me, go vp into the lande, that thou
mayeſt deſtroye it. Then ſayde Eliakim/
Sobna ⁊ Joah vnto Rabſaketh: Speake
to vs thy ſeruauntes (we praye the) in the
Syrians language for we vnderſtande it
wel: And ſpeake nat to vs in yͤ Jewes tong,
leſt the folke heare / whiche lyeth vpon the
wall. Then anſwered Rabſaketh: Thynke
ye, that the kyng ſent me to ſpeake this only
vnto you? Hathe he not ſent me to thē alſo,
that lye vpon the wall? that they be nat cō-
pelled to eate theyr owne donge / ⁊ drynke
C theyr owne ſtale with you? And Rabſakeh
ſtode ſtylle/and cryed with a loude voyce in
the Jewes tonge, and ſayde: Nowe take
hede, howe the greate kynge of the Aſſyriās
geueth you warnynge. Thus ſayeth the
kynge: Let nat Hezekias diſceaue you / for
he ſhall nat be able to delyuer you. More-
ouer, let nat Hezekias comforte you in the
Lorde, when he ſayeth: The Lorde without
doute ſhall defende vs, and ſhall nat geue
ouer this cytie into the handes of the kynge
of the Aſſyrians, beleue him not.

But thus ſayeth the kynge of Aſſyria
opteyne my fauoure encline to me: ſo maye
euery man enioye hys vineyardes and fyg
trees, and dryncke the water of his cyſterne
vnto the tyme that I come my ſelfe/⁊ bring
you into a lande that is lyke youre owne:
wherin is wheate and wyne, which is bothe
ſowen with ſede, and planted with vyneyar
des. Let nat Hezekia diſceaue you, when he
ſayeth vnto you: the Lorde ſhal delyuer vs.
Eſay.10.b. *Myght the Goddes of the Gētyles kepe
euery mans lande, frō the power of yͤ kynge
of the Aſſyrians? where is the God of He-
math ⁊ Arphad? where is the God of Se-
pharuaim? And who was able to defende
Samaria out of my hande? Or which of all
the Goddes of the landes, hathe delyuered
theyr countre out of my power / ſo that the
Lorde ſhuld deliuer Jeruſalē fro my hande.
Unto this Hezekias meſſāgers helde theyr
tunges, ⁊ anſwered nat one worde: for the
kyng had charged thē, that they ſhuld geue
him none anſwere. So came Eliakim Hel-
kias ſonne the Preſident, Sobna the Scri-
be, and Joah Aſaphs ſonne the Secretary,
vnto Hezekeas with rent clothes, and tolde
hym the wordes of Rabſaketh.

¶ Hezekias humbleth him ſelfe before the Lord The army of Sennacherib is ſlayne of the Aungell of the Lorde and he hym ſelfe is kylled of his owne ſonnes

¶ CAPI. XXXVII.

WHen Hezekias herde that, he ren- A
te his clothes *and put on a ſacke 4.Re.19.a.
cloth, and wente in to the houſe
of the Lorde/ But he ſent Eliakim the Pre-
ſident/ Sobna the Scrybe/ with the eldeſt
preaſtes clothed in* ſack/ vnto the Prophet Iona.3.a.
Eſay the ſonne of Amos/ and they ſayd vnto
hym Thus ſayeth Hezekias: This is the
daye of trouble, of plage, and of blaſphemy
for the chyldren are come to the place byrth/
but ther is no power to brynge them forth.
The Lorde thy God (no doute) hath well cō-
ſydered the wordes of Rabſakeh, whom his
Lorde the kynge of the Aſſyrians hath ſent,
to defye and blaſpheme the lyuynge God:
with ſuche wordes as the Lorde thy God
hathe hearde ryght well. And therfore lyfte
vp thy prayer for the remnaunt, that yet are
lefte. So the ſeruaūtes of kynge Hezekias
came to Eſay. And Eſay gaue them thys B
anſwere: Saye thus vnto youre lorde: thus
ſayeth the Lorde: Be nat afrayed of the wor-
des that thou haſte hearde / wherwith the
kynge of the Aſſyrians ſeruauntes haue
blaſphemed me: *Beholde, I wyll cauſe a Eſay.31.b.
wynde to go ouer him, as ſone as he heareth
the rumoure, he ſhal go agayne into his coū-
tre/ there wyll I deſtroye him with yͤ ſwerde
*Nowe when Rabſaketh returned, he foūde 1.Reg.23.c.
the kynge of Aſſyria layenge ſege to Lib-
nas/ for he had vnderſtande, that he was de-
parted frō Lachis. For there came a rumore
that Tharhakas kynge of Ethiopia was
come forth to warre agaynſte hym.

And when the kynge of Aſſyria hearde C
that, he ſent other meſſaungers to king He-
zekias with this cōmaundemēt: Saye thus
to

to Hezkias kynge of Juda: Let nat thy God diſceaue the, in whom thou hopeſt, and ſayeſt: Jeruſalem ſhall nat be geuen into the handes of the kynge of Aſſyria. For, lo thou knoweſt well howe the kynges of Aſſyria haue handeled all the landes that they haue ſubuerted, and hopeſt thou to eſcape? Were the people of the Gentiles (whom my progenitors conquered) delyuered at any 2.Reg.17.a tyme thorowe their goddes? * As namely, Gozā, Haram, Rezeph, and the chyldren of Eden, whiche were at Thalaſſar. Where is the kyng of Hemah, & the kynge of Arphad, and the kynge of the cytie Sepharnaim/ Ena and Iua? Nowe when Ezekia had receaued the letter of the meſſaungers / and reade it, he wente vp into the houſe of the Lorde, & opened the letter before the Lorde. And Ezekia prayed before the Lorde on this maner. O Lorde of Hoſtes / thou God of Exod.25.c Iſrael, which ſytteſt vpō * Cherubin. Thou arte the God, that onely is God of all the kyngdomes of the worlde / for thou onely Gene.1.a./ Baruc.1.c. haſte * created heauen and earth. † Enclyne thyne eare Lorde and conſyder, open thyne eyes / O Lorde, and ſe, and ponder all the wordes vpon Sennaherib / whiche hathe ſent his embaſſage to blaſpheme the lyuyng God. It is true, O Lorde, that the kynges of Aſſirya haue conquered all kyngdomes and landes / and caſte their goddes in the D fyre. Natwithſtandynge thoſe were no goddes, but the workes of mens handes, of wood or ſtone, therfore haue they deſtroyed them. Delyuer vs then, O Lorde our God, from the handes of Sennaherib, that all kyngdomes of the earth maye knowe, that thou onely art the Lorde. Then Eſay the ſonne of Amoz ſent vnto Hezekia, ſayeng: Thus ſayeth the Lorde God of Iſraell. Where as thou haſte made thy prayer vnto me, as touchynge Sennaherib the kyng of Aſſyria, this is the anſwere, that the Lorde hathe geuen conſernyng hym. Deſpiſed art thou, and mocked (O daughter of Sion) he hath ſhaken his head at the, O daughter of Zacha.2.b. Lamen.2.b. Ps.43.b. Jeruſalē. But thou Sennaherib. * Whō haſt thou defyed and blaſphemed? Agaynſt whom haſte thou lyfted vp thy voyce, & exalted thy proude lookes? euē agaynſt yͤ holy one of Iſrael. Thou with thy ſeruauntes haſte blaſphemed the Lorde/ & thus holdeſt thou of thy ſelfe. I wyl couer the hye moun- E taynes, & ſydes of Libanus with my horſmen. And there wyll I cut downe the hye Cedre trees and the fayreſt Fyrre trees. I wyll vp into the height of it, and into the cheſeſt of his tymbre woddes. If there be no water, I wyll graue and drynke. And as for waters of defence, I ſhall drye them vp with the fete of myne hooſt. Yee, haſte thou nat hearde, what I haue taken in hande/ & brought to paſſe of olde tyme? That ſame wyl I do nowe alſo: waſt, deſtroye, & bryng ſtronge cyties vnto heapes of ſtones. For their inhabytours ſhalbe lyke lame men/ brought in feare and confounded. They ſhalbe lyke the graſſe and grene herbes in the felde/ lyke the heye vpon houſe toppes/ that withereth afore it be growne vp. I knowe thy wayes, thy goynge forth and thy commynge home, yee, and thy madneſſe agaynſt me. Therfore thy furiouſnes agaynſt me, and thy pryde is come before me. I wyll F put a rynge in thy noſe, and a brydle byt in the chawes of the, and turne the aboute, euē the ſame waye thou cameſt. I wyll geue the alſo this token (O Hezekia) this yeare ſhalt thou eate that is kept in ſtoare, and the next yeare ſuche as groweth of hym ſelfe/ and in the thyrde yeare, ye ſhal ſow and reape, yee, ye ſhall plante vyneyardes, and enioye the frutes therof.

G And ſuche of the houſe of Juda as are eſcaped, ſhal come together, and the remnaūt ſhal take rote beneth, and bryng forth frute aboue. For the eſcaped ſhal go out of Jeruſalem, and the remnaunt from the mounte Syon.

And this ſhall the gelouſy of the Lorde of Hoſtes brynge to paſſe. Therfore thus ſayeth the Lorde, concernynge the kynge of the Aſſiryans. He ſhall not come into this cytie, and ſhall ſhote no arowe into it/ there ſhal no ſhilde hurte it nether ſhal they make any bulwarke agaynſt it. The ſame waye that he came ſhall he retourne, & nat come at thys cytie, ſayeth the Lorde. And I wyll kepe and ſaue the cytie (ſayeth he) for myne owne, and for my ſeruaunt Dauids ſake. * Thus the angell of the Lorde went 4.Re.19. Eccle.48. Eſay.36. 2.Pa.32. forth, & ſlewe of the Aſſirians hooſt, an hundred foureſcore and fyue thouſande. And when men aroſe vp early (at Jeruſalem:) Beholde all laye full of deed bodyes. So Sennaherib the kynge of the Aſſireans brake vp, and dwelt at Niniue. Afterwarde it chaunſed, as he prayed in the temple of Neſrah his god, that Adramalech and Sarazer hys owne ſonnes ſlewe hym with the ſwearde, and fled into the lande of Armenia. And Aſar Hadon his ſonne raygned in hys ſteade.

CAP. XXXVIII.

Hezekia

¶ Hezechia is ſycke vnto the death, but is yet reſtored by the Lorde, and lyueth fyftene yeares after: for whiche benefyte he geueth thankes.

A 4.Re.20.a 2.Par.32.f NOT longe afore this / was Hezechia
ſycke vnto the deathe, * and the Prophete
Eſaye the ſonne of Amoz came vnto
hym, and ſayde to him: Thus cõmaundeth
the Lorde: Set thyne houſe in order: for ẏ
muſt dye, & ſhall nat eſcape. Then Hezechia
turned his face towarde the wall, & prayed
vnto the Lorde, and ſayde: Remembre (O
Lorde) ẏ I haue walked before the in trueth
and a ſtedfaſt herte, & haue done the thynge
that is pleaſaunt to the. And Hezechia wept
ſore. Then ſayde God vnto Eſaye: Go and
ſpeke vnto Hezechia: the Lorde God of Dauyd
thy father ſendeth the this worde: I haue
Jonas.3.b herde thy prayer, & cõſydred thy teares, * beholde
I wyl put fyftene yeares mo vnto thy
lyfe, and delyuer the and the cytie alſo, from
B the hande of the kynge of Aſſiria, for I wyl
1.Reg.2.g. defende the cytie: * And take the this token
of the Lorde, that he wyll do it, as he hathe
ſpoken. Beholde, I wyl returne the ſhadow
of Ahaz dyal, that nowe is layde out with ẏ
Josue.10.c Sõne and bryng it ten degrees backeward
* So the Sunne turned ten degrees backewarde,
the which he was deſcended afore

¶ A thankeſgeuynge, whiche Hezekia kynge of Juda wrote, when he had bene ſycke / and was recouered.

I Thought I ſhulde haue gone to the gates
of hel in my beſt age, and haue wãted
the reſydue of my yeres.

I ſpake within my ſelfe: I ſhal neuer vi-
C ſet the Lorde God in this lyfe. I ſhall neuer
ſe man amonge the dwellers of the worlde.

Myne age is folden vp together, and taken
awaye fro me, lyke a ſhepherdes cotage
my lyfe is hewẽ of, lyke as a weeuer cutteth
of his webbe.

Whyle I was yet takynge my reſte, he
hewed me of, & made an ende of me ĩ one day

Job.4.b * I thought I wold haue lyued vnto the
morowe, but he broſed my bones lyke a Lyon,
& made an ende of me in one day.

Then chattred I lyke a ſwalowe, & lyke
a crane, and mourned as doue.

I lyfte vp myne eyes into the heyght: O
Lorde (ſayde I) my ſykenes kepeth me
downe: eaſe thou me.

* What ſhall I ſpeake or ſaye, ẏ he hathe
this done? I ſhall therefore as longe as I
lyue remembre this bitternes of my lyfe.

Verely (Lorde) men muſt lyue in bytternes
/ and al my lyfe I muſt paſſe ouer therin
For thou rayſeſt me vp, & wakeſt me. But
lo, I wilbe well content wt this bytternes.

Neuertheleſſe, my conuerſacion hath ſo
pleaſed the, that thou woldeſt nat make an
ende of my lyfe: ſo that thou haſt caſt all my
ſynnes behynde thy backe.

* For hell prayſeth not ẏ, deathe doth not Pſal.vi.a lxxxvii.b.c cxv.b.
magnyfie the.

They ẏ go downe into the graue, prayſe
not thy trueth: but the liuing, yea the liuing
a knowledge the, lyke as I do this daye.

The father telleth his chyldren of thy
faythfulneſſe.

* Deliuer vs (O Lorde) and we wyll ſyng Luke.1.g
prayſes ĩ thy houſe, al the dayes of our lyfe.

And Eſay ſayde: take a playſter of fygges,
& lay it vpon ẏ ſore, ſo ſhall it be whole.

Then ſayde Hezekia: O what a greate
thynge is this / that I ſhall go vp into the
houſe of the Lorde.

¶ Hezekia is reproued of Eſaye, becauſe he ſhewed his treaſure vnto the Embaſſytours of Babylon.

CAPI. XXXIX.

AT THE ſame tyme Merodach Baladam A
/ Baladamus ſonne kynge of 4.Re.20.c
Babylon, ſent letters and preſentes to Hezekia.
For he vnderſtode howe that he had
bene ſycke / and was recouered agayne.

‡ And Hezekia was glad therof / & ſhewed 2.Par.32.e
them the cõmodyties of his treaſure, of ſyluer,
of golde, of ſpyces and rootes, of precyous
oyles / all that was in his cubbordes &
treaſure houſes. There was not one thyng
in Hezekias houſe, and ſo thorowe out al hiſ B
kyngdome, but he let them ſe it.

Then came Eſaye the Prophete to kynge
Hezekia, and ſayd vnto him. What haue the
men ſayd, and from whence came they vnto
the? Hezekia anſwered: they came out of a
farre cõtre vnto me, out of Babylon: Eſay
ſayde: what haue they loked vpon in thyne
houſe? Hezekia anſwered: Al that is in min
houſe haue they ſene: and there is nothyng C
in my treaſure, but I ſhewed it them.

Then ſayde Eſay vnto Hezekia: Vnderſtãde
the worde of the Lord of Hoſtes: * Be- 4.Re.24.c
holde / the tyme wyll come, that euery thing
whiche is in thyne houſe, & al that thy progenitoures
haue layde vp in ſtoare vnto this
day, ſhalbe caried to Babylon, and nothing D
lefte behynde. This ſayeth the Lorde. Yea &
parte of thy ſonnes, that ſhall come of the, &
whom thou ſhalte get, ſhalbe caried hence &
become gelded chãberlaynes in the kyng of
Babylons

Babylons courte. Then ſayde Hezekia to Eſay. Nowe God proſpere his owne counſell, whiche thou haſt tolde me. He ſayde moreouer, So that there be peace and faithfulnes in my tyme.

¶ The commynge of S. Iohan Baptyſt. The preparacion of the Apoſtles. The callynge of the Gentyles.

CAPI. XL.

A BE of good chere my people/ be of good chere (ſayth your God) conforte Ieruſalem / and tell her, that her trauayle is at an ende / that her offence is pardoned/ that ſhe hath receyued of the Lordes hande ſufficiẽt correccion for al her ſynnes. Mat.iii.a. Mark.i.a Luke.iii.a Iohan.i.c Eſay.57.c * A voyce cryeth in wyldernes. Prepare the waye for the Lorde in the wyldernes/ make ſtreyt the path for our God in the deſerte. Let all valleys be exalted / and euery mountayne and hyll be layde lowe/ what ſo is croked / let it be made ſtraight, and let the rough be made playne feldes. Iohan.2.b * For the glory of the Lorde ſhal appere/ and all fleſhe ſhall ſe it, for why B the mouth of the Lorde hath ſpoken it.

The ſame voyce ſpake, Nowe crye. And I ſayde: what ſhall I crye? Pſal.xc.b Iames.1.c 1.Peter.1.d Eccli.14.b * that al fleſh is graſſe/ and that all the bewtye therof/ is as the floure of the felde. The graſſe is wythered/ the floure falleth awaye. Euen ſo is the people as graſſe, when the breth of the lorde bloweth vpon them. Neuertheles/ whether the graſſe wyther, or the floure fade awaye. Pſal.34.b and.117.a 1.Peter.1.d Iames.1.b * Yet the worde of our god endureth for euer Go vp vnto yͤ hyl (O Syon) thou that bryngeſt good tidynges/ lyfte vp thy voyce with C power, O thou preacher Ieruſalem. Lyft it vp without feare / and ſaye vnto yͤ cyties of Iuda. Beholde your God, beholde the lorde God ſhall come with power/ and beare rule with his arme. Beholde he bryngeth his treſure with hym/ & his workes go before hym He ſhal fede his flocke lyke an herdman. He ſhall gather the Lambes to gether with his arme/ and carie them in his boſome/ & ſhall kyndly intreate thoſe that beare yonge.

Who hath holden the waters in his fyſt? Who hath meſured heuen with his ſpanne and hath comprehended all the earth of the worlde in thre fyngers? Who hath wayde D the mountaynes and hylles? who hath refourmed the mynde of the Lorde? Sapi.9.b Roma.xi.b * Or who is of his councell to teache hym? At whom hath he aſked councel, to make hym vnderſtande/ and to learne hym the waye of iudgementes/ to teache hym ſcyence/ and to enſtructe hym in the waye of vnderſtandyng? Beholde, all people are in comparyſon of hym/ as a droppe to a bucket full, and are counted as the leſt thyng that the balaunce weyeth. Beholde/ the Iles are in comparyſon of hym/ as the ſhadow of the ſon beame Lybanus is not ſuffycente to mynyſtre fyre for his offerynge/ and all the beaſtes therof are not ynoughe to one ſacrifyce. All people in comparyſon of hym are rekened as nothyng. * Yea vayne vanitie/ & emptynes. Pſal.61

E To whome then wyll ye lyken God? or what Similytude wyll ye ſet vp vnto hym Shall yͤ caruer make hym a karued ymage and ſhall the goldeſmyth couer hym with golde / or caſte hym in to a forme of ſyluer plates? Moreouer/ ſhall the ymage maker (that the poore man whiche is diſpoſed may haue ſome thyng to ſet vp alſo) ſeke out and choſe a tree / that is not rotten / and kerue therout an ymage, that moueth not? Know ye not this? Hearde ye neuer of it? Hath it not bene preached vnto you ſence the begynnynge? Haue ye not bene enfourmed of this ſence the foundacyon of the earth was layde? That he ſytteth vpon the cyrcle of the worlde and that all the inhabytoures of the worlde F are in comparyſon of hym/ but as greſhoppers. Eſa.44.d * That he ſpredeth out the heuens as a couerynge, that he ſtretched them out/ as a tente to dwell in. That he bryngeth Prynces to nothyng/ and the iudges of the earth to duſt/ ſo that they be not plãted nor ſowen agayne/ neyther theyr ſtocke roted agayne into earth? For as ſone as he bloweth vpon them/ they wyther and fade away: lyke the ſtrawe in a whyrle wynde.

To whome nowe wyl you lyken me, and whome ſhall I be lyke/ ſayth the holy one? Lyfte vp your eyes on hye, and conſyder. Pſa.147.a * Who hath made thoſe thynges, whiche G come out by ſo great heapes? and he can cal them all by theyr names. For there is nothyng hyd vnto the greatneſſe of his power ſtrength, and myght. Howe maye then Iacob thynke/ or howe maye Iſraell ſaye. My wayes are hyd from the Lorde, and my god ☞ knoweth not of my iudgemẽtes. Knoweſt thou not, or haſt thou not herde: that the euerlaſtynge God: the Lorde whiche made all the corners of the earth/ is nether wery nor faynt? & that his wyſdome can not be cõprehẽded, but yͭ he geueth ſtrength vnto the wery/ and power vnto the faynt? Children are wery and faynte, and the ſtrongeſt men fall. Iere.17.b * But vnto them that haue the Lorde before theyr eyes / ſhall ſtrength be encreaſed. Aegels wynges ſhal growe vpon them When they run/ they ſhal not fall/ and whẽ they go/ they ſhall not be wery.

¶ Of the goodnes and mercy of God towardes the people.

CAPI. XLI.

A BE ſtyll (ye Ilandes) and herken vnto Be ſtrong ye people / Come hyther, and ſhewe your cauſe / we wyl go to ẏ lawe togyther. ☞ Who rayſed vp ☞ the iuſt man frome the ryſynge of the Sonne / and called hym to go forthe? who caſt downe the people, and ſubdued the kinges before him: that he may throwe them all to the grounde with his ſwearde, and ſcatre them lyke ſtubble with his bowe? He foloweth vpon the, and goeth B ſafely him ſelfe, and cometh in no fote path with his fete. Who hath made / created, and called the generacions from the beginnyng? Eſa.44.a. Eſa.48.c Apoca.1.b * Euen I the Lorde, whiche am the fyrſte / and with the laſte. The Iles ſawe it / and dyd feare, and the endes of the earthe / were abaſhed / drew nye / and came hyther. Euery man exhorted his neyghboure, and brother and bad hym be ſtronge. The carpenter comforted the goldeſmyth, and the Ironſmyth the hammerman, ſayenge: It ſhalbe good / that we faſten this caſte worke: and C then they faſtened it with nayles / that it ſhulde not be moued. But thou Iſrael arte my ſeruaunte: thou Iacob arte my electe ſede of Abraham my beloued, whome I led from ẏ endes of the earth by the hande: For I called the from farre, and ſayde vnto the. Eſay.43.b Thou arte my ſeruaunte. I haue choſen the and not caſte the away: * be not afrayed, for I am with the. Loke not behynde the, for I am thy God, to ſtrength the / helpe the, and to kepe the with this ryght hande of myne. Beholde, all they that reſyſt the ſhall come to confuſion and ſhame: and thyne aduerſaries ſhalbe deſtroyed & brought to naught D So that who ſo ſeketh after them / ſhall not fynde them. Thy deſtroyers ſhall peryſhe, & ſo ſhal they that vndertake to make batayl agaynſt the. For I thy Lorde and God, wyl ſtrengthen thy ryght hāde. Euen I that ſay vnto the. Feare not. I wyl helpe the. Be not afrayed thou lytle worme Iacob, & thou deſpyſed Iſraell: for I wyll helpe the, ſayeth the Lorde, and the holy one of Iſrael thyne auenger. Behold, I wyl make the a treadyng carte and a newe flayle, ẏ thou mayeſt threſh and grynde the mountaynes, and brynge ẏ hylles to poulder. Thou ſhalt fanne them, & the wynde ſhall carye them awaye / and the whirlwynd ſhall ſcatre the. But thou ſhalt reioyſe in the Lorde, and ſhalt delyte in pray E ſynge the holy one of Iſrael.

Eſa.55.a * When the thirſty and poore ſeke water & fynde none, and when theyr tonge is drye of thyrſte. I geue it them ſayeth the Lorde. I the God of Iſraell forſake them not. * I Eſay.35.b. 43.c.44.a brynge forth floudes in the hylles, and welles in the playne feldes. I turne the wyldernes to ryuers, and the drye lande to condythes of water. I plante in the waſt grounde trees of Cedre, Boxe / Myrre and Olyues. And in the dry I ſet Fyrre trees, Elmes, and Hawthornes together. All this do I / that they all together maye ſe and marcke / perceyue with theyr hartes and conſydre, that the hande of the Lorde maketh theſe thynges / and that the holy one of Iſraell bryngeth them to paſſe. F Stande at youre cauſe (ſayeth the Lorde) and brynge forthe youre ſtrongeſt grounde, councell the Kynge of Iacob. Let the Goddes come forth them ſelues, and ſhewe vs the thynges that are paſt what they be: let them declare them vnto vs that we maye take them to herte / and know them hereafter. Eyther / let them ſhewe vs thynges for to come, & tell vs what ſhalbe done hereafter: ſo ſhall we knowe, that they be goddes. Shewe ſome thynge, eyther good or bad: ſo wyl we bothe knowlege ẏ ſame: and tell it out.

G Beholde, ye Goddes are of naught, and your makynge is of naught / but abhomynacyon hathe choſen you. Neuertheleſſe / Eſay.45.a * I haue waked vp one from the Northe / and he ſhall come. And another frome the Eaſte / whiche ſhal call vpon my name, and ſhall come to the Prynces / as the Potter to his clay / and as the Potter treadeth downe the myre. Who tolde the afore? So wyll we confeſſe and ſaye: that he is ryghtuous. But there is none that ſheweth or declareth any thynge / there is none alſo that heareth your wordes. Beholde, I wyl fyrſt graūte them of Syon and Ieruſalem to be Euangelyſtes. But whan I conſydre: there is not one amonge them that prophecyeth, neyther (when I aſke him) that aunſwereth one worde. Lo / wycked are they and vayne / with the thynges alſo that they take in hāde yea theyr ymages are but wynde and vayne thynges.

¶ The commynge of Chryſt and his baptyme.

¶ CAPI. XLII.

Math.3.b. 12.a.c.17.a A BEHOLDE * this is my ☞ ſeruaunt whome I wyll kepe to my ſelfe: myne elect / in whom my ſoule is pacifyed. I haue geuen hym my ſpiryte / that he maye ſhewe forth iudgemente and equytye amonge the Gentyles. He ſhall not be an outcryer / nor an hye mynded perſon. His voyce ſhall not be hearde in the ſtretes. And a broſed rede

ſhall he not breake, and the ſmokynge flare
ſhall he nat quench: but faythfully and true
ly ſhall he geue iudgement. He ſhall neither
be ouerſene nor haſty/ that he maye reſtore
ryghtuouſnes vnto the earthe: and the Ge-
Eſay.40.c. and.44.a tyles alſo ſhall kepe his lawes. * For thus
ſayeth God the Lord vnto him (euen he that
B made the heauens, and ſpred them abrode, &
ſet forthe the earth with her increaſe: whiche
geueth breath vnto the people that is in it/
and to them that dwell therin) I the Lorde
haue called the in ryghtuouſneſſe/ and led
Eſay.49.b the by the hande. * Therfore wyll I al-
ſo defende the, and geue the for a couenaunt
Luke.2.c. of the people, and to be the * lyght of the
Gentyles. That thou mayeſt open the eyes
of the blynde, * let out the pryſoners, and
Zacha.9.b. them that ſyt in darckeneſſe, out of the don-
geon houſe. I my ſelfe, whoſe name is the
Eſay.48.c. Lorde. * And my glory wyl I geue to none
other, neyther myne honoure to grauen y-
mages. Beholde, olde thynges are come to
paſſe, and newe thynges do I declare. And
or euer they come, I tell you of them.

Pſal.cl.a * Synge vnto the Lorde, a newe ſonge
of thankeſgeuyng, blowe out his prayſe vn
to the ende of the worlde. They that be vpon
the ſee/ & all that is therin/ prayſe him, that
Iles and they that dwell in them. Let the
wildernes with the cities lyfte vp her voice
the townes alſo that they of Cedar dwel in.
C Let them be glad that ſyt vpon rockes of
ſtone/ and let them crye downe from the hye
mountaynes: aſcrybynge glorye vnto the
Lorde/ and magnyfiynge him amonge the
Gentyles. The Lorde ſhall come forth as a
gyaunt, and take a ſtomacke to him lyke as
a freſhe man of warre. He ſhall roare & crye,
and ouercome his enemyes.

I haue longe holden my peace (ſayeth the
Lorde) ſhulde I therfore be ſtyll, and kepe
ſylence for euer? I wyll crye lyke a trauay-
lynge woman, and once wyll I deſtroy, and
deuoure. I wyll make waſte bothe moun-
tayne and hyll, and drye vp euerye grene
thynge that groweth theron. I wyl drye vp
the floudes of water, and drynke vp the ry-
uers. I wyll brynge the blynde into a ſtrete
that they knowe not: and lede thē into a fote
pathe/ that they are ignoraunt in. I ſhall
make darkeneſſe lyght before them/ and the
thynge that is croked to be ſtreyght. Theſe
thynges haue I done vnto them, and
Eſay.44.b not forſaken them. * And therfore let them
conuerte, & be aſhamed earneſtly, that hope
in Idoles, and ſay to faſhyoned ymages: ye
are our goddes.

Heare, O ye deafe men, and ſharpen your D
ſyghtes to ſe (O ye blynde) * Who is blynde, Mat.13.
but my ſeruaūte? Or ſo deafe, as my meſſan-
gers, whom I ſent vnto them? For who is
ſo blynde as my people, and they that haue
the rule of them? Thou vnderſtandeſt much,
and kepeſt nothyng: the eares are open, and
no man heareth. The Lorde is mercyfull
vnto them for his ryghtuouſneſſe ſake: that
his worde myght be magnified and prayſed
But it is a miſcheuous and wycked people.
Their yonge men belonge all to the ſnare/
and be ſhut into priſon houſes. * They be Deut.28.
caryed awaye captyue/ and no man dothe
lowſe them. They be troden vnder fote, and
no man doth labour to bryng them againe.
* But who is he amonge you/ that pon- Eſay.44.
dreth this, that conſydreth it, and taketh it
for a warnynge in tyme to come?

* Who ſuffred Iacob to be troden vn- Baruc.1.
der fote, and Iſrael to be ſpoyled? Dyd not Tobi.3.
the Lorde? Becauſe we haue ſynned agaynſt Dani.
hym, and haue had no luſte to walke in his
wayes, neyther bene obedyente vnto his
lawe. Therfore hathe he poured vpon vs
his wrathfull diſpleaſure/ and ſtronge ba-
taile, whiche maketh vs haue to do on euery
ſyde yet wyl we not vnderſtāde. He burneth
vs vp, yet ſyncketh it not into our hertes.

¶ God promyſeth to ſende his Chriſt, which ſhal
delyuer his people. He forgeueth ſynnes
for his owne ſake.

CAPI. XLIII.

BVT nowe, the Lorde that made the O A
Iacob, and he that faſſhyoned the: O
Iſrael, ſayeth thus: * Feare not/ for I haue 4.Reg.
redemed the. * I haue called the by name: Eſay.44.
thou art myne owne. * Yf thou goeſt thorow Deut.7.
the water, I wyl be with the, that the ſtrong and.
floudes ſhulde not pluck the away. * And if Exod.14.
thou walkeſt thorowe the fyre/ it ſhall not Dani.3.
burne the, and the flame ſhal not kindle vpō
the. For I am the Lorde thy God, yͤ holy one
of Iſrael, thy Sauyour: I gaue Egypt for
thy delyueraunce, the Morians and the Sa
beans for the: becauſe thou waſte deare in my
ſyght, and becauſe I ſet by the, & loued the.
I wyl geue ouer al men for the, and deliuer
vp al people for thy ſake, feare not: for I am
w the. * I wyl bryng thy ſede frō the Eaſt/ Eſay.4
and gather the together from yͤ weſt. I wil and.
ſay to the North, let go. And to the South, B
kepe not backe: * but brynge me my ſonnes frō Eſay.
far, and my daughters from the endes of yͤ Gala.
worlde. Namely, all thoſe that be called af-
ter my name. For them haue I created, faſ-
ſhyoned

ſhyoned, and made foꝛ myne honoure.
ub.xiiii.c. * Bꝛynge foꝛth that people, whether they
haue eyes oꝛ be blynde, deafe oꝛ haue eares.
yhe.ii.c. * If all nacyons come in one, and be ga-
thered together, whiche amonge them ſhall
declare ſuche thynges / and tell vs what is
to come? Let them bꝛynge theyꝛ wytneſſe/
ſo ſhall they be fre: els, let them heare, and
ſaye, it is trueth. You are my wytneſſes
(ſayeth the Loꝛde) and my ſeruaunte, whom
I haue choſen: therfoꝛe be certyfyed & geue
a.xliiii.b me faythfull credence: and conſydꝛe, * that
poca.i.b. I am he, befoꝛe whom there was neuer any
God, and that there ſhalbe none after me.
ſee.xiii.b I am onely the Loꝛde, and ‡ without me is
C there no Sauyoure. I geue warnynge/ I
make whole, I teache you that there ſhulde
be no ſtraunge God amonge you. And this
recoꝛde muſt ye beare me your ſelues (ſayeth
the Loꝛde) that I am God. And euen he
Iohn.x.f am I from the begynnynge, and * there is
none that can take any thynge out of my
hande. And what I do, can no mā chaunge.
Thus ſayeth the Loꝛde the holy one of
Eſay.v.b. Iſrael youre redemer: * foꝛ youre ſake I
haue ſente to Babylon, and bꝛought downe
the ſtrongeſt of them. All they are fugitiue
with the Chaldees that booſt them of theyꝛ
☞ ſhyppes: Euen I the Loꝛde youre holy one
whiche haue made Iſrael, and am youre
oſue.iii.c Kynge. Thus ſayeth the Loꝛde, * euen
☞ he ☜ that maketh a waye in the ſee, ‡ and a
ſay.x.a. footepath in the myghty waters: * whiche
xxxiii.c. bꝛyngeth foꝛth the charettes and hoꝛſes, the
hoſte and ẏ power of warre, that they may
fall and neuer ryſe, and be extincte, lyke as
towe is quenched. Ye remembꝛe nat thyn-
ges of olde / and regarde nothynge that is
paſte. Therfoꝛe beholde I ſhall make
a newe thynge / and ſhoꝛtely ſhall it appere:
ye ſhall well knowe it, I tolde it you afoꝛe,
but I wyll tell it you agayne. I wyll make
ſtretes in the deſerte / and ryuers of water in
D the wyldernes. The wylde beaſtes ſhall
woꝛſhyppe me: the dꝛagons, and the yonge
Pſal.ci.b. Eſtriches. * Foꝛ I ſhall geue water in the
Eſa.xxxv.b wyldernes, and ſtreames in the deſert: that
41.c.44.a. may geue dꝛynke to my people, whō I choſe
Thys people haue I made foꝛ my ſelfe, and
they ſhall ſhewe foꝛth my pꝛayſe. Foꝛ thou
(Iacob) woldeſt nat call vpon me, but thou
haddeſt an vnluſt towarde me, O Iſrael.
Thou gaueſt me nat thy yonge beaſtes foꝛ
burnte offrynges, neyther dydeſt honoure
me with thy ſacrifyces. Thou boughteſt me
no deare ſpyce with thy money, neyther pou-
redeſt the fat of thy ſacryfyces vpon me.

* Howe be it I haue nat bene chargeable
vnto ẏ in offrynges, nether greuous in ince- Eſay.i.b.
ſe. But thou haſt laden me with thy ſynnes, Iere.vii.c.
and weried me with thyne vngodlynes.
‡ Where as I yet am euen he onely, that Pſal.50.b.
foꝛ myne owne ſelfes ſake do awaye thyne Ie.xxxiii.b
offences, and foꝛgette thy ſynnes: ſo that I
wyll neuer thynke vpon them. Put me
nowe in remembꝛaunce (foꝛ we wyll reaſon
together) and ſhewe what thou haſt foꝛ the,
to make the ryghteous. ‡ Thy fyꝛſt father Gene.iii.b.
offended ſoꝛe, and thy rulers haue ſynned Num.xx.b.
agaynſte me. Therfoꝛe I ether ſuſpended,
oꝛ ſlue the chefeſt pꝛynces: I dyd curſe Ia-
cob, and gaue Iſrael into repꝛofe.

¶ Chꝛyſte pꝛomyſeth to delyuer hys churche, whiche he hathe redemed. Idolatry and knelynge befoꝛe ymages. &c. are confuted.

CAPI. XLIIII.

SO heare nowe, O Iacob my ſeruaunte, A
and Iſrael whom I haue choſen. Foꝛ
thus ſayth the Loꝛde, that made the faſhyo-
ned the, and helped the / euen from thy mo-
thers wombe. Be nat afrayed, O Iacob
my ſeruaunte / thou ryghteous, whom I
haue choſen. ‡ Foꝛ I ſhall powꝛe water Eſay.35.b.
vpon the dꝛye grounde / and ryuers vpon 14.c.41.c.
the thurſtye. ‡ I ſhal poure my ſpꝛete vpō Eze.36.d..
thy ſede, and myne encreaſe vpō thy ſtocke. Ioel.ii.f.
They ſhal growe together, lyke as the gras Actes.ii.d.
and as the wyllowes by the waters ſyde. ☞
☞ One ſhall ſaye: I am the Loꝛdes. Ano-
ther ſhall call hym ſelfe after the name of
Iacob. The thyꝛde ſhall ſubſcribe with
his hande vnto the Loꝛde, and geue hym B
ſelfe vnder the name of Iſrael. Thus
hathe the Loꝛde ſpoken: euen the Kynge of
Iſrael, & his redemer, the Loꝛde of Hoſtes
‡ I am the fyꝛſte and the laſt, and without Eſay.xli.a.
me is there no God. Foꝛ what is he, that Apoca.i.b.
euer was lyke me, which am frō euerlaſtīge? Eſay.48.c.
Let hym ſhewe hys name, and do where Apo.xxii.c.
thoꝛowe he maye be lykened vnto me. Let Eſa.xliii.b
hym tel you foꝛth playnely thynges that are
paſt and foꝛ to come, yee, and that without
any feare oꝛ ſtoppe. Foꝛ haue nat I euer
tolde you hytherto, and warned you? Ye can
beare me recoꝛde youre ſelues. Is there
any God excepte me? oꝛ any maker, that I
ſhulde nat knowe hym?
All caruers of ymages are but vayne, and
the carued ymages that they loue, can do no
good. They muſt beare recoꝛde them ſelues,
that (ſeynge they can neyther ſe noꝛ vnder-
ſtande) they ſhalbe cōfounded. * Who dare Eſay.xliii.b
then make a God, oꝛ faſhion an ymage, that

Pſa. 114.b
Sap. xiii.c

is profytable for nothynge. * Beholde, al the felowſhyppe of them muſte be brought to confuſyon. Let all the workemaiſters of them come and ſtande together frō amonge men: they muſte be abaſſhed and confoūded one with another. The ſmyth taketh yron, and tempereth it with hoate coales & faſhioneth it with hammers, & maketh it with all the ſtrength of his armes: yee, ſometyme he is faynt for very hunger, & ſo thurſtye, that he hathe no more power. The carpenter (or ymage caruer) taketh meaſure of the tymbre and ſpredeth forth his lyne: he marketh it with ſome coloure: he playneth it, he ruleth it, and ſquareth it, and maketh it after the ymage of a man, & accordynge to the bewty of a man: that it maye ſtande in the houſe.

C Morouer, he goeth oute to hewe downe Cedre trees. He bryngeth home Elmes and Okes: and other tymbre of the wod. Or els the Fyrre trees whiche he planted hym ſelfe, and ſuch as the rayne hath nouryſhed, whiche wood ſerueth for men to burne. Of this he taketh and warmeth hym ſelfe with all: he maketh a fyre of it to bake breade.

And afterwarde maketh a God there of, to honoure it: and an Idole to knele before it. One pece he burneth in the fyre, with another he roſteth fleſh, that he maye eate roſte his belyfull: with ŷ thyrde he warmeth hym ſelfe / and ſayeth: Aha, I am well warmed, I haue bene at the fyre. And of the reſydue he maketh hym a God, & an Idole for hym ſelfe. He kneleth before it, he worſhyppeth it, he prayeth vnto it, and ſayeth: delyuer me, for thou arte my God.

Eſa. xlii.c.

* Yet men neyther conſydre nor vnderſtande, that their eyes are ſtopped, that they can nat ſe and theyr hertes, that they cānot perceaue. They pondre nat in theyr myndes / for they haue neyther knowledge nor vnderſtandynge / to thynke thus. I haue brente one pece in the fyre. I haue baked bred with the coles thereof, I haue roſted D fleſh with all / and eaten it: ſhall I nowe of the reſydue make an abhomynacyon, and fall downe before a roten pece of wood.

Thus he dothe but leſe hys labour, and hys herte whyche is dyſceaued / dothe turne hym aſyde: ſo that none of them can haue a fre conſcyence to thynke: maye nat I erre.

Conſydre thys (O Iacob and Iſrael) for thou art my ſeruaunt. I haue made the, that thou myghteſt ſerue me. O Iſrael / forget me nat. * As for thyne offences, I haue dryuen them awaye lyke the cloudes, and thy ſynnes as the myſt. Turne the agayne vnto me for I haue redemed the.

Eſa. xliii.b

Be glade ye heauens, whom the Lorde hathe made / let all that is heare beneth vpō the earth / be ioyfull. Reioyſe ye mountaynes and woddes / with all the trees therof: for the Lorde hathe redemed Iacob, and and ſhewed hys glorye vpon Iſrael. Thus ſayeth the Lorde thy redemer / euen he that faſhyoned the from thy mothers wombe.

Gene. i.a
Eſa. xlii

* I the Lorde, do all thynges my ſelfe alone. I onely ſpryde out the heauens and I onely haue layde the foundacyon of the earth. I deſtroye the tokens of wytches, and make the ſothſaiers foles. As for the wyſe, I turne them backwarde / and make theyr counynge folyſhneſſe.

He dothe ſet vp the purpoſe of his ſeruaūt, and fulfylleth the councell of his meſſaungers: Concernynge Ieruſalem he ſayth: It ſhalbe inhabyted. And of the cytyes of Iuda: They ſhal be buylded agayne, & I wyll repayre theyr decaied places. He ſayeth to the grounde: be drye. And I wyll drye vp thy waterfloudes. He ſayth of Cyrus. He is myne herdeman: ſo that he ſhall fulfyll all thynges after my wyll. He ſayeth alſo of Ieruſalem. It ſhall be buylded / and of the tēple: It ſhall be faſt grounded.

¶ The delyueraunce of the people by Cyrus. The cōmynge of Chryſte and callynge of the Gentyles.

CAPI. XLV.

B

THVS ſayeth the Lorde vnto Cyrus his kynge, whom he leadeth by the ryght hande: that the people maye fall downe before hym. * I wyll loſe the gyrdle of kynges: that they ſhall opē the gates before thy face, and nat to ſhut theyr dores. I wyll go before the, and make the croked ſtreight. I ſhall breake the braſen dores / and burſte the yron barres. I ſhall geue the / the hyd treaſures / and the thynge whiche is ſecretly kepte, that thou mayeſt knowe / that I the Lorde God of Iſrael haue called the by thy name: and * that for Iacob my ſeruauntes ſake, and for Iſrael my choſen. For I called the by thy name / and ordeyned the or euer thou kneweſt me. * Euen I the Lorde

i. Eſd. i. a
Gene. 19. c
Eſa. xliiii

before whō there is none other: for without
Jere.l.a. me there is no God. ‡ I haue prepared the
B or euer thou kneweſt me, that I myght be
knowen from the ryſynge of yͤ ſunne to the
goynge downe of the ſame, yͤ all is nothing
without me. For I am the Lorde, and there
is els none. It is I that * created yͤ lyght ⁊
Gene.i.a. darckenes. ‡ I make peace and trouble: yee
Iob.ii.b. euen I the Lorde do all theſe thynges ‡ ye
heauens from aboue droppe downe, and let
the cloudes rayne ryghteouſnes. The earth
open it ſelfe, and brynge forth health, that
therby ryghteouſnes maye floryſh. Euen I
Eſay.29.c. the Lorde brynge it to paſſe. * Wo be vnto
Jere.18.c. hym that ſtryueth with his maker / the
and.19.c. potſherde with the potter. Sayeth the claye
Roma.9.c to yͤ potter What makeſt thou or thy worke
Eccle.33.b. ſerueth for nothynge? Wo be vnto him that
ſayeth to his father: Why begetteſt thou?
And to hiſ mother: why beareſt thou? Thus
ſayeth the Lorde, euen the holy one/and maker
of Iſrael. Aſke me of thynges for to
come/concernyng my ſonnes: ⁊ put me in remembraunce
as touchynge the workes of
my handes. I haue made the earth, ⁊ created
man vpon it. With myne handes haue
I ſpred forth heauen, and geuen a cōmaundement
for all the hooſt therof. I ſhal wake
him vp with ryghteouſnes, and ordre al his
Eſdras.i.a wayes. * He ſhall buylde my cytie, ⁊ let out
my pryſoners: and that neyther for gyft nor
C rewardes, ſayeth the Lorde of Hoſtes. Thus
ſayeth the Lorde. The occupiers of Egypt/
the marchaũtes of the Morians ⁊ Sabees,
ſhal come vnto the with tribute, they ſhalbe
thyne/ they ſhal folowe the, ⁊ go with cheynes
vpon theyr fete. They ſhal fall downe
before the/and make ſupplicacion vnto the.
For God (without whō there is none other
Roma.xi.d God) ſhalbe with the. * O howe profounde
art thou O God, thou God and Sauyoure
of Iſrael? Confounded are they al, and put
to diſhonoure: they are gone hence together
with ſhame, euen the makers of ymages.
But Iſrael ſhalbe ſaued in the Lord, which
is the euerlaſtynge ſaluacyon. Yee ſhal nat
Gene.i.a. come to ſhame nor confuſyon, worlde without
ende. For thus ſayeth the Lorde: * euen
he that created heauens/the God that made
the earth, that faſſhyoned it, and ſett it forth.
He dyd not make it for naught, but to be enhabited.
Euen I the Lorde, without whom
Exod.xx.c. there is none other. * I haue nat ſpoken ſecretly
/ nether in darke places of the earth.
It is nat for naught/that I ſayde vnto the
ſede of Jacob: ſeke me. I am the Lorde/
whiche when I ſpeake, declareth the thyng
that is ryghteous and true: gather you and
come together, drawe nye hither, that are D
eſcaped of the people. * Haue they any vnderſtandyng, Eſa.44.c.
that ſet vp the ſtockes of theyr Baruc.vi.c
Idols/and praye vnto a God/that can nat
helpe them? drawe nye, come hyther/and let
them aſke councell one at another / ⁊ ſhewe
forth. What is he, that tolde this before? or,
who ſpake of it / euer ſence the begynnyng?
Haue nat I the Lorde done it? * without Eſay.46.b
whō there is none other God? the true God
and Sauyoure / and there is els none but
I? ‡ And therfore turne you vnto me (all ye Eſay 44.b
endes of the earth) that ye maye be ſaued:
for I am God, ⁊ there is els none. I ſweare
by my ſelfe: out of my mouth commeth the
worde of ryghteouſnes, and that maye no
man turne: * but all knees ſhall bowe vnto Ro.xiiii.b.
me, and all tunges ſhall ſweare by my name, Phili.ii.a.
ſaying, Verely, in yͤ Lord is my ryghteouſnes C
and ſtrength. To hym ſhall men
come: but al they that thynke ſcorne of him,
ſhalbe confounded. And the whole ſede of
Iſrael ſhalbe iuſtified, ⁊ make theyr boaſt
in the Lorde.

¶ Idolatry is reproued. The health that cometh
by Chryſt is prophecyed.

CAPI. XLVI.

B*Ell is fallen, Nabo is broken downe A
whoſe ymages were a burthen for the Bel.c.
beaſtes and catell, to ouerlade them, and to i.Par.xv.a. Jerem.l.a.
make them weery. They are ſoncke downe,
and fallen together: for they maye nat eaſe
them of theyr burthen / therfore muſte they
go in to captiuite. Herken vnto me / O
houſe of Jacob/and all ye that remayne yet B
of the houſholde of Iſrael: whom I haue
borne frō youre mothers wombe/ ⁊ brought
you vp from youre byrth/tyll ye were growen.
I, I, whiche ſhal beare you vnto youre
laſt age. I haue made you/I wil alſo noryſh
you/beare you and ſaue you. * Whom Exod.xx.a.
wyll ye make me lyke/in faſhion or ymage
that I maye be lyke hym? * Ye fooles (no Ex.xxxii.a
doute) wyll take out ſyluer and golde oute
of youre purſes, and weye it, ⁊ hyre a goldſmyth C
to make a God of it / that men maye
knele downe and worſhyppe it. * Yet muſt Eſa.44.c.
he be taken of mens ſhulders and borne, ⁊ Baruc.vi.c
ſet in his place, that he maye ſtande and nat
moue. Alas / that men ſhulde crye vnto
hym/whiche geueth nō anſwere: and delyuereth
nat the man that calleth vpon hym/
from hys trouble.

Conſyder this well, and be aſhamed. Go
into youre owne ſelues (O ye runnagates.)
Remembre the thynges which are paſt ſence

the begynning of the worlde: that I am God and that there is els no God / yee, and that there is nothynge, lyke vnto me. In the begynnynge of a thynge. I ſhewe the ende therof: and I tell before, thynges that are nat yet come to paſſe. With one worde is my deuyce accompliſhed, and fulfyll all my Eſa.xvi.a. pleaſure. * I call a byrde out of the Eaſte, and all that I take in hande / out of farre countres / as ſoone as I cōmaunde / I brīg it hyther: as ſoone as I thynke to deuyſe a thynge / I do it. Heare me, O ye that are of an hye ſtomacke / but farre from ryghteouſneſſe / I ſhall bryng forth my ryghteouſnes. It is nat farre / and my health ſhall nat tary longe awaye. I wyl geue health in Syon / and in Iſrael my glory.

¶ The worde of the Lorde agaynſte Babylon.

CAPI. XLVII.

A BVT AS for the (O daughter / thou vyrgyn Babylon) ſyt thou downe in the duſt, ſyt vpon the grounde / and nat in a trone (O thou mayden of Chaldea. Thou ſhalt nomore be called tender and pleaſaūt. ☞ Bringe forth the querne / and grynde meele, put downe thy ſtomacher / make bare thy knees: and wade thorowe the water ryuers. Eze.xvi.b. Naum.iii.a. ‡ Thy ſhame ſhalbe diſcouered, and thy pryuyties ſhalbe ſene. For I wyll auenge me of the / and no man ſhall lette me: ſayeth oure redemer / whiche is called the Lorde of Hoſtes, the holy one of Iſrael.

B Syt ſtyll, holde thy tunge / and get the in to ſome darke corner (O daughter Chaldea) for thou ſhalt nomore be called lady of kingdomes. I was ſo wroth with my people / that I punyſhed myne enheritaunce / and gaue them into thy power. Pſa.xxi.b. Zacha.i.b. ‡ Neuertheles / thou ſhewedeſt them no mercy, but euen the very aged men of thē, dydeſt thou oppreſſe right ſore with thy yocke, & thou thoughteſt thus: I ſhalbe lady for euer. And beſyde all that / thou haſte nat regarded theſe thinges neyther caſt / what ſhulde come after. Heare nowe therfore, thou wylfull / that ſytteſt ſo careles, and ſpekeſt thus in thyne hert: Eſay.x.b. Apo.xviii.b. ‡ I am alone, and without me is there none: I ſhall neuer be wedowe / nor deſolate agayne. C And yet bothe theſe thynges ſhall come to the vpon one daye in the twynclynge of an eye. Dan.v.c. ‡ Namely / wyddowheade, and deſolacyon. They ſhall myghtely fall vpon the, for the multitude of thy witches, and for the greate hepe of thy coniurers. For thou Eſa.xxix.c. haſte truſted in thy wyckednes / and haſte ſayde: ‡ No man ſeeth me. Thyne owne wyſdome, and connyng hath deceaued the. In that thou haſt ſayde. I am alone & without me there is none. Therfore ſhall trouble come vpon the, & thou ſhalt nat knowe / from whence it ſhall aryſe. Myſchefe ſhal fall vpon the, whiche thou ſhalt nat be able to put of. A ſodayne myſery ſhal come vpon the, or euer thou be aware. D Nowe go to thy coniurers / and to the multytude of thy wytches (with whom thou haſte weryed thy ſelfe from thy youth) yf they may helpe the / or ſtrength the. Thou haſte hytherto had many councels of them, ſo let the heauē gaſers and the beholders of ſtarres come on nowe and delyuer the: yea, and let thē ſhew, when theſe newe thynges ſhall come vpon the. Beholde, they ſhalbe lyke ſtrawe, which yf it be kyndled with fyre, no mā may rydde it for the vehemencye of the flame: And yet it geueth no ſynders to warme a mā by, nor cleare fyre to ſyt by. Thus are they with whom thou haſt weryed thy ſelfe / and thus are thy marchauntes that haue bene with the from thy youth. Euery one ſhall ſhewe the hys erroneous waye / yet ſhall none of them defende the.

¶ The ypocryſye of the Iewes is reproued. The Lord alone wylbe worſhypped, which hathe choſen vs, and whiche ſocoureth vs for hys owne ſake.

¶ CAPI. XLVIII.

A HEARE thys, O thou houſe of Iacob: ye that are called by the name of Iſrael, and are come out of one ſtocke with Iuda: whiche ſweare by the name of the Lorde, and beare wytnes by the God of Iſrael (but nat with trueth and ryght) whiche are called * fre men of the holy cytie / and are grounded vpon the God of Iſrael: ‡ whoſe name is the Lorde of Hoſtes. Ephe.ii.b. Eſay.ii.a. and.liiii.a. Iere.xxxi.c.

The thynges that I ſhewed you euer ſence the begynnynge. Haue I nat brought them to paſſe / immediatly as they came out of my mouth, and declared them. And they are come. Howe be it, I knowe that thou arte obſtinate, and that thy necke hathe an yron veyne, and that thy browe is of braſſe. Neuertheleſſe / I haue euer ſence the begynnynge ſhewed the of thynges for to come / and declared thē vnto the, or euer they come to paſſe: that thou ſhuldeſt nat ſaye: myne Idol hathe done it / my carued or molten ymage hathe ſhewed it. Heare and conſyder al theſe thynges, whether it was ye that propheeyed them. But as for me, I tolde the before at the begynnynge, newe and ſecrete thynges, yͭ thou knoweſt nat of. * And ſome Eſay.37.a. done nowe, nat of olde tyme, wherof thou neuer hardeſt / before they were brought to paſſe

that thou canſt not ſaye. Beholde I knewe
of them. Moreouer/ there be ſoms wherof
thou haſte nether herde nor knowen, nether
haue they bene opened vnto thyne eares a-
fore tyme. For I knewe that thou woldeſt
malicyouſly offende, therfore haue I called
the a tranſgreſſour/ euen from thy mothers
wombe.

Neuertheles, for my names ſake/ I haue
withdrawen my wrath, ⁊ for myne honours
ſake I haue ouerſene the, ſo that I haue not
rooted the out. Beholde I haue pourged
Exod.iii.b the/ and not as ſyluer. ‡ I haue choſen the in
the fyre of affliccyon. And that onely for
myne owne ſake/ yea, euen for myne owne
Eſay.41.a 42.b.44.b ſake/ ‡ For I geue my honour to none other
that thou ſhuldeſt not deſpyſe me. Herken
vnto me, O Iacob/ and Iſraell, whome I
haue called. I am euen he that is, I am the
fyrſte and the laſt, My hande hath layde the
foundacion of the earthe, ⁊ my ryght hande
hath ſpanned ouer the heauens. Aſſone as
I call them they are there. Gather you al to
gether, and herken: which of yonder goddes
☞ hath declared this: The Lorde hath a loue
☞ vnto him, and he ſhal perfourme his wil
agaynſte Babell, and declare his power a-
gaynſt the Caldees. I my ſelf alone/ euen I
haue tolde you this before. Yea, I dyd call
him and brynge him forth/ and he ſhall giue
a proſperous iourney. Come nye and heare
this: haue I ſpoken any thynge darckely
ſence the begynnynge/ when a thynge begyn
neth I am there.

Wherfore the Lorde God and his ſprete
hath ſent me. And thus ſayeth the Lord god
thy redemer, the holy one of Iſraell: I am
Roma.7.b the Lorde thy God, whiche teacheth the pro
1.Tim.1.b fytable thinges, ⁊ leade the the waye, that ȳ
Titum.2.b ſhuldeſt go. ‡ O that ȳ haddeſt regarded my
commaundementes, then had thy welthy-
nes bene as the water ſtreame: ⁊ thy ryghtu
Deut.32. ouſnes as the waues flowynge in the See.
Thy ſede alſo had be lyke as the ſāde in the
ſee, ⁊ the frute of thy body, lyke the grauell
ſtones therof: Thy name ſhulde not be ro-
Iere.li.a ted out, nor deſtroyed before me. ‡ Go away
1.Cor.6.b from Babylon/ flye from the Caldees with
a mery voyce ſpeke of this, declare it abrode
and go forth vnto the ende of the world: ſay
they, The Lord hath redemed hys ſeruaunt
Iacob, that they ſuffred no thurſt, he led the
thorowe the wyldernesſe, and cauſed the wa
ters to flowe out vnto them from out of the
Exod.17.b rocke. ‡ He claue the rocke a ſonder, and
Num.20.b
Eſay.17.a the water guſhed out. ‡ As for the vngodly
they haue no peace, ſayeth the Lorde.

¶ Chriſt ſhal gather together all nacyons be they neuer ſo
ſo farre of.

CAPI. XLIX.

YE Iles, harken vnto me, ⁊ take hede A
ye people from farre: The Lorde hath
called me fro my byrth, and made mencyon
of my name fro my mothers wombe: ☞ he ☞
☞ hath made my mouth ‡ like a ſharpe ſwer-
de, vnder the ſhadowe of his hande hath he Eſaye.li.c. Ephe.vi.c
defended me, and hyd me in hys quyuer ☞ ☞
as a good arowe, and ſayde vnto me: Thou
arte my ſeruaunte Iſrael/ * I wyll be ho- Ioh.xvii.b
noured in the. Then anſwered I/ I haue
loſt my laboure/ I haue ſpent my ſtrength
in vayne. Neuertheles, I wyll cōmytte my
cauſe and my worke vnto the lorde my god.
And nowe ſayth the Lorde/ euen he that fa-
ſhyoned me from my mothers wombe to be
his ſeruaunte/ that I maye brynge Iacob
agayne vnto hym/ howbeit, Iſrael wyl not
be gathered vnto hym agayne. In whoſe
ſyght I am greate, whiche alſo is my Lorde
my God, and my ſtrength. And he ſayde, It
is but a ſmall thynge/ that thou art my ſer-
uaunt/ to ſette vp the kynreddes of Iacob/
and to reſtore the deſtruccyon of Iſraell.
* For I haue made the the lyght of the Gen Eſay.42.b Iohan.8.b Actes.13.e
tyles/ that thou mayſt be my helth vnto the
ende of the worlde.

Moreouer/ thus ſayth the Lorde the re- C
demer, and holy one of Iſraell/ becauſe of
the abhorrynge and deſpiſynge amonge the
Gentyles/ concernynge the ſeruaunt of all
them that beare rule. Kynges and Prynces
ſhall ſe/ and aryſe and worſhyp, becauſe of
the Lorde that is faythfull/ and becauſe of
the holy one of Iſraell/ whiche hath choſen
the. And thus ſayth the Lorde, * In the tyme 2.Cori.6.a
* accepted haue I hearde the, and in the Iere.xi.a. Eſay.xiii.a
dayes of ſaluaciō haue I helped the. * I wyl Eſay.42.a
preſerue the/ and make the to be the attone-
ment of the people, that thou mayſte helpe
vp the earth agayne, and chalenge agayne
the ſcattered herytages. * That thou mayſt Zacha.9.b.
ſaye to the pryſoners, go forth/ and to them Luke.4.b
that are in darkneſſe/ come into the lyght/
that ☞ they maye fede in the hye wayes/ ☞
and gette theyr lyuynge in all hye places.
* There ſhall nether hunger, nor thurſte/
heate, nor ſunne hurte them. For he that fa- Apoc.vii.c.
uoureth theym/ ſhall leade them/ and geue
them drynke of the ſprynge welles. I wyl
make wayes vpon al my mountaynes, and
my fote pathes ſhalbe exalted. And beholde D
they ſhall come from farre/ lo, ſome from the
north and weſt, ſome from the ſouth.

* Reioyce ye heauens, and ſynge prayſes yͤ earthe: Talke of ioy ye hilles, for God hath comforted hys people, and wyll haue mercy vpon hys, that be in trouble.

Roma.xi.a But Syon ſayde: * God hathe forſaken/and my Lorde hathe forgotten me. Wyl a wyfe forget the chylde of hyr wombe and the ſonne whome ſhe hath borne? And though ſhe do forget, yet wyll not I forget the. Beholde, I haue wrytten the vp vpon my handes/thy walles are euer in my ſyght ☞ D. They make haſte to buylde the vp agayne. As for thoſe that ouerthrewe the and made the waſte/they ſhal departe from E the. * Gene.xv.a Esay.lx.a Lyfte vp thyne eyes and loke aboute the: al theſe gather them together, and come to the. As truely as I lyue (ſayeth the Lord) thou ſhalt put them all vpon the/as an apparell, and gyrde them to yͤ as a bryde doth her Iewels. As for thy lande that lyeth deſolate, waſted and deſtroyed: it ſhalbe to narowe for them/that ſhall dwell in it. And F they that wolde deuoure the/ſhall be farre awaye. Then the chylde whome the baren ſhal brynge forth vnto the ſhal ſaye in thyne eare, this place is to narowe/ſyt nye together/that I maye haue rowme. Then ſhalt thou thynke by thy ſelfe. Who hath begotten me theſe/ſeynge I am baren and alone/a captyue and an outcaſte? And who hath norryſhed them vp for me? I am deſolate and alone/but from whence come theſe?

And therfore thus ſayth the Lorde God, Beholde/I wyll ſtretche out my hande to the Gentyles, and ſet vp my token to the people. They ſhall brynge the thy ſonnes in theyr lappes, and carye thy daughters vnto the vpon theyr ſhoulders. For kynges ſhalbe thy nouriſynge fathers, and Quenes ſhalbe thy nouriſynge mothers. They ſhall fall before the with theyr faces flat vpon the earthe, and lycke vp the duſt of thy fete: that G thou mayſt knowe how that I am the Lord Roma.ix.d * And who ſo putteth his truſte in me, ſhall not be confounded. Who ſpoyleth the Gyaunte of his praye? or who taketh the priſoner from the myghtye? And therfore, thus ſayeth the Lorde: The pryſoners ſhall be taken from the gyaunt, and the ſpoyle delyuered frome the violence: for I wyll maynteyne thy cauſe agaynſt thyne aduerſaryes, and ſaue thy ſonnes. And wyll fede thyne enemyes with theyr owne fleſhe, and make them dronke of theyr owne bloude/as of ſwete wyne. And all fleſhe ſhall knowe (O Iacob) that I am the Lorde thy ſauyoure/thy noble redemer.

¶ The Iewes are reproued, and alſo called.

CAPI. L.

A THUS ſayeth the Lorde: * ☞ where is Jere.iii.a the byll of your mothers deuorcement that I ſente her awaye? or who is the vſurer (to whom I ſolde you? * Beholde, for Esay.lii.a your owne offences are ye ſolde: and becauſe of your tranſgreſſyons/is your mother forſaken. For why wolde no man receyue me/whē I came? & when I called, noman gaue me anſwere. * Is my hande ſhortened, that Num.xi.d Esay.lix.a it myght not helpe? or haue I nat power to delyuer? lo, & at a worde I drynke vp the B ſee/& and of water floudes I make dry lāde: Exod.xiv.c Josue.iii.d so that for wante of water, the fyſhe corrupt and dye of thurſte. * As for Heauen, I Exodi.x.d clothe it with darkeneſſe, and put as it were a ſacke vpon it.

The Lorde God hathe geuen me a well lerned tong, * ſo that I can comforte them 2.Cor.i.a whiche are troubled, yea, and that in due ſeaſon. He waked myne eare vp by times in the mornynge (as the ſcole mayſters do) that I myght herken. * The Lorde God hath opened Psal.xl.b Hebr.x.a Mat.xxvi.f Luke.xxii.f myne eare therfore can I not ſaye nay, nor withdrawe my ſelfe/& but I offre my backe vnto the ſmytters, and my chekes to C the nyppers. * I turne not my face frome Psal.lxx.a Hebr.xii.a ſhame and ſpyttynge, and the Lorde God ſhall helpe me, therefore ſhall I not be confoūded. I haue hardened my face lyke a flint ſtone/for I am ſure, that I ſhall not come to confuſion. He is at hande that iuſtifyeth me, who wyll then go with me to lawe? Let vs ſtande one agaynſt another: yf there be any yͭ wyll reaſon with me, let hī come here forth to me. & Beholde, the Lorde God ſtan- Roma.viii deth by me, what is he then yͭ can condēpne me? lo, & they ſhalbe al lyke as an olde cloth Psal.cii.d Hebr.i.b the mothe ſhall eate them vp.

Therfore who ſo feareth the Lord amōg you, let hym heare the voyce of his ſeruaūt. Who ſo walketh in darkenes, and no lyght ſhyneth vpon hym, let him put his truſte in the name of the Lord, and holde hym by his God. But take hede, ☞ ye all kyndle a fyre, D and ſtere vp the coales, walke on in the glyſtrynge of your owne fyre, and in the coales that ye haue kīdled. This cōmeth vnto you fro my hande, namely, that ye ſhall ſlepe in ſorowe.

¶ A conſolacyon and comforte is promyſed vnto the faythfull.

¶ CAPI. LI.

A HERKEN vnto me ye that holde of ryghteouſnes, & ye that ſeke the Lord Take hede vnto the ſtone, whereout ye are

hewen, and to the graue wherout ye are dig-
Gen. xxi. a ged. Conſydre Abraham your father, and
Roma. 4. a Sara that bare you: howe that * I called
Gene. xii. a hym alone, and bleſſed hym/ and encreaſed
hym. Therfore ſhal the Lorde comforte Sy-
on, and repayre all her decaye: makyng her
deſerte as a Paradyſe, and her wyldernes
B as the garden of the Lorde. Myrth and ioye
ſhalbe founde there, thankeſgeuyng and the
voyce of prayſe. Haue reſpect vnto me then,
Eſaye. 2. a. O my people, and leye thyne eare to me: for
a lawe and an ordynaunce ſhall go forth fro
me/ to lyghten the Gentyles. It is harde by
that my helthe and my ryghtuouſneſſe ſhal
go forth, and the people ſhal be ordred with
myne arme.

The ylandes (that is the Gentyles) ſhall
hope in me, & put theyr truſt in myne arme.
Lyfte vp your eyes towarde heauen, & loke
vpon the earth beneth. * For the Heauens
Pſal. cii. d. ſhall vanyſſhe awaye lyke ſmoke, and the
Mat. 24. c. earthe ſhal teare lyke a clothe, and they that
2. Pet. 3. b. dwell therin, ſhall peryſſhe in lyke maner.
C But my ſaluacyon ſhal endure for euer, and
my ryghtuouſnes ſhall not ceaſſe. Herken
vnto me, ye that haue pleaſure in rightuouſ-
nes, thou people that beareſt my lawe in
Jere. 17. f. thyne herte. * Feare not the curſe of men, be
Math. 5. b. not afrayed of theyr blaſphemyes and reuy-
Luke. xii. a lynges: * for wormes and mothes ſhal eate
Pſal. xxi. b them vp lyke cloth and woll. But my rygh-
tuouſneſſe ſhall endure for euer, and my ſa-
uynge helth from generacion to generacion
Wake vp, wake vp, & be ſtronge. O thou
arme of the Lord: wake vp, lyke as in times
paſte, euer and ſence the worlde beganne.

Eſay. 24. b * Arte not thou he, that haſte wounded
Ezechi. 29. a the proude, and hewen the Dragon in peces
D Arte not thou euen he, whiche haſt dryed vp
the depe of the ſee, which haſt made playne ẏ
ſee groũd, ẏ the delyuered myght go thorow
fore the redemed of the Lorde ſhall turne a-
gayne, and come with ioy vnto Syon, there
to endure for euer? * That myrth and glad-
1. Eſdr. 1. b. neſſe myght be with them/ that ſorowe and
wo myght flee from them? * Yea I/ I am
2. Corin. 1. a euen he, that in al thynges geueth you con-
ſolacyon. What arte thou then/ that feareſt
a mortall man, the chylde of man / whiche
* goeth awaye as doth the floure? And for-
Eſay. xl. a. getteſt the Lorde that made the / that ſpred
1. Petri. 1. b out the heauens, and layde the foundacyon
of the earth. But thou art euer afrayde for
the ſyght of thyne oppreſſoure, whiche is re-
dy to do harme. Where is the wrath of the
oppreſſoure? It commeth on faſt, it maketh
haſte to appere. It ſhall not peryſſhe, that it E
ſhulde not be able to deſtroye/ nether ſhal it
fayle for faute of noriſſhing. * I am the lorde Math. 8. a.
thy God (that make the ſee to be ſtyll, and to
rage) * whoſe name is the Lorde of hoſtes Eſay. 47. a
I haue put my wordes in thy mouth, and Eſay. 49. a
haue defended ẏ in the ſhadow of my hande
that I maye plante the heuens/ and lay the
foundacion of the earth, and ſaye vnto Si-
on, thou art my people.

Awake/ awake, and ſtande vp, O Jeru-
ſalem, thou that from the hande of the Lorde F
haſte droncken out * the cuppe of his wrath Pſal. 75. b
thou that haſte ſupped of, and ſucked out Jere. xxv. c
the ſlumbring cup to ẏ botome. For amonge
al the ſonnes whom he hath begotten, there
is not one that maye holde it vp / and not
one to leade it by the hande, of al the ſonnes
that he hathe noryſſhed.

Bothe theſe thynges are happened vn-
to the, but who is ſorye for it? Yee, deſtruc-
cyon, waſtyng, hungre and ſwerde: but who
wyll comforte the? Thy ſonnes lye comfort-
les at the heade of euery ſtrete lyke a taken G
venyſon/ and are full of the terrible wrathe
of the Lorde/ and punyſſhment of thy God.
And therfore thou myſerable and dronken
(howbeit not wt wyne) Here this: Thus ſay-
eth thy Lorde: thy Lorde and God/ the de-
fender of his people: Beholde/ I wyll take
the ſlombryng cuppe out of thy hande, euen
the cuppe with the dregges of my wrathe:
that from hẽce forth thou ſhalt neuer drinke
it more/ but I wyl put into theyr hande that
trouble the: which haue ſpoken to thy ſoule
Stoupe: downe, ẏ we may go ouer the: make
thy body euen with the grounde, and as the
ſtrete to go vpon.

¶ A conſolacion and comforte to the people of God.

CAPI, LII,

Vp Syon vp, take thy ſtrength vnto A
the, put on thyne honeſt raymente, O
Jeruſalem/ thou holy cytie. For from thys
tyme forthe/ there ſhall no vncircũcyſed nor
vncleane perſon come in the. Shake the
from the duſt, aryſe and ſtande vp, O Jeru
ſalẽ. Plucke out thy necke frõ ẏ bonde. O ẏ
captyue daughter Syon. For thus ſayeth
ẏ Lorde: * ye are ſold for naught / therfore Roma. 7. b
ſhal ye be redemed alſo wtout any mony. B
For thus ſayeth ẏ Lorde God: * My peo- Gene 46. a
ple wente downe afore tyme in to Egypte / Exodi. 1. a
there to be ſtraũgers, * and the kyng of the 4. Re. 18. c.
Aſſyrians oppreſſed the without any cauſe
And nowe what profyte is it to me (ſayeth

the Lorde/that my people is frely caryed a-
waye, and brought in to heuyneſſe by their
Ezec.36.d rulers, * and my name euer ſtyll blaſphe-
med/ſayeth the Lorde/But that my people
Roma.2.d may knowe my name/ I my ſelfe wyl ſpeake
Naum.1.d in that day. Beholde/here I am. * O howe
Roma.10.c beautyfull are the fete of the Embaſſytours
that bryngeth the meſſage frome the moun-
C tayne and proclaymeth peace:that bryngeth
the good tydynges, and preacheth healthe/
and ſayeth vnto Syon. Thy God is the
kynge. Thy watchemen ſhal lyfte vp theyr
voyce: with loude voyce ſhall they preache
1.John.3.c of hym: for they ſhal * ſe hym preſent, when
the Lorde ſhall conuerte Syon.

Eſay.49.c * Be glad, O thou deſolate Jeruſalem, &
reioyſe together; for the Lorde hath comfor-
ted his people/he hath delyuered Jeruſalē.
The Lorde hathe made bare his holy arme,
and ſhewed it forth in the ſyght of al the Gē-
Pſal.98.a Luc.3.a tyles, * and all the endes of the earth hathe
ſene the sauyng health of our God. * Away
D awaye, get you out from thence and touche
no vncleane thynge. Go out from amonge
ſuche, And be cleane, that beare the veſſelles
of the Lorde. For ye ſhall not eſcape by ren-
Exodi.13.d nynge nor by flyenge away: but * the Lorde
ſhall go before you, and the God of Iſraell
ſhall gather you together.

Beholde, my ſeruaunt ſhall deale wyſe-
ly/therfore ſhall he be magnyfyed/exalted
and greatly honoured. Lyke as the multy-
tude ſhall wonder vpon hym, becauſe hys
face ſhalbe ſo diſfourmed and not as a mās
Eſay.liii.a face, hys * beautye lyke no man: Euen ſo
ſhal the multitude of ẏ Gentyles loke vnto
hym/ and kynges ſhall ſhut theyr mouthes
Eſay.lxv.c Roma.xv.c before hym. * For they that haue not bene
tolde of hym/ſhall ſe hym/and they ẏ herde
nothynge of hym, ſhall beholde hym.

¶ He prophecyeth euydently of the paſſyon of our Sa-
uyoure Jeſus Chryſte.

CAPI. LIII.

A John.xii.f Roma.x.c BVT who hath * geuen credence vnto
our preachynge? Or to whom is ẏ arme
of the Lorde knowen? For he dyd growe be-
fore the Lorde, lyke as a braunche/ and as
Eſay.lii.a a roote in a drye grounde/ * he hath nether
bewtie nor fauoure. Whē we loke vpon hym
there ſhalbe no fairneſſe/ we ſhall haue no
Hebre.v.a luſt vnto hym. * He is deſpyſed & abhorred
of men, he is ſuche a man as hath good expe-
ryence of ſorowes & infirmyties. We haue
B rekened hym ſo vyle/ that we hyd our faces
Mat.viii.b 1.Peter.2.c from hym. Howbeit * he only hath taken on
hym our infirmytie/ and borne our paynes.
Yet we dyd iudge hym/ as thoughe he were
plaged and caſt downe of God: * where as 1.Cor.15.a
he (notwithſtandyng) was wounded for our
offences, and ſmytten for our wyckedneſſe.
For the payne of our puniſhment was layde
vpon hym/ and with his ſtrypes are we hea-
led. * As for vs we haue gone all aſtraye Pſal.119.f
(lyke ſhepe) euery one hath turned his owne
waye. But thorow hym the Lorde hath par- C
doned all our ſynnes. He ſuffered violence
and was euell entreated, and dyd not yet o-
pen his mouth. * He ſhalbe led as a ſhepe Jere.11.d
to be ſlayne/ yet ſhal he be as ſtyl as a lambe Mat.27.b
before the ſhearer/ and not open his mouth. Actes.8.d
He was had awaye, his cauſe not herde, and 1.Corin.15.a
without any iugemente. Whoſe generacion
yet who may nombre? he was cut of from ☞
the grounde of the lyuinge. Whiche puniſ- ☞
ſhment dyd go vpon hym, for the tranſgreſ-
ſyon of my people * His graue was gy- Math.27.g
uen hym with the condemned, and ☞ with
the ryche man at his death. * Where as he ☞ 2.Corin.5.d 1.Peter.2.d
dyd neuer vyolence/ nor vnryght/ neyther
hathe there bene any diſceytfulneſſe in his
mouthe. D

* Yet hath it pleaſed the Lorde to ſmyte
hym with infirmite/ that when he had made Johan.1.c Roma.4.d
his ſoule an offerynge for ſynne, he myght
ſe longe laſtynge ſede. And this deuyce of
the Lorde ſhall proſpere in his hande. With
trauayle and laboure of his ſoule/ ſhall he
optayne greate ryches. * My ryghtuous
ſeruaunt ſhal with wiſdome iuſtifye and de- Rom.5.d
lyuer the multitude/ for he ſhall beare away
theyr ſynnes. Therfore wyl I geue hym the
multytude for his parte/ and he ſhal deuyde
the ſtronge ſpoyle/ becauſe he geueth ouer
his ſoule to death/ * and is rekened among Mar.15.d Luke.22.d
the trangreſſours/ whiche neuertheles hath
taken awaye the ſynnes of the multytude/
and made interceſſyon for the myſdoers.

¶ Of the greate dominyon of Chryſt. The indignacyon of
God endureth but a ſhorte ſpace/ but his mercye is euer-
laſtynge.

CAP. LIIII.

BE glad nowe, * thou baren that bareſt A
not/ reioyce/ ſynge/ and be mery: thou Gala.iiii.d Luke.xxiii.d
that arte not with chylde. For the deſolat,
hathe moo chyldren/ then the maryed wyfe
ſayth the Lorde. Make thy tente wyder/
and ſprede out the hangynges of thyne ha-
bitacyon/ ſpare not/ laye forthe thy coardes
and make faſt thy ſtakes/ for thou ſhalte be
multiplyed on the right ſyde, and on the left
and thy ſede ſhall haue the Gentyles in poſ-
ſeſſyon/ and dwell in the deſolate Cytyes.
Feare not, for thou ſhalt not be confounded

☞ Be not aſhamed, for thou ſhalt nat come to confuſyon. Yea ☞ thou ſhalte forget the ſhame of thy youth, and ſhalte nat remembre the diſhonour of thy wedowed.

B

Eſa.lxii.a. Oſe.xvi.b. ii.Cor.xi.a Eſay.48.a

For he that made the, ſhalbe thy Lorde * and huſbande (whoſe name is ✝ the Lorde of hoſtes) and thy redemer ſhall be euen the holy one of Iſrael, the Lorde of the whole worlde. For the Lorde, hathe called the, beynge as a deſolate ſorowfull woman, and as a yonge wyfe that hath broken her wedlocke: ſayeth thy God.

Eſa.xxvi.c Pſa.xxix.a

* A lytle whyle haue I forſaken the / but with greate mercyfulnes ſhall I take the vp vnto me. When I was angry, I hydde my face from the for a lytle ſeaſon, but thorowe euerlaſtynge goodneſſe haue I pardoned yͤ, ſayeth the Lorde thy redemer.

C

Gene.ix.b.

* And this is vnto me as the water of Noe: for lyke as I haue ſworne that I wyll nat brynge the water of Noe any more vpon the worlde:

ii.Re.vii.c

* ſo haue I ſworne that I wyll neuer be angry with the nor reproue the: The mountaynes ſhal remoue, and the hylles ſhall fall downe: but my louynge kyndneſſe ſhall nat moue / and the bonde of my peace ſhall nat fall downe from the, ſayeth the Lorde thy mercyfull louer.

Eſay.lii.b.

Beholde thou poore, vexed / and * deſpyſed: I wyll make thy walles of precyous ſtones, and thy foundacyons of Saphyres, thy wyndowes of Chryſtall, thy gates of fyne cleare ſtone / and all thy borders of pleaſaunte ſtones.

D

i.John.ii.d Iohn.vi.e

* Thy chyldren ſhall all be taught of God, and I wyll geue them plenteouſneſſe of peace. In ryghteouſneſſe ſhalte thou be grounded, and be farre from oppreſſyon: for the whiche thou nedeſte nat be afrayed, neyther for hynderaunce, for it ſhall nat come nye the. Beholde, the alyaunt that was farre from the, ſhall dwell with the: and he that was ſometyme a ſtraunger vnto the, ſhalbe ioyned with the: Beholde, I make the ſmyth that bloweth the coales in the fyre, and he maketh a weapen after his handy worke. I make alſo the waſter to deſtroye: but all the weapens yͭ are made agaynſte the ſhall nat proſpere.

Luke.xxi.b Dan.iii.d.

* And as for all tunges, that ſhall reſyſte the in iudgemente, thou ſhalt ouercome them, and condempne them. Thys is the herytage of the Lordes ſeruauntes, and theyr ryghteouſnes commeth of me, ſayeth the Lorde.

¶ A conſolacion and comforte to the people. The frute and profet of the worde of God.

CAPI. LV.

A

Eccle.li.d. John.vii.d Apo.xxii.d.

COME to the waters all ye, that be thurſty, and ye that haue no money. Come / bye, that ye maye haue to eate.

Come / bye wyne and mylcke / without any money / or money worthe / wherfore do ye laye out youre money / for the thynge that fedeth not, and ſpende youre labour aboute the thynge that ſatyſfyeth you nat. But herken rather vnto me / and ye ſhall eate of the beſte, and youre ſoule ſhall haue her pleaſure in plenteouſneſſe.

B

Acte.xiii.f. ii.Re.vii.c

Enclyne youre eares, and come vnto me / take hede, and youre ſoule ſhall lyue. * For I wyll make an euerlaſting couenaunte with you, euen the ſure mercyes of Dauyd.

Beholde, I gaue hym for a wytneſſe amonge the folke / for a Prynce and captayne vnto the people. Lo, thou ſhalte call an vnknowen people: and a people that had nat knowledge of the, ſhall runne vnto the: becauſe of the Lorde thy God / and the holy one of Iſraell, whiche gloryfyeth the.

C

Eze.xviii.c and.xxxiii.c

Seke the Lorde / whyle he maye be founde, and call vpon hym whyle he is nye. * Let the vngodly man forſake hys owne wayes, and the vnryghtuous hys owne ymagynacyons, and turne agayne vnto the Lorde / ſo ſhall he be mercyfull vnto hym: and to oure God,

Pſal.cxii.a Eſay.lxv.d

* for he is redy to forgyue. For thus ſayeth the Lorde, my thoughtes are not youre thoughtes, and youre wayes are not my wayes / but as farre as the heauens are hyer then the earthe / ſo farre do my wayes exceade yours / and my thoughtes yours.

De.xxxii.b.

* And lyke as the rayne and ſnowe commeth downe from heauen / and returneth not thyther agayne / but watereth the earthe / maketh it frutefull and grene / that it may geue corne and bread vnto the ſower

D

So the worde alſo that commeth out of my mouthe ſhall not turne agayne voyde vnto me / but ſhall accomplyſhe my wyll and proſpere in the thynge wherto I ſende it. And ſo ſhall ye go forthe with ioye, and be led with peace.

The mountaynes and hylles ſhall ſynge with you for ioye, and all the trees of the feldes ſhall clappe theyr handes. For thornes, there ſhall growe Fyrre trees, and the Myrre tre in the ſteade of breers. And thys ſhal be done to the prayſe of the Lorde / and for an euerlaſtynge token, that ſhall nat be taken awaye.

¶ An exortacyon to iudgemente and ryghteouſnes, and to the ſpirituall kepynge of the Sabboth. Agaynſt ſhepheerdes that deuoure theyr flocke.

CAPI. LVI.

A Math.iii.c Thus ſayeth the Lorde. * Kepe equyte, and do ryght, for my ſauynge health ſhall come ſhortly, and my ryghteouſneſſe ſhalbe opened. Bleſſed is the man that doth this and the mans chylde which kepeth the ſame, Cap.58.c. * He that taketh hede, that he vnhalowe nat the Sabboth (that is) he that kepeth him ſelfe that he do no euyl. Then ſhal nat the ſtraunger, whiche cleaueth to the Deu.xxiii.c Lorde, ſaye: * Alas, the Lorde hathe ſhut B me cleane out from hys people. Nether Sapi.iii.b ſhall the * gelded man ſaye: lo/ I am a drye tre. For thus ſayeth the Lorde / vnto the gelded that kepeth my Sabboth: Namely that holdeth greatly of the thyng that pleaſeth me, and kepeth my couenaunte. Vnto them wyl I gyue in my houſholde and within my walles / a better herytage and name, then if they had bene called ſonnes ⁊ doughters. Iohn.i.c. * I wyll gyue them an euerlaſtynge name that ſhall not peryſſhe. Agayne he ſaythe vnto the ſtraungers that are diſpoſed to ſtycke to the Lorde / to ſerue hym: and Iohn.x.c. to loue his name. * That they ſhalbe no C bonde men. And all they / whiche kepe them ſelues / that they vnhalowe not the Sabboth / namely: that they fulfyll my couenaūt Them wyl I bryng to my holy mountayne and make them ioyfull in my houſe of prayer. Their burnt offerynges and ſacrifyces 3.Reg.8.f. Math.xxi.b Mar.xi.b. Luk.xix.d. ſhalbe accepted vpon myne aulter. For my houſe ſhall be called an houſe of prayer for all people.

D Thus ſayth the Lorde God whiche gathereth together the ſcattered of Iſraell. I wyll brynge yet another congregacion to hym. Come all ye beaſtes of the felde, that ye may deuoure, all ye beaſtes of the wood. Iere.xii.b. Eze.34.a. * For his watch men are all blynde, they haue all together no vnderſtandynge, they are all domme dogges, nat beynge able to barcke, they are ſlepery: ſlogiſh are they, and lye ſnortynge: they are ſhamleſſe dogges that be neuer ſatyſfyed. Iere.vi.b. The ſheperdes alſo in lyke maner haue no vnderſtādynge, ⁊ but euery man turneth his owne waye, euery one after his owne couetouſnes with al his Esa.xxii.b 1.Cor.xv.d. Sapi.ii.b. power. * Come (ſaye they) I wyl fetch wyne ſo ſhall we fyll our ſelues, that we maye be dronken: And do to morowe, lyke as to daye and muche more.

¶ The Iewes are rebuked for theyr [illegible]

CAPI. LVII.

A Sapi.iiii.b. The * ryghteous peryſſheth, and no man regardeth it in his hert. Good godly people are taken awaye, and no man conſydreth it. Namely, that the ryghtuous is conuayed awaye thorowe the wycked: that he hym ſelfe myght be in reſt / lye quietly vpon his bed / and lyue after his owne pleaſure.

Come hyther therfore ye charmers chyldren ⁊ ye ſonnes of the aduouterer and the whore: Math. wherin take ye your pleaſure? Upon whom gape ye with your mouth, ⁊ bleare out your tong? Are ye not chyldren of aduoutry / and B a ſede of diſſimulacion. ⁊ Ye take your pleaſure vnder the okes / ⁊ vnder al grene trees the chylde beynge ſlayne in the valleys / and dennes of ſtone. Eze. Esa. Iere. Deut. Eze. Leui. Deut. Thy parte ſhalbe with the ſtony rockes by the riuer: Yea / euē theſe ſhal be thy part. For there þͧ haſte poured meate and drynke offringes vnto them. Shuld I ouerſe that? Thou haſte made thy bed vpon hye mountaines: thou wenteſt vp thyther, ⁊ there haſt thou ſlayne ſacrifices. Deut. ⁊ Behynde the dores and poſtes / haſte thou ſet vp thy remembraunce.

C When thou haddeſt diſcouered thy ſelfe to another then me, when thou wenteſte vp and made thy bed wyder (that is) when thou dyddeſt carue the certayne of yonder Idols and louedeſt their couches, where thou ſaweſt them. Thou wenteſte ſtreyght to kynges Eze.xvi. Ose. with ⁊ oyle and dyuerſe oyntementes (that is) thou haſt ſente thy meſſengers farre of, and yet arte thou fallen into the pyt therby Thou arte wery for the multitude of thyne owne wayes yet ſaydeſt thou neuer: I wyll Math. leaue of. ⁊ Thou thynkeſt to haue lyfe (or health) of thy ſelf and therfore thou beleueſt nat that thou art ſycke. For whē wylt thou be abaſſhed or feare, ſeyng thou haſt broken thy promyſe and remembreſt not me, nether haſt me in thyne hert? Thynkeſt thou, that I alſo wyl holde my peace (as afore tyme) ꝥ thou feareſt me not? Yea, verely I wyl declare thy goodnes ⁊ thy workes, but they ſhal not profyt the when thou cryeſt, let thy choſen heape delyuer the. But the wynde ſhall take them al awaye, and cary them in to the Rom. ayre. Neuertheles, they that put their truſt in me, ſhal inheret the lande, ⁊ haue my holy hyll in poſſeſſyon.

And therfore thus he ſayeth: Cap. * Make redy, D make redy, and clenſe the ſtrete, take vp what ye can out of the waye that leadeth to my people. For thus ſayeth the hye ⁊ excellent, euen he ꝥ dwelleth in euerlaſtyngneſſe, whoſe name is yͤ holy one: Psal. Esa.lxvi. and.66.a. * I dwel hye aboue ⁊ in the ſanctuary, and with hym alſo, that is of a contrite and humble ſprete: that I maye heale a troubled mynde, and a contryte herte. Psal. Iere. * For I chyde nat euer, and am nat wrothe with out ende. But the blaſtynge

goeth from me/though I make the breath.
I am wroth with hym for his couetouſnes,
I ſmyte hym / I hyde me/ and am angrye/
when he turneth him ſelfe, and foloweth the
by waye of his owne hart. But yf I may ſe
hys ryght waye agayne, I make him whole/
I lede hym and reſtore hym vnto them,
Luke.xv.a who he * maketh ioyful, and that were ſory
for hym I make the frutes of thankeſgeuyng.
Ephe.ii.c. I geue peace * vnto the that are farre
of, and to the that are nye, ſay I the Lorde/
that make hym whole. But the wycked are
lyke the raginge ſee, that cannot reſt, whoſe
water fometh with the myre & grauel. Euen
Eſay.xlviii.d ſo the * wycked haue no peace, ſayeth God.

¶ The Lorde (by the mouthe of the Prophete) reproueth the People for theyr faſtynges, whiche were full of hypocryſye.

CAPI. LVIII.

A
Ez.iii.c. Jer.xxii.a CRye * nowe / as loude as thou canſte.
Leaue nat of, lyfte vp thy voyce lyke a
trompet / and ſhewe my people theyr offences,
and the houſe of Jacob theyr ſynnes.
For they ſeke me daylye / and wyll knowe
my wayes / euen as it were a people that
dyd ryghte/and had nat forſaken the ſtatutes
of theyr God. They argue with me concernynge
ryght iudgement/and wyl pleate
Math.vi.b at the lawe with theyr God * wherfore faſt
we (ſaye they) and thou ſeyſte it not? we put
oure lyues to ſtrayteneſſe, and thou regardeſte
it nat?
Eſaye.i.b. * Beholde, when ye faſte, youre luſt remayneth
ſtyll: for ye do no leſſe vyolence to youre
detters: lo, ye faſt to ſtryfe and debate/ & to
ſmyte hym with youre fyſte ỹ ſpeaketh vnto
B you. Ye faſte nat (as ſometyme) that your
Zach.vii.a and.b. voyce myght be hearde aboue. * Thyncke
ye thys faſt pleaſeth me, that a mã ſhuld chaſten
hym ſelfe for a daye / and to wrythe hys
head aboute lyke an hoke in an heary cloth
and to lye vpon the earth? Shulde that be
called faſting, or a day ỹ pleaſeth the Lorde?
Deut.xv.a Dothe nat thys faſtynge rather pleaſe me/
that thou * lowſe hym out of bondage, that
is in thy daunger: that thou breake the othe
of wycked bargaynes/ that thou let the oppreſſed
go fre, and take from them al maner
Eze.xviii.b Mat.xxv.c. of burthens: * to deale thy bred to the hongry/
and brynge the poore fatherleſſe home
in to thy houſe; when thou ſeyſt the naked
that thou couer hym / and hyde not thy face
C from thyne owne fleſſhe.
Luke.xi.b. ‡ Then ſhall thy lyght breake forthe as the
mornynge / and thy healthe floryſſhe ryghte
ſhortly: thy ryghteouſneſſe ſhall go before
the, and the glory of the Lorde ſhal embrace
the. * Then yf thou calleſte / the Lorde
Prou.xxi.b ſhall anſwere the: yf thou cryeſte / he ſhall
ſaye: here I am. Yea, yf thou layeſte awaye
thy burthens/and holdeſt thy fyngers/and
Zacha.viii. Math.v.b ceaſeſte from blaſphemous talkynge, * yf
thou haſte compaſſyon vpon the hongrye/
and refreſſheſt the troubled ſoule: Then
ſhall thy lyght ſprynge out in the darcneſſe,
and thy darckneſſe, ſhall be as the noone
daye. The Lorde ſhal euer be thy gyde, and
ſatyſfye the deſyre of thyne herte / and fyll
thy bones with mary. Thou ſhalte be lyke
John.iiii.b a freſſhe watred garden, * and lyke the fountayne
D of water, that neuer leaueth running.
Then the places that haue euer bene waſt/
ſhalbe buylded of the: there ſhalte thou laye
a foundacyon for many kynredes. Thou
ſhalt be called the maker vp of hedges, and
the buylder againe of the waye of the Sabbathe.
Eſay.lvi.a and.lxvi.d. Yea, yf thou turne thy fete from the ‡ Sabbath/
ſo that thou do nat the thynge, which
pleaſeth thy ſelfe in my holy day: then ſhalt
thou be called vnto the pleaſaunt, holy and
glorious Sabbath of the Lord, where thou
ſhalt be in honoure: ſo that thou do nat after
thyne owne ymaginacion, nether ſeke thine
owne wyll, nor ſpeake thyne owne wordes.
Then ſhalte thou haue thy pleaſure in the
Lorde, whiche ſhall carye the hye aboue the
earthe / and fede the with the herytage of
Jacob thy father: for ỹ Lordes owne mouth
hath ſo promyſed.

¶ The Lorde is myghtye to ſaue, and readye to heare oure requeſtes.

CAPI. LIX.

A
Eſay.l.a. Nume.xi BEHOLDE * the Lordes hande is
nat ſo ſhortened that it can nat helpe/
neyther is his eare ſo ſtopped that it maye
Jere.v.b. nat heare. But * youre myſdedes haue
ſeparated you from youre God, and youre
Eſaye.i.b. * ſynnes hyde his face from you, that he
heareth you not. For your handes are defyled
with bloude, and youre fingers with
vnrighteouſnes: Your lyppes ſpeake leſynges
/ and youre tonge ſetteth oute wyckednes.
No man regardeth ryghteouſnes, and
no man iudgeth truly. Euery mã hopeth in
Job.xv.d. Pſal.vii.b vayne thynges/and ymagyneth diſceate, ‡
conceaueth weryneſſe, and bryngeth forthe
euyl. They brede cokatryce egges, & weaue
the ſpyders webbe. Who ſo eateth of theyr
egges, dyeth. But yf one treade vpon them
there commeth vp a ſerpent. Theyr webbe
maketh no clothe, and they maye not couer
the with theyr labours. Theyr dedes are ỹ
dedes of wyckednes, and the worcke of robbery

Prou. i.c.
Psal. v.b.
and. xiii.a.
Rom. iii. b

bery is in theyr handes. * Theyr fete runne to euyll / and they make haſte to ſhed innocent bloude. Theyr councels are wycked councels, harme * and deſtruccyon are in

B

theyr wayes. But the waye of peace they knowe nat. In theyr goynges is no equyte: theyr wayes are ſo croked, that whoſoeuer goeth therin, knoweth of no peace.

And this is the cauſe that equyte is ſo farre from vs, and that ryghteouſneſſe commeth

Esa. v.d.
Iob. xxx.c.

nat nye vs. * We loke for lyghte / lo / it is darckneſſe: for the mornynge ſhyne / ſe, we

Deut. xx.c.
Iohn. xii.c.

walcke in the darcke. * We grope lyke the blynde vpon the wal, we grope euen as one that hath none eyes. We ſtomble at the none day, as though it were toward nyght: in the fallynge places / lyke men ŷ are halfe deed. We roare all lyke Beers and mourne ſtyll lyke doues. We loke for equyte / but there is none: for health, but it is farre frõ vs. For oure offences are many before the / and oure ſynnes teſtyfye agaynſte vs. Yea, we muſt confeſſe that we offende, and knowledge that we do amyſſe: Namely / tranſgreſſe and dyſſemble agaynſte the Lorde / and fall awaye from oure God: vſynge preſumptuous and traytorous ymagynacyons, and caſtynge falſe matters in our hertes. And therfore is equyte gone aſyde / and

Mich. vii.a

ryghteouſneſſe ſtandeth farre of: * truth is fallen downe in the ſtrete, and the thyng that is playne and open / maye nat be ſhewed. Yea, the truth is layde in pryſon, and he that refrayneth hym ſelfe from euyl, muſt be ſpoyled.

When the Lorde ſawe thys, it dyſpleaſed hym ſore, that there was no equyte. He ſawe alſo, that there was no man, which had pytye therof, or was greued at it. And he helde hym by hys owne power, and cleued to hys

Ephe. vi.b.
i. Teſ. v.a.

owne rightrouſnes. * He put righteouſnes vpon hym for a breſtplate, and ſet the helmet of health vpõ hys head. He put on wrath in ſteade of clothyng / & toke gelouſy about hym for a cloake: (like as when a man goeth forth wrothfully to recõpence his enemyes, and to be avenged of hys aduerſaryes.) Namely, that he might recompence and rewarde the Ilandes / wherthorowe the name of the Lorde myght be feared / from the ryſynge of the Sunne: and his mageſty, vnto the goynge downe of the ſame. For he ſhall come as a vyolent waterſtreame, which the wynde of the Lorde hath moued.

Ebre. viii.a.
Ro. xi.d.

* But vnto Sion there ſhall come a redemer / and vnto them in Jacob that turne from wyckedneſſe, ſayeth the Lorde. I wyl make this couenaunt with them (ſayeth the Lorde:) My ſpyryte that is vpon the, and the wordes whiche I haue put in thy mouthe / ſhall neuer go out of thy mouthe / nor out of the mouthe of thy chylders chyldren / ſayeth the Lorde from thys tyme forth for euermore.

¶ A conſolacyon and comforte to Jeruſalem.

CAPI. LX.

A

Act. xiii.
Ephe. v.

GEt the vp by times, (* O Ierusalem) for thy * lyght commeth, and the glory of the Lorde is ryſen vp vpon the. For lo, whyle the darckeneſſe and cloude couereth the earth and the people, the Lorde ſhall ſhewe the lyght, and hys glory ſhall be ſene in the. * The Gentiles ſhall come to thy lyght, and kynges to the bryghtnes that ſpryngeth forth vpon the. * Lyfte vp thyne eyes, and loke rounde aboute the: All theſe gather them ſelues, and come to the. Sonnes ſhall come vnto the from farre, and thy daughters ſhall gather them ſelues to the on euery ſyde. When thou ſeyſt this, thou ſhalte marueill exceadyngly, and thyne hert ſhalbe opened: when the abundaunce of the ſee ſhalbe conuerted vnto the (that is) when the ſtrength of the Gentyles ſhal come vnto the. The multitude of Camels ſhal couer the, the dromedaryes of Madian and Epha. * All they of Saba ſhall come, bryngynge golde and incenſe, and ſhewyng the prayſe of the Lorde. All the catell of Ceder ſhalbe gathered vnto the, the rãmes of Nabaioth ſhall ſerue the, to be offred vpõ myne aulter, * whiche I haue choſen, and in the houſe of my glory whiche I haue garnyſhed. But what are theſe, that fle here lyke the cloudes, and as the doues flyenge to theyr wyndowes?

The Iles alſo ſhall gather them vnto me and ſpecially the ſhippes of the ſee: that they may bryng the ſonnes from farre, and their ſyluer and their golde with them, vnto the name of the Lorde thy God / vnto the holy one of Iſraell, ŷ hath glorifyed ŷ. * Straungers ſhall buylde vp thy walles / and theyr kynges ſhall do the ſeruyce. For whẽ I was angrie, I ſmote the: and when it pleaſed me I pardoned the: * Thy gates ſhall ſtãde open ſtyl both daye and nyght, and neuer be ſhut, that the hooſte of the Gentyles maye come / and that their kinges may be brought vnto the. For euery people and kyngdome that ſerueth nat the, ſhall peryſhe, & be deſtroyed with the ſwerde. The glory of Libanus ſhal come vnto the. The Fyrre trees, Boxes, & Cedres together, to garniſh the place of my

Sanctuary

Saynctuary,for I wyl glorifie the place of my fete.

Moreouer,thoſe ſhall come knelyng vnto the,that haue vexed the:and al they that deſpiſed the,ſhall fal downe at thy fote. Thou ſhalte be called the cytie of the Lorde,the holy Syon of Iſrael. Becauſe thou haſte bene forſaken & hated,ſo that noman wente thorowe the:

D I wyll make the glorious for euer and euer,and ioyfull thorow out all poſterities.* ☞ Thou ſhalt ſucke the milke of the Gentiles,and kynges breſtes ſhall fede the. Eſay.49.d And thou ſhalt knowe, that I the Lord am thy Sauyour and redemer,the myghty one of Iacob. For braſſe/wyll I geue the golde, and for yron ſyluer:for wood braſſe, and for ſtones yron. I wyll make peace thy ruler, & ryghtuouſnes thyne offycer. Violence & robbery ſhall neuer be herde of in thy lande,nether harme and deſtruccyon with in thy borders. Thy walles ſhalbe called health/ and thy gates the prayſe of God,* The Sunne ſhall neuer be thy day lyght,& the lyght of ye Moone ſhall neuer ſhyne vnto the: but the Lorde hym ſelfe ſhalbe thyne euerlaſtynge lyght,and thy God ſhalbe thy glory.

Apoc.xxi.d

* Thy Sonne ſhall neuer go downe, and thy Moone ſhall not be taken away, for the Lord him ſelfe ſhalbe thy euerlaſtyng light and thy ſorowful dayes ſhalbe ended. Thy people ſhalbe al ☞ ryghtuous,and poſſeſſe the lande euer:the floure of my plantyng,the worke of my handes,wherof I wyl reioyce. The yongeſt and leaſte ſhall growe in to a thouſande, and the ſympleſt in to a ſtronge people. I the Lorde ſhall ſhortly bryng this thinge to paſſe in his tyme.

Apo.xxii.b

☞

¶ He prophecyeth that Chryſte ſhalbe annoynted, and ſent to preache.

A

¶ CAPI. LXI.

Luke.4.c and.vii.c Eſay.21.a

THE* ſpirete of the Lorde God is vpō me,for the Lorde hathe anoynted me/ and ſent me,to preache good tydinges vnto the poore/that I myght bynde vp the wounded hertes,* that I myght preache delyueraunce to the captyue, and open the pryſon to the that are bounde:that I myght declare the acceptable yeare of the Lorde, and the daye of the vengeaunce of our God: * that I myght comforte all them that are in heuyneſſe,that I might geue vnto the that mourne in Syon, beautye in the ſteade of aſhes ioyfull oyntment for ſyghthinge, pleaſaunt rayment for an heuy mynde: That they

Eſa.lviii.b and 66.a

Math.v.a and.xi.a

B might be called trees of rightuouſnes, a plantynge of the Lorde for him to reioyſe in.

They ſhall buylde the longe rough wyldernes,& ſet vp the olde deſerte. They ſhall repayre the waſt places,& ſuche as haue ben voyde thorow out many generaciōs. Strāgers ſhall ſtande and fede youre catell, and the Aleauntes ſhalbe your plowmen and repers.* But ye ſhalbe named the preeſtes of the Lorde,and men ſhall cal you the ſeruaūtes of our God. Ye ſhall enioye the goodes of the Gentiles,and triumphe in theyr ſubſtaunce. For your great reprofe and ſhame/ ſhall they haue ioye that ye may haue parte with them.

Eſay.66.d Iere.33.b

C For they ſhall haue double poſſeſſion in their lande, and euerlaſtynge ioye ſhalbe with them. For I the Lorde,whiche loue right and hate robbery)though it were offered me) ſhall make theyr workes full of faythfulnes and make an euerlaſtynge couenaunt with them.

Theyr ſede alſo and their generacion ſhal

D be knowen amonge the Gentiles,& amonge the people. All they that ſe them,ſhall know that they are the hie bleſſed ſede of the Lord And therfore * I am ioyful in the Lord,and my ſoule reioyſeth in my God.* For he hath put vpon me the garment of ſaluacion,and couered me with the mātle of ryghtuouſnes * He ſhall decke me lyke a brydegrome,and as a bryde ye hath hyr apparel vpon her. For lyke as the grounde bryngeth forth frute, & as the garden ſhoteth forth ſede: So ſhal the Lorde God cauſe ryghtuouſneſſe, and the feare of God to floryſhe forthe before all the Heathen,

Luke.ii.b

Pſal.132.b

Ezec.16.b

¶ A prophecye of the commynge of Chryſte.

CAPI. LXII.

A FOR Syons ſake therefore wyll I not holde my tonge, and for Ieruſalems ſake I wyll not ceaſſe: vntyll theyr ryghtuouſneſſe breake forth as ye ſhynyng lyght and theyr ſaluacion as a burnynge lampe. Then ſhall the Gentyles ſe thy ryghtuouſneſſe/and all kynges thy glory. Thou ſhalt be named with a * newe name, whiche the mouth of the Lorde ſhall ſhewe. Thou ſhalt be a crowne in the hande of the Lorde,and a gloryous garlande in the hande of thy God.

Iohan.i.a Apoca.ii.c

B From thys tyme forthe thou ſhalte neuer be called the forſaken, and thy lande ſhall no more be called the wyldernesse. But thou ſhalte be called: ☞ My pleaſure is in her/ and thy lande ſhalbe called:the maryed woman:for the Lorde loueth the, and thy land ſhalbe inhabyted. * And lyke as a yonge man taketh a daughter to maryage, ſo ſhal God mary him ſelf vnto thy ſones. And as a brydegrome is glad of his bryde/ ſo ſhall God reioyſe ouer the.

Ezec.16.b. Oſee.ii.c Eſay.54.a

☞ I haue ſet watchmen vpon thy walles (O Jeruſalem) which ſhal nether ceaſe daye nor nyght to preache the Lorde. C And ye alſo ſhall not kepe hym cloſe, nor leaue to ſpeake of hym / vntyll Jeruſalem be ſet vp / and made the prayſe of the worlde. The lorde hath ſworne by his ryght hande and by his ſtronge arme, that from hence forth he wyll not geue thy corne to be meate for thyne enemyes / nor thy wyne (wherin thou haſt laboured) to be dronke for the ſtraungers. But they that haue gathered in the corne / ſhall eate it, and geue thankes to the Lorde / and they that haue borne in the vine, ſhal drinke it in the courte of my Sanctuary.

D Stande backe / and departe a ſunder / ye that ſtande vnder the gate, make rowme ye people / repayre the ſtrete, and take awaye the ſtones, and ſet out a token for the people. Beholde, the Lorde proclaymeth vnto the endes of the worlde: * tel the daughter Sion: ſe, thy ſauyour cometh, beholde, he bryngeth his treaſure with him / and his workes go before him. For they whom the Lorde delivereth, ſhalbe called the * holy people: and as for the / thou ſhalte be named the greatly occupied / and not the forſaken cytie.

Eſaye.xl.b
Zachar.ix.b
Math.xxi.a

Eſay.54.a

¶ Of the redempcyon promyſed to the people.

CAPI. LXIII.

A WHAT is he this, that commeth from Edom / with redde coloured clothes of Boſra: (whiche is ſo coſtely clothed) and cometh in ſo nimbly with all his ſtrength? I am he that teacheth ryghtuouſnes / and am of power to helpe. Wherfore then is thy clothyng reade, and thy rayment lyke his ỹ treadeth in the wyne preſſe? I haue troaden the preſſe my ſelf alone and of al people there is not one with me. Thus wyll I treade downe myne enemyes in my wrath, and ſet my fete vpon them in my indignacyon. And theyr bloude ſhalbe ſprong B vpon my clothes / and ſo wyll I ſtayne all my rayment. * For the daye of vengeaunce that I haue take in hande / & the yere of my delyueraunce / is come. I loked aboute me / and there was no mā to ſhewe me any helpe. I marualed / that no man helde me vp. Then I helde me by myne owne arme, and my feruentneſſe ſuſteyned me. And thus wyll I treade downe the people in my wrathe, and brake them in my diſpleaſure: and vpon the earth wyll I laye their ſtrength.

Eſay.34.b

I wyl declare the goodneſſe of the Lord, ye and the prayſe of the Lorde for all that he hathe geuen vs / for the greate good that he hath done for Iſrael: whiche he hath geuen them of his owne fauoure / and accordynge to the multitude of his louynge kyndneſſes. For he ſayde: Theſe no doute are my people and no ſhrynkynge chyldren / and ſo he was theyr ſauyour. In theyr troubles he forſoke them not * but the Angell that wente forth from his preſence / delyuered them: C Of very loue and kyndneſſe that he had / vnto them redemed he them. He hathe borne them, and caryed theym vp euer / ſence the worlde beganne. But after they prouoked him to wrath and vexed his holy minde he was theyr enemye, and fought agaynſte them hym ſelfe. Yet remembred he the olde tyme of Moyſes and his people. * Howe he brought them from the water of the ſee / & as a ſhepherde doth with his ſhepe, howe he had geuen his holy ſpiryte amonge them howe he had led Moſes by the ryght hande with his glorious arme / howe he had deuided the water before theym (wherby he gat hym ſelfe an euerlaſtyng name) howe he led them in the depe / as an horſ is ledde in the playne that they ſhulde not ſtumble. The ſpirite of the Lord led them as a tame beaſt goeth in the felde.

Exod.15.a
Eſay.12.a

Exo.13.f
14.b.c.d

Exod.14

Pſal.77.b

D Thus (O God) haſt thou led thy people to make thy ſelfe a glorious name with all.

* Loke downe then from heuen, and beholde the dwellynge place of thy ſanctuary and thy glory. Howe is it / that thy gelouſy thy ſtrength / the multitude of thy mercyes and thy louynge kyndneſſe / wyll not be entreated of vs? Yet arte thou * our father: For Abraham knoweth vs not / neyther is Iſrael acquaynted with vs. But thou Lord arte our father and redemer / and thy name is euerlaſtynge O Lorde, wherfore haſte ỹ led vs out of thy waye: * Wherfore haſte ỹ hardened our hertes / ỹ we feare the not? Be at one with vs agayne, for thy ſeruauntes ſake that are of the generacion of thyne herytage. Thy people hathe had but lytle of thy Sanctuary in poſſeſſyon / for our enemyes haue taken it in. And we are become euen as we were from the begynnynge: but thou arte not their Lorde, for they haue not called vpon thy name.

Deut.26.b
Baruch.2.c

Math.6.b
Luk.11.a
[illegible]

Pſal.95.b

¶ The prophete (vnder the perſon of the Jewes) bewayleth theyr ſynne and knowledgeth. Mannes ryghtuouſneſſe is lyke a clothe ſteyned with the floures of a woman.

CAPI. LXIIII.

A O THAT thou woldeſt cleue the heauen in ſonder, and come downe: that the mountaynes myght melte away at thy preſence, lyke as at an hote fire, and that the malycious myght boyle as the water bathe vpon the fyre, Wherby thy name myght be knowen amonge thyne enemyes, and that the Gentyles myght trymble before the.

That thou myghteſt come downe with thy wonderous ſtraunge workes, the ſhuld the hylles melt at thy preſence. For ſence the begynnynge of the worlde there was none (excepte thou O God) that hearde or perceaued, 1.Cor.ii.b. * neyther hathe any eye ſene what thou doſt for the, that put theyr truſt B in the. Thou helpeſt hym that doth ryght with cherefulneſſe, and them that thyncke vpon thy wayes. But lo, thou haſt bene angrye, for we offended and haue bene euer Rom.iii.b Pſal.xiii.a in ſynne, * and there is nat one whole.

We are all as an vnclene thynge, and all oure ryghtwouſneſſes are as the clothes ſtaynid with the floures of a woman: we fal euerychone as the leafe, for our ſynnes cary C vs awaye lyke the wynde. There is no man that calleth vpon thy name, that ſtandeth vp to take holde by the. Therfore hydeſt thou thy face from vs / and conſumeſt vs / becauſe of oure ſynnes.

But nowe O Lorde, thou father of oures: Roma.ix.c. * we are the claye, and thou art our potter, and we all are the worke of thy hãdes. ⁊ Be nat to ſore dyſpleaſed (O Lorde) and kepe nat our offences to long in thy remẽbraũce / D but conſydre that we all are thy people. The Mich.iii.c. cyties of thy Sanctuarye lye waſt. * Syon is a wylderneſſe, and Ieruſalem a deſerte. Our holy houſe which is our bewty, where our fathers prayſed the, is brente vp: yee, al oure cõmodities and pleaſures are waſted awaye. Wylt thou nat be intreated (Lorde) for all thys. Wylt thou holde thy peace, and ſcourge vs ſo ſore.

¶ The felycytye of Ieruſalem, and the callynge of the Heathen.

CAPI. LXV.

A Roma.x.c. THEY ſeke me, that hytherto haue nat aſked for me: they fynde me, that hytherto haue nat ſought me. * I ſaye to the people that neuer called vpon my name I am here, I am here. For thus longe haue I euer holden out my handes to an vnfaythfull people, that go nat the ryght waye, but after theyr owne ymaginacyons: To a people that is euer defyinge me to my face. * They make theyr oblacyons in gardens, and theyr ſmoke vpon ⁊ aulters of bryke, they lurke among the graues, and lye in the dennes all nyght. * They eate ſwynes fleſh, and vncleane broth is in theyr veſſels. If thou comeſt nye them, they ſaye: touche me nat, for I am holyer then thou.

All theſe men when I am angrye, ſhalbe turned to ſmoke and * fyre / that ſhal burne Mat.xxv.d for euer. Beholde it is wrytten before my face, and ſhall nat be forgotten / but recõpenſed. B * I ſhall rewarde it them into theyr boſome: Iere.vii.a. Eſa.57.a. Eze.xi.d. I meane youre myſdedes / and the myſdedes of youre fathers together (ſayeth the Lorde) whiche haue made theyr ſmokes vpon the mountaynes, and blaſphemed me vpon the hylles: therfore wyll I meaſure theyr olde dedes into theyr boſome agayne. Roma.xi.b. Moreouer, thus ſayeth the Lorde: * lyke as when one wolde gather holy grapes / men ſaye vnto him: breake it nat of, for it is holy: ⁊ euen ſo wyll I do alſo for my ſeruauntes 3.Reg.19.c. Roma.ix.c. ſakes, that I wyl nat deſtroye them al. But I wyll take a ſede out of Iacob, and out of Iuda one, to take poſſeſſion of my hyll. My choſen ſhall poſſeſſe theſe thynges, and my ſeruauntes ſhal dwell there. Saron ſhalbe a ſhepefolde, and * the valley of Achor ſhal Iosu.vii.d C geue the ſtallynge for the catell of my people / that feare me. * But as for you / ye are Prouer.i.c Iere.vii.b. they, that haue forſaken the Lorde, and forgotten my holy hyll. Ye haue ſet vp an aulter vnto fortune, and geuen ryche drynke offerynges vnto treaſure. Therfore wyll I nombre you with the ſwerde, that ye ſhall be deſtroyed all together. For when I called, no man gaue me anſwere: whẽ I ſpake ye herkened nat vnto me / but dyd wickednes before myne eyes / and choſe the thynge that pleaſed me nat. Therfore thus ſayeth the Lorde God: Beholde / my ſeruauntes ſhal eate / but ye ſhal haue honger. Beholde, my ſeruaũtes ſhal drynke / but ye ſhal ſuffre thurſte. Beholde / my ſeruauntes ſhal be mery / but ye ſhall be confounded. Beholde, my ſeruauntes ſhall reioyce for very quyetneſſe of herte: But ye ſhall crye for ſorowe of herte / and complayne for vexacyon of mynde. Youre name ſhall nat be ſworne by amonge my choſen, for God the Lorde ſhall ſleye you / and call hys ſeruauntes by another name. Iere.ix.b. 1.Corin.1.c. 2.Cor.x.d * Who ſo reioyſeth vpon earth, ſhall reioyſe in the true God: And who ſo ſweareth vpõ earth, ſhall ſweare in the true God. For the olde ennyte ſhalbe forgotten / and taken awaye oute of my ſyght.

2.Pet.iii.b Apoc.xxi.a. ⁊ For lo, I ſhal make a newe heauen, and a newe earth. And as for the olde, they ſhall neuer be thought vpõ, nor kepte in mynde: but men ſhalbe glad and euermore reioyſe, for the thynges, that I ſhall do.

D For why: Beholde, I ſhal make a ioyful Ieruſalem, yee, I my ſelfe wyl reioyſe with Ieruſalem, ⁊ be glad with my people. Apoc.xxi.a. ⁊ And

the voyce of wepynge and waylynge ſhall
nat be harde in her from thence forth. There
ſhal neuer be chylde nor olde mā, that haue
nat theyr full dayes. But when the chylde
cometh to an hondreth yeare olde, it ſhall
dye. And yf he that is an hundreth yeare of
Deu. 28. c. age do wronge, he ſhalbe curſed. * They
ſhall buylde houſes, and dwell in them: they
ſhall plante vyneyardes, and eate the frute
of them. They ſhal nat buylde, and another
poſſeſſe, they ſhall nat plante and another
Gene. ii. b. eate: * But the lyfe of my people ſhalbe
Jer. xvii. b. lyke a tre, and ſo ſhal the worke of theyr handes.
Pſal. i. a. My choſen ſhall lyue longe, they ſhal
nat laboure in vayne, nor begette with trouble:
for they are the hye bleſſed ſede of the
Lorde, and theyr frutes with them. And it
ſhalbe, that or euer they cal, I ſhal anſwere
them. Whyle they are yet but thynckynge
howe to ſpeake, I ſhall heare them. * The
wolffe and the lambe ſhall fede together/
and the lion ſhal eate haye lyke the bullock.
Eſay. xi. b. * But earth ſhalbe the ſerpentes meate.
Gene. iii. c. There ſhal no man hurte nor ſleye another,
in all my holy hyll, ſayeth the Lorde.

¶ God dwelleth nat in temples made by mennes hande. He deſpyſeth ſacryfyces done without mercy and fayth. God comforteth them that are troubled for hys ſake. Amonge the Chryſten, the Sabboth is contynuall.

CAPI. LXVI.

A THVS ſayeth the Lorde: * Heauen is
iii. Reg. viii. c. my ſeate, and the earth is my fote ſtole.
ii. Par. vi. c. Where ſhall nowe the houſe ſtande that ye
Act. vii. f. wyll buylde vnto me? And where ſhal be
the place, that I wyll dwell in? As for theſe
thynges, my hande hathe made them all,
Pſal. l. b. and they are all created, ſayeth the Lorde.
Eſa. lvii. c. * whiche of them ſhall I then regarde?
and. lxi. a. Euen him that is of a lowly troubled ſprete
and ſtandeth in awe of my wordes. For
who ſo ſleyeth an oxe for me, dothe me ſo
greate diſhonoure, as he that kylleth a mā.
He yͤ killeth a ſhepe for me, choketh a dogge.
He that bryngeth me meat offringes, offreth
B ſwyns bloude: who ſo maketh me a memoriall
of incenſe, prayſeth the thynge that is
vnright. Yet take they ſuch wayes in hande,
and theyr ſoule delyteth in theſe abhominacyons.
Job. vi. b. * Therfore wyll I alſo haue pleaſure in
laughynge them to ſcorne, and the thynge
Prouer. i. b. that they feare, wyll I brynge vpon them.
Eſa. lxv. b. * For when I called, nomā gaue anſwere:
when I ſpake, they wolde nat heare: But
dyd wyckedneſſe before myne eyes, & choſe
the thynges that diſpleaſe me. Heare the
worde of the Lorde all yee that feare the
thynge whiche he ſpeaketh. Youre brethren
that hate you, and caſte you out for my names
ſake, ſaye: Lette the Lorde magnyfye
hym ſelfe, that we maye ſe youre gladneſſe
and yet they ſhalbe confounded.

C * For as touchynge the cytie and the
temple, I heare the voyce of the Lorde,
that wyll rewarde/ and recompence his enemyes:
lyke as when a wyfe bryngeth forth a
man chylde / or euer ſhe ſuffre the payne of
the byrth and anguyſh of the trauayle.

Who euer harde or ſawe ſuche thynges?
dothe the grounde beare in one daye? or are
the people borne all at once, as Syon beareth
her ſonnes? For thus ſayeth the Lorde.
* Am I he that maketh other to beare/
and beare nat my ſelfe? Am nat I he that
D beareth, and maketh baren? ſayth thy God.
Reioyſe with Jeruſalem, and be glad with
her, all ye that loue her. * Be ioyful with
her, all ye that mourned for her. For ye ſhal
ſucke comforte out of her breſtes, and be ſatyſfyed.
Ye ſhall taſt, and haue delyte in the
plenteouſneſſe of her power. For thus ſayth
the Lorde: beholde, I wyll lette peace into
her, lyke a water floude, and the myght of
the Heathen lyke a flowynge ſtreame. Then
ſhall ye ſucke, ye ſhall be borne vpon her ſydes,
and be ioyfull vpon her knees. For
lyke as a chylde is comforted of his mother,
ſo ſhall I comforte you, and ye ſhalbe comforted
in Jeruſalem. And when ye ſe thys,
youre herte ſhall reioyſe, * and your bones
ſhall floryſh lyke an herbe.

E Thus ſhall the hande of the Lorde be
knowne amonge hys ſeruauntes, and hys
indygnacyon amonge hys enemyes. For
beholde, the Lorde ſhall come with fyre,
and his charet ſhal be lyke a whorle wynde,
that he maye recompence hys vengeaunce
in his wrath, and hys indygnacyon with
the flame of fyre. For the Lorde ſhall iudge
all fleſh with the fyre and with is ſwerde/
and there ſhalbe a greate nombre ſlayne of
the Lorde. Suche as haue made them
ſelues holy and cleane in the gardens, and
thoſe that haue eaten ſwynes fleſh, myce/
and other abhomynacyons, ſhalbe taken awaye
F together, ſayeth the Lorde. For I
wyll come to gather all people and tonges
with their workes and ymaginacions: theſe
ſhall come, and ſe my glory. Unto them ſhal
I geue a token, and ſende certayne of them
that

(that be delyuered) amonge the Gentyles: in to Celycia, Affryca and Lidia (where men can handle bowes (into Italie alſo ⁊ Greke G lande.

Eſay.49.a lii.a.lx.a.9 lxb.a * The Iles farre of, that haue not herde ſpeake of me, and haue not ſene my glorye / ſhall preache my prayſe amonge the Gentyles, and ſhall brynge all your brethren for an offerynge vnto the LORDE / out of all people / vpon Horſes / Charettes and horſe lytters / vpon Mules and Cartes to Jeruſalem my holy hyll, (ſayeth the Lord) lyke as the chyldren of Iſraell brynge the offrynge in cleane veſſelles, to the houſe of the Lorde.

Eſaye.lxi.a 1.Peter.2.a Rom.xii.a * And I ſhall take out certayne of them, for to be Preeſtes and Leuytes, ſayeth the Lorde. For lyke as the newe Heauen and the newe earthe whiche I wyll make, ſhalbe faſte ſtablyſſhed by me: (ſayethe the Lorde). So ſhall youre ſede and youre name contynue / and there ſhalbe a newe Mone for the other, and a new Sabath for the other and all fleſſhe ſhal come to worſhyp before me (ſayeth the Lorde). And they ſhall go forthe and loke vpon the caryons of them that haue tranſgeſſed agaynſt me. Mar.ix.a * For theyre wormes ſhall not dye / neyther ſhall theyre fyre be quenched / and all fleſſhe ſhal abhorre them.

‡:‡

The ende of the Booke of the Prophete Eſaye.

The Booke of the Prophete Jeremye.

¶ The ſtorie of Jeremy, and in what tyme he prophecyed. He excuſeth him ſelfe and wolde refuſe the offyce of a Prophete (because he is yonge and vnexperte. He is taught of the Lorde, and becometh bolde. God openeth vnto him, that the deſtruccyon of the Jewes, by the Babylonyans, to be at hande. Jeremye is commaunded to ſpeake the wordes of god vnto the Jewes, without feare.

CAPITV. I.

A THeſe are the Sermons of Jeremy the ſonne of Helkiah the Preſte, one of thẽ that dwelte at * Anathoth in the lande of Ben Jamin: whẽ Jere.xi.a the Lorde had fyrſte ſpoken with him, in the tyme of Joſiah the ſonne of Amon kynge of Juda, in the .xiii. yeare of his reygne: and ſo durynge vnto the tyme of Jehoakim the ſonne of Joſiah kynge of Juda, * and vntyll the .xi. yeres of Zedekyah the ſon of Joſyah kyng of Juda were ended / when Jeruſalem was taken, euẽ in the fyfth Moneth. 4.Reg.25.a Jere.39.a The worde of ẏ Lorde ſpake thus vnto me: * Before I faſſhyoned the in thy mothers wombe / I dyd knowe the: And or euer thou waſt borne / I ſantifyed the, ⁊ ordeyned the, to be a Prophete vnto ẏ people. Eſay.44.a and.46.a Pſal.70.a Then ſayde B I: * Oh Lorde God, I am vnmete / For I am yet but yonge. And the Lorde anſwered me thus: Saye not ſo / I am to yonge. Exodi.4.c. Actes.9.b * For thou ſhalt go to all that I ſhall ſende the vnto / ‡ ⁊ what ſo euer I cōmaunde the / that ſhalt thou ſpeake. Math.x.c 1.Corin.3.a Be not afrayed of their faces / for I am with the / to delyuer the / ſayth the Lorde.

Pſal.xl.a Jere.18.a * And wt that, the Lorde ſtretched out his hande, ⁊ touched my mouth, ⁊ ſayd vnto me, C Beholde, I put my wordes in thy mouth, ⁊ this day do I ſet the ouer the people ⁊ kyngdomes: that thou mayeſt rote out, breake of deſtroy, and make waſte: ⁊ that thou mayeſt buylde vp and plante. After this, the Lorde ſpake vnto me ſaying: Jeremye what ſeyſt thou? And I ſayde: I ſe a rod of an Almonde tree. Then ſayde the Lorde vnto me: thou haſt ſene right, for I wyl watche diligently vpon my worde, to perfourme it.

It happened afterward, that the Lorde ſpake to me agayne, and ſayde: What ſeyſt thou? And I ſayde: I do ſe a ſeethyng ‡ pot, Job xli.b lokynge from out of the north.

Then ſayde the Lorde vnto me: Out of the North ſhall come a plage vpon all the Jere.4.b. and.xxv.b lers of the lande. For lo * I wyll call all the officers of the kyngdomes of the North (ſayeth the Lorde.) And they ſhall come, & euery one ſhall ſet his ſeate in the gates of Jeruſalem, and in all their walles rounde about and in all the cities of Juda. And thorowe them ſhal I declare my iudgement, vpon al the wyckedneſſe of thoſe men that haue forſaken me: that haue offered vnto ſtraunge goddes, and worſhypped the workes of their owne handes.

Abac. i. b.

B

* And therfore girde vp thy loynes, aryſe and tell them al, that I geue the in cõmaundement. Feare them not, I wyll not haue the to be afraied of them. * For beholde, this daye do I make the a ſtronge fenſed towne an yron pyller, and a braſen wal agaynſte the whole lande, agaynſte the kynges, and myghtye men of Juda, agaynſte the preſtes and people of the lande. They ſhal fyght agaynſte the, but they ſhall not be able to ouercome the: for I am with the, to delyuer the, ſayeth the Lorde.

Ez. i. iii. d

Jere. xv. d

¶ God rehearſeth his benefytes done vnto the Jewes. Agaynſte Preſtes and Prophetes, or Preachers that contemne and deſpyſe God. The Jewes are deſtroyed, becauſe they forſake God, and becauſe they ranne a whore huntyng after Idoles.

CAPI. II.

A

Moreouer, the worde of the Lorde came vnto me ſayenge: Go thy waye, crye in the eares of Jeruſalem / and ſaye: Thus ſayeth þe Lord: I remembre the for the kyndneſſe of thy youth, and becauſe of thy ſtedfaſt loue: in that thou folowedſt me thorow the wyldernesse / in an vntylled lande. Iſrael was an halowed thynge vnto the Lord and ſo was his fyrſte fruytes. * All they that deuoure Iſraell ſhall offende: myſfortune ſhall fall vpon them / ſayeth the Lord. Heare therfore the worde of the LORDE, O thou houſe of Jacob / and all the generacions of the houſe of Iſrael. Thus ſayeth the Lorde.

Jere. x. b
Jacob. ii. b.

B

What vnfaythfulneſſe founde your fathers in me, that they wente ſo farre awaye fro me, fallynge to lyghtneſſe, and beyng ſo vayne? They thought not in theyr hertes: Where haue we lefte the Lord that brought vs out of the lande of Egypte, * that led vs thorowe the wyldernesse, thorowe a deſerte and roughe lande / thorowe a drye & a deadly lande / yee, a lande that no man had gone thorow, & wherin no man had dwelt. * And when I had brought you into a pleaſaunte welbuilded lande, þ ye myght enioye the fruites and all the commodities of the ſame: ye went forth and defyled my lande, & brought myne herytage to abhominacyon.

Exod. 14. c

Deut. vi. b

The Preſtes them ſelues ſaid not: Where is the Lorde? They that had þ lawe in theyr handes, knewe me not: ☞ The ſhepherdes offended agaynſt me. The Prophetes dyd ſeruyce vnto Baal, and folowed ſuche thynges as ſhall brynge them no profyte.

C

Wherfore, I am conſtrayned (ſayeth the Lorde) to make my complaynte vpon you, & vpon your chyldren. Go into the Iles of Cethim, and loke well: ſende vnto Cedar, take diligent hede: and ſe, whether ſuche thynges be done there, whether the Gẽtiles them ſelues deale ſo falſly & vntruly with theyr goddes, (whiche yet are no goddes in dede) But my people hath geuẽ ouer theyr hye honour for a thynge that may not helpe them.

Be aſtonyſhed (O ye heauens) be afrayed, and abaſſhed at ſuche a thynge, ſayeth the Lorde. For my people hathe done two euyls. They haue forſaken me the well of the * water of lyfe, and digged them pyttes, yee vyle and broken pyttes, that can holde no water. Is Iſrael a bonde ſeruaunte, or one of the houſholde? Why is he thẽ ſo ſpoyled? Why do they roare and crye then vpon hym / as a Lyon? They haue made his lãde waſte / * his cyties are ſo brente vp, that there is no man dwellynge in them. Yee, the chyldren of Noph and Taphnes haue defyled thy necke.

Jere. xvii.
John. iiii.
Eze. iii. c

Eſay. i. b

D

* Cometh not this vnto the, becauſe thou haſte forſaken the Lorde thy God, euer ſence he led the by the waye? And what haſt thou nowe to do in the way of Egypte? to drynke foule water? Eyther, what makeſt thou in the way to Aſſyria? To drynke water of the floude? * Thyne owne wyckedneſſe ſhal reproue the, and thy turnynge awaye ſhall condemne the: that thou mayeſt knowe and vnderſtande: howe euyll and hurtefull a thynge it is, that thou haſte forſaken the Lorde thy God, and not feared hym, ſayeth the Lorde God of Hoſtes.

Jere. iii. c

Job. xiii. a

* I haue euer broke thy yoke of olde, & burſte thy bõdes: yet ſayeſt thou, ‡ I wyl nomore ſerue, but (lyke an harlot) thou rũneſt about vpon al hye hilles, & among al grene trees, where as I planted the as a noble vyne, & a good rote. * How art thou turned then into a bitter, vnfrutful, & ſtraunge grape? Yee / & that ſo ſore: that though thou waſhe þe with Nitrus and make thy ſelfe to ſauoure with that ſwete ſmellynge herbe of Borith / yet in my ſyght: thou art ſtayned with thy wyckedneſſe / ſayeth the Lorde thy God.

Eſay. 4. a
Eze. 2. b.
Jere. iii. b

Eſaye. v. a

E

ſaye nat nowe, I am nat vnclene, and I haue nat folowed the Goddes. 4.Re.17.b. Je.4.b.c.f.b Eſa.lviii.a. Eze.xvi.b. * Loke vpon thyne owne wayes in the woddes, valleyes and dennes: ſo ſhalt thou knowe, what thou haſt done. Thou art lyke a ſwyft Dromedary, that goeth eaſely his waye, & thy wantonnes is lyke a wylde Aſſe, that vſeth the wyldernesse, and that ſnoffeth and bloweth at her wyll. Who can tame the? All they that ſeke the, ſhall nat fayle, but fynde the in thyne owne vnclennes. Thou kepeſt thy fote from nakednes, and thy throte fro thyrſte, and thynkeſt thus in thy ſelfe: tuſh: I wyl take no ſorowe, I wyl loue ẏ ſtraũge goddes, and hange vpon them.

Lyke as a theſe that is taken with the dede commeth to ſhame, euen ſo is the houſe of Iſrael come to confuſion: the comen people, theyr kynges and rulers, theyr preſtes and prophetes. Roma.i.c. F * For they ſaye to a ſtock, thou art my father, & to a ſtone: thou haſte begoten me Je.xviii.b. Zacha.vii.b. Deu.32.c * yee, they haue turned theyr backe vpon me, and nat theyr face. ‡ But in the tyme of theyr trouble, when they ſaye: ſtande vp, and helpe vs, I ſhal anſwere thẽ: Where are nowe thy goddes, that thou haſt made the? byd them ſtande vp, and helpe the in the tyme of nede? Jere.xi.b. * For loke howe many cyties thou haſt (O Juda) ſo many goddes haſt thou alſo. Wherfore then wyll ye go to lawe with me, ſeynge yee all are ſynners agaynſte me, ſayeth the Lorde? It is but loſt labour, that I ſmyte youre chyldren for they receyue nat my correccyon. 2.Pa.24.b * Youre owne ſwerde deſtroyeth youre prophetes / lyke a deuourynge lyon. If ye be the people of the Lorde, then herken vnto his worde. Am I then become a wyldernesse vnto the people of Iſrael? or a lande that hathe no lyght? Wherfore ſayeth my people then: we are Lordes, we wyl come no more vnto the? Dothe a mayden forget her raymente, or a bryde her ſtomacher? G And dothe my people forget me ſo longe? Why boaſteſt thou thy wayes ſo hyle (to optayne fauour ther thorowe) when thou haſte yet ſtayned the with blaſphemies? Deut.xx.b. Jere.vii.a. Ezech.xx.b Psal.cv.e. * Upon thy wynges is founde the bloude of poore and innocente people, & that nat in corners and holes onely / but openly in all theſe places. Yet dareſt thou ſaye: I am (without ſynne and) gyltleſſe. Tuſh, his wrathe can nat come vpon me. Beholde, I wyll reaſon with the, becauſe thou dareſt ſaye: I haue nat offended. O howe euell wyll it be for the, to abyde it: whẽ it ſhall be knowne, howe oft thou haſt gone bacwarde? For thou ſhalte be confounded, as well of Egypte, as of the Aſſyrians: yea, thou ſhalt go thy waye from them, and ſmyte thyne handes together vpõ thy head. Becauſe the Lorde ſhall brynge that confydẽce and hope of thyne to naught, and thou ſhalt not proſpere with all.

¶ God beynge mercyful calleth vnto repentaũce his people, whiche he had forſaken for theyr whoredome with Idols. He exhorteth Iſrael to repentaunce, promyſynge them ſheperdes, that ſhulde haue the true knowledge of God. The returne of Iſrael vnto God, confeſſynge theyr offences.

CAPI. III.

A Deut.24.a. COmenly, * when a man putteth awaye hys wyfe / and ſhe goeth from hym / and maryeth with another / then the queſtyon is: ſhulde he reſorte vnto her any more after that? Is not thys lande then defyled and vncleane? Osee.ii.a. Eze.xvi.b. * But as for the / thou haſte played the harlot with many louers / yet turne agayne to me, ſayeth the Lorde. Lyfte vp thyne eyes on euery ſyde / and loke / yf thou be not defyled. Thou haſt wayted for thẽ in the wayes, and as a murtherer in the wyldernesse. Thorow thy whoredome & ſhamefull blaſphemyes, is the lande defyled.

B 3.Re.17.a. * Thys is the cauſe, that the rayne and euenynge dewe hathe ceaſed. Thou haſte gotten the an whores forehead / and wylte nat be aſhamed. Els woldeſte thou ſaye vnto me: O my father / thou arte he that haſte broughte me vp / and led me fro my youthe: wylte thou then put me awaye / and caſte me of for euer? Or wylte thou withdrawe thy ſelfe cleane fro me? Neuertheles thou ſpeakeſt ſuch wordes, but thou art euer doynge worſe and worſe.

C Jere.i.a. Jere.ii.b. 4.Re.17.b ‡ The Lorde ſayde alſo vnto me: in the tyme of Joſiah the kynge: Haſte thou ſene what ẏ rebellyõ Iſrael hath done? howe ſhe hath runne vp vpon al the hylles / and amõge al thycke trees, & there played the harlot: haſt thou ſene alſo (when ſhe had done all thys) howe I ſayde vnto her: that ſhe ſhulde turne agayne vnto me, & yet ſhe is not returned? Eze.xxiii.b ‡ Juda that vnfaythfull ſyſter of hers alſo ſawe this: Namely / that after I had well ſene the aduoutry of the ſhrynkynge harlot Iſrael. 4.Re.17.a * I put her awaye / and gaue her a byll of deuorcement.

For all this, her vnfaythfull ſyſter Juda was nat aſhamed, but went backe & played the whore alſo. Yea, and ẏ noyſe of her whoredome hath defyled the whole lande. For ſhe hathe commytted fornycacyon with ſtones and ſtockes.

D Jere.v.a. Neuertheleſſe, her vnfaythfull ſiſter Juda is not ‡ turned vnto me agayne with her whole herte, but faynedly, ſayeth the Lorde.

And

And the Lorde ſayd vnto me: * The backſlyder Iſrael is more ryghtuous, then the vnfaythfull Iuda: and therfore go preache theſe wordes towarde the north, and ſaye: Thou diſobediente Iſrael / turne agayne (ſayeth the Lorde) and I wyll nat turne my face from you, for I am mercyfull (ſayth the Lorde) and I wyll nat alwaye * beare dyſpleaſure agaynſt the: but on this condicyon that thou knowe thy greate blaſphemy: Namely, that thou haſt vnfaythfully forſaken the Lorde thy God, and haſt made thy ſelfe partaker of ſtraunge Goddes * vnder all grene trees, but haſte had no wyll to heare my voyce, ſayeth the Lorde. * O ye diſobedient chyldren, turne agayne, ſayeth the Lorde: and I wyll be maried with you. For I wyl take one out of the cytie, and two out of one generacyon from amonge you, and brynge you in to Syon: and wyll geue you herdmē after myne owne mynde, which ſhal fede you with lernyng and wyſdome. Moreouer, when ye be increaſed and multyplyed in the lande, then (ſayeth the Lorde) there ſhall no more boaſte be made of the arcke of the Lordes Teſtamēt: No man ſhal thynke vpon it, nether ſhal any man make mencyō of it: for from thence forth it ſhall nether be vyſyted, nor honoured with gyftes.

Eze. xvi. e.
Pſa. ciii. a.
Iere. v. b.
Eſay. lvii. a
E
Eze. ii. c.
Oſee. 14. a

* Then ſhall Ieruſalē be called the Lordes ſeate, and all Heathen ſhalbe gathered vnto it / for the name of the Lordes ſake, whiche ſhalbe ſet vp at Ieruſalem. And from that tyme forth, they ſhall folowe no more the ymagynacyon of theyr owne frowarde herte. Then thoſe that be of the houſe of Iuda, ſhall go vnto the houſe of Iſrael * & they ſhall come together out of the North / into the ſame lande that I haue geuen your fathers. I haue ſhewed alſo / howe I toke the vp beynge but a chylde / and gaue the a pleaſaunte lande for thyne herytage, yee, and a goodly hoſte of the Heathen: & howe I commaunded the / that thou ſhuldeſt * cal me father onely, and nat to ſhrynke fro me.

Gala. iiii. c
F
Mat. viii. b
Math. 23. a

But lyke as a woman fayleth her huſbande / ſo are ye vnfaythfull vnto me (O ye houſe of Iſrael) ſayeth the Lorde. * And therfore the voyce of the chyldren of Iſrael was herde on hye / weppynge and waylinge: for they haue defyled theyr waye / and forgotten God theyr Lorde.

Iere. xxxi. c.

G

O ye diſobedient chyldren, turne agayne (ſayenge: lo, we are thyne / for thou arte the Lorde oure God.) And ſo ſhall I heale youre backeturnynges. The hylles fall / and all the hye pryde of the mountaynes / * but the health of Iſrael ſtandeth only vpō God our Lorde. * Cōfuſyon hathe deuoured our fathers labour from oure youth vp: yee / theyr ſhepe and bullockes / theyr ſonnes & daughters. So do we alſo ſlepe in our cōfuſion / & ſhame couereth vs: * for we & oure fathers frō oure youth vp vnto this daye haue ſynned agaynſte the Lorde our God / and haue nat obeyed the voyce of the Lorde our God.

Oſee. xiii. a
Iere. iiii. a.
Thr. v. a.
Daniel. ix.
Baruch. i.
Iere. xxii.
Pſa. cvi.
Eſay. lx.
Iudic. x.
i. Eſd. ix.
and. x. b.

¶ The true repentaunce of returnynge to God. He exhorteth to the circumcyſyon of the herte. The deſtruccyon of Iewry is prophecyed, for the malyce of theyr hertes.

CAPI. IIII.

A

O Iſrael, yf thou wylte turne the, then turne vnto me, ſayeth the Lorde. And yf thou wylt put awaye thyne abhomynacyons out of my ſyght, thou ſhalte nat be moued: ‡ And ſhalt ſweare: The Lorde lyueth: in trueth, in equyte and ryghteouſneſſe: and all people ſhall be fortunable and ioyfull in hym. For thus ſayeth the Lorde / to al Iuda and Ieruſalem: plowe youre lande / & ſowe nat amonge the thornes. ‡ Be circumcyſed in ẏ Lorde, and cut away the foreſkynne of your hertes, al yee of Iuda, and al the indwellers of Ieruſalem: * that my indignacyon breake nat out lyke fyre and kyndle / ſo that no man maye quench it / because of the wyckednes of youre ymagynacyons.

Ie ſayn
Iere. vii. and. ix. a.
Iere. xxi.

B
Eſay. lii.

* Preache in Iuda and Ieruſalem / crye out and ſpeake: blowe the trompettes in the lande, crye that euery man maye heare, and ſaye: Gather you together, and we wyll go in to ſtronge cyties. Set vp the token in Syon, ſpede you / & make no taryeng: * for I wyll brynge a greate plage / and a greate deſtruccyon from the north. For the ſpoyler of the Gentyles is broken vp from hys place, as a lyon out of his denne / that he maye make thy lande waſte, and deſtroye the cyties, ſo that no man maye dwel therin.

Iere. vi.

Wherfore / gyrde youre ſelues aboute with ſacke clothe mourne and wepe, for the fearefull wrath of the Lorde is nat withdrawen from vs. At the ſame tyme (ſayeth the Lorde) the herte of the kynge and of the prynces ſhall be gone, the preſtes ſhalbe aſtonyſhed, and the prophetes ſhalbe ſore afrayed. Then ſayde I: O Lorde God, haſt thou then diſceaued this people and Ieruſalem, ſayenge: * ye ſhall haue peace / and nowe the ſwearde goeth thorowe theyr lyues. Then ſhall it be ſayde to the people and to Ieruſalem: * there cōmeth a warme wynde frō the north thorowe the way of my people, but neyther to fanne, nor to clenſe.

C
Deut. 28.
Iere. vi.

After

D After that ſhall there come vnto me a ſtronge wynde, and then wyll I alſo geue ſentence vpon them. For lo, he commeth vp lyke as a cloude, and his charettes are lyke a ſtormy wynde: * his horſemen are ſwifter then the Aegle. Wo vnto vs / for we are deſtroyed. O Jeruſalem, * waſhe thyne hert from wyckednes, that thou mayſt be helped. Howe longe ſhall thy noyſome thoughtes remayne with the?

Thre.4.a
Dani.7.a
Pſal.li.a
Eſay.i.c.

For a voyce from Dan and from the hyl of Ephraim ſpeaketh out, and telleth of a deſtruccyon. Beholde, the Heathen geue Jeruſalem warnynge, and preache vnto her / that her deſtroyers are commynge from far countrees. They tell the cyties of Juda the ſame alſo, they ſhall geue them warnyng in euery place, lyke as the watchemen in the felde. * For they haue prouoked me to wrath, ſayeth the Lorde.

ocha. 8. c

E * Thy wayes and thy thoughtes, haue brought the vnto thys, this is thyne owne wyckedneſſe and diſobedyence / that hathe poſſeſſed thyne hert: Ah my bely, ah my bely (ſhalte thou crye) howe is my herte ſo ſore? my herte panteth within me, I can not be ſtyll, for I haue herde the cryeng of the trompettes, and peales of warre.

3.Reg.18.b
Jere.ii.c.d
xiiii.v.

They crye murthur vpon murthur, the whole lande ſhall peryſhe. Immediatly my tentes were deſtroyed, and my hangynges, in the twynclynge of an eye. Howe longe ſhal I ſe the tokens of warre, and heare the noyſe of the trompettes?

F Neuertheles, this ſhal come vpon them * becauſe my people is become fooliſhe, and hath vtterly no vnderſtandynge. * They are the chyldren of foolyſheneſſe, and without any diſcrecion. To do euyll, they haue wyt ynoughe: but to do well / they haue no wyſdome. I haue loked vpon the earth, and ſe it was waſt and voyde. I loked towarde heauen, and it had no ſhyne.

Eſay.v.b
Baruc.3.b
Oſee.4.b

I behelde the mountaynes, and lo they trembled, and all the hylles were in a feare. I loked aboute me, and there was no body, and all the byrdes of the ayre were awaye. I marked well / and the plowed felde was become waſte: yea, all theyr cities were broken downe at the preſence of the Lorde, and indignacion of his wrathe.

G For thus hathe the Lorde ſayde: The whole lande ſhalbe deſolate / yet wyll I not then haue done. And ☞ therfore, ſhall the earthe mourne, and the heauen be ſorye aboue: for the thynge that I haue purpoſed and taken vpon me to do, ſhall not repente me, and I wyll not go from it. The whole lande ſhall fle, for the noyſe of the horſemen and bowemen: they ſhall runne in to dennes, into woddes, and clyme vp the ſtoupe rockes. All the cyties ſhalbe voyde, and no man dwellynge therin.

What wylte thou nowe do, thou beynge deſtroyed? * For though thou clotheſt thy ſelfe with ſcarlet, and deckeſt the with gold: * though thou paynteſt thy face with colours, yet ſhalt thou trym thy ſelfe in vaine.

Jere.ii.e
4.Reg.9.f

For thoſe that hytherto haue bene thy great fauourers, ſhall abhorre the / and go aboute to ſley the. For I heare a noyſe, lyke as it were of a woman trauaylynge, or one labourynge of her fyrſte chylde: Euen the voyce of the daughter Syon, that caſteth out her armes, and ſowneth, ſayeng: Ah, wo is me / how ſore vexed and faynt is my hert, for them that are ſlayne?

¶ In Jewry is there no ryghteous or faythful man founde, eyther amongeſt the people, or the rulers, for whoſe ſake the Lorde ſhulde ſpare the citie. Wherfore Jewry is deſtroyed of the Aſſyrians.

CAPI. V.

A LOKE thorowe Jeruſalem / beholde and ſe: Seke thorowe her ſtreates alſo within / yf ye can fynde one man, that dothe equally and ryght / or ſeketh for the trueth / and I ſhall ſpare him (ſayeth the Lorde) * For though they can ſaye: the Lorde lyueth, yet do they ſweare to diſceaue: Where as thou (O Lorde) lokeſt onely vpon fayth and trueth.

Jere.iiii.a
v.xii.c.

Thou haſte ſcourged them, but they toke no repentaunce: thou haſte correcte them for amendement / but they refuſed thy correccyon. They made theyr faces harder then a ſtone, and wolde not amende.

B Therfore I thought in my ſelfe: peraduenture they are ſo ſimple & foliſh, that they vnderſtande nothynge of the Lordes way, & iudgementes of our God. * Therfore wyl I go vnto theyr heades and rulers, & talke with them: yf they knowe the waye of the Lorde, and the iudgementes of our God. But theſe (in lyke maner) haue broken the yoke, and burſte the bandes in ſonder.

Deut.17.b

C * Wherfore ☞ a Lyon out of the wodde hath hurte them, and a wolfe in the euening ſhall deſtroye them. The leoparde doth lye lurkynge by theyr cytyes / to teare in peces all the, that come therout. For theyr offences are many, and theyre departynge awaye is great. Shuld I then for al this haue mercy vpon the? Thy chyldren haue forſaken me, and * ſworne by them that are no Goddes.

Deut.32.b.
Sopho.1.a

And albeit they were bounde to me in maryage, yet they fall to aduoutrye, and haunt harlottes houſes.

Ezec.xxii.b
Jere.ii.a

In the deſyre of vnclenly luſt they are become lyke the ſtoned horſe, * euery man neyeth at his neyghboures wyfe: * Shulde I not correcte this, ſayeth the Lorde.

Shulde I not be auenged of euery people, that is lyke vnto this? Clyme vp vpon theyr walles, beate them downe, but deſtroy them not vtterly, cut of theyr braunches, becauſe they are not the Lordes. For vnfaythfully hath the houſe of Iſrael and Juda forſaken me, ſayeth the Lorde. * They haue denyed the Lorde, & ſayde: it is not he. ‡ Tuſh, there ſhall no miſfortune come vpon vs, we ſhall ſe neyther ſwerde nor hongre. * As for the warnyng of the Prophetes, they take it but for wynde, yea, there is none of theſe whiche wyll tell them, that ſuche thynges ſhall happen vnto them.

2.Petr.2.a
Jere.14.b
and.16.c
Mich.xxix.c
Sophon.1.c
Jere.vi.b
& xx.b

D

Eſaye.33.b

Wherfore, thus ſayeth the Lorde God of Hoſtes: becauſe ye ſpeake ſuche wordes, beholde: * The wordes that are in thy mouth wyl I turne to fyre, and make the people to be wood, that it may conſume them.

Deute.28.c
Baruc.4.c

* Lo, I wyll brynge a people vpon you from farre, O houſe of Iſraell (ſayeth the Lorde) a myghtye people, an olde people, a people whoſe ſpeache thou knoweſt not / nether vnderſtandeſt what they ſay. Theyr arrowes are ſodayne deathe, yea / they themſelues be very gyauntes. This people ſhall eate vp thy fruyte and thy meate, yea, they ſhall deuoure thy ſones and thy daughters thy ſhepe and thy bullockes.

Jere.xvi.b

They ſhall eate vp thy grapes and fygges. As for thy ſtronge & well fenſed cyties / wherin thou dydeſt truſt, they ſhall deſtroye them with the ſwerde. * Neuertheles I wyl not then haue done wt you, ſayeth the Lord. But yf they ſaye: wherfore dothe the Lorde oure God all thys vnto vs.

E

Deut.28.g

Then anſwere them: becauſe, that lyke as ye haue forſaken me, and ſerued ſtraunge Goddes in your owne lande, euen ſo ſhal ye ſerue other Goddes alſo in a ſtraunge lãde. Preache this vnto the houſe of Jacob, and crye it out in Juda, and ſaye thus: Heare this (thou folyſhe and vndiſcrete people) * ye haue eyes, but ye ſe not: eares haue ye / but ye heare not.

Eſay.6.b
John.12.e

Job.26.b
& xxxviii.a

Feare ye not me, ſayeth the Lorde? Are ye not aſhamed, to loke me in the face? * which bynde the ſee with the ſande, ſo that it cã not paſſe his boundes: For though it rage, yet can it do nothynge, and though the waues thereof do ſwell, yet maye they not go ouer.

F

But this people hath a falſe and an obſtinate herte / they are departed and gone awaye fro me. They thynke not in theyr hertes: O let vs feare the Lorde our God / that geueth vs rayne early and late / when nede is: whiche kepeth euer ſtyll the harueſte for vs yerely.

‡ Neuertheles, your miſdedes haue turned theſe frome you, and your ſynnes haue robbed you hereof. For amonge my people are founde wycked perſonnes, that preuely lay ſnares and wayte for men, to take them and deſtroye them. And lyke as a net is full of byrdes, ſo are theyr houſes ful of that which they haue gotten with falſhed and diſceate. Hereof commeth theyr great ſubſtaũce and ryches, hereof are they fat and welthy, and are runne away fro me with ſhameful blaſphemyes. * They mynyſtre not the lawe / they make no ende of ye fatherles cauſe, they iudge not the poore accordyng to equite.

G

* Shuld I not puniſh theſe thinges, ſayeth the Lorde? ſhulde I not be auenged of all ſuche people as theſe be? Horrible & greuous thinges are done in the lande.

Jere.v.b
ix.a

The Prophetes teache falſely / and the preſtes folowe them, and my people * hathe pleaſure therin. What wyll come therof at the laſte.

Oſe.iiii.c
Roma.i

¶ The ſynnes for whiche Jeruſalem is aſſlycte. Uncircũcyſed eares. Couetouſnes. Diſceate. The Lorde reiecteth the ſacrifices of the Jewes. The commynge of the Babylonians is prophecyed agayne.

¶ CAPI. VI.

A

2.Reg.xiiii

COME out of Jeruſalem / yee ſtronge chyldren of Ben Jamin: blowe vp the trõpettes ye * Tecuytes, ſet vp a token vnto Bethcaram, for a plage and a great miſery pepeth out from the North.

I wyl lyken the daughter Sion to a faire and tendre woman, and to her ſhal come the ſhepherdes with theyr flockes. There tentes ſhal they pitche rounde about her, & euery one ſhal fede them yt are vnder his hande. Make batayle agaynſt her (ſhall they ſaye) Aryſe, let vs go vp, whyle it is yet daye.

B

Alas, the day goeth awaye, & the nyght ſhadowes fall downe: Aryſe, let vs go vp by nyght, and deſtroy her ſtrong holdes, for thus hath the Lorde of hoſtes cõmaunded.

Hewe downe her trees, and ſet vp bulworkes agaynſt Jeruſalem. This is ye citie that muſt be puniſhed, for in her is al maliſiouſnes. Lyke as a cõdyte aboundeth in water, euen ſo this cytie aboundeth in wyckednes. Robberye and vnryghtuouſneſſe is herde in her, ſorowe and woundes are euer there in my ſyght. Amende the (O Jeruſalē) leſt I withdrawe my herte from the, ⁊ make the deſolate: and thy lande alſo, that no man dwell in it. For thus ſayeth the Lorde of hoſtes: The reſydue of Iſrael ſhalbe gathered as the remnaunt of grapes.

And therfore turne thyne hande agayne C in to the baſket, lyke ŷ grape gatherer. But vnto whom ſhall I ſpeake, whome ſhall I Jere.4.a and.ix.d warne that he may take hede? * Their eares are ſo vncircumciſed, that they may not heare.

Beholde, * they take the worde of the Jere.v.c and.xx.b Lorde but for a ſcorne/⁊ haue no luſt therto And therfore, I am ſo full of thyne indignacyon, (O Lorde) that I may ſuffre no lōger. But ſhede it out vpon ŷ childrē that are without, and vpon all yonge men: yea/the man muſt be taken pryſonner with the wyfe/and the aged with the crepel. Their houſes with their landes and wyues ſhalbe turned vnto ſtraungers/when I ſtretche out myne hāde vpon the inhabitours of this lande/ſayeth Esay.lvi.c Jere.viii.b the Lorde. ‡ For from ŷ leaſt vnto the moſt, they hange al vpon couetouſnes, and from the Prophete vnto the preeſt/they go all aboute with falſhede and lyes.

D * And beſyde that/they heale the hurte of Esay.lvi.d Jere.viii.b Eze.xiii.b my people with ſwete wordes/ſayeng: peace peace/whē there is no peace at al. Therfore they muſt be aſhamed/for they haue cōmytted abhomynacion. But howe ſhuld they be aſhamed/when they knowe nothing, nether Jere.3.a of ſhame nor good nurtour? * And therfore they ſhall fall amonge the ſlayne, and in the houre when I ſhall vyſet them/they ſhal be brought downe/ſayeth the Lorde.

Thus ſayeth the Lorde: go into the ſtreates/conſydre and make inquiſicyon for the olde waye: and if it be the good and ryght way, then go therin/that ye may fynde reſt for your ſoules. But they ſay: we wyll not walke therin/and I wyll ſet watchemen E ouer you/⁊ therfore take hede vnto the voice of the trompet. But they ſaye: we wyll not take hede. Heare therfore ye Gentiles/and thou congregacion ſhalte knowe, what I haue deuyſed for them. Heare thou earthe alſo: beholde, * I wyl cauſe a plage to come vpon this people/euen the fruyte of theyre owne ymagynacyons.

For they haue not bene obedient vnto my Esay.i.b Jere.vii.c wordes and to my lawe/but abhorred them Wherfore/* brynge ye me incenſe from Saba/and ſwete ſmellynge Calamus from far countrees? Your burnt offerynges diſpleaſe me/and I reioyce not in your ſacrifyces.

And therfore thus ſayeth the Lorde: beholde/I wyll make this people fall/⁊ there ſhall fall from amonge theym/the father with the chyldren/one neyghbour ſhall peryſſhe with an other.

F Jere.1.c and.v.c Abac.1.c Thus ſayeth the Lorde: Beholde/there ſhall come a people from the Northe, and a great people ſhall aryſe from the endes of the earth, with bowes and with dartes ſhal they be weapened. It is a rough and fearce people, ⁊ an vnmercyful people, theyr voice roareth lyke the ſee, they ryde vpon horſes well apoynted to the batayle agaynſte the, O daughter Sion. The crye of them haue we herde. Our armes are feble, heuyneſſe and ſorowe is come vpon vs/as vpon a woman trauaylynge with chylde. No man go forth into the felde/no man cōmeth vpon the hye ſtrete: for the ſwerde and feare of the enemy is on euery ſyde.

G Wherfore, gyrde a ſacke cloth about the (O thou daughter of my people) ſprynckle Amos.8.b thy ſelfe with aſſhes, * mourne and wepe bytterly as vpon thy onely beloued ſonne. For the deſtroyer ſhall ſodaynely fall vpon vs. The haue I ſet for a prouer of my harde people/to ſeke out and to trye theyr wayes. Psa.xiiii.a and.liii.a Roma.i.c * For they are all vnfaythful and fallen awaye/they hange vpon fylthy lucre/they are cleane braſſe and yron/for they hurt and deſtroye euery man. The bellous are brente in the fyre/the leade is conſumed/the melter melteth in vayne/for the euyll is not taken away from the. Therefore do they call them naughty ſyluer, becauſe the Lorde hath caſt them out.

¶ Jeremye is commaunded to ſhewe vnto the people the worde of God, whiche truſteth in the outwarde ſeruyce of the temple. The euyles that ſhall happen to the Jewes for the deſpyſynge of theyr Prophetes. Sacryfices dothe not the Lorde chefely requyre of the Jewes, but that they ſhulde obey his worde.

CAPI. VII.

A THESE are the wordes that God ſpake vnto IEREMY: * Stande vnder Jere.17.d and.xxvi.a the gate of the Lordes houſe, and crye out theſe wordes there with a loude voyce, ⁊ ſaye: Heare the worde of the Lorde all ye of Juda, that go in at thys dore/to worſhyppe the Lord. Thus ſayeth ŷ Lorde of hoſtes ŷ god of Iſrael. * Amēde your wayes ⁊ your Esay.i.c Jere.xxvi.c coūcels, ⁊ I wyll let you dwel in this place. Truſt not in falſe lieng wordes, ſaieng: here is the tēple of the Lord, here is the temple of the Lorde, here is ŷ temple of the Lorde.

For yf ye wyll amende youre wayes and B councels, ⁊ yf ye wyl iudge ryght betwyxte a man and his neyghbour: yf ye wyl not oppreſſe the ſtraunger, the fatherleſſe, & the wydowe: yf ye wyl not ſhede innocent bloud in this place: yf ye wyll not cleue to ſtraunge goddes to youre owne deſtruccyon: then wyl I let you dwel in this place / yea, in the lande yͤ I gaue afore tyme vnto youre fathers for euer. But take hede, ye truſte in councels / yͤ begyle you & do you no good. For when ye haue ſtollen, murthered, commited aduoutry & periury. When ye haue offred vnto Baal / folowynge ſtraunge & vnknowne goddes. Then come ye, and ſtande before me in this houſe (which hath my name geuē vnto it) & ſaye: Tuſhe, we are abſolued quyt / thoughe we haue done all theſe abhominacyons.

What? thynke you this houſe yͤ beareth my name / is a denne of theues? And theſe thynges are not done priuely / but before myne eyes / ſayeth the Lorde. Go to my place in Siloh, where to I gaue my name afore tyme / and loke well what I dyd to the ſame place for the wickednes of my people of Iſrael. And nowe though, ye haue done all theſe dedes (ſayeth the Lorde) and I my ſelfe roſe vp euer by tymes to warne you & to commen with you, yet wolde ye not heare me. I called, ye wolde not anſwere. And therfore / euē as I haue done vnto Siloh, ſo wyl I do to this houſe, yͤ my name is geuen vnto (and that ye put youre truſte in) ye vnto the place that I haue geuen to you and youre fathers. And I ſhal thruſt you out of my ſyght, as I haue caſte out all youre brethren the whole ſede of Ephraim.

Therfore, thou ſhalte not praye for this people / thou ſhalte neyther geue thankes / nor byd prayer for them: thou ſhalte make no interceſſion to me for them, for in no wiſe wyll I heare the. Seyſt thou not what they do in yͤ cyties of Iuda, & in the ſtretes of Ieruſalem. The chyldren gather ſtyckes / the fathers kyndle the fyre / the women kneade the doughe / to bake cakes for the Quene of heauen.

They poure out drynke offrynges vnto ſtraūge goddes / to prouoke me vnto wrath Howbeit they hurt not me (ſayeth the Lord) but rather confounde / and ſhame thē ſelues.

And therfore thus ſayeth the Lorde God: beholde / my wrathe and my indignacyon ſhalbe poured out vpon this place / vpon men & catell vpon the trees in the felde and frute of the lande / and it ſhal burne ſo / that no man may quenche it.

Thus ſayeth the Lorde of Hooſtes, the God of Iſrael: Heape vp youre burnte offrynges with youre ſacryfyces / and eate the fleſhe. But when I brought youre fathers out of Egypte, I ſpake no worde vnto them of burnt offrynges and ſacryfyces: but this I commaunded them / ſayenge: * herken and obeye my voyce / and I ſhalbe youre God, and ye ſhall be my people: ſo that ye walcke in all the wayes / whiche I haue commaunded you / that ye maye proſpere.

But they were not obedyent / they inclyned not theyr eares there vnto, but went after theyr owne ymaginacions and after the mocyons of theyr owne wycked herte / and ſo turned them ſelues awaye / and conuerted not vnto me. And this haue they done / from the tyme that youre fathers came out of Egypte / vnto this daye.

Neuertheleſſe / I ſente vnto them my ſeruauntes al the prophetes: I roſe vp earely / and ſent them worde / yet wolde they not herken / nor offre me theyr eares, but were obſtinate and worſe then theyr fathers. And thou ſhalte nowe ſpeake al theſe wordes vnto them, but they ſhall not heare the: thou ſhalte crye vpon them / but they ſhal not anſwere the. Therfore, ſhalte thou ſaye vnto them: this is the people, that neyther heareth the voyce of the Lorde theyr God / nor receaueth his correccyon. * Faythfulneſſe & trueth is cleane roted out of their mouth.

* Wherefore cut of thyne hearre, & caſte it awaye, take vp a complaynte on hye, for the Lorde hathe caſt awaye, and ſcatred the people that he is diſpleaſed withall. For the chyldren of Iuda haue done euyll in my ſyght, ſayeth the Lorde. * They haue ſet vp theyr abhominacyōs, in the houſe that hath my name, and haue defyled it. They haue alſo bulided an aulter at * Topheth, which is in the valley of the chyldren of Hēnom: that they myght burne theyr ſonnes and daughters, whiche I neuer cōmaunded the neither came it euer in my thought. And therfore beholde, the dayes ſhal come (ſayth the Lorde) that it ſhal nomore be called Topheth, or the valley of the chyldren of Hēnom, but yͤ valley of ſlaughter, * for in Topheth, they ſhalbe buryed, becauſe they ſhal els haue no rowme. Yea, the deade bodyes of this people ſhalbe eaten vp of the foules of the ayre & wylde beſtes of yͤ earth, and no man ſhal fray them awaye. * And as for the voyce of myrth & gladnes of the cities of Iuda, & Ieruſalem, the voyce of the brydegrome, & of the bryde: I wyll make them ceaſſe, for the lande ſhalbe deſolate.

¶ The deſtruccyon of the Jewes. The Lorde moueth the people to amendement, rebukynge them for theyr ſynnes. He reprehendeth the lyinge doctryne of the Prophetes & preſtes.

CAPI. VIII.

A AT THE ſame tyme ſayeth the Lorde the bones of the kynges of Juda / the bones of hys prynces, the bones of the preſtes and prophetes / yee, and the bones of the cytezins of Jeruſalem, ſhal be brought out of theyr graues and layed agaynſte the [illegible] * Sunne / the Moone and all the heauenly hooſt: whom they loued, whom they ſerued, whom they came after, whom they ſought and worſhypped. They ſhall nether be gathered together nor buried, but ſhal lye vpõ the earthe / to theyr ſhame and deſpyſynge. [illegible] * And all they that remayne of thys wycked generacyon, ſhall deſyre rather to dye then to lyue: wherſoeuer they remayne / and where as I ſcatre them, ſayeth the Lorde of B hoſtes. Thys ſhalte thou ſaye vnto them alſo. Thus ſayeth the Lorde. Do men fall ſo, that they aryſe not vp agayne? And turne they ſo farre awaye / that they neuer conuerte? Wherfore then is thys people and Jeruſalem gone ſo farre backe / that they turne not agayne. They are euer the longer the more obſtynate, and wyll nat be conuerted.

[illegible] * For I haue loked, and conſydered: but there is no man that ſpeaketh a good worde there is no man that taketh repentaunce for hys ſynne, that wyll ſo muche as ſaye: wherfore / haue I done thys? But euery man (as ſoone as he is turned backe) runneth forthe ſtyll, lyke a wylde horſe in a battayll. The Storke knoweth his appoynted C tyme / the Turtle doue the Swalowe and the Crane conſydre the tyme of theyr trauayll, * but my people wyll not knowe the Esaye.i.a. tyme of the punyſhment of the Lorde. How dare ye ſaye then: we are wyſe, we haue the lawe of the Lorde amonge vs?

Beholde, the dyſceatfull penne of the ſcrybes, ſetteth forth lyes: therfore ſhal the wyſe be confounded, they ſhalbe afrayed & taken: Deu. iiii.a Psal. xix.a for lo, * they haue caſte out the worde of the Lorde: what wyſdome can then be amonge them? Wherfore, I wyll geue theyr wyues D vnto aleauntes, & their feldes to deſtroyers. Eze.vi.b.

* For from the loweſte vnto the hyeſte / they folowe all fylthy lucre: & from the Prophete vnto the preſte, they deale all with lyes. Esa. lvi.c Jere.vi.b. Eze.xiii.b. * Neuertheleſſe, they heale the hurte of my people with ſwete wordes, ſayenge: peace / peace, where there is no peace at all.

Fye for ſhame, howe abhomynable thynges do they? and yet they be nat aſhamed / yee, they knowe of no ſhame.

* Wherfore, in the tyme of theyr vyſitacyon, they ſhall fal among the deed bodies, ſayeth the Lorde. Jere. vii.b.

Moreouer, I wyll gather them in (ſayeth the Lorde) ſo that there ſhal not be one grape vpon the vine nether one fygge vpon the fygge tre, and the leaues ſhalbe plucte of.

Then wyll I cauſe them to departe, and ſaye: why prolonge we the tyme? Let vs E gather oure ſelues together, and go into the ſtronge cytys, there ſhall we be in reſte: For the Lorde oure God hath put vs to ſylence, and geuen vs water myxte with gall / to drynke: because we haue ſynned agaynſte hym.

Jere.xiiii.d * We loked for peace, and we fare not the F better, we wayted for the tyme of healthe / and lo / here is nothynge but trouble.

The noyſe of hys horſſes is hearde from Dan, the whole lande is afraied at the neyenge of hys ſtronge horſſes: for they are come in / & haue deuoured the lande, with al that is in it: the cytyes, and thoſe that dwell therin. * Moreouer, I wyl ſende Cockatrices Leui.26.d. and ſerpentes amonge you (which wyll not be charmed) and they ſhal byte you, ſayeth the Lorde.

Sorowe is come vpon me, and heuyneſſe G vexeth my hert: for lo, the voyce of ye cryeng of my people is herde from a farre countre. Is not the Lorde in Sion? Is not the kyng in her? Wherfore then haue they greued me. (ſhal the Lorde ſay) with theyr ymages and foolyſh ſtraunge faſhyons? The harueſt is gone, the Sommer hathe an ende / & we are not helped. I am ſore vexed, becauſe of the hurt of my people. I am heuy and abaſhed, for there is no more Triacle at Gylead, and there is no phyſycyon / that can heale the hurte of my people.

¶ The complaynt and bewayleng of the prophete, the malyce of the people. In the knowledge of God ought we onely to reioyſe. The vncircumcyſyon of the herte.

CAPI. IX.

A O who * wyll geue my heade water Esa.xxii.a ynough, and a wel of teares for myne eyes: that I maye wepe nyghte and daye: for the ſlaughter of my people? Wolde God that I had a cotage ſome where farre from folcke / that I myght leaue my people / and go from thẽ: for they be all aduoutrers and a ſhrynckynge ſorte. They bende theyr tunges lyke bowes, to ſhote out lyes. As for the trueth they maye nothynge awaye withall in the worlde. For they go from one

wyckednes

Jere. xii. b. wyckednes to a nother, and wyl nat knowe me, ſayeth the Lorde. B * Yee, one muſt kepe hym ſelfe from another, no man may ſafely Mat. x. c. Mich. 7. a. truſt his owne brother: for one brother vndermyneth another, one neyghboure begyleth another. Yee, one diſſembleth with another, and they deale with no trueth.

Pſal. 11. a. * They haue practyſed theyr tunges to lye, and taken great paynes to do myſchefe. Thou ſyteſt in the myddes of a dyſceatfull people/ whiche for very diſſemblynge falſhede wyll nat knowe me, ſayeth the Lorde.

C Therfore/thus ſayth the Lorde of Hoſtes: beholde/ I wyll melte them, and trye them/ for what ſhulde I els do to my people.

Prou. 12. a. Pſal. 11. a. * Theyr tunges are lyke ſharpe arowes, to ſpeake diſceate. With theyr mouth they ſpeake peaceable to theyr neyghboure/ but preuely they laye wayte for hym. Jere. v. d. * Shulde I nat punyſh them for theſe thynges, ſayth the Lorde? Or ſhulde I nat be auenged of any ſuche people as this? Upon the mountaynes wyll I take vp a lamentacyon and ſorowfull crye, and a mournynge vpon the fayre playnes of the wyldernesse. Namely, howe they are ſo brent vp, þ no man goeth there any more. Yee, a man ſhall nat heare one beaſtes crye there. D Byrdes and catel are all gone from thence. Pſal. 79. a. Mich. iii. d. * I wyll make Jeruſalē alſo an heape of ſtones, and a denne of venymous wormes. And I wyll make the cyties of Juda ſo waſte, that no man ſhall dwell therin. What man is ſo wyſe, as to vnderſtande this? Or to whom hathe the Lorde ſpoken by mouth, that he maye ſhewe this, and ſaye: O thou lande, why peryſheſt thou ſo? Wherfore art thou ſo brent vp, and lyke a wyldernes, that no mā goeth thorowe? Yee, the Lorde hym ſelfe tolde the ſame vnto them, that forſoke his lawe/and kepte nat the thynge that he gaue them in commaundemente, nether lyued ther after: Deu. xxix. b Jo. xxiiii. c. * but folowed the wickednes of theyr owne hertes, and ſerued ſtraunge Goddes/as theyr fathers taught them.

E Therfore, thus ſayeth the Lorde of Hoſtes, the God of Iſrael: Beholde, * I wyll fede this people with wormwod, and geue Deu. xxix. b Jer. xxiii. c. them gall to drynke. * I wyl ſcater the alſo among the Heathen, whom nether they nor Deut. xx. f. theyr fathers haue knowne: * I wyl ſende a ſwearde amonge them, to perſecute them, vntyll I brynge thē to naught. Moreouer, thus ſayeth the Lord of Hoſtes: take that ye cal for mournyng wyues, and ſende for wyſe women: that they come ſhortely, and ſynge a mournynge ſonge of you: that þ teares may fall out of our eyes/and that our eye liddes maye guſſhe out of water.

F For there is a lamentable noyſe hearde of Sion: O howe are we ſo ſore deſtroyed? O how are we ſo pyteouſly confounded? We muſte forſake oure owne naturall countre, and we are ſhut out of our owne lodgynges. Yet heare the worde of the Lorde (O ye women) and let youre eares regarde the wordes of hys mouthe/ that ye maye lerne your daughters to mourne, and that euery one maye teache her neyghboreſſe, to make lamentacyon. Namely thus: Death is clymynge vp in at oure windowes, he is come into oure houſes, to deſtroye the chylde before the dore, & the yonge man in the ſtrete.

G But tell thou playnely/thus ſayeth the Lorde. Jere. vii. and. viii. * The deed bodyes of men ſhall lye vpon the grounde, as the donge vpon the felde/and as the heye after the mower, and ther ſhalbe no man to take them vp. Thus ſayeth the Lorde: Let not the wyſe man reioyſe in hys wyſdome/ nor the ſtronge man in hys ſtrength/nether the ryche man in his rycheſſe. Eſay. lv. i. Cor. i. d. ii. Cor. x. d. * But who ſo wyll reioyſe, let him reioyſe in thys, that he vnderſtandeth/and knoweth me: for I am the Lorde, whiche do mercy, equyte and ryghteouſneſſe vpon the earthe. Math. ix. and. xii. a. Oſee. vi. b. * Therfore, haue I pleaſure in ſuch thynges/ ſayeth the Lorde. Beholde/the tyme commeth (ſayeth the Lorde) that I wyll vyſet all them, whoſe foreſkynne is vncyrcumſyſed. Jere. xxv. Jere. iii. a. and. vi. b. Roma. ii. The Egypciās, the Jewes, the Edomytes, the Ammonytes/the Moabytes, * and the ſhauen Madyanytes, that dwell in the wyldernes. * For all the Gentyles are vncyrcumcyſed in the fleſſhe/ but all the houſe of Iſrael are vncyrcumcyſed in the herte.

A ¶ The conſtellacyons of the ſterres are nat to be feared. Of the weakeneſſe of Idols, and of the power of God. Of euyll curates.

CAPI. X.

Eſa. xl. HEare the worde of the Lorde/ that he ſpeaketh vnto the/ O thou houſe of Iſrael: Thus ſayeth the Lorde. * Ye ſhall nat lerne after the maner of the Heathen/ and ye ſhall nat be afrayed for the tokens Eſa. 44. b. of heauen/ for the Heathen are afrayed of ſuch: yea/all the cuſtomes and lawes of the Gentyles are nothinge, but vanite. * They hewe downe a tree in the wod with the handes of the workeman, and faſſhyon it with the axe: they couer it ouer with golde or ſyluer/they faſten it with nayles and hāmers, that it moue nat. It ſtandeth as ſtiffe as the palme tree/it can nether ſpeake nor go, but

there

muſt be borne.* Be not ye afrayed of ſuche
Baruc.vi.c for they can do nether good nor euell. But
[illegible] there is none lyke vnto the/ O Lorde, ⁊ thou
Apoc.xv.a arte great, ⁊ great is the name of thy power
who wolde not feare the? or what kynge of
the Gentyles wolde not obey the?

B For amonge all the wyſe men of the Gen
tyles/ and in all theyr kyngdomes/ there is
none that maye be lyckened vnto the. They
are all together vnlearned and vnwyſe. Al
theyr connyng is but vanyte: namely, wod
ſyluer, whiche is brought out of Tharſis, ⁊
Reg.ix.c beaten to plates: and golde from * Ophir, a
worke that is made with the hande of the
crafteſman and the caſter, clothed with ye-
lowe ſylke and ſcarlet: euen ſo is the worke
of theyr wyſe men al together. But the Lord
is a true God, a lyuynge God, and an euer-
Naum.i.a laſtynge kynge.* If he be wroth, the earthe
ſhaketh: al the Gentyles may not abyde his
indignacyon.

As for theyr goddes/ it may wel be ſayde
of them: they are goddes, that made neither
heauen nor earth: therfore ſhal they peryſhe
from the earth, and from all thynges vnder
Gene.i.a heauen. But (as for our God)* he made the
earth with his power, and with his wyſdo-
me doth he ordre the whole compaſſe of the
C world, with his diſcrecion hath he ſpred out
Pſa.144.a the heuens. At his voyce the waters gather
together in the ayre/* he draweth vp the
cloudes from the vttermoſte partes of the
earthe: he turned lyghtnynge to rayne, and
bryngeth forth the wyndes out of theyr trea
ſures. His wyſdome maketh al men fooles,
And confounded be all caſters of ymages/
Eſay.i.b. for that they caſt, is but a vayne thyng, and
and.44.b hath no lyfe.* The vayne crafteſmen with
Baruc.vi.c. theyr workes, that they in theyr vanite haue
made, ſhall peryſhe one with another in the
tyme of viſitacyon. Neuertheleſſe/ Jacobs
porcyon is no ſuche: but it is he, that hathe
made all thynges, ⁊ Iſrael is the rod of his
inherytaunce. The Lorde of Hooſtes is hys
name. Gather vp thy wares out of the lande
thou that arte in the ſtronge place: For thus
ſayeth the Lord: Beholde, I wyl now thruſt
out the inhabytours of this lande a greate
waye of, and trouble them of ſuche a faſhy-
on/ that they ſhall no more be founde.

Alas/ howe am I hurt? Alas how payn-
ful are my ſcourges vnto me? For I cõſidre
D this ſorowe by my ſelfe, and I muſte ſuffre
it. My tabernacle is deſtroyed/ and all
my coardes are broken. My chyldren are
gone fro me/ and can no where be founde.
Nowe haue I none to ſprede out my tente/
or to ſet vp my hangynges. For ☞ the herd ☞
men haue done fooliſhly, that they haue not E
ſought the Lorde. Therfore, haue they delte
vnwyſely with theyr catell, and all are ſca-
tred abrode. Beholde/ the noyſe is harde at
hande/ and great ſedicion out of the North:
to make the cyties of Juda a wyldernesſe/
and a dwellyng place for Dragons.* Now
I knowe (O Lorde) that it is not in mannes Prou.xx.b
power to ordre his owne wayes/ or to rule
his owne ſteppes and goynges. Therfore/
chaſten thou vs, O Lorde/ but with fauour Pſal.vi.a.
* and not in thy wrath, bryng vs not vtter- and.38.a
ly to naught.* Poure out thyne indignaci- Eſay.64.b Pſal.79.a Eccle.36.a
on rather vppon the Gentyles/ that knowe
the not/ and vpon the people that cal not on Iere.xxx.c.
thy name.* And that becauſe they haue con and.l.b
ſumed/ deuoured and deſtroyed Jacob, and
haue made his habitacion waſte.

¶ A curſſe of them that obey not the worde of Goddes pro-
meſſe. The people of Juda folowynge the ſteppes of theyr
fathers, worſhyppeth ſtraunge Goddes. The Lorde ſayeth
that he wyll not heare the Jewes, and forbyddeth alſo Je-
remye to praye for them.

¶ CAPI. XI.

THIS is another Sermon, which the A
Lorde commaunded Jeremye for to
preache, ſayeng: Heare the wordes ☞ of the ☞
couenaunt/ and ſpeake vnto the men of Ju
da, and to all them that dwell at Jeruſalem
And ſay thou vnto them. Thus ſayeth the
Lord God of Iſrael: * Curſed be euery one Deut.27.c.
that is nat obediente vnto the wordes of and.28.b
this couenaunt: whiche I commaunded vn Gala.3.b.
to your fathers, what tyme as I broughte
them out of the lande of Egypte/ frome the
yron fornace/ ſayenge: * Be obedyent vnto Exod.xix.a
my voyce/ and do accordynge to all that I
commaunde you: ſo ſhall ye be my people/
and I wyll be your God, and wyll kepe my
promyſe/ * that I haue ſworne vnto youre Gene.xv.c
fathers. Namely that I wolde geue them xxvi.a.and
a lande whiche floweth with mylke and ho- xxviii.c.
ny, as ye ſe: it is come to paſſe vnto this day
Then anſwered I/ ⁊ ſayde: Amen. ☞ Let it
be euen ſo Lorde/ as thou ſayeſt.

Then the Lorde ſayde vnto me agayne/
Preache this in the cyties of Juda ⁊ rounde B
aboute Jeruſalẽ/ and ſay: here the wordes
of his couenaunt/ that ye may kepe them/
For I haue diligẽtly exhorted your fathers,
euer ſence the time that I brought them out
of the land of Egypt/ vnto this day. I gaue
them warnyng by tymes, ſaying: herke vn-
to my voyce.* Neuertheleſſe/ they wold nat Iere.xiii.b
obeye me/ nor enclyne theyr eares vnto me/
but folowed the wycked ymaginacyons of
theyr

theyr owne hertes. And therfore, I haue accuſed them as tranſgreſſours of all the wordes of this couenaunt/that I gaue them to kepe/ whiche they (notwithſtandynge) haue not kepte.

And the Lorde ſayde vnto me/ It is founde out / that whole Juda & all theſe Cytezyns of Jeruſalem are gone backe. They haue turned them ſelues to the blaſphemyes of theyr forefathers, whiche had no luſt to here my wordes. Euen lyke wyſe haue theſe alſo folowed ſtraunge goddes, and worſhypped **C** them. The houſe of Iſrael and Juda haue broken my couenaunt, whiche I made with theyr fathers.

Therfore, thus ſayeth the Lord: Beholde I wyl ſende a plage vpon them, which they ſhall not be able to eſcape: and though they Zacha.vii.b crye vnto me, I wyl not here them. * Then ſhal the townes of Juda, and the citezins of Deute.32.c Jeruſalem go, and cal vpon * theyr goddes vnto whom they made theyr oblacions: but they ſhall not be able to helpe them in tyme Jere.ii.d of theyr trouble. * For as many cytyes as thou haſt, O Juda, ſo many goddes haſte þ had alſo. And loke howe many ſtretes there be in the, (O Jeruſalem) ſo many ſhamefull aulters haue ye ſet vp, to offre vpon them Jere.vii.b and.xv.a vnto Baall. * Therfore, praye not thou for this people / byd neyther prayſe nor prayer for them, for thoughe they crye vnto me in theyr trouble, yet wyll I not heare them.

O thou beloued, why doeſt thou ſo ſhamefull greate blaſphemyes in my houſe? euen as though * that holy fleſſh myght abſolue Aggei.ii.b the, ſpecially when thou haſt made thy boſte Jere.xvii.b of thy wyckednes. * The Lorde called the a Mat.vii.b grene olyue tre, a fayre one, a frutefull one/ Roma.xi.c a goodly one: but nowe that there is a contrary report of the abrode, he wyl burne the vp, and deſtroye thy braunches. For the Lorde of hooſtes that planted the, hath deuyſed a plage for the (O thou houſe of Iſraell and Juda) for the euyl that ye haue done to prouoke hym to wrathe, in that ye dyd ſeruyce **D** vnto Baal.

Thus (O Lorde) haue I lerned of the, and vnderſtand it, for thou haſt ſhewed me their ymaginacions. * But I am (as a meke lambe) Eſaye.liii.b that is caryed away to be ſlayne, not knowynge, that they had deuyſed ſuche a councel Jere.xx.b agaynſt me, ſayeng: ‡ We wyll deſtroye his meate with wood, and dryue hym out of the lande of the lyuyng: that his name ſhal neuer be thought vpon. Therfore, * I wyl beſeche Jere.xx.a and.xvii.c the nowe (O Lorde of hoſtes) thou ryghtuous iudge, thou that trieſt the raynes and the hertes: let me ſe the auenged of them, for vnto the haue I commytted my cauſe. The Lorde therfore ſpake thus of the cytezins of Anathoth, that ſought to ſley me, ſayeng: * Preache not vnto vs in the name of the Lorde, or els thou ſhalt dye of our handes. Thus (I ſay) ſpake the Lorde of Hooſtes. Beholde, I wyll vyſet you. Your yong men ſhall periſh with the ſwerde, your ſonnes & your daughters ſhall vtterly dye of hongre, ſo that none ſhall remayne. For vpon the cytezins of Anathoth wyll I brynge a plage, euen the yere of theyr viſitacion.

¶ The Prophete maruayleth greately at the proſperite of the wycked, all thoughe he confeſſe God to be ryghtuous. The Jewes are forſaken of the Lorde. He ſpeaketh agaynſt Curates and Preachers that ſeduce the people. The Lorde threateneth deſtruccyon vnto the nacyons that bordered vpon Jewrye, whiche troubled and vexed it.

CAPI. XII.

A O LORDE, thou art more ryghtuous, then that I ſhulde diſpute with the. Neuertheleſſe, let me talke with the in thinges reaſonable. ‡ Howe happeneth it, that the waye of the vngodly is ſo proſperous? and that it goeth ſo well with them, whiche (without any ſhame) offende and lyue in wickednes? Thou planteſt them, they take rote, they growe, and brynge forth frute. They boſte much of the / yet wilt thou not punyſh them. But thou Lorde (to whom I am well knowen) thou that haſt ſene, and proued my herte, ‡ take them awaye, lyke as a flocke is caryed to the ſlaughter houſe, and apoynte them for the daye of ſlaughter.

Howe long ſhal the lande mourne, * and all the herbes of the felde periſh, for the wyckednes of them that dwell therin. Jere.14.a

B The catell and the byrdes are gone / yet ſaye they tuſſhe, * God wyll not deſtroye vs vtterly.

Seynge, thou arte wery in running with the foote men, howe wylte thou then runne with horſes? In a peaceable ſure lande thou mayeſt be ſafe / but howe wylte thou do in the furyous pryde of Jordane? For thy brethren and thy kynred haue all together deſpiſed the / and cryed out vpon the in thyne abſence. * Beleue them not / thoughe they ſpeake fayre wordes to the. As for me (I ſaye) I haue forſaken myne owne dwellyng place, and lefte myne heritage. My lyfe alſo that I loue ſo well, haue I geuen into the handes of myne enemyes. * Myne herytage is become vnto me, as a Lyon in the wod. It cryed out vpon me, therfore, haue I forſaken it. Myne herytage is vnto me, as a ſpeckled a ſpeckled byrde, a byrde of dyuerſe coloures is vpon it. Go hence, and gather all the beaſtes of the felde together, that they maye eate it vp.

C Eſa.lvi.c. Eſa.v.a. * Dyuerſe herdmen haue broken downe my vineyarde, and troden vpō my porcion. Of my pleaſaunt porcyon, they haue made a wyldernes and deſerte. They haue layed it waſte: and now that it is waſt, it ſygheth vnto me. Yee, the whole lande lyeth waſte, and no man regardethe it. The deſtroyers come ouer the heeth euery waye, for the ſwearde of the Lorde dothe conſume from the one ende of the lande to the other / and no fleſh hathe reſt. They haue ſowen wheat and reaped thornes. They haue taken heritage in poſſeſſion, but it doth thē no good. and ye ſhall be confounded of youre owne wynnynges, becauſe of the great wrathe of the Lorde.

D Thus ſayeth the Lorde vpon all myne euyl neyghbours, that laye hande on myne herytage / whiche I haue geuen my people of Iſrael. Beholde, I wyll plucke them (namely Iſrael) out of theyr lande / and put out the houſe of Iuda from amonge them. Deut.iiii.f. and.xxx.a. Eſa.liiii.b. [illegible] * And when I haue roted them out I wyll be at one with thē agayne, and I wyll haue mercy vpon them: ‡ and bryng them agayne, euery man to his owne heritage, and in to his lande. And if they (namely that trouble my people) wyl lerne the wates of them / to ſweare by my name. The Lorde lyueth (lyke as they learned my people to ſweare by Baal) then ſhall they be rekened among my people. Mat.xxii.b ‡ But yf they wyl nat obey, then wyll I rote out the ſame folke, and deſtroye them / ſayeth the Lorde.

¶ The deſtruccyon of the Iewes is prefygured, and theyr ſparſinge abrode. Why Iſrael was receaued to be the people of God, and why they were forſaken.

CAPI. XIII.

A THus ſayeth the Lorde vnto me go thy waye / and get me a lynen breche / and gyrde it aboute thy loynes / and let it nat be wet. Then I got me a breche / accordyng to the commaundement of the Lorde, and put it aboute my loynes. After thys the Lorde ſpake vnto me agayne: Take the breche that thou haſt prepared and put aboute the / and get the vp, & go vnto Euphrates, & hyde it ī a hole of the rocke. So went I, and hyd it at Euphrates, as the Lorde cōmaunded me. And it happened longe after this, ꝧ the Lorde ſpake vnto me: Up, and get the to Euphrates, and fet the breche from thence which I cōmaunded the to hyde ther. Then went I to Euphrates, and dygged vp / and toke the breche from the place where I had hyd it: and beholde, the breche was corrupt ſo that it was profytable for nothynge.

B Then ſayde the Lorde vnto me: Thus ſayeth the Lorde: Euen ſo wyll I corrupte the pryde of Iuda, and the hye mynde of Ieruſalem. Thys people is a wycked people, * they wyll not heare my worde, they folowe the wicked ymaginacyons of their owne herte and hang vpon ſtraunge Goddes, them they ſerue and worſhyppe: and therfore they ſhalbe as this breche, that ſerueth for nothynge. Jere.vii.c. xi.b. xvii.a and.xix.c.

For as ſtraytely as a breche lyeth vpon a mans loynes, ſo ſtraytely dyd I bynde the whole houſe of Iſrael, and the whole houſe of Iuda vnto me, ſayeth the Lorde: * that they myght be my people: that they myght haue a gloryous name: that they myghte be in honour: but they wolde not obeye me. Deut.iiii.c and.xxvi.d Jere.xxx.d. Therfore ſaye thys ryddle before them / and ſay: Thus ſayeth the Lorde God of Iſrael: Euery pot ſhalbe fylled with wyne. And they ſhall ſaye: thynkeſte thou we knowe not, that euery pot ſhalbe filled with wine? Then ſhalte thou ſaye vnto them. Thus ſayeth the Lorde: Beholde, I ſhall fyll all the inhabytours of thys lande with dronckennes, the kynges that ſyt vpon Dauyds ſtole / the preſtes and prophetes / with all that dwell at Ieruſalem. And I wyll ſhute them one agaynſt another, yee, the fathers agaynſt the ſonnes, ſayeth the Lorde.

C I wyll not pardon them, I wyll not ſpare them, nor haue pytye vpon them: but deſtroye them. Be obedyent, geue eare, take nat dyſdayne at it, for it is the Lord hī ſelfe that ſpeaketh. Honoure the Lord your God here in, or he take hys lyghte from you / and or euer youre fete ſtomble in darckeneſſe at the hyll: leſte when ye loke for the lyght, he turne it in to the ſhadowe and darkeneſſe of death. But yf ye will not heare me, that geue you ſecret warnynge, I will mourne frō my whole hert for your ſtubburnes. Jere.xxx.c Threno.i.a * Pyteouſly wyll I wepe, and the teares ſhall guſſhe out of myne eyes. For ẏ Lordes flocke ſhall be caryed awaye captiue. Tell the kyng and the quene: Humble youre ſelues, ſet you downe lowe, for the crowne of your glory ſhal fall from your head: The cytyes towarde the ſouthe ſhalbe ſhut vp, and no man ſhall open them. All Iuda ſhall be caryed awaye captyue, ſo that none ſhall remayne.

D Lyft vp your eyes, and beholde them, that come from the North. Lyke a fat flocke ſhal they fal vpō the. To whom wylt yͤ make thy mone, when they come vpon the? for thou haſte taughte them thy ſelfe / and made them maſters ouer the. Shall nat ſorowe come vpon the, as on a woman trauaylynge with chylde? And yf thou woldeſt ſay then in thyne herte: wherfore come theſe thinges vpon me? *Euen for the multytude of thy blaſphemyes, ſhall thy hynder partes and thy fete be dyſcouered. For lyke as the man of Inde maye chaunge hys ſkynne / and the cat of the mountayne her ſpottes: ſo may ye that be exercyſed in euyl / do good. Therfore wyll I ſcatre you, lyke as the ſtoble yͭ is taken away with yͤ ſouth wynde. Thys ſhall be youre porcion, and the porcyon of youre meaſure, wherwith ye ſhalbe rewarded of me, ſayeth the Lorde: becauſe ye haue forgotten me / and put youre truſte in dyſceatfull thynges. *Therfore ſhall I turne thy clothes ouer thy heade / and dyſcouer thy thyghes / that thy preuytyes maye be ſene, thy aduoutry / thy beedly malyce, thy beaſtlyneſſe, and thy ſhamefull whordome. For vpon the feldes and hylles I haue ſene thy abhomynacyons. Wo be vnto the (O Jeruſalem) when wylte thou euer be clenſed any more?

Jere. xxi. a. Eſay. xxvi. b

Jere. xv. b.

Oſee. ii. b.

Of the derthe that ſhulde come in Jewry. The prayer of the people aſkynge mercy of the Lorde. The vnfaythfull people are not hearde. Of prayer, faſtynge, and of falſe prophetes that ſeduce the people.

CAPI. XIIII.

A THE worde of the Lorde ſhewed vnto Jeremy, concernyng the derthe of the frutes. Juda hathe mourned, his gates are deſolate: they are brought to heuyneſſe euen vnto the grounde / and the crye of Jeruſalem goeth vp. The Lordes ſente theyr ſeruauntes to fetche water / and when they came to the welles, they dyd fynde no water: but caryed theyr veſſels home emptye. They be aſhamed and confounded / and couer theyr heades. *For the grounde is dryed vp / becauſe there commeth no rayne vpon it. The plowmen alſo be aſhamed / and couer theyr heades. The hynde alſo forſoke the yonge fawne, that he broughte forthe in the felde / becauſe there was no graſſe. The wylde Aſſes dyd ſtande in the hye places, and drewe in theyr wynde lyke the dragons, theyr eyes dyd fayle for wante of graſſe.

Jere. xxiii. b

B Doutles oure owne wyckedneſſe dothe rewarde vs: But Lorde do thou accordynge to thy name / though oure tranſgreſſyons and ſynnes be many. *For thou art the cōforte and helpe of Iſrael in the tyme of trouble. Why wylt thou be as a ſtraunger in the lande, & as one that goeth ouer the felde, and cometh in only to remayne for a nyght? Why wylt thou make thy ſelfe a cowarde / and as it were a gyaunt that yet maye nat helpe? For thou (O Lorde) art in the myddes of vs / and thy name is called vpon of vs: forſake vs nat. Thus hathe the Lorde ſayde vnto this people: O ſeyng they haue had ſuche a luſt to wander abrode, and haue nat refrayned theyr fete, & therfore diſpleaſed the Lorde: but he wyll nowe brynge agayne to remembraūce all theyr myſdedes, and punyſh all theyr ſynnes. Yee, euen thus ſayde the Lorde vnto me: *Thou ſhalt nat praye to do this people good.

Eſay. ... Jere. ... and. ...

Jere. vii. Eſay. i.

*For though they faſt, I wyll nat heare theyr prayers. And though they offre burnt offrynges and ſacryfyces, yet wyl nat I accepte them. For I wyll deſtroye them with the ſwerde, honger and peſtilence.

C Then anſwered I: O Lorde God, *the prophetes ſaye vnto the: Tuſh, ye ſhall *nede to feare no ſwearde, and no honger ſhall come vpon you, but the Lorde ſhall geue you cōtynuall reſt in this place.

Jere. v. a. Zephi. i. Jere. xxiii. and. xxvii.

And the Lorde ſayde vnto me: The prophetes preache lyes in my name, where as I haue not *ſent them, nether gaue I them any charge, nether dyd I ſpeake vnto thē: yet they preach vnto you falſe viſiōs, charmynge, vanyte / and diſceatfulnes of theyr owne hert. Therfore, thus ſaieth the Lorde: As for thoſe prophetes that preache in my name (whom I neuertheleſſe haue nat ſente) and that ſaye: Tuſh, there ſhall no ſwearde nor hōger be in this lande. *With ſwearde and with honger ſhal thoſe prophetes peryſh, and the people to whom they preache ſhalbe caſte out of Jeruſalem, dye of honger, and be ſlayne with the ſwearde, *(and there ſhalbe no man to burye them) bothe they and theyr wyues, theyr ſonnes & theyr daughters. For thus wyll I poure theyr wyckedneſſe vpon the.

Jere. xxiii.

Zacha. xiii.

Jere. xvi. a

D Thys ſhalte yͧ ſay alſo vnto them. *Myne eyes ſhal wepe without ceaſſynge daye and nyght. For my people ſhal be deſtroyed with great harme / and ſhall peryſhe with a great plage. For if I go into the felde, lo, it lyeth al ful of ſlayne men. If I come into the cyty, lo, they be all famyſhed of honger.
Yee, theyr prophetes alſo and preſtes ſhall be led into an vnknowen lande.

Trenū i. b and. ii. a

Haſte thou then vtterly forſaken Juda?

plaged vs, that we can be healed nomore? * We loked for peace, and there commeth no good: for the tyme of health, and lo, here is nothynge but trouble. We knowledge (O Lorde) all our myſdedes, and the ſynnes of our fathers, that we haue offēded the. Be not diſpleaſed, (O Lord) for thy names ſake * forget not thy louynge kyndneſſe. Remembre the trone of thyne honoure, breke not the couenaunt, yͭ thou haſt made with vs. * Are there any amonge the Goddes of the Gentiles, that ſende rayne or geue the ſhowers of heauen? Doſt not thou it, O Lorde our God in whom we truſt? Yee Lorde, thou doſte all theſe thynges.

Iere.viii.c

Esa.xlix.d

Iere.v.d

¶ The Lorde wyll not heare Moſes or Aaron, yf they pray for the people, but wyll wrape them in many myſeryes. The cauſe of ſuche great myſeryes.

A

CAPI. XV.

THEN ſpake the Lorde vnto me: * Thoughe Moſes & Samuel ſtode before me, yet haue I no herte to this people. Dryue them awaye, that they maye go out of my ſyghte. And yf they ſay vnto the: Whyther ſhall we go? then tell them: The Lorde gyueth you this aunſwere. * Some vnto deathe, ſome the ſwearde, ſome to honger/ ſome into captyuite. For I wyl brynge foure plages vpon them, ſayeth the Lorde. The ſwearde ſhall ſtrāgle them, the dogges ſhal deuoure them, * the foules of the ayre/ and beaſtes of the earthe ſhall eate them vp, and deſtroye them. I wyll ſcatre them aboute alſo in all kyngdomes and landes to be plaged becauſe of * Manaſſeh the ſōne of Hezekia kynge of Iuda, for the thynges that he dyd in Ieruſalem.

Iere.7.d.11
c.and.14.d
Ezec.xiiii.c

Ezech.v.c

Iere.xvi.a

4.Re.21.a

Who ſhall then haue pyte vpon the/ O Ieruſalem? who ſhall be ſorye for the? Or who ſhal make interceſſiō, to optayne peace for the? ſeynge thou goeſt fro me (and turneſt backewarde, ſayeth the Lorde) Therfore I dyd ſtretche out myne hande agaynſt the, to deſtroye the/ and I wyll not be intreated. I haue ſcatred them abrode with the fanne on euery ſyde of the lande. ‡ I haue waſted my people & deſtroyed them. Yet they haue had no luſt to turne from their owne wayes. I haue made theyr wydowes mo in nombre, then the ſādes, of the ſee. Vpon the mothers of theyr chyldren dyd I brynge a deſtroyer in the none day. * Sodely & vnawares dyd I ſende a feare vpon theyr cyties. She that hath borne ſeuen chyldren, hathe none, her herte is full of ſorowe.

B

Iere.viii.c

1.Reg.2.a

‡ The Sonne doth fayle her in the clere daye, ſhe is confounded and faynte for very heuynes. As for thoſe that remayne, I wyll delyuer them vnto the ſwearde before theyre enemyes, ſayeth the Lord. * O mother, alas that euer thou dideſt beare me/ an enemye & hated of the whole lande: Thoughe I neuer lent nor receyued vpon vſurye/ yet all men ſpeake euyl vpon me. And the Lorde anſwered me: Lede not I yͤ them vnto good? Come not I to the, when thou arte in trouble: and helpe the, when thyne enemy oppreſſeth the? Doth one yron hurte another/ or one metell that commeth from the North/ another. * As for thy rycheſſe and treaſure, I wyl geue them out into a pray not for any money, but becauſe of al thy ſynnes, that thou haſt done in al thy coſtes. * And I wyl brynge the with thyne enemyes into a lande, that thou knoweſt not/ for the fyre that is kyndled in my indignacion ſhall burne you vp.

[illegible].8.b

Iere.20.b

C

Iere.xvii.a
and.20.b

Deute.32.c

O Lorde, thou knoweſt: therfore remembre me, and viſet me, delyuer me fro my perſecuters. Receyue not my cauſe in thy longe wrathe, yet thou knoweſt, that for thy ſake I ſuffre rebuke. * When I had founde thy wordes/ I dyd eate them vp gredely: they haue made my herte ioyful and glad. For I call vpon thy name/ O Lorde God of Hoſtes. I dwell not amonge the ſcorners, neither is my delyte therein: but I dwell onely in the feare of thy hande, for thou haſte fylled me with bytternes. Shall my heuyneſſe endure for euer? Are my plages then ſo great/ that they may neuer be healed? wylt thou be as a water/ that falleth, and can nat continue? Vpon theſe wordes, thus ſayde the Lorde vnto me: If thou wylte turne agayne/ I ſhall ſet the in my ſeruyce: and yf thou wylte take out the thynges that is precious from the vyle, thou ſhalte be euen as myne owne mouthe. * They ſhall conuerte vnto the, but turne not thou vnto them: & ſo ſhall I make the a ſtronge braſen wall agaynſt thy people. * They ſhal fyght agaynſt the/ but they ſhall not preuayle: For I my ſelfe wyll be with the, to helpe the/ and delyuer the ſayeth the Lorde. And I wyl ryd the out of the handes of the wycked, and delyuer the out of the hande of Tirauntes.

Psal.cix.a
Ezec.iii.a

D

Iere.xxi.a

Iere.i.c

¶ He prophecyeth the myſery of the Iewes. He ſheweth, that the worſhyppynge of Idoles: the contempte of Gods lawe, is the cauſe of their myſerye. He prophecyeth the captyuite of Babylon, and theyr delyueraunce from thence agayne. The callynge of the Gentyles.

CAPI. XVI.

THVS ſayde the Lord vnto me: Thou ſhalte take the no wyfe, nor beget chyldren in this place. For of the chyldren that are borne in this place/ of theyre mothers

A

that haue borne them, and of theyr fathers that haue begotten them in this lande thus ſayeth the Lorde. * They ſhal dye an horrible death, Leuit.x.b Iere.xviii.c * no man ſhall mourne for them, nor burye them, but they ſhall lye as donge vpon the earth. They ſhall periſhe thorowe the ſwearde and honger, Pſal.79.a [illegible] xv.a * and theyr bodies ſhalbe meate for the foules of the ayre, and beaſtes of the earth. For thus ſayeth ẏ Lord: Go not thou in vnto thē nor come to mourn and wepe for thē, for I haue taken my peace from this people (ſayeth the Lorde) yee, my fauoure & my mercy. And in this lande ſhal they dye, olde and yonge, and ſhal not be B buried: no man ſhal be wepe them, no man ſhal clyppe or ſhaue him ſelfe for them.

There ſhal not one viſet another, to mourne with them for their deade, or to comforte them. One ſhall not offre another the cuppe of conſolacyon, to forget theyr heuyneſſe for 1.Cor.xv.b father and mother. ‡ Thou ſhalt not go into their feaſte houſe, to ſytte downe, to eate or drycke with them. For thus ſayeth ẏ Lorde of Hoſtes the God of Iſraell: Iere.vii.d and.xv.b. * Beholde, I ſhal take awaye out of this place, the voyce of myrth and gladneſſe, the voyce of the brydegrome & of the bryde: yee, and that in your dayes, that ye may ſe it.

C Nowe when thou ſheweſt this people al Iere.v.d theſe wordes / and they ſaye vnto the. * Wherfore hath the Lorde deuyſed all thys greate plage for vs? Or what is the offence and ſynne / that we haue done agaynſte the Lord our God? Then make thou them this Deut.iiii.d Iere.vii.b anſwere: * Becauſe your fathers haue forſaken me (ſayeth the Lorde) and haue walked after ſtraunge Goddes, whome they haue honoured and worſhypped: but me haue they forſaken, and haue not kepte my Iere.vii.d. lawe. * And ye with youre ſhamefull blaſphemyes / haue exceaded the wyckedneſſe of youre fathers. For euery one of you hath folowed the frowarde and euyll ymagynacyon of his owne herte, and is not obedyent vnto me.

Deut.28.[illegible] * Therfore wyll I caſte you out of this lande, into a lande that ye and your fathers knowe not: and there ſhal ye ſerue ſtraunge goddes day and nyght, there wyll I ſhewe you no fauoure. Iere.xxiii.b * Beholde therfore (ſayeth the Lorde) the dayes are come, that it ſhall no more be ſayde: The Lorde lyueth, whiche brought the children of Iſrael out of ẏ land of Egypte: but, it ſhall be ſayde, the Lorde lyueth, that brought the chyldren of Iſraell from the North, and from all landes where he had ſcatred them. For I wyl bringe them agayne into the lande / that I gaue vnto theyr fathers.

D Beholde (ſayeth the Lorde) * I wyl ſend Math.4.c out many fyſſhers to take them, and after that wyll I ſende out many hunters to hūte them out, from all mountaynes and hylles and out of the caues of ſtone. For myne eies beholde all theyr wayes, and they can not be hyd fro my face, neyther can theyr wycked dedes be kepte cloſe out of my ſyght. But fyrſte wyll I ſufficiently rewarde theyr ſhamefull blaſphemyes and ſynnes / becauſe they haue defyled my lande: Namely with theyr ſtynckynge Idoles and abhominacyons, wherwith they haue fylled myne herytage. Iere.xiiii.a and.xvii * O Lorde, my ſtrength, my power / & refuge in tyme of trouble. The Gentyles ſhall come vnto the frome the endes of the worlde, and ſaye: Verely, our fathers haue cleued vnto lyes, theyr Idols are but vaine & vnprofitable. Howe can a mā make thoſe hys goddes, which are not able to be godes? And therfore I wyl once teach them, ſayeth the Lorde, I wyl ſhewe them my hande and my power, that they maye knowe / that my name is the Lorde.

¶ The frowardneſſe of the Iewes. Curſed be whoſe that put theyr confydence in man, and thoſe bleſſed that truſte to God. Mannes herte is wycked. God is the ſearcher of the herte. The lyuynge waters are forſaken. The halowynge of the Sabboth is commaunded.

CAPI. XVII.

A YOVRE ſynne (O ye of the tribe of Iuda) is wrytten in the table of your hertes, and grauen ſo vpon the edges of youre aulters with a penne of yron and with an adamant clawe: that your chyldren alſo may thynke vpon your aulters, woddes / thycke trees, hye hylles, mountaynes and feldes. Iere.xv.a and.xx.b * Wherfore, I wyll make al youre ſubſtāce and treaſure be ſpoyled, for the great ſynne that ye haue done vpon your hye places thorowe out al the coſtes of your lande. Ye ſhal be caſte out alſo from the herytage, that I gaue you. And I wyl ſubdue you vnder the heuy bondage of youre enemyes, in a lande that ye know not. For ye haue miniſtred fire to my indignacion, whiche ſhall burne euer more. Thus ſayeth the Lorde. B * Curſed be the man that putteth his truſte in man, and that taketh fleſſhe for his arme: & he / whoſe herte departeth from the Lorde. He ſhall be lyke the heath, that groweth in the wylderneſſe. As for the good thynge that is for to come, he ſhall not ſe it: but dwell in a drye place of the wylderneſ, in a ſalte and vnoccupyed lande. ‡ O bleſſed is the man, that putteth

Psal. i. a. Prou. xi. b.

putteth hys truſte in the Lorde, and whoſe hope is the Lorde hym ſelfe. ‡ For he ſhal be as a tre, that is planted by the water ſyde: which ſpretteth out the rote vnto moyſtneſſe, whō the heate cā nat harme, whē it cometh, but hys lefe ſhalbe grene. And though there growe but lytle frut because of drouth yet is he nat carefull, but he neuer leaueth of to brynge forth frute. Amonge all thynges, man hathe the moſt diſceatfull and vnſercheable herte.

C

Iere. xi. d. Apoca. ii. d Psal. vii. b Rom. ii. a.

Who ſhall then knowe it? * Euen I the Lorde ſearche out the grounde of the herte, and trye the raynes, * and rewarde euery man accordynge to hys wayes, and accordynge to the frute of hys workes.

☞

Pro. xxiii. a Psal. iii. b. Luk. xii. b.

☞ * The partriche maketh a neſt of egges, but bryngeth forth no yonge. He commeth by ryches, but nat ryghteouſly. In the myddeſt of hys lyfe muſte he leaue them behynde hym, and at the laſt be founde a very foole. But thou (O Lorde) whoſe trone is moſt glorious, excellent and of moſte antyquite, which dwelleſt in the place of our holy reſt: Thou art the comforte of Iſrael. All they that forſake the, ſhalbe confounded: all they that departe from the, ☞ ſhalbe wrytten in earth * for they haue forſakē the Lorde the very condyte of the waters of lyfe.

☞ Iere. iii. d. Eze. 36 b. Iohn iiii. b

D

Heale me, O Lorde, and I ſhal be hole: ſaue thou me, and I ſhalbe ſaued, for thou art my prayſe. Beholde, theſe men ſaye vnto me. Where is the worde of the Lorde (Let it come nowe) where as I neuertheles ledynge the flocke in thy wayes, haue compelled none by violēce. For I neuer deſyred any mans deth, this knoweſt thou wel. My wordes alſo were ryght before the. Be nat nowe terryble vnto me, O Lorde * for thou art he in whō I hope, when I am in parell. Let my perſecuters be confounded, but nat me: let them be afrayed, and nat me. Thou ſhalte brynge vpon them the tyme of theyr plage, and ſhalte deſtroye them ryght ſore.

Iere. xviii. a and. xvi. c.

Iere. vii. a. and. xxvi. a

Thus hathe the Lorde ſayde vnto me: * Go and ſtande vnder the gate, where thorowe the people and the kynges of Iuda go out and in, yee, vnder all the gates of Ieruſalem, and ſaye vnto them. Heare the worde of the Lorde, ye kynges of Iuda, & all thou people of Iuda, and all ye cyteſyns of Ieruſalem, that go thorowe thys gate. Thus the Lorde commaundeth. * Take hede for your lyues, that ye carie no burthen vpō you in yͤ Sabboth, to brynge it thorowe the gates of Ieruſalem: ye ſhall beare no burthen alſo out of your houſes in yͤ Sabboth ye ſhal do no labour therin, but ☞ halowe the Sabboth, * as I commaunded youre fathers. Howe be it, they obeyed me nat neyther herkened they vnto me: but were obſtynate & ſtubburne, and neyther obeyed me: nor receaued my correccyon. Neuertheles, yf ye wyll heare me (ſayeth the Lorde) & beare no burthē in to the cytie thorowe this gate vpon the Sabboth: If ye wyl halowe the Sabboth, ſo that ye do no worke therin: then ſhall there go thorowe the gates of thys cytie, kynges and prynces, that ſhall ſyt vpon the ſtoole of Dauid: They ſhall be caried vpon charettes, and ryde vpon horſes, bothe they and theyr prynces. Yee, whole Iuda and all the cyteſyns of Ieruſalem ſhall go here thorowe, and thys cytie ſhall euer be the more and more inhabited.

E Exod. xx. b. Deut. v. b.

☞ Exod. xx. b.

F

There ſhall come men alſo from the cyties of Iuda, from about Ieruſalem, and from the lande of Beniamin, from the playne feldes, from the mountaynes and frō the wyldernesse: whiche ſhall brynge burnt offerynges, ſacrifices, oblacions, and incenſe / and offre vp thankeſgeuynge in the houſe of the Lorde. But yf ye wyl nat be obediente vnto me, to alowe the Sabboth, ſo that ye wyll beare youre burthens, thorowe the gates of Ieruſalem vpon the Sabboth. Thē ſhall I ſet fyre vpon the gates of Ieruſalem, and it ſhall burne vp the houſes of Ieruſalem / and no man ſhall be able to quench it.

¶ God ſheweth, by the example of a potter, that it is in his power to deſtroye the deſpyſers of hys worde, and to helpe thē agayne whē they amēde. The conſpiracye of the Iewes agaynſte Ieremy. Hys prayer agaynſte hys aduerſaryes.

CAPI. XVIII.

A

THYS is another cōmunicaciō, that God had with Ieremy / ſayinge: Aryſe / and go downe into the Potters houſe / and there ſhall I tel the more of my mynde. Nowe whē I came to the Potters houſe, I founde hym makynge hys worke vpon a whele. The veſſell that the Potter made of claye, brake amonge his handes: So he beganne a newe, and made another veſſell, accordynge to hys mynde. Then ſayde the Lorde thus vnto me. * May nat I do with you, as thys Potter dothe, O ye houſe of Iſrael, ſayeth the Lorde? Beholde, ye houſe of Iſraell: ye are in my hande, euen as the claye in the Potters hande.

Esa. xlv. b. Iere. xix. c. Roma. ix. c

B

Eze. xviii. f and. 33. c. Luke. xv. a. Ionas. i. b.

* When I take in hande to rote out, to deſtroye, or to waſte awaye any people or kyngdome: yf that people (agaynſt whom I haue thus deuyſed) conuerte from theyr

wyckednes: I repẽte of the plage, that I deuyſed to brynge vpon the. 4.Reg.xx.f * Agayne, when I take in hande, to buylde / or to plante a people or a kyngdome: yf the ſame people do euell before me, and heare nat my voyce: I repente of the good: that I deuiſe to do for them. Speake nowe therfore vnto whole Juda: and to the that dwell at Jeruſalem. Thus ſayeth the Lorde: Beholde, I am deuyſynge a plage for you, and am takynge a thynge in hande agaynſte you.

Jer.xxvi.a. and xxxv.c Jona.iii.b * Therfore let euery man turne from hys euell waye, take vpon you the thynge that is good, and do ryght. But they ſayde. No more of this Jer.xiii.a. * we wyll folowe oure owne ymaginacions, and do euery mã accordyng to the wylfulneſſe of his owne mynde.

C Therfore thus ſayeth the Lorde. Aſke amonge the Heathen, yf any mã hath harde ſuche horryble thynges, as the daughter of Syon hath done. Shal nat the ſnowe (that melteth vpon the ſtony rockes of Libanus) moyſten the feldes? Or maye the ſprynges of waters be ſo graue awaye, that they runne nomore, geue moyſtneſſe / nor make frutefull? But my people hath ſo forgotten me, that they haue made ſacryfyce vnto vayne Goddes. And whyle they folowed theyr owne wayes they are come out of the hye ſtrete and gone into a fote waye nat vſed to be trode. Where thorowe they haue brought theyr lande into an euerlaſtynge wyldernesse and ſcorne. Jere.xix.b. and.xlix.c. * So that whoſoeuer trauayleth therby, ſhalbe abaſſhed, and wagge theyr heades with an Eaſte wynde wyll I ſcater them, before theyr enemye. And when theyr deſtruccyon commeth, I wyll turne my backe vpon the, but nat my face. Then ſayd they: Jere.xi.b. * come, let vs ymagin ſumthing agaynſte this Jeremy. ☞ For ☞ the preſtes ſhall nat be deſtitute of the lawe: nether ſhal the wyſeman be deſtitute of councel, nor the prophetes deſtitute of the worde of. God ☞ Come, and ☞ let vs ſmyte hym with the tonge, and let vs make all his wordes. D Cõſydre me, O Lorde, and heare the voyce of myne enemyes Psal.cix.a. Jere.v.d. * ſhal they recompence euell for good? for they haue dygged a pyt for my ſoule * Remembre, how that I ſtode before the, to ſpeake good for them, and to turne awaye thy wrath from them.

Psal.cix.b Threni.iii.f * Therfore let theyr chyldren dye of hunger, and let them be oppreſſed with the ſwearde. Let theyr wyues be robbed of theyr chyldren, and become wyddowes: let theyr huſbandes be ſlayne, let theyr yonge men be kylled with the ſwearde in the felde. Let the noyſe be herde out of theyr houſes, when the murtherer commeth ſodenly vpon them.

* For they haue dygged a pyt to take me, Jere.xi.d. and layed ſnares for my fete. Yet Lord, thou knoweſt all theyr councell, that they haue deuiſed, to ſleye me. Forgeue nat theyr wyckednes / and let nat theyr ſynne be put out of thy ſyght: but let them be iudged before the as the gyltie: Thys ſhalt thou do vnto them in the tyme of thy indygnacyon.

¶ He prophecyeth the deſtruccyon of Jeruſalem, for the contempt and deſpyſynge of the worde of God.

CAPI. XIX.

THVS ſayde the Lorde: Go thy waye A and bye the an erthen pytcher / and bryng forth the Senatours and chefe preaſtes into the valley of the chyldren of Hennom, whiche lyeth before the dore that is made of brycke / and ſhewe them there the wordes, that I ſhall tell the, and ſaye thus vnto them. Heare the worde of the Lorde, ye kynges of Juda / and ye cyteſyns of Jeruſalem. ‡ Thus ſayeth the Lorde of Hoſtes the God of Iſrael: 1.Reg.iii.c. Jeremi.ix.a ‡ Beholde I wyll brynge ſuche a plage vpon this place / that the eares of all that heare it, ſhall glowe. And that becauſe they haue forſaken me / and vnhalowed this place, and haue offred in it vnto ſtraunge goddes: whom neyther they / theyr fathers, nor the kynges of Juda haue knowen. B They haue fylled thys place alſo with the bloude of innocẽtes Deut.xii.d and.xviii.b. Psal.cvi.e Eze.xvi.d. and.xx.d. * for they haue ſett vp an aulter vnto Baal, to burne theyr chyldren for a burnt offerynge vnto Baal, whiche I neyther commaunded / nor charged them, neyther thought once there vpon. Beholde therfore Jere.vii.d. * the tyme commeth (ſayeth the Lorde) that this place ſhal nomore be called Topheth, nor the valley of the chyldren of Hennõ, but the valley of ſlaughter: For in this place wyll I ſleye the Senatours of Juda and Jeruſalem / and kyll them downe with the ſwearde in the ſyght of theyr enmyes, and of them that ſeke theyr lyues. And theyr deed carcaſes wyll I geue to be meate for the foules of the ayre, and beeſtes of the felde. C And I wyl make thys cytie ſo deſolate, and deſpyſed: 3.Reg.ix.b. Jer.xviii.b and.xlix.c. and.l.b. Thre.iii.b * that who ſo goeth there by, ſhall be abaſhed and ieaſt vpon her / becauſe of all her plages.

* I wyll fede them alſo with the fleſhe of theyr ſonnes & theyr daughters. Deut.xxviii.g 4.Reg.vi.f ‡ Yee, euery one ſhall eate vp another in the beſegynge and ſtraytneſſe, wherwith theyr enemyes (that ſeke theyr lyues) ſhall kepe them in. And ỹ pitcher ſhalt thou breake in the ſyght of the

of the me, that ſhalbe with the, and ſaye vnto them: Thus ſayeth the Lorde of hoſtes: Jer.xviii.a * Euen ſo wyll I deſtroye this people and cytie: as a man breaketh an earthen veſſell, that cannat be made whole agayne.

Jere.vii.d. * In Topheth ſhall they be buryed, for they ſhal haue none other place. Thus wyll I do vnto thys place alſo, ſayeth the Lorde, and to them that dwel therin: yee, I wyll do to this cytie as vnto Topheth (For the houſes of Jeruſalem and the houſes of the kynges of Juda ſhalbe defyled, lyke as Topheth) because of al the houſes, in whoſe parlers they dyd ſacryfyce vnto all the hooſte of heauen and powred drynke offerynges vnto ſtraunge goddes. And ſo Jeremy cam from Topheth, where the Lorde had ſente hym to prophecie, and ſtode in the courte of the houſe of the Lorde, and ſpake to all the people: Thus ſayeth the Lorde of Hoſtes the God of Iſrael: Beholde, I wyll brynge vpon this cytie & vpon euery towne aboute it, al the plages that I haue deuiſed agaynſt them: Jere.vii.c. and.xiii.b. * for they haue bene obſtynate, and wolde nat obeye my warnynges.

¶ Jeremy is ſmytten and caſt into preſon, for preachynge of the worde of God. He prophecyeth the captyuite of Babylon. He complayneth that he is a mockynge ſtocke for the worde of God. He is compelled by the ſprete to preache the worde.

CAPI. XX.

A When Phaſhur the preeſte, the ſonne of Emer, cheefe in the houſe of the Lorde, harde Jeremy preache ſo ſtedfaſtly: Jer.xviii.c. and.xxiii.a. * he ſmote Jeremy & put hym in the ſtockes, that are by the hye gate of Ben Jamin, in the houſe of the Lorde. The nexte daye folowynge Phaſhur brought Jeremy out of the ſtockes agayne. Then ſayde Jeremye vnto hym. The Lorde ſhall call the nomore Phaſhur (that is excellente and increaſynge) but Magor (that is fearfull and afrayed) euery where. For thus ſayeth the Lorde: beholde, I wyll make the afrayed, euen thy ſelfe, and all that fauoure the: whiche ſhall peryſh with the ſwearde of theyr enemyes, euen before thy face.

B And I wyll geue whole Juda vnder the power of the kynge of Babylon, which ſhal carye ſome vnto Babylon preſoners, and ſleye ſome with the ſwearde. 4.Reg.xx.c. Jere.xv.c. and.xvii.a. * Moreouer, all the ſubſtaunce of thys lande, all theyr precyous and gorgeous workes, all coſtlyneſſe, and all the treſure of the kynges of Juda: wyll I geue into the handes of theyr enemyes, whiche ſhall ſpoyle them, & carie them vnto Babylon. But as for the (O Phaſhur) thou ſhalt be caryed vnto Babylon with all thyne houſholde, and to Babylon ſhalt thou come, where thou ſhalt dye, and be buryed, thou and all thy fauourers, to whom thou haſt preached lyes. O Lorde, If I am diſceaued, the haſt thou diſceaued me: thou haſte dealte ſtrongly, and haſt preuayled, and makeſt me ſtrong agayn. Thre.iii.b * All the daye longe am I deſpyſed, and laughed to ſcorne of euery man because I haue now preached longe agaynſt malycious Tyranny, & ſhewed the of deſtruccyon. * For the which cauſe they caſt the worde of the Lorde in my teeth, and take me euer to the worſt. Jere.vi.b.

C Wherfore, I thought from hence forth, nat to ſpeake of him, nor to preach any more in his name. But the worde of the Lorde was a very burnynge fyre in my herte and in my bones, whiche when I wolde haue ſtopped, I myght nat. For why * I harde ſo many deriſions & blaſphemies, yee, euen of myne owne companions, and of ſuche as were conuerſaunte with me: Pſa.xxxi.b whiche wente aboute to make me afrayed, ſayinge, vpon hym, let vs go vpon hym, to feare hym, and make hym holde his tonge: that we maye ouercome him, and be auenged of hym.

But the Lorde ſtode by me, lyke a myghtye gyaunte: therfore my perſecutours fell, and coulde do no thynge. They ſhall be ſore confounded, for they haue done vnwyſely, they ſhall haue an euerlaſtynge ſhame. * And nowe, O Lord of Hoſtes, thou righteous ſercher (whiche knoweſt the reynes and the very hertes:) let me ſe the puniſhed, for vnto the I commytte my cauſe. Jere.xi.d.

D Synge vnto the Lorde, and prayſe him, for he hathe delyuered the ſoule of the oppreſſed, frō the hande of the vyolent. Job.iii.a. Jere.xv.b. * Curſed be the day, wherin I was borne, vnhappye be the daye wherin my mother brought me forth. Curſed be the man, that brought my father the tydinges, to make him glad, ſaying: thou haſte gotton a ſonne. Lette it happen vnto that man, as to the cyties Gene.xix.c * whiche the Lorde turned vp ſyde downe (when he had hearde longe the wycked cumoure of them) becauſe he ſlewe me nat, as ſone as I cam out of my mothers wombe, and becauſe my mother was nat my graue her ſelf, that the byrth myght nat haue come out but remayned ſtyll in her. Job.x.c. * Wherfore cam I forth of my mothers wombe? To haue experience of laboure and ſorowe, and to leade my lyfe with ſhame.

CAPI. XXI.

He prophecieth that Zedechiah ſhall be take, & the cytie burned.

A THESE are the wordes y the Lorde
ſpake unto Jeremy what tyme as
kyng Zedekiah ſent unto him Phaſhur the
ſonne of Melchias, and Sophonias, the
ſonne of Maaſias prieſte, ſayinge. Aſke
councell at the Lorde (we praye the) of oure
behalfe, for Nabuchodonoſor the kynge of
Babylon beſegeth us, yf the Lorde (perad-
uenture) wyll deale with us, accordynge to
his meruelous power, & take hym from us.
Then ſpake Jeremy. Geue Zedechias this
anſwere. Thus ſayeth the Lorde God of
Iſraell beholde, I wyll turne backe the wea-
pens that ye haue in youre handes, wher-
with ye fyght agaynſte the kynge of Baby-
lon & the Caldees, which beſege you rounde
aboute the walles, and I wyll brynge them
together into the myddeſt of this cytie, and
I my ſelfe wyll fyght agaynſt you, with an
outſtretched hande, & with a myghtie arme,
in greate diſpleaſure and terrible wrath: &
wyll ſmyte them, that dwel in this cytie: ye,
bothe men and catell ſhall dye of a greate
B peſtilence. And after thys (ſayeth the
Jere. 39. a. Lorde) I ſhall delyuer Zedechias the kyng
of Juda, and his ſeruauntes, his people
(and ſuche as are eſcaped in the cytie, from
the peſtilence, ſwearde, and honger) into the
power of Nabuchodonoſor kynge of Ba-
bylon: Yee, into the handes of theyr enemyes
into y handes of thoſe that folowe upō theyr
lyues, which ſhal ſmyte thē w the ſwearde,
they ſhal nat pytie them, they ſhal nat ſpare
them, they ſhall haue no mercy upon them.
C And unto this people y ſhalt ſaye. Thus
Deu. xxx. c. ſayeth the Lorde: beholde, I laye before
Jere. 27. b. and 38. a. you the waye of lyfe and deathe. Who ſo
abydeth in thys cytie, ſhal periſh: ether with
the ſwearde, with honger, or with peſtilēce.
But who ſo goeth out to holde on the Chal-
dees parte, that beſege it, he ſhall ſaue hys
lyfe, and ſhall wynne his ſoule for a praye.
Jer. xxxii. a. For I haue ſet my face agaynſte this
cytie (ſayeth the Lorde) to plage it, and to do
it no good. It muſt be geuen into the hande
of the kynge of Babylon, and be brent with
fyre. And unto the houſe of the kynge of
Juda, ſaye thus: Heare the worde of y lorde
(O thou houſe of Dauid) for thus ſaieth the
Eſaye. i. c. Jer. xxii. a. Zacha. vii. b. Jere. xiii. a. Lorde: Miniſtre ryghteouſnes and that
ſoone, delyuer the oppreſſed from violente
power: or euer my terryble wrath breake
D out lyke a fyre, and burne ſo, that no man
maye quench it, because of the wyckednes
Jere. 42. a. of your ymaginacyons. Beholde (ſayeth
the Lorde) I wyll come upō you, that dwell
in the valleies, rockes and feldes, and ſaye,
Tuſh: who wyl make us afrayed or
who wyll come into oure houſes? For I
Deu. xxxii. Jere. v. b. 11. a. 14. b. and. 21. a. Sophi. i. c. wyll vyſet you (ſayeth the Lorde) because of
the wyckednes of your inuencyons, & wyll
kyndle, ſuche a fyre in youre wod, as ſhall
conſume all that is aboute you.

He exhorteth the kynge of Juda to iudgement and ryghteouſneſs. Why Jeruſalem is brought into captyuyte. The death of Sellum the ſonne of Joſias is prophecyed.

CAPI. XXII.

A THus ſayde the Lorde, Goo downe into
the houſe of the kynge of Juda, and
ſpeake there theſe wordes, and ſaye: Heare
the worde of the Lorde, thou kynge of Juda
that ſytteſt in the kyngly ſeate of Dauid:
thou and thy ſeruauntes and thy people that
go in and out at thys gate. Thus the
Eſaye. i. c. Jere. xxi. c. Zacha. vii. b. Lorde commaundeth: kepe equyte and
ryghteouſneſſe, delyuer the oppreſſed from
the power of the vyolent: do nat greue nor
oppreſſe the ſtraunger, the fatherleſſe nor
the wyddowe, & ſhedde no innocent bloude
B in thys place. And yf ye kepe theſe thynges
faythfully, then ſhall there come in at the
dore of thys houſe kynges, to ſyt upon Da-
uids ſeate: they ſhal be caryed in Charettes
and ryde upon horſes bothe they and theyr
ſeruauntes, and theyr people. But yf ye
wyll nat be obedient unto theſe comman-
Eſaye. i. c. Jere. 51. c. Sophō. vi. b. dementes, I ſweare by myne owne ſelfe
(ſayeth the Lorde) thys houſe ſhall be waſte
For thus hathe the Lorde ſpoken upon the
kynges houſe of Juda. Thou Gilead art
unto me the heade of Libanus. Shall I
nat make the ſo waſte (and thy cyties alſo)
that no man ſhall dwell therin? I wyll pre-
pare a deſtroyer with his weapens for the,
to hewe downe thy ſpeciall Cedre trees, and
to caſt them in the fyre.
C And all the people that go by thys cytye/
Deu. 29. b. 3. Reg. 9. b ſhall ſpeake one to another. Wherfore
hath the Lorde done thus unto this noble
Deut. 29. b. 3. Reg. 9. b. 4. Re. 11. b. 2. par. 7. b cytye. Then ſhall it be anſwered: because
they haue broken the couenaūt of the Lord
theyr God/ and haue worſhypped and ſerued
ſtraunge Goddes.
4. Reg. 23. a Mourne not ouer the deed, and be not
wo for them, but be ſory for him that de-
parteth awaye: for he commeth not agayne,
and ſeeth his natiue countre no more.
For thus ſayeth the Lorde, as touchynge
ii. Par. xxxvi. Sellum the ſonne of Joſias kyng of Juda
whiche raygned after his father/ and is ca-
ryed out of this place. He ſhal neuer come hy-
ther agayne, for he ſhal dye in y place, whe-
D unto he is led captiue, and ſhal ſe this lande
Eſaye. v. c. Aggei. i. a. no more. Wo worth him, that buildeth his
houſe

houſe with vnryghtuouſnes, ⁊ his parlers with the good that he hath gotten by vyolēce: which neuer recōpenſeth his neighbours laboure, nor payeth him his hyre. He thynketh in him ſelfe, I wyll buylde me a wyde houſe, ⁊ gorgeous parlers. He cauſeth wyndowes to be hewen therin, and the ſylynges and ioyſtes maketh he of Cedre, and paynteth thē wͭ Synaper. Thynkeſt thou to raygne, nowe that thou prouokeſt me to wrathe with the Cedre trees.

Did not thy father eate and drincke, and proſpere well, as longe as he dealte with equite and ryghtuouſneſſe? Yee, when he helped the oppreſſed and poore to theyr ryght, then proſpered he well.

From whence came this / but onely becauſe he had me before his eyes, ſayeth the Lorde? Neuertheleſſe, as for thyne eyes and thyne herte, they loke vpon couetouſnes, to E ſhed innocent bloude, to do wronge ⁊ vyolence. *And therfore, thus ſayeth the Lorde 4.Reg.23.e and.24.a Jere.36.b agaynſt Jehoakim, ẏ ſonne of Joſias kyng of Juda. They ſhal not mourne for him (as they vſe to do) alas brother, alas ſyſter. Nether ſhall they ſay vnto hym. Alas ſyr / alas for that noble prynce. But as an Aſſe ſhal he be buryed, corrupte and be caſt without the gates of Jeruſalem.

Clyme vp the hyll of Libanus (O thou daugter Syon) lyft vp thy voyce vpō Baſan, crye frome all partes: for all thy louers are deſtroyed. I gaue the warnynge, whyle thou waſte yet in proſperite. But thou ſaydeſt: I wyll not here. And this maner haſt thou vſed frō thy youthe, that thou woldeſt neuer heare my voyce. All thy herdmen ſhal be driuē with the wynde, and thy derlynges ſhalbe caried awaye into captiuite. Then ſhalt thou be brought to ſhame ⁊ confuſion, becauſe of al thy wickednes: thou ẏ dwelleſt vpon Libanus / and makeſt thy neſte in the Esay.13.b and.xxi.a Jere.iii.b and.xxx.a Cedre trees* O howe great ſhall thy mournynge be, when thy ſorowes come vpon the as a woman trauaylynge with chylde.

4.Re.24.b ‡ As truely as I lyue (ſayeth the Lorde) Though Conanias the ſonne of Jehoakim kynge of Juda were the ſygnet of my ryght hande, yet wyll I plucke him of. And I wyl geue the into the power of them that ſeke to ſleye the, and into the power of them that thou feareſt: into the power of Nabuchodonoſor the kynge of Babylon, and into the power of the Caldees. Moreouer, I wyll ſende the, and thy mother that bare the, into F a ſtraunge lande, where ye were not borne / and there ſhall ye dye. But as for the lande that ye wyll deſyre to returne vnto, ye ſhall neuer come at it agayne. This man Conanias ſhall be lyke an ymage robbed ⁊ torne in peces, whiche pleaſeth no man, for all his apparell. Wherfore bothe he and his ſede ſhalbe ſent awaye, and caſt out into a lande that they knowe not.

O thou earth / earth / earth, heare ẏ worde of the Lorde. Thus ſayeth the Lorde: Wryte this man amonge the outlawes, for no proſperite ſhal this man haue al his lyfe long, Neyther ſhall any of his ſede be ſo happye / as to ſyt vpon the ſeate of Dauyd, and to beare rule in Juda.

¶ He ſpeaketh agaynſt euyll Curates that make hauocke of the flocke of the Lorde. Of the conuerſyon of the remnaunt of the Jewes to the fayth. The commynge of the true ſhepherde Chryſte is propheceyed. Agaynſte falſe Prophetes. When a Prophete preacheth the worde of God, God tourneth the hertes of the hearers. Agaynſt Prophetes that preache lyes vnder the name of God. The Myracles of falſe Prophetes.

CAPI. XXIII.

A Ezec.34.a WO BE * vnto the ſhepherdes that deſtroy, and ſcatre my flocke ſayeth the Lorde. Wherfore, this is the cōmaundemente of the Lorde God of Iſraell / vnto the ſhepherdes that fede my people: Ye ſcatre and thruſt out my flocke, ⁊ loke not vpon thē. Therfore now wyl I vyſet the wyckedneſſe of your ymaginacions / ſayeth the Lorde. And wyll gather together the remnaunt of my flocke / from all landes that I had driuen them vnto, and wil bring them agayne to theyr paſtures, ẏ they maye growe and increaſe. I wyll ſet ſhepherdes alſo ouer them / which ſhal fede them. They B ſhall no more feare and drede / for there ſhall none of them be loſt, ſayth ẏ lorde. ‡ Beholde Jere.33.c the tyme commeth ſayth the Lorde / that I wyll rayſe vp the * ryghtuous braunche of Dauyd / * whiche ſhall beare rule / and diſ- Esay.xl.a cuſſe matters with wyſdome, and ſhall ſette vp equite ⁊ rightuouſnes agayne in ẏ earth

In his tyme ſhall Juda be ſaued / ⁊ Iſ- Deut.33.c raell ſhall dwell without feare. And this is the name that they ſhal call hym, * euen the 1.Corin.i.d Lorde oure ryghtuouſneſſe. * And therfore Jere.xvi.c beholde / the tyme cōmeth, ſayeth the Lorde, that it ſhall no more be ſayde: the Lorde lyueth / which brought the chyldren of Iſrael out of the lande of Egypte: But the Lorde lyueth / whiche brought forth / ⁊ led the ſede of the houſe of Iſrael, out of the North land and from al countrees where I had ſcatred them, and they ſhal dwel in theyr owne land agayne.

My herte breaketh in my body becauſe

of the falſe prophetes/al my bones ſhake: I
am become lyke a dronken man(that by the
reaſon of wine cã take no reſt)for very feare
of the Lorde, & of his holy wordes: Becauſe
the lande is full of aduoulterers & thorowe
Jere.xiiii.a ſwearyng it mourneth * & the pleaſaũt paſtures
of the deſerte are dried vp. Yee, ÿ way
C that mẽ take, is wycked, & theyr gouernaũce
is nothyng lyke the holy worde of the Lorde
For Prophetes & the preſtes them ſelues are
poluted ypocrytes, & theyr wyckednes haue
I foũde in my houſe, ſayeth the Lorde. Wherfore,
theyr way ſhalbe ſlyppery in the darckeneſſe,
wherin they may ſtacker & fall. For I
wyl bryng a plage vpon them, euen the yere
of theyr viſitacion ſayeth the Lorde. I haue
ſene foly amonge the Prophetes of Samaria,
that they preached for Baal, & diſceaued
my people of Iſrael.

I haue ſene alſo amonge the Prophetes
of Ieruſalem foule aduoutry, & preſumptuous
lyes. They take the moſt ſhameful men
by the hande, flatterynge them, ſo that they
can not returne from theyr wyckednes. All
theſe wt their citeſyns are vnto me, as Sodome,
and as the inhabytours of Gomorre.

Therfore thus ſayeth the Lord of Hoſtes
Jere.ix.b concernynge the Prophetes: * Beholde/ I
wyll fede them with wormewod, and make
them drynke the water of gall. For frome
the Prophetes of Ieruſalem is ypocryſye
come into all the lande.

D And therfore the Lorde of Hoſtes geueth
Jere.27.b and.xxix.b you this warnyng. * Heare not the wordes
of the Prophetes, that preache vnto you / &
diſceaue you. for they ſpeake the meanynge
of theyr owne herte, & not out of the mouth
of the Lorde. * They ſaye vnto them, that
Jere.vi.c and.viii.b deſpyſe me: The Lord hath ſpoken it: Tuſh:
Sopho.i.c ye ſhall proſpere ryght well. And vnto all
them, that walke after the luſt of their owne
herte, they ſay: Tuſh, there ſhall no myſfortune
happen you. For who hath ſytten in the
councel of the Lorde, that he hath herde and
vnderſtande, what he is aboute to do? Who
Jere.xxx.d. hath marked his deuyſe, and herde it? * Beholde/
the ſtormye wether of the Lorde(that
is, his indignacion)ſhall go forth, and ſhall
fall downe vpon the heade of the vngodly.
And the wrath of the Lorde ſhall not turne
agayne, vntyll he perfourme and fulfyll the
thought of his hert. * And in the latter dayes
Jere.xxx.d, ye ſhall knowe his meanynge.

I haue not ſent theſe Prophetes(ſayeth
E the Lorde)and yet they ranne. * I haue not
Jere.xiiii.b ſpoken to them/and yet they preached. But
yf they had contynued in my counſell and
herde my wordes: they had turned my people
from theyr euyll wayes and wycked ymagynacions.
* Am I then God that ſeyth Psal.139.a Ezech.8.b
but the thynge/whiche is nye at hande, and
not that is farre of? ſayeth the Lorde. ‡
Maye any man hyde hym ſelfe ſo / that I Psal.139.a Amos.ix.a
ſhall not ſe hym? ſayeth the Lorde. * Do
not I fulfyll heauen and earthe? ſayeth the Esay.66.a Actes.vii.f and.xvii.d
Lorde. I haue herde well ynoughe, what
the Prophetes ſaye/that preache lyes in my
name, ſayenge: I haue dreamed / I haue
dreamed. How longe wyll this contynue
in the Prophetes herte / to tell lyes / and to
preache the craftye ſotyltye of theyre owne
herte? Whoſe purpoſe is (with the dreames
that euery one tell) to make my people
forget my name/ as theyr forefathers dyd /
when Baal came vp. The Prophete that
hath a dreame / let hym tell it: and he that 2.Cori.4.a
vnderſtandeth my worde/let hym ſhewe it 1.Petr.4.b
faythfully.

For what hathe chaffe and wheate to do
together? ſayeth the Lord. Is not my worde F
lyke a fyre / ſayeth the Lorde / and lyke an
hammer, that breaketh the harde ſtone?
Therfore thus ſayeth the Lorde: beholde, I
wyll vpon the Prophetes / that ſteale my
worde priuely from euery mã: Beholde, here
am I (ſayeth the Lord)agaynſt the prophetes/
that take vpon theyr tonges to ſpeake:
The Lorde hath ſayde it. Beholde, here am
I(ſayeth the Lorde)agaynſt thoſe Prophetes/
that dare propheſye lyes, and diſceaue
my people with theyr vanyties, and myracles,
whom I neuer ſent / nor commaunded
them. They ſhal do this people great harme
ſayeth the Lorde.

If this people, ether any prophet or preſt
aſke the and ſaye: what is ☞ the burthen ☞
of the Lorde? Thou ſhalt ſay vnto the. What
burthen? Therfore wyll I caſte you fro me
(ſayeth the Lord)becauſe ye your ſelues are
a burthen. And the Prophet, preſt or people
that vſeth thys terme (the burthen of the
Lorde)him wyll I vpſet, and his houſe alſo

But thus ſhall ye ſaye, euery one to another.
☞ What anſwere hath the Lorde geue? ☞
or what is the Lordes commaundemẽt?
And as for the burthen of the Lord, ye ſhall G
ſpeake nomore of it: for euerye mans owne
worde is his burthen, becauſe ye haue altered
the wordes of the lyuyng God the Lorde
of Hoſtes our God.

Thus ſhall euery man ſaye to the Prophetes:
what anſwere hath the Lorde geuen
the? Or/what ſayeth the Lorde? And not
once to name the burthen of the Lord. Ther

fore thus ſayeth the Lorde. For ſo muche as ye haue vſed this terme (the burthen of the Lorde) where as I notwithſtandynge ſente vnto you, and forbadde you to ſpeake of the Lordes burthen.

Beholde therfore, I wyll repute you as a burthen, and wyll caſt you out of my preſence: yee, and the citie alſo, that I gaue you and your fathers: and wyl brynge you to an euerlaſtyng confuſion, & into ſuch a ſhame/ as ſhall neuer be forgotten.

¶ The vyſyon of the two pannyers of fygges. The fyrſte vyſion ſygnifieth that parte of the people ſhulde be brought agayne from captiuyte. The ſeconde, that zedekyas and the reſt of the people ſhulde be deſtroyed.

CAPI. XXIIII.

A THE Lorde ſhewed me a vyſion: Beholde, there ſtode two maundes of fygges before the Temple of the Lorde/ afterthat * Nabuchodonoſor kyng of Babylon 4.Re.24.b had led awaye captyue Jechonias the ſonne of Jehoakim kynge of Juda/ the myghtye men alſo of Juda, with the worke maiſters, and connynge men of Jeruſalem/ vnto Babylon. In the one maunde were very good fygges/ euen lyke as thoſe that be fyrſt rype In the other maunde were very naughtye fygges, which might not be eaten, they were ſo euyl. Then ſayd the Lord vnto me: what ſeyſt thou Jeremy/ I ſayde * fygges, Oſee.ix.b wherof ſome be very good, and ſome ſo euyl/ that no man may eate them.

B Then came the worde of the Lorde vnto me/ after this maner: Thus ſayeth the Lord the God of Iſrael: lyke as thou knoweſt the good fygges/ ſo ſhall I knowe them led awaye, whom I haue ſent out of this place into the lande of the Caldees, for theyr profit and I wyl ſet myne eyes vpon them for the beſt, for I wyl bryng them agayne into this lande: I wyl buylde them vp, and not breke them downe: I wyll plante them, and not C rote them out. * And I wyll geue them an Deut.29.a Jere.xxx.b xxxi.f.32.c herte to knowe, howe that I am the Lorde. They ſhalbe my people, and I wyll be their God, for they ſhall retourne vnto me with theyr whole herte.

Jere.xxix.c * And lyke as thou knoweſte the naughtie fygges, which may not be eaten, they are ſo euyll: Euen ſo wyll I (ſayeth the Lorde) let Zedekias the kynge of Juda, (ye and al his princes, and the reſidue of Jeruſalē that remayne ouer in this lande, and them alſo that dwelle in Egypte) to be vexed and plaged in all kyngdomes and landes. And wyl D make the to be a * reprofe, a comen by worde Pſal.79.a Baruc.1.a a laughyng ſtocke & ſhame/ in al the places where I ſhall ſcatre them. I wyll ſende the ſwearde, honger, and peſtilence amonge them/ vntyll I haue cleane conſumed them oute of the lande/ that I gaue vnto them/ and theyr fathers.

¶ Jeremy prophecyeth that they ſhalbe in captiuyte .lxx. yeres, bycauſe they contemned and deſpyſed the worde of God he ſheweth that after .lxx. yeares the Babilonians ſhulde be deſtroyed. The deſtruction of all nacyons is prophecied. He moueth the Preeſtes of the nacyons to waylinges.

CAPI. XXV.

A A SERMON that was geuen vnto Jeremy, vpon all the people of Juda. In the fourth yere of Jehoakim the ſonne of Joſias kynge of Juda/ that was in the fyrſte yeare of Nabuchodonoſor kynge of Babylon. Whiche Sermon/ Jeremye the Prophet made vnto al the people of Juda, and to all the inhabitours of Jeruſalem, on this maner.

From the thyrtene yeare of Joſias the ſonne of Amon kynge of Juda, vnto thys preſente daye (that is euen .xxiij. yeare) the worde of the Lorde hathe bene commytted vnto me. * And ſo I haue ſpoken to you, I Jere.xxix.c and 35.c.a xxxviii.a haue ryſen vp early/ I haue geuen you warnynge in ſeaſon/ but ye wolde not heare me. * Though the Lorde hathe ſente his 2.Par.36.c ſeruauntes, all the Prophetes vnto you in ſeaſon, yet wolde ye not obey, ye wolde not enclyne your eares to heare.

He ſayde: tourne agayne euery man 4.Reg 17.c frome his euyll waye/ and frome your wycked ymaginacions/ and ſo ſhall ye dwel for euer in the lande/ that the Lorde promyſed you and your forefathers. And go not after ſtraunge Goddes, ſerue them not/ worſhyppe them nat, and angre me nat with the workes of youre handes: then wyll not I punyſhe you. Neuertheleſſe/ ye wolde not heare me (ſayeth the Lorde) but haue defyed me with the workes of your handes/ to your owne great harme.

B Wherfore thus ſayeth ẏ Lorde of hoſtes: * Becauſe/ ye haue not herkened vnto my Jeremy.i.b worde, lo/ I wyll ſende out, & call for all the people/ that dwell in the North, ſayeth the Lorde, and wyl prepayre Nabuchodonoſor the kynge of * Babylon my ſeruaunte/ and Eſay.v.a Jere.xvii.a wyll brynge them vpon this lande, & vpon all that dwell therin/ and vpon all the people that are aboute them/ and wyll vtterly rote them out. I wyl make of them a wyldernes a mockage, and a continual deſerte.

C * Moreouer, I wyll take from them the Jere.vii.h. and.xvi.b. voyce of gladneſſe and ſolace, the voyce of the brydegrome and the bryde/ the voyce of

the anoynted/with the cruſhettes:and this
whole lande ſhal become a wyldernеſſe,and
they ſhall ſerue the ſayde people and the
kyng of Babylon,threſcore yeares and ten.
1.Pa.36.d * when the.lxx.yeares are expired, J wyll
1.Eſd.1.a vyſit alſo the wyckednеſſe of the kynge of
Jere.9.c Babylon and his people ſayeth the Lorde:
and.29.b yee/and the lande of the Caldees/ and wyll
Dani.9.a make it a perpetuall wyldernes, & wyll fulfyll
Zacha.1.b al my wordes vpon that lande/which J
haue deuyſed agaynſt it:yee,all that is wrytten
in this boke/whiche Jeremy hathe prophecyed
of al people:ſo that they alſo ſhalbe
ſubdued vnto dyuerſe nacyons and greate
Job.34.b kynges * for J will recompenſe them accordynge
to theyr dedes and workes of theyr
owne handes.

D For thus hath the Lord God of Jſrael ſpoken
Eſay li.d vnto me: Take this * wyne cup of indignacyon
Pſal.75.b fro my hande/ that thou mayeſt
cauſe all the people,to whom J ſende ẏ/ for
to drinke of it:that when they haue droncken
thereof/they maye be mad/ and out of theyr
wyttes, when the ſwearde commeth/that J
wyll ſende amonge them. Then toke J the
cuppe from the Lordes hande, and made al
the people drynke therof / vnto whome the
Lorde had ſente me.

But fyrſte the cytye of Jeruſalem/and al
the cyties of Juda,theyr kynges and Prynces:
to make them deſolate/waſte/ deſpyſed
E and curſed/accordyng as it is come to paſſe
this day. Yee/and Pharao the kynge of Egypte/
his ſeruauntes/his prynces & his people
all together one with another and al kynges
of the lande of Hus / all kynges of the
Philiſtines lande/Aſcalon/Azah/Accaron
and the remnaunt of Aſdod/the Edomites,
the Moabites and the Ammonites all the
kynges of Tirus & Sidon:the kynges of ẏ
Jles/that are beyonde the ſee:Dedan/ Thema,
Buz and all them that dwel in the vttermoſt
partes of the worlde:all the kynges of
Araby/and(generally) all the kynges that
dwel in the deſerte:al the kynges of Zamri,
all the kynges of Elam / all the kynges of
the Medees/al kynges towarde the North/
whether they be farre or nye/euery one with
his neyghboure:Yee,and al the kingdomes
that are vpon the whole earth.The kyng of
Seſach ſayde he/ſhall drynke with thẽ alſo

Therfore ſaye thou vnto them: This is
the commaundement of the Lorde of hoſtes
F the God of Jſraell:Drynke and be dronken
ſpewe and fall/that ye neuer ryſe/and that
thorowe the ſwearde / whiche J wyll ſende
amonge you. But yf they wyll not receaue
the cuppe of thy hande/ and drynke it, then
tell them: Thus doth the Lorde of hoſtes
threaten you: drynke it ye ſhall / and that
ſhortly. For lo,* J begynne to plage the cytye/ Jere.xlix.b
that my name is geuen vnto:thynke ye Ezech.ix.b
then/that J wyl leaue you vnpunyſhed/Ye 1.Pet.4.c
ſhal not go quite. For why, J cal for a ſwerd
vpon all the inhabitours of the earth,ſaith
the Lorde of Hooſtes.

Therfore tell them all theſe wordes,and Joel.iii.c
ſaye vnto them.* The Lorde ſhall cry from Amos.i.a
aboue,and let his voyce be herde from hys
holy habytacyon. With a greate noyſe ſhal
he crye from his court regall,he ſhall geue
a greate voyce(lyke the grape gatherers) &
the ſoũde therof ſhalbe herd vnto the endes
of the worlde. For the Lord hath a iudgmẽt
to geue vpon all people.and wyll holde his
courte of iuſtice with all fleſſhe,and punyſh
the vngodly/ſayeth the Lorde.

G For thus ſayeth the Lorde of Hooſtes.* Jere.xxx.d
Beholde/ a myſerable plage ſhall go frome
one people to another,and a greate ſtorme
water ſhall ryſe frome all the endes of the
earth. And the ſame day ſhal the Lorde him
ſelfe ſleye them,from one ende of the earth to
another. There ſhal no mone be made for any
of them/none gathered vp/none buried:
but ſhall lye as dunge vpon the grounde.

Mourne(O ye ſhepherdes)& crye:ſprinkle
your ſelues with aſſhes / O ye Rammes of
the flocke:for the tyme of youre ſlaughter is
fulfylled,& ye ſhall fal lyke veſſels connyngly
made for pleaſure.

* The ſhepherdes ſhall haue no waye to Pſa.14.b
flee,and the Rammes of the flocke ſhall not
eſcape. Then ſhall the ſhepherdes crye horrybly
/ and the Rammes of the flocke ſhall
mourne:for the Lorde hath conſumed their
paſture/ and theyr beſte feldes lye deade because
of the horryble wrathe of the Lorde.
They haue forſaken theyr foldes lyke as a
Lyon. For theyr lande is waſt/ becauſe of
his fearfull indignacion.

¶ Jeremye moueth the people to amendement. He is taken of the Prophetes and Preeſtes, and brought to iudgement. Vrijah the Prophete is ſlayne of Joachim, cõtrary to the wyll of God.

CAPI. XXVI.

A IN THE begynnynge of the raygne
of Jehoakim the ſonne of Joſiah kynge
of IVDA / came thys worde frome the
Lorde / ſayenge: Thus ſayeth the Lorde:
* Stande in the courte of the LORDES Jere.vii.a
house/& ſpeake vnto all them whiche (out and.xxii.a
of the

of the cyties of Iuda (come to do worſhip in
the Lordes houſe, al the wordes that I com-
Deu.iiii.a. and.xii.d. maunde the to ſay. * Loke that thou kepe
not one worde backe / yf (peraduenture)
they wyl herken, and turne euery man from
Iere.18.a. Iona.iii.b hys wycked waye: * that I maye alſo re-
pente of the plage, whiche I haue determy-
ned to brynge vpon them, because of theyr
wycked inuencyons.

B And after thys maner ſhalte thou ſpeake
vnto them: Thus ſayeth the Lord: yf ye wyl
not obey me, to walcke in my lawes, whiche
I haue geuen you, and to heare the wordes
of my ſeruauntes the prophetes whō I ſent
vnto you, ryſynge vp tymely, and ſtyll ſen-
dynge: If ye wyll not folowe them (I ſaye)
Iere.vii.a. then wyll I do to this houſe * as I dyd
C vnto Siloh, and wyll make this cytie to be
abhorred of all the people of the earth. And
the preaſtes, the prophetes and all the peo-
ple herde Ieremye preache theſe wordes, in
the houſe of the Lorde.

Nowe when he had ſpoken out all the
wordes, that the Lorde commaunded hym
to preach vnto the people, then the preſtes, ỹ
prophetes and al the people toke holde vpō
him, and ſayde: thou ſhalt dye. How darreſt
thou be ſo bolde, as to ſaye in the name of ỹ
C Lorde: it ſhal happen to this houſe as it dyd
vnto Siloh: and thys cytye ſhalbe ſo waſt /
that no man ſhall dwell therin?

And when all the people were gathered
aboute Ieremy in the houſe of the Lord, the
prynces of Iuda herde of this rumour, and
they came ſoone out of the kynges Palace
in to the houſe of the Lorde / and ſat them
4.Re.15.e Iere.20.b. downe before the * newe dore of the Lorde.
Then ſpake the preſtes and the prophetes
D vnto the rulers and to all the people / theſe
Iohn.11.e Mat.26.g. wordes: * Thys man is worthy to dye, for
he hathe preached agaynſte thys cytie, as ye
youre ſelues haue herde with youre eares.

Then ſayde Ieremy vnto the rulers and
to al the people: The Lorde hath ſent me to
preach againſt this houſe and agaynſt this
cyty all ỹ wordes that ye haue herde. Ther-
fore amende youre wayes, and youre aduy-
ſementes, and be obedient vnto the voice of
the Lord your God: ſo ſhall the Lord repēte
of the plage / that he had deuyſed agaynſte
you. Now as for me: I am in youre handes
do with me, as ye thincke expedient & good.
But thiſ ſhal ye know: if ye put me to death /
Math.23.c * ye ſhall make youre ſelues, this cytye and
all the inhabytours therof / gyltye of inno-
E cent bloude. For thys is of a trueth: that the
Lorde hathe ſent me vnto you, to ſpeake all
theſe wordes in youre eares.

Then ſayde the rulers and the people vnto
the preſtes and prophetes: This man maye
not be condemned to death, for he hath prea-
ched vnto vs in the name of the Lorde oure
God. The Elders alſo of the lande ſtode vp,
and ſayd thus vnto al the people: Micheah
the Moraſthite, * which was a prophet vn- Mich.i.a.
der Ezekiah kyng of Iuda, ſpake to all the
people of Iuda: Thus ſayeth the Lorde of
hoſtes: * Sion ſhalbe plowed lyke a felde, Mich.iii.c
Ieruſalem ſhalbe an heape of ſtones / & the F
hyl of the Lordes houſe ſhalbe turned to an
hye wod. Dyd Ezekiah the kyng of Iuda &
the people of Iuda put him to deth for this?
No verely, * but rather feared the Lorde, & Ionas.3.b
made theyr prayer vnto him. For the which
cauſe alſo the Lord repented of the plage, ỹ
he had deuyſed againſt thē. Shulde we thē
do ſuch a ſhameful dede agaynſt our ſoules?
There was a prophet alſo, ỹ preached ſtifly G
in the name of the Lorde / called Vriah the
ſonne of Semeiah of Cariathiarim, thys
man preached alſo agaynſt this cyty and a-
gaynſt this lāde, accordyng to al as Ieremy
ſayeth. Nowe when * Iehoakim the kynge 3.Reg.22.b
with al the eſtates and prīces had herde his
wordes, the kyng went about to ſleye him. * 3.Reg.19.a Math.23.c.
Whē Vriah perceaued that, he was afraied
and fled, and departed into Egypte.
Then Iehoakim the kyng ſent ſeruauntes
into the lande of Egypte, Namely: Elnathā
the ſonne of Achbor and certayne men with
him into Egypte, which fetched Vriah oute
of Egypt, & brought him vnto kyng Iehoa-
kim, that ſlewe hym with the ſwearde, and
caſt hys deed body into the comen peoples
graue. But Ahikam the ſonne of Saphan
helped Ieremy / that he came not in to the
handes of the people to be ſlayne.

Ieremy at the commaundement of the Lorde ſendeth bondes to the kyng of Iuda / and to the other kynges that were nye, wherby they are monyſhed to become ſubiectes vnto Nabuchodonoſor. He warneth the people and the kynges and rulers, that they beleue not falſe prophetes.

CAPI. XXVII.

IN THE begynnynge of the reygne A
of Iehoakim the ſonne of Ioſiah kynge
of Iuda / came thys worde vnto Ieremye
from the Lorde, whiche ſpake thus vnto
me: Make the bondes and chaynes, and put
them aboute thy necke / and ſende them to
the kynge of Edom, to the kynge of Moab /
to the kynge of Ammon, to the kyng of Ty-
rus, and to the kyng of Sidon: and that by
the meſſaungers, which ſhall come to Ieru-
ſalē vnto Zedekiah the kinge of Iuda, and

byd them ſaye vnto theyr maſters: Thus ſayeth the Lorde of hooſtes the God of Iſrael, ſpeake thus vnto youre maſters: I am he that made the earth, the man and the catell that are vpon the grounde, with my greate power and outſtretched arme, and haue geuen it vnto whom it pleaſed me. And nowe wyl I delyuer all theſe landes into the power of Nabuchodonoſor ẏ kynge of Babylon my ſeruaunte. The beaſtes alſo of the felde ſhall I geue hym to do him ſeruyce. And al people ſhal ſerue him, and hys ſonne, and hys ſonnes chyldren / vntyl the tyme of the ſame lande be come alſo: yee, many people and greate kynges ſhall ſerue hym.

Moreouer, that people and kyngdome whiche wyll not ſerue Nabuchodonoſor / and that wyll not put theyr neckes vnder the yoke of the kynge of Babylon: the ſame people wyll I vyſet with the ſwearde, with honger, with peſtylence, vntyll I haue conſumed them in hys handes, ſayeth the Lorde. And therfore folowe not your Prophetes, ſoethſayers, expounders of dreames / charmers and wytches / which ſaye vnto you: ye ſhall not ſerue the kynge of Babylon. For they preache you lyes: to brynge you farre from your lande, and that I might caſt you out, and deſtroye you. But the people that put theyr neckes vnder the yoke of the king of Babylon, and ſerue hym, thoſe I wyl let remayne ſtyll in theyr owne lande (ſayeth the Lorde) and they ſhall occupye it / and dwell therin.

All theſe thynges tolde I Zedekiah the kynge of Iuda, and ſayde: Put youre neckes, vnder the yoke of the kyng of Babylon, and ſerue hym and hys people, that ye maye lyue. Why wylt thou and thy people peryſhe with the ſwearde, with honger, with peſtilence: lyke as the Lorde hathe deuyſed for all people, that wyll not ſerue the kynge of Babylon? Therfore geue no eare vnto thoſe Prophetes (that tel you: Ye ſhall not ſerue the kynge of Babylon (for they preache you lyes, neyther haue I ſente them / ſayeth the Lorde: howbeit they are bolde, falſlye to prophecye in my name: that I myght the ſooner dryue you oute / and that ye myght peryſh with your preachers. I ſpake to the Preſtes alſo, and to all the people: Thus ſayeth the Lorde: Heare not the wordes of thoſe Prophetes that preach vnto you, and ſaye: Beholde, the veſſels of the Lordes houſe ſhall ſhortly be brought hyther agayne from Babylon: For they prophecye lyes vnto you. Heare them not, but ſerue the kyng of Babylon, that ye maye lyue. Wherfore wyl ye make thys cytie to be deſtroyed? But yf they be true Prophetes in very dede, and yf the worde of the Lorde be committed vnto them, then let them pray the Lorde of hooſtes, that the remnaunte of the ornamentes (which are in the howſe of the Lorde, and remayne yet in the houſe of the kynge of Iuda and at Ieruſalem) be not caryed to Babylon alſo. For thus hathe the Lorde of hooſtes ſpoken concernyng the pyllers, the lauer, the ſeate and the reſydue of the ornamentes that yet remayne in thys cytie / which Nabuchodonoſor the kynge of Babylon toke not, when he caryed away Iechoniah the ſonne of Iehoakim kynge of Iuda, with all the power of Iuda, and Ieruſalem / from Ieruſalem, vnto Babylon / captyue.

Yee / thus hathe the Lorde of hooſtes the God of Iſrael ſpoken, as touchynge the reſydue of the Ornamentes of the Lordes houſe of the kynge of Iudaes houſe, and of Ieruſalem: They ſhalbe caryed vnto Babylon, and there they ſhall remayne vntyll I vyſet them ſayeth the Lorde. Then wyl I brynge them hyther agayne. And this was done in the ſame yeare, euen in ẏ begynnynge of the reygne of Zedekiah / kynge of Iuda.

¶ The falſe prophecye of Hananiah the Prophete. Ieremye ſheweth that the prophecye of Hananiah is falſe, by the example of the other Prophetes. The [illegible] of the Lorde reproueth Hananiah, prophecyinge hys deathe.

CAPI. XXVIII.

BVT in the fourthe yeare of the raygne of Zedekiah kyng of Iuda, in the fyfth Moneth, It happened, that Hananiah the ſonne of Aſur the prophet of Gybeon, ſpake to me in the houſe of the Lorde / in the preſence of the preſtes and of al the people / and ſayde: Thus ſayeth the Lorde of hooſtes the God of Iſraell: I haue broken the yoke of the kynge of Babylon, and after two yeare wyl I brynge agayne into thys place / all the ornamentes of the Lordes houſe / that Nabuchodonoſor kynge of babylon caryed awaye from this place vnto Babilon. Yee, I wyll brynge agayne Iechoniah the ſonne of Iehoakim the kynge of Iuda him ſelf, with al the preſoners of Iuda (that are caried vnto Babylon) euen into this place, ſayeth the Lorde, for I wyl breake the yoke of the kynge of Babylon.

Then the prophet Ieremy gaue anſwere vnto the prophet Hananiah, before the preſtes

ſtes and before all the people that were preſent in the houſe of the Lorde. * And the prophet Jeremy ſayde: Amen, the Lorde do that / and graunte the thynge whiche thou haſte prophecyed: that he may brynge agayn all the ornamentes of the Lordes houſe, and reſtore all the preſoners from Babylon in to thys place. Neuertheles / herken thou alſo / what I wyll ſaye, that thou and al the people maye heare: The prophetes that were before vs in tymes paſte / whiche prophecyed of warre / or trouble / or peſtylence / ether of peace / vpon many nacyons & great kyngdomes / were proued by this (yf God had ſende thē in very dede) * whē the thing came to pas: which that prophet told before.

[illegible]

Deut.18.b.
Ezech.xiii.a.

C And Hananiah the prophet toke the chayne from the prophet Jeremyes necke / and brake it / and with that ſayde Hananiah / that al the people myght heare: Thus hath the Lorde ſpoken: Euen ſo wyll I breake the yoke of Nabuchodonoſor kynge of Babylon / from the necke of all nacyons / yee / and that within this two yeare. And ſo the prophet Jeremy wente his waye. Nowe after that Hananiah the prophet had takē the chayne from the prophet Jeremyes necke / and broken it. The worde of the Lorde came

D vnto the prophet Jeremy ſayinge: Go and tell Hananiah theſe wordes: Thus ſayeth the Lorde. Thou haſte broken the chaine of wod / but in ſteade of wod thou ſhalte make chaynes of yron. For thys ſayeth the Lorde of hooſtes the God of Iſrael: I wyll put a yoke of yron vpon the necke of all this people / that they maye ſerue Nabuchodonoſor the kinge of Babylon / yee and ſo ſhall they do. And I wyll geue hym the beaſtes in the felde. Then ſayde the prophet Jeremy vnto the prophet Hananiah: * Heare me Hananiah: The Lorde hath not ſent the / but thou bringeſt this people into a falſe beleſe. And therfore thus ſayeth the Lorde: beholde / I wyll ſende the out of the lande / and within a yeare thou ſhalt dye, becauſe thou haſt falſely ſpoken agaynſt the Lorde. So Hananiah the prophet dyed the ſame yeare in the ſeuenth Moneth.

Jere.xxix.c

¶ The epiſtle of Jeremy / ſent vnto them that were in captyuyte in Babylon. He prophecyeth theyr returne from captyuyte after lxx. yeares. He prophecyeth the deſtruccyon of the kynge and of the people that remayned in Jeruſalem. He threatneth .ii. Prophetes that ſeduced the people. The death of Semeiah the Nehalamyte is prophecyed.

CAPI. XXIX.

A THESE are the wordes of the boke / that Jeremy the prophet ſent from Jeruſalē vnto the preſoners: the Senatours / preſtes / prophetes / and al the people whom Nabuchodonoſor had led from Jeruſalem vnto Babylon: after that tyme that kynge Jechoniah / and hys Quene / his chamberlaynes, the princes of Juda and Jeruſalem the workmaſters of Jeruſalem were departed thyther. whiche boke Elaſah the ſonne of Saphā and Gamariah the ſonne of Helkiah dyd beare, whom Zedekiah the kynge of Juda ſent vnto Babylon to Nabuchodonoſor the kynge of Babylon: theſe were the wordes of Jeremyes boke.

B Thus hathe the Lorde of hoſtes the God of Iſrael ſpoken vnto al the preſoners that were led from Jeruſalem vnto Babylon: * builde you houſes to dwel therin: plāte you gardens, that ye may enioy the frutes therof: * take you wyues, to beare you ſonnes & daughters, prouyde wyues for your ſonnes & huſbādes for your daughters yͭ they may get ſōnes & daughters, and yͭ ye may multiplye there. Laboure not to be fewe, but ſeke after peace & proſperite of yͤ cytie, wherin ye be preſoners, * and praye vnto the Lord for it. For in the peace therof, ſhall your peace be.

Je.xxxv.b.
Gene.i.d. and.ix.a.
Baruc.i.c. i.Timo.2.a

C For thus ſayeth the Lorde of hoſtes the God of Iſrael: * Let not thoſe prophetes & ſothſaiers that be amōge you diſceaue you: and beleue not youre owne dreames. For why, † they preach you lies in my name, and I haue not ſent them, ſayeth the Lorde.

Jer.xxiii.c. and.xxvii.b
Jere.xiiii.b

But thus ſayeth the Lorde: * When ye haue fulfylled .lxx. yeares at Babylon, I wyll brynge you home, & of myne owne goodnes I wyll carye you hyther agayne vnto thys place. For I knowe what I haue deuyſed for you, ſaieth the Lorde. My thoughtes are to geue you peace, and not trouble (which I geue you all redye) and that ye myght haue hope agayne. * Ye ſhal crye vnto me, ye ſhal go and call vpō me, and I ſhall heare you. † Ye ſhall ſeke me and fynde me / yee / yf ſo be that ye ſeke me with your whole hert, I wyl be founde of you (ſayeth the Lorde) and wyll delyuer you out of pryſon / and gather you together agayn out of al places, where in I haue ſcatred you, ſaieth the Lorde: and wyll brynge you agayne to the ſame place / from whence I cauſed you to be caryed awaye captyue.

2.Par.36.d Jere.xxv.b i.Eſdr.i.a.
Deu.iiii.c. and.xxx.a. John.vii.d

But where as ye ſaye / that God hathe raiſed you vp prophetes at Babylō: Thꝰ hath the Lorde ſpoken to the kynge that ſitteth in the ſtole of Dauid, and to al the people that dwell in this cytye, youre brethren * that are not gone with you in to captyuite. Thus (I ſaye)

4.Re.24.d

say) ſpeaketh the Lorde of hooſtes: Beholde Jere. 24. b. * I wyll ſende a ſwearde, honger and peſtilence vpon them, and wyll make them lyke vntymely fygges, that may not be eaten for bitternes. And I wyll perſecute them with the ſwearde, with honger and death.

I wyll delyuer them vp to be vexed of all kyngdomes, to be curſed, abhorred, laughed to ſcorne, and put to confuſyon of al the people, amonge whom I haue ſcatred them: and that because they haue not bene obedyente vnto my commaundementes (ſayeth the Lord) whiche I ſent vnto them by my ſeruauntes ÿ prophetes. Jere. xxv. a and. 44. a. * I roſe vp early, & ſent vnto them / but they wolde not heare / ſayeth the Lorde. E Heare therfore the worde of the Lorde / all ye preſoners / whom I ſent from Jeruſalem vnto Babylon: Thus hath the Lorde of hooſtes the God of Iſrael ſpoken of Ahab the ſonne of Colaiah, and of Zedekiah the ſonne of Maaſiah / which prophecye lyes vnto you in my name: Beholde / I wyll delyuer them into the hande of Nabuchodonoſor the kynge of Babylon / that he maye ſleye them before youre eyes. And all the preſoners of Juda that are in Babilon, ſhal take vpon thys terme of curſynge, and ſay: Nowe God do vnto the, as he dyd vnto Zedekiah and Ahab / whom the kynge of Babilon roſted in the fyre / because they ſynned ſhamefully in Iſraell.

For they haue not onely defyled their neighbours wyues, but alſo preached lyeng wordes in my name / whiche I haue not commaunded them. This I teſtyfy / and aſſure / ſayeth the Lorde. But as for Shemeiah the Nehelamyte thou ſhalte ſpeake vnto F hym: Thus ſayeth the Lorde of hooſtes the God of Iſrael: Because thou haſte ſealed letters vnder thy name / vnto all the people that is at Jeruſalem / and to Sophoniah the ſonne of Maaſiah the preſte / yee / and ſent them to all the preſtes: where in thou wryteſte thus vnto hym: The Lorde hathe 4. Reg. 11. a. 2. Pa. 23. a. ordeyned the to be preſte in ſteade of * Jehoiada the preſte / that thou ſhuldeſte be the chefe in the houſe of the Lorde aboue al prophetes / and preachers, and that thou mighteſt put the in preſon, or in the ſtockes. How happeneth it then, that thou haſt not reproued Jeremy of Anathoth / which neuer leaueth of his propheciynge. And beſyde al this / Jere. 29. c. he hath ſent vs worde * vnto Babylon / and tolde vs playnely / that oure captyuyte ſhal long endure: that we ſhulde builde vs houſes to dwel therin, and to plant vs gardens that we myghte enioye the frutes therof.

which letter Sophoniah the preſt vpdrew, and let Jeremy the prophet heare it.

G Then came the worde of the Lorde vnto Jeremy, ſayinge: Sende worde to all them that be in captyuyte / on thys maner: Thus hath the Lorde ſpoke concerning Shemeiah the Nehelamite: * Because that Shemeiah Jer. 11. c. hath prophecied vnto you without my commiſſion, and brought you in to a falſe hope / therfore thus the Lorde dothe certyfye you: Beholde / I wyl vyſet Shemeiah the Nehelamite, and his ſede: ſo that none of his ſhal remayne amonge this people, and none of them ſhall ſe the good, that I wyll do for thys people / ſayeth the Lorde. For he hathe preached falſely of the Lorde.

¶ The retourne of the people from Babylon. God by hys challenging ſheweth that the people is ſynfull. The delyueracyon of the enemyes of Iſrael.

CAPI. XXX.

THESE are the wordes, that the Lorde ſhewed vnto Jeremy, ſayinge. A Thus ſayeth the Lorde God of Iſraell: * Jere. 36. a. Wryte vp diligently all the wordes, that I haue ſpoken vnto the, in a boke. For, lo, the tyme commeth (ſayeth the Lord) that I wyl brynge agayne the preſoners of my people of Iſraell and Juda, ſayeth the Lorde: For I wyll reſtore them vnto the lande / that I gaue to theyr fathers / and they ſhal haue it in poſſeſſyon .·.

Agayne / theſe wordes ſpake the Lorde / concerning Iſrael and Juda: Thus ſayeth the Lorde: We haue hearde a terryble crye / feare & dyſquietnes. For what els doth this ſignifye / that I ſee? Namely / that all ſtrong men ſmyte, euery man hys hande vpon hys Jere. iiii. loines, * as a woman in the paine of her trauayle. Who euer ſawe a man trauaile with chylde? Enquere therafter, and ſe. Yee / all theyr faces are marueloꝰ pale.

Alas for thys daye, whiche is ſo dredefull / that none may be lykened vnto it: and alas for ÿ tyme of Jacobs trouble, frō the which B he ſhall yet be delyuered. For in the day ſayeth the Lorde of hoſtes, I wyl take his yoke frō thy necke, and breake thy bondes. They ſhal nomore ſerue ſtraunge Goddes vnder him, but they ſhal do ſeruice vnto God their Eze. 34. d. Jere. 23. a. Lorde, and to * Dauyd their kyng / whom I wyl rayſe vp vnto them. And as for the / O my ſeruaunt Jacob / feare not (ſayeth the Lorde) and be not afrayed / O Iſrael. For lo I wil helpe the alſo from farre / and thy ſede from the lande of theyr captiuyte.

And Jacob ſhall turne agayne / he ſhall be in reſt, and haue a proſperous lyfe, & no man ſhall ſhal make him afrayed. For I am with the, to helpe the, ſayeth the Lord. * And though I ſhall deſtroy al the people, among whom I haue ſcatred the, yet wyll I not deſtroye the, but correcte the, * and that with dyſcrecyon. For I knowe, that thou art in no wiſe * without faute. Therfore thus ſayeth the Lorde. I am ſory for thy hurte and woundes. There is no man to medle with thy cauſe / or to bynde vp thy woundes / there maye no man helpe the.

Jere.46.d
Jere.4.d
[illegible]
[illegible]
C

All thy louers haue forgotten the / and care nothyng for the. For I haue geuen the a cruell ſtroke / and chaſtened the roughly / and that for the multytude of thy myſdedes for thy ſynnes haue hadde the ouer hande. Why makeſte thou mone for thy harme? I my ſelfe haue pyte of thy ſorow, * but for the multitude of thy myſdedes and ſynnes / I haue done this vnto the.

Jere.xiii.d

* And therfore all they that deuoure the / ſhalbe deuoured, and al thine enemyes ſhal be led into captiuite. All they that make the waſte, ſhalbe waſted them ſelues, and al thoſe that robbe the, wyll I make alſo to be robbed. For I wyll geue the thy health agayne and make thy woundes whole, ſayeth the Lorde: becauſe they reuyled the, as one caſte away and deſpyſed, O Syon.

Jere.l.a.b. c.d

D

For thus ſayeth the Lorde: Beholde, * I wyll ſet vp Jacobs tentes agayne, and defende his dwellynge place. The cytie ſhalbe buylded in her olde eſtate, & the houſes ſhall haue theyr ryght foundacyon. And out of them ſhal go thankeſgeuyng, and the voyce of ioye.

[illegible]

I wyll multiple them / and they ſhall not be fewe. I ſhall endue them with honour / & no man ſhall ſubdue them. Theyr chyldren ſhalbe as a fore tyme, and theyr congregacion ſhall continue in my ſyght. And all thoſe that vexe them, wyll I vyſet.

* A captayne alſo ſhall come of them, and a prynce ſhall ſprynge out from the myddeſt of them: him wyl I chalenge to my ſelfe, and he ſhal come vnto me. * For what is he, that geueth ouer his hert to come vnto me, ſayeth the Lorde. * Ye ſhalbe my people alſo / and I wyl be your God. * Beholde, on the other ſyde ſhal the wrathe of the Lorde breake out as a ſtormye water as a myghtye whyrle wynde: and ſhall fal vpon the heades of the vngodly.

Mich.v.a
John.vi.e
Jere.xiii.b
24.b.31.f
Jere.xxiii.c
[illegible]

The terryble dyſpleaſure of the Lorde ſhal not leaue of / vntyl he haue done, & performed the intent of his herte / * which in the latter dayes ye ſhal vnderſtande. At the ſame tyme (ſayeth the Lorde) ſhall I be the God of al the generacyons of Iſrael, & they ſhalbe my people.

[illegible]

¶ He prophecyeth that the people of Iſrael ſhalbe reſtored agayne vnto theyr proſperite. To be turned from ſynne is the gyfte of God. The byrthe of Chriſte is prophecyed. All the wycked ſhall dye in theyr wyckednes. The newe teſtament and couenaunte is prophecyed. The Chryſten are taught and inſtructe of the Lorde. Oure ſynnes ſhall ſo be remytted, that they ſhall not ones be thought on. God promyſeth that he wyll calle of the Jewes. The buyldynge agayne of Jeruſalem.

CAPI. XXXI.

THUS ſayeth the Lorde: * The people of Iſrael whiche eſcaped in the wilderneſſe from the ſwearde, founde grace to come into theyr reſte. Euen ſo ſhall the Lorde nowe alſo appere vnto me from far, and ſaye: I loue the wyth an euerlaſtynge loue, therfore do I ſprede my mercye before the. I wyll repayre the agayne (O thou daughter of Iſrael) ẏ thou mayeſt be ſafe & ſure, Thou ſhalt take thy tabrettes agayne, & go forth with them / that lede the daunce.

A
Numer.13.c

Thou ſhalte plante vynes agayne vpon the hylles of Samaria / and the grape gatherers ſhall plante / and ſynge.

And when it is tyme / the watchmen vpon the mount of Ephraim ſhall cry: * Aryſe, let vs go vp vnto Syon to our Lord God / for thus ſayeth the Lorde: Reioyce with gladnes becauſe of Jacob, crye vnto the head of the Gentyles: ſpeake out / ſynge, and ſaye: The Lorde ſhall delyuer his people, the remnaunt of Iſrael, and make them whole. Beholde, I wyll bryng them agayne from out of the North land, and gather them from ẏ endes of the worlde, with the blynde and lame that are amonge them, with the wemen that be great with chylde, and ſuch as be alſo delyuered: and the company of them that come agayne, ſhalbe greate.

Eſaye.ii.a
B

They departed from hence in heuynes / but with ioye wyll I brynge them hyther agayne. I wyll lede thẽ to the ryuers of water in a ſtrayght waye / where they ſhall not ſtomble: * For I am Iſraels father / and * Ephraim is my fyrſt borne.

Deut.32.a
Gene.47.d

Heare the worde of the Lorde, O ye Gentiles, preache in the Iles, that lye far of, and ſaye: he that hathe ſcatred Iſrael, ſhall gather him together agayne, & ſhall kepe hym as a ſhepherde with his flocke. For the Lord hath redemed Jacob, and ryd him from the hande of the vyolent. And they ſhall come / and reioyſe vpon the hyl of Syon / and ſhal haue plentuouſnes of goodes / whiche the Lorde ſhall geue the: Namely / wheate / wyne / oyle, yonge ſhepe and calues. And theyr conſcyence ſhal be as a wel watred garden, for they ſhall nomore be hongrye.

Then ſhal the mayde reioyſe in the daunce, yee/both yonge and olde folkes. For I wyl turne theyr ſorowe into gladneſſe, and wyll comforte them and make them ioyfull, euen from theyr hertes. I wyl poure plentuouſnes vpon the hertes of the preſtes/ and my people ſhalbe ſatiſfyed with my goodneſſe/ ſayeth the Lorde.

Jere.xl.a
Math.ii.c

☞ Thus ſayeth the Lorde, ☜ * The voice of heuynes/wepyng, and lamentacion was herd on hye: euen of Rachel mournynge for her chyldren, and wolde not be comforted, becauſe they were away.

But nowe ſayeth the Lorde: leaue of from weppynge and cryenge, witholde thyne eyes from teares, for ☞ thy laboure ſhal be rewarded/ſayeth the Lorde. And they ſhall come agayne out of the lande of theyr ennemyes: Yee/ euen thy poſteritie ſhall haue conſolacyon in this (ſayeth the Lorde) that thy chyldren ſhall come agayne in to theyr owne lande.

Eze.18.a
Treno.v.d
Esaya.l.b

Moreouer I herde Ephraim (that was led away captiue) complayne on this maner: * O Lorde, thou haſt correcte me, & thy chaſtenynge haue I receyued, ☞ as an vntamed calfe. * Conuerte thou me/and I ſhal be conuerted, for thou arte my Lorde God: Yee/as ſone as yͭ turneſt me/ I ſhall refourme my ſelfe: and when I vnderſtand, I ſhal ſmyte vpon my thyghe. For verely I haue commytted ſhamefull thynges: O let my youth beare this reprofe and confuſion.

D

Gene.48.d

Upon this complaynt, I thought thus by my ſelfe/ * is not Ephraim my deare ſon? Is he not the chylde/ with whome I haue had all myrth and paſtyme? For ſence the tyme that I fyrſt commened with hym/ I haue hym euer in remembraunce: therfore my very herte dryueth me vnto hym, gladly and louingly wyl I haue mercy vpon hym ſayth the Lorde. Get the watchmen, prouide teachers for the/ ſet thyne hert vpon yͤ ryght waye, that thou ſhuldeſt walke/ and turne agayne. O thou daughter of Iſraell turne agayne to theſe cities of thyne. Howe longe wylt thou go aſtraye. O thou ſhrynkynge daughter? For the Lorde wyll worke a newe thynge vpon earthe. A woman ſhal compaſſe a man.

E

Esay.42.a

For thus ſayth the Lorde of hoſtes the God of Iſrael/ It wyl come therto/ yͭ when I haue brought Iuda out of captiuitie, theſe wordes ſhalbe herde in the lande, and in his cities: The Lorde/ which is the fayrer brydegrome of ryghteouſneſſe, make the frutefull O thou holy hyll: And there ſhall dwel Iuda/ and all her cityes, the ſhepherdes and huſbande men: For * I ſhal fede the hongry ſoule, and refreſhe all faynte hertes. When I herde this I came agayne to my ſelfe, I muſed, lyke as I had bene waked out of a ſwete ſlepe.

Math.v.a
and.xi.d

Beholde (ſayeth the Lord) the dayes come that I wyll ſowe the houſe of Iſraell and the houſe of Iuda, with me and with catel. ‡ Yee/ it ſhall come therto/ that lyke as I haue gone about in tymes paſt to rote them out, to ſcatre them/ to breake them downe/ to deſtroye them and chaſten them: Euen ſo wyll I alſo go diligently aboute, to buylde them vp agayne and to plante them/ ſayeth the Lorde.

Deut.28.f
Jere.1.b
Ezechi.18.a

‡ Then ſhall it no more be ſayde: the fathers haue eaten a ſowre grape, and the chyldrens teth are ſet on edge: for euery one ſhal dye for his owne miſdede, ſo that who ſo eateth a ſowre grape, his teth ſhalbe ſet on edge.

Hebr.8.b

F

* Beholde, the dayes come (ſayeth the Lorde) that I wyll make ☞ a newe couenaunt with the houſe of Iſrael and with the houſe of Iuda: nat after the couenaunt that I made with their fathers, when I toke the by the hande/ and led them out of the lande of Egypte: whiche couenaunce they brake/ yee, euen when I as an huſbande had rule ouer them, ſayeth the Lord: * But this ſhall be the couenaunt that I wyll make with the houſe of Iſrael after thoſe dayes/ ſayeth the Lorde. * I wyll plante my lawe in the inwarde partes of them, and wryte it in theyr hertes, * and wyll be theyr God/ and they ſhalbe my people.

Hebre.8.c
Ebre.x.b
Jere.24.b
and.32.b

And from thence forth ſhall no man teache his neyghboure or his brother, and ſay: knowe the Lorde: But they ſhall all knowe me, from the loweſt vnto the hygheſt, ſayeth the Lorde. For I wyll forgeue theyr myſdedes/ and wyll neuer remembre theyr ſynnes any more. Thus ſayeth the Lorde whiche gaue the * ſonne to be a lyght for the daye/ and the Mone and Starres to ſhyne in the nyght: which moueth the ſee, ſo that the floudes therof waxe fearce: his name is the Lord of hoſtes. Lyke as this ordinaunce ſhall neuer be take out of my ſyght, ſayth the Lord: So ſhall the ſede of Iſrael neuer ceaſſe, but alway be a people before me.

Gene.1.b

Moreouer, thus ſayeth the Lord: lyke as the heauen aboue can nat be meaſured, & as the foūdacions of the earth beneth may not be ſought out: ‡ So wyl I alſo nat caſt out

G

Roma.xi.a

the whole ſede of Iſrael, for that they haue commytted, ſayeth the Lorde. Beholde the dayes come ſayeth the Lorde, yͤ the cytie of yͤ Lord ſhal be enlarged from the * tower of Hananeel, vnto the gate of the corner wal. From thence ſhall the ryght meaſure be taken before her vnto the hyll toppe of * Gareb, and ſhall come aboute Gaath, and the whole valley of the deade karcaſes, and of the aſhes, and all the feldes vnto the broke of Cedron: and vnto the corner of the horſegate towarde the Eaſt/ where as the Sanctuarye of the Lorde alſo ſhall be ſet. And when it is nowe buylded/ and ſet vp of this faſſhyon it ſhall neuer be broken, nor caſte downe any more.

2.Eſd.3.a.
Zach.14.b
Iere.19.b.

¶ Ieremye is caſte in to priſon, becauſe he prophecyed that the cytie ſhulde be taken of the kynge of Babylon. By the felde that Ieremy bought at the commaundement of the Lorde, is ſygnifyed, that the people ſhulde come agayne to theyr owne poſſeſſyon. The people of God are his ſeruauntes, and he is theyr Lorde. To feare God is Goddes gyfte, to thyntent that ſynnes may be eſchued.

CAPI. XXXII.

A THESE wordes ſpake the Lorde vnto Ieremy, in the tenth yere of Zedekiah kynge of Iuda, whiche was the .xviii. yeare of Nabuchodonoſor, what tyme as the kyng of Babylons hoſte layed ſeage vnto Ieruſalem. But Ieremy the Prophet lay bounde in the courte of the preſon, whiche was in the kyng of Iudaes houſe: where Zedekiah the kynge of Iuda cauſed him to be layed, becauſe he had prophecyed of this maner: Thus ſayeth the Lorde: * Beholde: I wyl delyuer this citie in to the hãdes of the kyng of Babylon, whiche ſhall take it. As for Zedekiah the kynge of Iuda, he ſhall not be able to eſcape the Caldees, but ſurely he ſhal come into the handes of the kynge of Babilon: whiche ſhall ſpeake with him mouth to mouth, & one of thẽ ſhal loke another in the face. And Zedekiah ſhalbe caried vnto Babylon, and there ſhall he be, vntyll the tyme that I viſet him ſayeth the Lorde. But yf thou takeſt in hande to fyght agaynſt the Caldees, thou ſhalt not proſpere.

Iere.34.a.
ab.37.a.
39.a.

B And Ieremy ſayde: thus hath the Lorde ſpokẽ vnto me: Beholde, Hananeel the ſõne of Sellum thyne Uncles ſonne ſhall come vnto the/ & requyre the to redeme the lande/ that lyeth in Anathoth vnto thy ſelfe/ * for by reaſon of kinred it is thy right to redeme it, and to bye it out.

Leuy.25.b.
Num.27.a
Ruth.4.
Ruth iiii.a

And ſo Hananeell myne vncles ſon came to me in the courte of the pryſon (accordyng to the wordes of the Lorde) and ſayde vnto me, Bye my lande (I praye the) that lyeth in Anathoth in the countre of Ben Iamin: for by herytage thou haſt ryght to lowſe it out for thy ſelfe/ therfore redeme it. Then I perceaued, that this was the commaundement of the Lorde, and ſo I bought the lãde from Hananeel of Anathoth, myne Uncles ſõne/ and weyed him there the money: euen ſeuen ſycles, and ten ſyluer pens.

I cauſed him alſo to make me a wrytyng and to ſeale it, and called record therby, and weyed hĩ there the money vpon the wayghtes. So I toke the euydence with the copy (when it was orderly ſealed and red ouer) & I gaue the euydence vnto Baruch the ſõne of Neriah the ſonne of Maaſiah in the ſyght of Hananeel my coſyn, and in the preſence of the wytneſſes, that be named in the euydẽce and before all the Iewes that were therby in the courte of the preſon.

C

I charged Baruch alſo before thẽ: ſaying: The Lorde of Hoſtes the God of Iſrael cõmaundeth the, to take thys ſealed euydence with the coppye, and to lay it in an erthen veſſel, that it maye longe continue.

For the Lorde of Hooſtes the God of Iſrael hath determyned, that houſes, feldes & vyneyardes ſhalbe poſſeſſed agayne in this lande.

Nowe when I had delyuered the euydẽce vnto Baruch yͤ ſõne of Neriah, I beſought the Lorde, ſaying: O Lord god, * It is thou that haſt made heauen and earthe with thy great power and hye arme, and there is nothynge hyd from the: * Thou ſheweſt mercy vpon thouſandes, thou recõpenceſt the wickednes of the fathers, into the boſome of yͤ chyldren that come after them.

Gene.1.a.
Iere.10.b

D

Exo.34.a.

Thou art the great and myghtye God/ whoſe name is the Lorde of Hoſtes: greate in councell, and excellent in worke. Thyne eyes loke vpon all the wayes of mens chyldrẽ, * to rewarde euery one after his wayes, and accordyng to the frutes of hys inuencions: * Thou haſt done greate tokens and wõders in the lande of Egypt (as we ſe this daye) vpon the people of Iſraell and vpon thoſe men to make thy name greate, as it is come to paſſe this daye: Thou haſt brought thy people of Iſraell out of the lande of Egypte, with tokens, with wonders, with a myghtye hande, with a ſtretched out arme and with great terryblenes: and haſt geuen them this lande, lyke as thou haddeſt promyſed vnto their fathers: Namely, that yͤ wouldeſt geue them a lãde, that floweth with mylcke and honye.

Roma.ii.a

Exo.vii. vnto the. 15 Chapter

* Nowe when they came therin, & poſſeſſed it,

Iud.ii.iii. viii. vi. vii.

ſed it/they folowed not thy voyce, and walked not in thy lawe, * but all that thou commaundedſt them to do, that haue they not done, and therfore come all theſe plages vpon them. Deut.v.b

Beholde, there are bulwarckes made nowe agaynſt the citie, to take it: and it ſhal be wonne of the Caldees that beſege it, with ſwearde/with honger and deathe, and loke what thou haſt ſpoken, that ſame ſhal come vpon them.

For lo, all thynges are preſente vnto the: E yet ſayeſt thou vnto me (O Lorde God) and cōmaundeſt me, that I ſhall lowſe a pece of lande vnto my ſelfe, & take wytneſſes therto: and yet in the meane ſeaſon the citie is delyuered into the power of the Caldees.

Then came the worde of the Lorde vnto me ſaying: Beholde, I am the Lord God of all fleſhe, is there any thynge then to harde for me? Therfore thus ſayeth the Lorde: * beholde, I ſhal delyuer this cytie into ŷ power of the Caldees, and into the power of Nabuchodonoſor the kynge of Babylon / they ſhall take it. Jere.xxi.b For the Caldees ſhall come, and wynne this cytie, and ſet fyre vpon it / and burne it: with the gorgyous houſes, in whoſe parlers they haue made ſacryfyce vnto Baal, and poured drynke offerynges vnto ſtraunge Goddes, to prouoke me vnto wrath.

For ſeyng the chyldren of Iſrael, and the chyldren of Iuda haue wrought wickednes before me euer frō their youth vp, what haue they els done, but prouoked me with the workes of theyr owne handes/ſayeth ŷ Lorde.

Or, what hathe this cytie bene els, but a prouokynge of my wrath, euer ſence the daye that they bylded it, vnto this houre: wherin I caſt it out of my ſyght, because of the great blaſphemyes of the chyldren of Iſrael & Iuda, whiche they haue done to prouoke me: yee, they, theyr kinges, theyr prynces/their Preſtes, their Prophetes, the men of Iuda, and the cytezyns of Ieruſalem.

F * When I roſe vp early, and taught thē and inſtructed thē, they turned theyr backes to me, and not theyr faces. Jere.ii.b They wolde not heare, to be refourmed and correcte: * but ſet theyr Idoles in the houſe / that is halowed vnto my name, to defyle it. Jere.vii.b They haue bylded hye places for Baal in the valley of the chyldren of Hennom, to bowe theyr ſonnes and daughters vnto Moloch: whiche I neuer commaunded them, neyther came it euer in my thought, to make Iuda ſynne wyth ſuche abhominacion.

And nowe therfore/thus hathe the Lorde God of Iſrael ſpoken, concernynge thys citie, whiche (as ye your ſelues confeſſe) ſhal be delyuered in to the hande of the kynge of Babylon, whē it is wonne with the ſwerde / with honger and with peſtilence: * Beholde I wyl gather them together from al landes wherin I haue ſcatred them in my wrath in my fearefull and great diſpleaſure: and wyl brynge them agayne vnto this place, where they ſhall dwel ſafely. And they ſhall be my people, and I wyll be theyr God.

G * And I wyll geue them one herte & one waye, that they maye feare me all the dayes of theyr lyfe, that they and theyr chyldren after them may proſpere. * And I wyll ſet vp an euerlaſtynge couenaunt with them. Namely, that I wyl neuer ceaſſe to do thē good and that I wyl put my feare in theyr hertes ſo that they ſhall not runne away from me.

* Yee, I wyll haue a luſte and pleaſure to do them good, and faythfully to plant them in this lande, with my whole herte, & with all my ſoule.

For thus ſayeth the Lorde: lyke as I haue brought al this great plage vpon thys people: ſo wyll I alſo brynge vpon them all the good, that I haue promiſed them. And men ſhal haue their poſſeſſions in this lāde wherof ye ſay nowe, that it ſhall neyther be inhabited of people nor of catel, but be delyuered into the hādes of ŷ Caldees: Yee, lande ſhal be bought for money, and euydences made therupon and ſealed before wytneſſes in the cōtre of Ben Iamin, and rounde about Ieruſalem: in the cities of Iuda/in the cities ŷ are vpon the mountaynes, and in them that lye beneth/yee / and in the cities that are in the Southe. For I wyll brynge theyr preſoners hyther agayne, ſayeth the Lorde.

¶ The Prophete is monyſhed of the Lorde, to pray for the delyueraunce of the people, whiche the Lorde promyſeth. God forgeueth ſynnes and doth graciouſly to the people, for his owne renowne. Of the byrth of Chriſte. The kyngdome of Chriſte in the Churche ſhall neuer be ended.

CAPI. XXXIII.

MORE OVER the worde of the Lorde came vnto Ieremye on this maner, * whē he was yet bounde in the courte of the preſon: Thus ſayeth the Lorde/whiche fulfylleth the thyng that he ſpeaketh/the Lorde whiche perfourmeth the thynge that he taketh in hande: euen he, whoſe name is the Lorde: * crye vnto me/& I wyl anſwere: and ſhewe the greate and hye thynges / whyche were vnknowen vnto the. A

Thus (I saye) ſpake the Lorde God of
Iſrael, concernyng the houſes of this cytie,
and the houſes of the kynges of Iuda: that
they ſhalbe broken thorowe the ordinaunce
and weapens / when the Caldees come to
beſege them: and they ſhalbe fylled with the
deed karcaſes of men / whom I wyll ſleye
in my wrath and dyſpleaſure: when I turne
my face from thys cytie, becauſe of all her
wyckednes. Beholde, (ſayeth the Lorde)
I wyl heale theyr woundes and make them
whole: I wyll open the the treaſure of peace
and trueth. And I wyll returne the captyuyte
of Iuda and Iſraell: and wyll ſet
Eze.xviii.d them vp agayne: as they were afore. *Frõ
all myſdedes (wherin they haue offended agaynſte
me) I wyll clenſe thẽ: And al theyr
blaſphemies which they haue done againſt
me, when they regarded me nat, I wyll for-
B geue them. And thys ſhall get me a name,
a prayſe and honoure, amonge all people of
the earth, whiche ſhall heare all the good /
that I wyll ſhewe vnto them: yee, they ſhall
be afrayed and aſtonnyed at all the good
dedes and benefytes / that I wyl do for thẽ.
Jere.vii.d Moreouer, thus ſayeth the Lorde: In
thys place, wherof ye ſaye that it ſhall be a
wyldernesſe / wherin neyther people nor catell
ſhall dwell: in lyke maner in the cyties
of Iuda and without Ieruſalem (whiche
alſo ſhalbe ſo voyde / that nether people nor
catell ſhall dwell there) ſhall the voyce of
gladneſſe be harde agayne, the voyce of the
Brydegrome and of the bryde, the voyce of
Psal.118.a thẽ that ſhal ſynge (: *Prayſe yͤ Lorde of
1.Par.16.d Hoſtes / for he is louynge and his mercy endureth
foreuer) and the voyce of them that
ſhall offer vp gyftes in the houſe of the
Lorde. For I wyll reſtore the captyuyte
of thys lande, as it was afore / ſayeth the
Lorde. Thus ſayeth the Lorde of Hoſtes
It ſhall come yet therto / that in thys lãde,
whiche is voyde from men and catell / and
in all the cyties of the lande, there ſhall be
ſette vp ſhepherdes cotages: in the cyties
vpon the mountaynes: and in the cyties
that lye vpon the playne / and in the cyties
of the ſouthe. In the lande of Ben Iamin
/ in the feldes of Ieruſalem / and in the
cyties of Iuda ſhall the ſhepe be nombred
agayne / vnder the hande of hym / that tel-
C leth them / ſayeth the Lorde. *Beholde,
Jer.xxiii.a the tyme commeth / ſayeth the Lorde / that I
wyll perfourme that good thynge / which I
haue promyſed vnto the houſe of Iſraell &
to yͤ houſe of Iuda. In thoſe dayes & at the
ſame tyme, I wyll brynge forth vnto Dauid,
the braunche of ryghtuouſnes, and he ſhall
do equyte & ryghtuouſneſſe in the lande. In
thoſe dayes ſhal Iuda be helped * and Ie- Esa.xxxii.e
ruſalem ſhal dwell ſafe, and he that ſhal cal
her is euen God our ryghtuouſneſſe. For
thus the Lorde promeſeth: * Dauid ſhall 2.Reg.vii.c
neuer want one, to ſyt vpon the ſtole of the
houſe of Iſrael: * neyther ſhall the preſtes i.Reg.ii.g.
and Leuytes want one to offre all waye be-
fore me burnt offeringes, to kyndle yͤ meatofferynges,
and to prepare the ſacrifyces.

And the worde of the Lorde came vnto D
Ieremy after this maner: Thus ſayeth the
Lorde: maye the couenaũt * whiche I haue Gene.viii.d
made with daye and nyght be broken, that
there ſhulde nat be daye and nyght in due
ſeaſon? Then maye my couenaunt alſo be
broken, which I made with Dauid my ſeruaunt,
& ſo he nat to haue a ſonne to reygne
in his Trone, & ſo ſhall alſo the preſtes and
Leuytes neuer fayle, but ſerue me. * For 1.Pet.ii.a.
lyke as the ſtarres of heauen maye nat be Gene.xv.b
nombred, neyther the ſande of the ſee meaſu- and.xxii.c.
red: ſo wyll I multiplye the ſede of Dauid
my ſeruaũt, & the Leuites my mynyſters.

Moreouer, the worde of the Lorde came
to Ieremy, ſayenge: Conſydreſt thou nat
what this people ſpeaketh? Two kynreddes
(ſaye they) had the Lorde choſen, and
thoſe ſame two hathe he caſt awaye. For ſo
farre is my people come, that they haue no
hope to come together any more / and to be
one people agayne. Therfore thus ſayeth
the Lorde: If I haue made no couenaunte
with daye and nyght, and geue no ſtatute
vnto heauen and earth: thẽ wyll I alſo caſt
awaye the ſede of Dauid my ſeruaunte: ſo
that I wyll take no prynce out of his ſede,
to rule the poſteritie of Abraham, Iſaac and
Iacob. But yet I wyll turne agayne theyr
captyuite, and be mercyfull vnto them.

¶ He threateneth that the cytie, and the kynge Zedekiah
alſo, ſhalbe geuen into the handes of the kynge of Babylon.
He rebuketh them that brought ſuche of theyr brethren into
captiuyte, as were pardoned to go at theyr lybertye.

CAPI. XXXIIII.

THESE are the wordes whiche the A
Lord ſpake vnto Ieremy* what tyme Jer.xxxix.a
as Nabuchodonoſor the kyng of Babylon,
and all hys Hoſtes (out of all the kyngdomes
that were vnder hys power) and al his
people, fought agaynſte Ieruſalem and all
the cytyes therof. Thus ſayeth the Lorde
God of Iſrael: Goo, & ſpeake to Zedekiah
the kynge of Iuda, and tell hym. The
Lorde ſendeth the thys worde: Beholde, * I 4.Re.25.a.
wyl delyuer this cytie in to the hande of the Jer.xxxii.a.
and xxxix.a.

kynge of Babylon, he ſhal burne it, & thou ſhalte nat eſcape hys handes, but ſhalte be led awaye preſoner, and delyuered into his power. Thou ſhalt loke the kynge of Babylon in the face, and he ſhall ſpeake with the mouth to mouth, and then ſhalt thou go to Babylon. Yet heare the worde of the Lorde, O Zedekiah thou kynge of Juda: Thus ſayeth the Lorde vnto the: Thou ſhalte nat be ſlayne wyth the ſwearde, but ſhalt dye in peace. 4.Re.xxv.c * Lyke as thy fore fathers the kynges, thy progenitours, were brent: ſo ſhalt thou be brent alſo, and in the mournynge they ſhall ſaye: Oh Lorde. For thus haue I determyned, ſayeth the Lorde.

Then ſpake Jeremy the prophet all theſe wordes vnto Zedekiah kynge of Juda in Jeruſalem: what tyme as the kynge of Babylons hooſte beſeged Jeruſalem, and the B remnaunt of the cyties: Namely, Lachis & Azecah, which yet remayned of the 2.Par.xi.b * ſtrong defenſid cyties of Juda.

Theſe are the wordes that the Lorde ſpake vnto Jeremy the prophet, when Zedekiah was agreed with all the people at Jeruſalem, that there ſhulde be proclamed Exo.xxi.a. Leui.xxv.f. Deu.xv.b. * a lybertye: ſo that euery man ſhulde let his ſeruant and handmayde go fre, Hebrue and Hebruesse, and no Jewe to holde hys brother as a bonde man. Nowe as they had conſented, euen ſo they were obedient, and let them go fre. But afterwarde they repented, and toke agayne the ſeruauntes and handmaydes, whom they had let go fre & ſo make C them bonde agayne. For the whiche cauſe the worde of the Lorde came vnto Jeremy from the Lorde hym ſelfe, ſayinge: Thus ſayeth the Lorde God of Iſrael: Deut.xv.c Exo.21.a * I made a couenaunte with youre fathers, when I brought the out of Egypte, (that they ſhulde no more be bondmen) ſayinge: When ſeuen yeares are out, euery mã ſhall let hys bought ſeruaunt an Hebrue go fre, yf he haue ſerued hym ſyxe yeares. But your fathers obeyed me nat & herkened nat vnto me. As for you ye were nowe turned, & dyd right before me, in that ye proclamed, euery man to let hys neyghboure go fre / and in that ye made a couenaunt before me/ in the temple that beareth my name: But yet ye haue turned youre ſelues agayne, and blaſphemed my name: In that euery man hathe requyred his ſeruaunt and handmayden agayne, whõ ye had let go quyte and fre, and cõpelled thẽ to ſerue you agayne/ & to be youre bonde men. D And therfore thus ſayeth the Lorde: ye haue nat obeyed me/ euery man to proclayme fredome vnto his brother & neyghbour: wherfore, ☞ I wyll call you vnto a fredome/ ſayeth the Lorde: euen vnto the ſwearde/ to the peſtilence/ and to honger / & wyll make you to be plaged in all the kyngdomes of the earth. Yee/ thoſe men that haue broken my couenaunte / and nat kepte the wordes of the appoyntement/ whiche they made before me: ☞ Gene.xv. * ☞ whẽ they hewed ŷ calfe in two and when there went thorow the two halfes therof. The Prynces of Juda, the Prynces of Jeruſalem, the gelded men, the Preſtes and al the people of the lande, which wente thorow the two ſydes of the calfe. Thoſe men wyl I geue into the power of their enemyes, and in to the handes of them that folowe vpõ theyr lyues. Psal.79.a. Jere.vii.d. * And their dead bodyes ſhalbe meate for the foules of the ayre, and beaſtes of the felde. As for Zedekiah the kynge of Juda and his Prynces, I wyl delyuer them into the power of theyr enemyes, and of them that deſyre to ſleye them, and in to the hande of the kynge of Babylons hoſte ☞ Jere.37.a. * ☞ whiche nowe is departed from you: But thorowe my cõmaundement (ſayeth the Lorde) they ſhall come agayne before thys cytie, they ſhall fyght agaynſte it, wynne it, and burne it. Moreouer, I wyll laye the cyties of Juda ſo waſte, that no mã ſhall dwell therin.

¶ He propoundeth the obedience of the Rechabites, & therby confoundeth the pryde of the Jewes. The commaundement of Jonadab, the father of the Rechabites. He threateneth punyſhmente vnto the rebellyous Jewes. He promiſeth proſperite vnto Rechabites, for their obedience vnto their father.

CAPI. XXXV.

A THE wordes whiche the Lorde ſpake vnto Jeremy, in the rayne of Jehoakim the ſonne of Joſiah kynge of Juda, are theſe: Go vnto the houſe of 4.Reg.x.c. * the Rechabytes, and call them out, and brynge them to the houſe of the Lorde in to ſome commodyous place/ and geue them wyne to drynke. Then toke I Jazaniah the ſone of Jeremy the ſonne of Habazimah, & his brethren, and all his ſonnes, and the whole houſholde, of the Rechabytes: & brought thẽ to the houſe of the Lord in to the cloſet of the chyldren of Hanan the ſonne of Jegedaliah the man of God: whiche was by the cloſet of the Prynces, B that is aboue the cloſet of Maaſiah the ſonne of Selum, which is ŷ treaſures. And before the ſonnes of ŷ kynred of the Rechabites, I ſet pottes full of wyne, and cuppes, and ſayde vnto them: Drynke wyne. But they ſayde: we wyll drynke no wyne / for

Jonadab the ſonne of Rechab oure father commaunded vs, ſayinge: ye and your ſonnes ſhall neuer drynke wyne * [illegible] buylde no houſes, ſowe no ſede, plante no vynes, yee, ye ſhal haue no vyneyardes, but for al your tyme ye ſhall dwell in tentes, that ye maye lyue long in the lande wherin ye be ſtraungers. Thus we haue obeyed the commaundement of Jonadab the ſonne of Rechab oure father, in all that he hathe charged vs, and ſo we drynke no wyne all our lyfe longe: we, nor oure wyues, oure ſonnes and oure daughters. Nether buylde we any houſe to dwell therin, we haue alſo amonge vs neyther vyneyardes, nor corne lande to ſowe: but we dwell in tentes, we obeye, and do accordynge vnto all, that Jonadab oure father commaunded vs.

But nowe that Nabuchonoſor the kynge of Babylon came vp into yͤ lande, we ſayde, come let vs go to Jeruſalem, that we maye C eſcape the hooſte of the Caldees and the Aſſyrians: and ſo we dwell nowe at Jeruſalē. Then came the worde of the Lorde vnto Jeremy ſayenge: Thus ſayeth the Lorde of hooſtes the God of Iſrael: Go and tell the men of Juda and the inhabitours of Jeruſalem: Wyll ye not be refourmed, to obey my wordes ſayeth the Lorde? The wordes which Jonadab the ſonne of Rechab commaunded his ſonnes, that they ſhulde drynke no wyne, are faſt and ſurely kepte: for vnto thys daye they drynke no wyne, but obeye theyr fathers commaundement. But as for me, * I haue ſtande vp early, I haue ſpokē vnto you, and geuen you earneſt warnyng: and yet haue ye nat bene obedient vnto me. Je.vii.c. xxv.a. Yee, I haue ſent my ſeruauntes, all the prophetes vnto you, I roſe vp early, and ſent you worde, ſaieng: O turne you, nowe euery man from hys wycked waye: amende youre lyues, and go nat after ſtraunge goddes, to worſhyppe them: that ye maye contynue in the lande, which I haue geuen vnto you and youre fathers, but ye wolde neyther D heare me, nor folowe me. The chyldren of Jonadab Rechabs ſonne haue ſtedfaſtly kepte theyr fathers commaundement, that he gaue the, but thys people is nat obedient vnto me. And therfore thus ſayeth the Lorde of hooſtes the God of Iſrael: Beholde, I wyll brynge vpon Juda and vpon euery E one that dwelleth in Jeruſalem, all the trouble that I haue deuyſed agaynſt the. * For I haue ſpoken vnto them, but they wolde nat folowe: I haue called vnto them, neuertheles they wolde geue me no anſwere. Prover.i.e. Eſa.lxv.b. Jere.vii.b. Jeremy alſo ſpake vnto the houſholde of the Rechabites: Thus ſayeth the Lorde of Hooſtes the God of Iſrael: For ſo muche as ye haue obeyed the cōmaundemēt of Jonadab your father: & kepte al his preceptes, & done accordyng vnto al that he had bydden you: Therfore thus ſayeth the Lorde of Hooſtes, the God of Iſrael: * Jonadab the ſonne of Rechab ſhall nat fayle, but haue one out of hys ſtocke, to ſtande alwaye before me. Je.xxxiii.c.

¶ Baruch wryteth (as Jeremy endyteth) the boke of the curſſes agaynſte Juda and Iſrael. He is ſent with the boke vnto the people, and readeth it before them all. He is called before the rulers, and readeth it before them alſo. The rulers ſhewe vnto the kynge the wordes of the boke. Jehoakim taketh the boke, and readeth a lytell of it, and after caſteth it in the fyre. There is another wrytten, at the commaundement of the Lorde.

CAPI. XXXVI.

A IN the fourth yeare of Jehoakim yͤ ſonne of Joſiah kyng of Juda, came the worde of the Lorde vnto Jeremy, ſayinge. * Take a boke, and wryte therin al the wordes, that I haue ſpoken to yͤ / agaynſt Iſrael againſt Juda / and agaynſte all the people / from the tyme that I beganne for to ſpeake vnto the (in the raygne of Joſiah) vnto this day. Jere.xxx.a. That when the houſe of Juda heereth of the plage, whiche I haue deuyſed for thē, they maye peraduenture * turne / euery man frō hys wycked way / that I may forgeue theyr offences and ſynnes. Jere.xviii.a. Then dyd Jeremy call Baruch the ſonne of Neriah, * and Baruch wrote in the boke at the mouth of Jeremy / all the wordes of the Lorde, which he had ſpoken vnto hym. Jere.xlv.a. And Jeremy commaunded Baruch, ſaying: I am in preſon, B ſo that I maye nat come into the houſe of the Lorde: therfore go thou thyther, and reade the boke, that thou haſt wrytten at my mouth: Namely, the wordes of the Lorde, and rede them in the Lordes houſe vpon the faſtynge daye, that the people, whole Juda, & all they that come out of the cyties, maye heare: Peraduenture they wyll praye mekely before the face of the Lorde, & turne euery one from his wycked waye. For greate is the wrath & dyſpleaſure, that the Lorde hathe taken agaynſte thys people.

So Baruch the ſonne of Neriah dyd, accordyng vnto all that Jeremy the prophete commaunded hym, readynge the wordes of yͤ Lorde out of the boke in the Lordes houſe. And this was done in yͤ fyft yeare of Jehoakim the ſonne of Joſiah kynge of Juda, in the .ix. moneth * when it was commaunded, Jona.iii.a. that all the people of Jeruſalē ſhulde faſte before the Lord, & they all that were come from the cyties of Juda vnto Jeruſalem.

C Then red Baruch the wordes of Jeremy out of the boke with in ÿ houſe of the Lorde, out of the treaſury of Gamariah the ſonne of Saphan the Scrybe, whiche is beſyde the hyer lofte of the * newe dore of the Lordes houſe: that all the people myght heare. Jere.xxvi.a Nowe when Micheah the ſonne Gamariah the ſonne of Saphan had harde all the wordes of the Lorde out of the boke, he wente downe to the kynges palace in to the Scrybes chambre, for there all the Prynces were ſet: Elyſama the Scrybe, Dalaiah the ſõne of Semei, Elnathan the ſonne of Achbor, Gamariah the ſõne of Saphan, Zedekiah the ſonne of Hananiah, with all the Prynces. And Micheah tolde them all the wordes, that he harde Baruch rede out of the boke before the people.

D Then all the Prynces ſent Jehudi the ſonne of Nathaniah, the ſõne of Selamiah the ſonne of Chuſi, vnto Baruch, ſayinge: Take in thyne hande ÿ boke, wherout thou haſte rede before all the people, and come. So Baruch the ſonne of Neriah toke the boke in his hande, and came vnto the. And they ſayde vnto hym: Syt downe, and rede the boke ÿ we may heare alſo. So Baruch red that they myght here. Nowe when they had hearde all ÿ wordes, they were abaſhed one vpon another, and ſayde vnto Baruch: we wyll certyfye the kynge of all theſe wordes. E And they examyned Baruch, ſaying: tell vs, howe dydeſt thou wryte all theſe wordes out of his mouth? Then Baruch anſwered them: He ſpake all theſe wordes vnto me with his mouth, and I wrote them in the boke.

Then ſayde the Prynces vnto Baruch: Go thy waye, and hyde the with Jeremy, ſo that no man knowe where ye be. And they went in to the kynge to the courte. But they kepte the boke in the chambre of Eliſama the Scrybe, and tolde the kynge all the wordes that he myght heare. So the kynge ſent Jehudi to fetch hym the boke, which he brought out of Eliſama the Scrybes chambre. And Jehudi red in it, that the kynge and all the prynces, whiche were about hym, myght heare. Nowe the kynge ſat in the wynter houſe, for it was in the .ix. Moneth, and there was a fyre before hym. And when Jehudi had red thre or foure leaues therof, he cut the boke in peces with a penne knyfe/ and * caſt it into the fyre vpon the harth/ vntyll the boke was all brent in the fyre vpon the harth. i.Mal.i.c. F Yet no man was abaſhed therof, or rente his clothes: neyther the kynge hym ſelfe/ nor his ſeruauntes/ though they hearde all theſe wordes. Neuertheleſſe Elnathan, Dalaiah, and Gamariah beſought the kynge/ that he wolde nat burne the boke: natwithſtandynge the kynge wolde nat heare them/ but commaunded Jerahmael the ſonne of Amalech, Saraiah the ſonne of Ezriel and Selamiah the ſonne of Abdiel/ to laye handes vpon Baruch the Scrybe/ and vpon Jeremy the Prophete: but the Lorde kepte them out of ſyght. After nowe that the kynge had brent the boke/ and the ſermons whiche Baruch wrote at the mouth of Jeremy: The worde of the Lorde came vnto Jeremy/ ſayinge: G Take another boke/ and ☞ wryte in it all the forſayde ſermons: that were wrytten in the fyrſt boke/ whiche Jehoakim the kynge of Juda hathe brente. H And tell Jeoakim the kynge of Juda: thus ſayeth the Lorde thou haſt brente the boke, and thoughteſt within thy ſelfe: Why haſt thou wrytte therin, that the kynge of Babylon ſhall come, & make thys lande waſte: ſo ÿ he ſhall make bothe people and catel to be out of it? Therfore thus the Lorde ſayeth of Jehoakim ÿ kynge of Juda: 4.Re.xi. Jere.xxii. * There ſhall none of hys generacyon ſyt vpon the throne of Dauid. hys dead corſe ſhalbe caſt out, that ÿ heate of the daye, and the froſt of the nyght maye come vpon hym. And I wyll vyſet the wyckednes of hym, of hys ſede and of hys ſeruaũtes. More ouer, all the euel that I haue promyſed them (though they herde me nat) wyl I brynge vpon them, vpon the inhabytours of Jeruſalem, & vpon all Juda. Thẽ toke Jeremy another boke, and gaue it Baruch the Scrybe the ſonne Neriah, whiche wrote therin out of the mouth of Jeremy: all the ſermons that were in the fyrſt boke, whiche Jehoakim the kynge of Juda dyd burne. And ther were added vnto the many mo ſermons, then before.

Zedekiah ſucceedeth Cononiah. He ſendeth vnto Jeremy to praye for hym. Jeremy goinge into the lande of Ben Jamin, is taken. He is beaten, and put in priſon. He is delyuered by kynge Zedekiah.

CAPI. XXXVII.

I 4.Re.xxv. Zedekiah the ſonne of Joſiah * which was made kynge thorowe Nabuchodonoſor kynge of Babylon, reigned in the lande of Juda, in the ſteade of Cononiah the ſonne of Jehoakim. But neyther he, nor hys ſeruauntes, nor the people in the lande wolde obeye the wordes of the Lorde whiche he ſpake by the Prophet Jeremy.

Neuer-

Jere.xxi.a and.xlii.a Neuertheles, Zedekiah the kynge ſent Jehucal the ſonne of Selemiah and Sophoniah the ſonne of Maaſiah the Preeſte to the Prophete Jeremye/ſayinge: O praye thou vnto the Lorde our God for vs. Now Jeremye walked fre amonge the people at that tyme / and was not put in preſon as yet. * Pharaos hoſte alſo was come out of Eze.xvii.b Egypte: whiche when the Caldees that beſeged Jeruſalem perceyued, they departed from thence.

Then came the worde of the Lorde vnto B Jeremy the Prophete, ſaying: Thus ſayeth the Lorde God of Iſrael, this anſwere ſhal ye geue to the kynge of Juda, that ſent you vnto me for councell: * Beholde, Pharaos Jere.xlvi.a hoſte which is come forth to helpe you, ſhal returne to Egypte into his owne lande: but the Caldees ſhall come agayne, and fyght agaynſt this cytie, wynne it/ and ſet fyre vpon it. For thus ſayeth the Lorde/ dyſceaue not youre owne myndes, thynkyng on this maner: tuſh, the Caldees go nowe their way frome vs. No, they ſhall not go their waye For though ye had ſlayne the whole hoſte of the Caldees, that beſege you, and euery one of the ſlayne laye in his tente, yet ſhulde they ſtande vp, and ſet fyre vpon this cytie. Nowe when the hoſte of the Caldees was broken vp from Jeruſalem, for feare of the Egypcyans armye, Jeremye wente out of Jeruſalem towarde the lande of Ben Jamin/to get him from amonge the people. And when he came vnder Ben Jamyns porte/there was a porter/called Jeriah, the C ſonne of Selemiah the ſonne of * Hana- Jere.xx.b niah, whiche fell vpon hym / and toke hym ſayinge: thy mynde is to runne to the Caldees. Then ſayde Jeremye: It is not ſo, I go not to the Caldees. Neuertheleſſe, Jeriah wolde not beleue him / but brought Jeremy bounde before the Prynces. Wherfore the Prynces were angry with Jeremy/ and ſmote hym, and layed hym in preſon in the houſe of Jonathas the ſcrybe. For he was the ruler of the priſon. Thus was Je- D remy put into the dongeon and priſon, and Jere.lii.a ſo lay there a longe tyme. * Then Zedekiah the kynge ſent for him, and called him, & aſked him quyetly in his owne houſe, ſaying: thynkeſt thou this buſynes (that nowe is in hande) commeth of the Lorde? Jeremy anſwered: yee, that it doth: and thou (ſayde he) ſhalt be delyuered into the kynge of Babylons power.

Moreouer, Jeremy ſayd vnto kyng Zedekiah: What haue I offended agaynſt the, agaynſt thy ſeruauntes, or agaynſt this people, that ye haue put me in priſon? * Where Jere.27.c. are your prophetes which haue prophecied vnto you, & ſayde, that the kynge of Babylon ſhulde not come agaynſte you and thys lande? And therfore here nowe, O my Lorde the kynge: lette my prayer be accepte before the, and ſende me no more into the houſe of Jonathas the ſcrybe, that I dye not there. Then Zedekiah the kynge cōmaunded to put Jeremy in the fore entrye of the preſon/ and dayly to be geuen him a cake of breade, vntyll all the breade in the cytie was eaten vp. Thus Jeremy remayned in the fore entry in the preſon.

¶ By the mocyon of the rulers Jeremy is put in to a Dongeon. At the requeſte of Abedmelech the Chamberlayne, the kynge commaundeth Jeremye to be brought forthe of the Dongeon. Jeremy ſheweth the kynge howe he myght eſcape death.

CAPI. XXXVIII.

SAphatiah the ſonne of Mathan, Godoliah the ſonne of Phaſphur / Jucall the ſonne of Semeliah, and Phaſhur the ſonne of Melchiah perceaued the wordes, that Jeremy had ſpoken vnto all the people, namely on this maner: Thus ſayth the Lord: * Who ſo remayneth in this citye, ſhall pe- Jere.xxi.b and.xxxvii.a ryſhe, eyther with the ſwearde, with honger or with the peſtylence: But who ſo falleth vnto the Caldees / ſhall eſcape wynnynge his ſoule for a pray, and ſhall lyue. * For Jere.xxii.a thus ſayeth the Lord: Thys cytie (no doute) muſte be delyuered into the power of the kynge of Babylon/and he alſo ſhall wynne it. Then ſayde the Prynces vnto the kyng: Syr, we beſeche you let this man be put to death. For thus he diſcourageth the handes of the ſoudyours that be in this cytie, and the handes of all the people, when he ſpeaketh ſuch wordes vnto them. This man verely laboureth not for peace of the people / but miſchefe. Zedekiah the kyng anſwered and ſayde: lo, he is in youre handes, for the kynge may denye you nothyng. Then toke they Jeremy, & caſt him into the dongeon of B Melchiah the ſonne of Hamelech that dwelt in the fore entre of the preſon. And they let downe Jeremy with cordes into a dōgeon / where there was no water/but myre. So Jeremy ſtacke faſt in the myre. Nowe when Abedmelech the Morian beyng a chamberlayne in the kynges courte, vnderſtode, that they had caſt Jeremye into the dongeon: he went out of the kynges houſe, & ſpake to the kynge/ (whiche then ſat vnder the porte of Ben Jamin) theſe wordes: My Lorde the kynge, where as theſe men medle with Jeremy the Prophete, they do him wrong: C Namely, in ẏ they haue put him in preſon, there to dye of honger, for there is no more breade in the citie. Then the kynge commaunded Abedmelech the Morian and ſayde: Take from hence .xxx. men whom thou wylte, and drawe vp Jeremy the prophete out of the dōgeon, before he dye. So Abedmelech toke ẏ men with hym, and went to the houſe of the kynge, & there vnder an almery he gat olde ragges & worne cloutes / & let them downe by a corde / into the dongeon to Jeremy.

And Abedmelech the Morian ſayd vnto the Prophete Jeremy: O, put theſe ragges D & cloutes vnder thyne arme holes, betwyxte them and the cordes: and Jeremy dyd ſo. So they drew vp Jeremy with cordes and toke him out of the dongeon, and he remayned in Jere.37.c the fore entrye of the preſon. Then * Zedekiah the kynge ſent and cauſed Jeremy the prophete to be called vnto hi, into the thyrde entrye, that is in ẏ houſe of the Lorde. And the kynge ſayde vnto Jeremy: I wyll aſke the ſome what but hyde nothynge from me. Then Jeremy anſwered Zedekiah: Yf I be playne vnto the, thou wylte cauſe me to ſuffre death: If I geue the councel, thou wylte not folowe me. So the kynge ſwore an othe ſecretely vnto Jeremy, ſaying: As truely as the Lorde lyueth, that made vs theſe ſoules, E I wyll not ſleye the, nor geue the into the hādes of them that ſeke after thy lyfe.

Then ſayde Jeremye vnto Zedekiah: Jere.27.c Thus ſayeth the Lorde of Hooſtes the God of Iſraell: * If caſe be, that thou wylte go forthe vnto the kynge of Babilons princes, thou ſhalt ſaue thy lyfe, and this cytie ſhall not be brente / yee, bothe thou and thy houſholde ſhall eſcape with your lyues. But yf thou wylte not go forth to the kynge of Babylons prynces / then ſhall this citie be delyuered into the handes of the Caldees, which ſhall ſet fyre vpon it, and thou ſhalte not be able to eſcape them. And the kynge Zedekiah ſayde vnto Jeremye. I am afrayed for the Jewes, that are fled vnto the Caldees / leaſt I come in theyr handes, and ſo they, to haue me in deriſion.

F But Jeremy anſwered: No, they ſhal not betraye the: O herken vnto the voyce of the Lorde (I beſeche the) whiche I ſpeake vnto the, ſo ſhalte thou be well, and ſaue thy lyfe. But yf thou wylte not go forthe, the Lorde hath tolde me this playnely: Beholde, al the wemen that are lefte in the kyng of Judaes houſe / ſhall go out to the kynge of Babylons Prynces. For they thynke / that thou arte diſceyued: and that the men in whome thou dyddeſt put thy truſt, haue gotten the vnder, and ſet thy fete faſte in the myre, and gone theyr way from the. Therfore all thy wiues & theyr children ſhall fle vnto ẏ Caldees, and thou ſhalte not eſcape theyr handes, but ſhalt be the kynge of Babylons priſoner, and this cytie ſhalt thou cauſe be brēt. Then ſayde Zedekiah vnto Jeremye: loke G that no body knowe of theſe wordes, & thou ſhalte not dye. But yf the princes perceaue, that I haue talked with the, and come vnto the, ſayinge: O ſpeake, what ſaydeſt thou to the kynge? hyde it not from vs, and we wyll not put the to death. Tell vs (we praye the) what ſayde the kynge to the? Se thou geue them this anſwere: I haue hūbly beſought the kynge, that he wyll let me lye nomore in Jehonathans houſe, that I dye not there? Then came al the prynces vnto Jeremye, & aſked hym. And he tolde them / after the maner as the kynge bad him. Then they helde theyr peace, for they perceyaued nothynge. Jere.39.c * So Jeremy abode ſtyll in the fore entrye of the preſon, vntyll the daye that Jeruſalem was wonne.

¶ Nabuchodonoſor beſegeth Jeruſalem. Zedekiah flyeth. he is taken of the Caldees, his ſonnes are ſlayne. His eyes are thruſt out. Jeremye is prouyded for. Abedmelech is delyuered frome captiuite, becauſe of the confydence that he hathe in God.

CAPI. XXXIX.

A Jere.52.a 4.Reg.25.a Nowe * when the cytye of Jeruſalem was taken / for in the .ix. yeare of Zedekiah kynge of Juda in the tenth Moneth / came Nabuchodonoſor the kynge of Babylon and all his Hoſte, and beſeged Jeruſalem. And in the .xi. yeare of Zedekiah in the fourth Moneth the .ix. daye of the Moneth, he brake into the cytie. Then all the princes of the kyng of Babilon, came in / and ſat them downe vnder the porte: Neregel, Sarezer / Samegarnabo, Sarſachim / Rabſaris Neregel, Sarezer, Rabmag, with all the other Jere.52.a Prynces of the kynge of Babylon. * And when Zedekiah the kinge of Juda with his ſoudiours ſawe them, they fled / and departed out of the cytie by night thorowe the kynges garden, and thorowe the porte that is betwene the two walles, and ſo they wente B towarde the wylderneſſe.

But the Caldees Hoſte folowed faſte after them / and toke Zedekiah in the felde of Jericho, and brought him preſoner to Nabuchodonoſor the kynge of Babylon vnto Reblath / that lyeth in the lande of Hemath where he gaue iudgement vpon him. So the kynge of Babylon cauſed the chyldren of Zedekiah and all the nobles of Juda to be ſlayne / before his face at Reblath. And made Zedekias eyes to be put out/and bounde him with chaynes/and ſente him to C Babylon.

4.Reg.25.b Jere.52.b * Moreouer/ the Caldees brente vp the kynges palace/with the other houſes of the people, and brake downe the walles of Jeruſalem. As for the remnaunt of the people that were in the citie/and ſuch as were come to helpe them(what ſoeuer was lefte of the comen ſorte) Nabuzaradan the cheife capytayne caryed them to Babylon. But Nabuzaradan the chefe captayne let the raſcal people(and thoſe that had nothynge) dwell ſtyll in the lande of Juda, and gaue them vyneyardes and corne feldes at the ſame tyme Nabuchodonoſor alſo the kynge of Babylon gaue Nabuzaradan the chefe captayne a charge / concernynge Jeremye / ſayinge: take and cheryſhe hym, and make muche of hym: ſe thou do hym no harme, but intreate him after his owne deſyre.

So Nabuzaradan the chefe, captayne / Nabuſaſban the chefe chamberlayne, Nergalſarezer the treaſurer and all the kyng of Jere.38.d Babilons lordes/ſent for Jeremy * ⁊ cauſed him to be ſet out of the fore entrye of the preſon, D Jere.41.b and committed him vnto Godoliah the ſonne of Ahicam the ſonne of Saphan: that he ſhulde cary him home, * and ſo he dwelte amonge the people. Nowe whyle Jeremye laye yet bounde in the fore entrie of the preſon/the worde of the Lorde came vnto him, ſayinge: Go and tell Abedmelech the Moryan: Thus ſayeth the Lorde of Hoſtes the God of Iſrael: Beholde/the cruell ⁊ ſharpe plage yͭ I haue deuyſed for this cyte, wyl I brynge vpon them / that thou ſhall ſe it: but I wyll delyuer the (ſayeth the Lorde) and thou ſhalte not come in the handes of thoſe men / whom thou feareſt. For douteles I wyll ſaue the, ſo that thou ſhalt not peryſhe with the ſwearde: but thy lyfe ſhalbe ſaued, and that becauſe thou haſt put thy truſte in me/ſayeth the Lorde.

¶ Jeremy hath lycence to go whether he wyll. He dwelleth with the people that remayneth at Jeruſalem, ouer whome Godoliah ruleth. Johanã prophecyeth deth vnto Godoliah

CAPI. XL.

A Jere.xliiii.a THIS is the maner howe the Lorde intreated Jeremy, * when Nabuzaradã the chefe Captayne had let him go fre from Psalm.18.b * Ramah, whyther he had led hym bounde amonge all the preſoners, that were caryed from Jeruſalem and Juda vnto Babylon. The chefe captaine called for Jeremy, ⁊ ſaid vnto him: The Lorde thy God ſpake myghtely before of the myſerye vpon this place: Nowe the Lorde hath ſente it, and perfourmed it as he had promyſed. For ye haue ſynned agaynſt the Lorde, and haue not bene obedyent vnto his voyce, therfore commeth thys plage vpon you. Beholde, I lowſe the bondes from thy handes this daye: yf thou wylte nowe go wyth me vnto Babylon/ vp then: for I wyll ſe to the / and prouyde for the: But yf thou wylte not go wyth me to B Babylon, then remayne here. * Beholde, al Gene.xiii.b Tobi.i.b the lande is at thy wyll, loke where thou thynkeſt conuenient and good for the to abyde/there dwell. If thou canſt not be content to dwell alone/then remayne with Godoliah the ſonne of Ahicam / the ſonne of Saphan: * whom the kynge of Babylon 4.Reg.25.c hathe made gouernoure ouer the cytyes of Juda, and dwel with him amonge the people, or remayne where ſoeuer it pleaſeth the So the chefe Capytayne gaue him his expenſes with a rewarde/and let hym go.

* Then wente Jeremye vnto Godoliah the Jere.39.c ſonne of Ahikam to Mizpa, and dwelt there with him amonge the people that were lefte in the lande.

Nowe when the captaines of the Hoſte of C Juda(whiche with theyr felowes were ſcatred abrode on euery ſyde in the lande) vnderſtode that the kynge of Babylon had made Godoliah, the ſonne of Ahicam gouernour in the lande, and that man, wyfe and chylde/yee/and the poore men in the lande (that were not led captiue to Babylon) ſhuld be vnder his iuriſdiccion: They came to Godoliah vnto Mizpa: Namely, Iſmaell the ſonne of Nathaniah, Johanan ⁊ Jonathan the ſonnes of Careah, Sareah the ſonne of Thanhometh, the ſonnes of Ophai the Netophathite/ Jeſaniah the ſõne of Maachati, with theyr companions. And Godoliah the ſonne of Ahicam/the ſõne of Saphan, ſwore vnto them and their felowes in this maner: 4.Reg.25.c * Be nat afrayed to ſerue yͤ Caldees, dwell in the lande/⁊ do the kynge of Babylon ſeruice/ſo ſhal ye proſpere. Beholde/ I dwel at Mizpa to be an officer in yͤ Caldees behalfe/ ⁊ to ſatiſfye ſuche as come to vs. Therfore gather you wyne/corne and oyle/ and kepe them in your ware houſes, and dwel in your cities that ye haue in keppynge.

Yee, al the Jewes alſo yͭ dwelt in Moab vnder the Ammonites, in Idumea ⁊ in all the countrees/whẽ they herde, that the king D of Babylõ had made Godoliah the ſonne of

Ahicam

Ahicam the ſonne of Saphan, gouernoure vpon thē yͤ were left in Juda. Al the Jewes (I ſay) returned out of al places where they were fled vnto: and came into the lande of Juda to Godoliah vnto Mizpa, & gathered wyne and other frutes, & that very muche.

Morouer, Johanan the ſone of Careah and all the captaynes of the hoſte, that were ſcatred on euery ſyde in the lande, came to Godoliah in Mizpa, and ſayde vnto hym: knoweſt thou not that Baalis kynge of the Ammonites hath ſent Iſmaell the ſonne of Nathaniah, to ſleye the? But Godoliah the ſonne of Ahicam beleued them not. Then ſayde Johanan the ſonne of Careah vnto Godoliah in Mizpa theſe wordes ſecretely: Let me go, I praye the, and I wyll ſleye Iſmael the ſonne of Nathaniah, ſo that no body ſhall knowe it. Wherfor wyl he kyll the, that al the Jewes whiche reſorte vnto the / myght be ſcatred, and the remnaunt in Juda periſhe? Johanan the ſonne of Careah: Thou ſhalt not do it, for they are but lyes / yͤ thou ſayeſt / of Iſmael.

¶ Iſmaell kylleth Godoliah gylefully, and many other with hym. Johanan foloweth after Iſmael.

CAPI. XLI.

A 4.Re.25.b

BUt in the ſeuenthe Moneth it happened that * Iſmaell the ſonne of Nathaniah the ſonne of Eliſama (one of the kynges bloude) came wyth them that were greateſt aboute the Kynge / and tenne men that were ſworne with him: vnto Godoliah the ſonne of Ahicam to Mizpa, and they dyd eate together. And Iſmael the ſonne of Nathaniah with thoſe ten mē that were ſworne to him, ſtarte vp, and ſmote Godoliah the ſonne of Ahicam the Sonne of Saphan with the ſwearde / and ſlewe him / whom the kynge of Babylon had made gouernour of the lande. Iſmael alſo ſlewe all the Jewes that were with Godoliah at Mizpa / and all the Caldees that he founde there waytynge vpon him.

The nexte daye after that he had ſlayne Godoliah (the matter was yet vnknowen) there came certaine mē from Sichem, from Siloh & Samaria / to the nombre of .lxxx. which had ſhauen their beardes, rente theyr clothes, & were al heuy, bryngyng meate offrynges, and incenſe in theyr hādes, to offre it in the houſe of the Lorde. B And Iſmael the ſōne of Nathaniah wēt forth of Mizpa * wepyng, to mete them. Eccle.xii.c Nowe when he met thē he ſayd: Go youre way to Godoliah the ſōne of Ahicā. And when they came in the myddeſt of the cytie, Iſmael the ſonne of Nathaniah (with thē that were ſworne vnto hym) ſlewe them, euen at the myddeſt of the pyt. Among theſe .lxxx. men there were ten / that ſayd vnto Iſmael: Oh ſleye vs nat / for we haue yet a greate treaſure in the felde, of wheate / barlye / oyle / and hony. So he ſpared them, and ſlewe them not with theyr brethren. Nowe the pyt wherin Iſmael dyd caſte the deade bodyes of the men (whom he ſlewe becauſe of Godoliah) had kynge Aſa cauſed to be made, for feare of Baaſa the kynge of Iſraell / and the ſame pytte dyd Iſmael fyl with ſlayne men. 3.Reg.15. As for the remnaunte of the people / the kynges daughters and all the people that were yet lefte at Mizpa, C vpon whome * Nabuſaradan the chefe captayne had made Godoliah the ſonne of Ahicam gouernoure: 4.Reg.25. Iſmael the ſonne Nathaniah caryed them awaye preſoners towarde the Ammonites. But when Johanan the ſonne of Careah and all they whiche had bene captaynes ouer the kynges hoſte with him / herde of all the wyckedneſſe that Iſmael the ſōne of Nathaniah had done: they toke theyr companions / and went out for to fyght with Iſmael the ſonne of Nathaniah and founde hym by the greate waters that are in Gibeon. Gene.14.c 2.Re.2.b Nowe when all the people / whom Iſmael led captyue, ſawe Johanan the ſonne of Careah and al the other Cappytaynes of the hoſte, they were glad. So all the people yͤ Iſmael had caryed away from Mizpa, were brought agayne.

And when they returned, they came to Johanan the ſonne of Careah. But Iſmael the ſonne of Nathaniah fled from Johanan with eyght of his ſworne companions, and wente to the Ammonytes. D Then Johanan the ſonne of Careah and all the captaynes of the hoſte yͤ were with hī, toke all the remnaunt of the people, whom Iſmael the ſonne of Nathaniah had led away (whē he had ſlayne Godoliah the ſōne of Ahicam) whom they alſo had reſcued from him: fyghtynge men / wemen and chyldren, and gelded men, whom they brought agayne from Gibeon: and went from thence, and ſat thē downe at Geruth Camaam, whiche lyeth beſyde Bethlehem * that they myght go into Egypte for feare of the Caldees: Iere.xlii.a of whom they were afrayed / becauſe that Iſmael the ſonne of Nathaniah had ſlayne Godoliah Ahikams ſonne * whom the kynge of Babylon had made gouernour in the lande. Iere.xl.

CAPI. XLII.

¶ The Captaynes aſke councell of Jeremye what they ought to do. Jeremy monyſheth the remnaunt of the people not to go into Egypte.

A SO AL the captaynes, and Johanan the ſonne of Kareah/ Jezaniah the ſonne of Oſayah came with all the people from the leaſte vnto the moſte / and ſayde vnto
Jere.xxi.a. Luk.17.a. Jeremye the prophet. * O heare oure petycyon / that thou mayeſte praye for vs vnto the Lorde thy God/ namely/ for al the remnaunt, wher of there be very fewe of vs left of many / as thou ſeeſt vs : that the Lorde/ thy God may ſhewe vs a waye to go in, and tell vs/ what we ſhulde do. Then Jeremye the Prophet ſayde vnto them: I haue herde you. Beholde, I wyll praye vnto God your Lorde / as ye haue requyred me: and loke what anſwere the Lorde geueth you/ I ſhal certyfye you therof / and kepe nothynge backe from you. And they ſayde vnto Je-
Joſue.1.a. Mach.2.b. Jere.xliii.a. remy. * The Lorde of trueth and faythfulnes be oure recorde, that we wyll do all that the Lorde thy god commaundeth vs, whe-
B ther it be good or euyl. We wyll herke vnto yͤ voyce of our Lorde God to whō we ſende the, that we maye proſpere, when we haue folowed the voyce of the Lorde oure God. And after ten dayes came the worde of the Lorde vnto Jeremy. Then called he Johanan the ſonne of Kareah, and al the captaynes of the people that were with him: yee, ⁊ all the people from the leaſte to the mooſte/ and ſayde vnto them: Thus ſayeth the Lord God of Iſraell vnto whom ye ſente me / to
Jere.xxi.b. laye forthe your prayers before hym: * If ye wyll dwell in thys lande, I ſhal buylde you vp, and not breake you downe: I ſhal plant you, and not rote you out: for O I repente, as cōcernyng the trouble that I haue done to you. Feare not the kynge of Babylon/ of whom ye ſtande in awe : O, be nat afrayed of him, ſayeth the Lorde: for I wyll be with you, to helpe you, and delyuer you from his hande. I wyll pardon you. I wyll haue mercy vpon you, and brynge you agayne into youre owne lande.

C Neuertheles, yf ye purpoſe not to dwell in thys lande, nor to folowe the voyce of the Lorde youre God : but wyll ſaye thus/ we wyll not dwell here / but go into Egypte: wher we ſhall nether ſe warre, heare yͤ noiſe of the trompe/ nor ſuffre honger/ there wyll we dwell. wherfore, heare nowe yͤ worde of
Jere.7.a. the Lorde O ye remnaunt of Juda. * Thus ſayeth yͤ Lorde of hooſtes the god of Iſrael: If ye be wholy purpoſed to go into Egypt,
Jere.xliii.c. and to be there as ſtraungers: * the ſwearde that ye feared, ſhall ouer take you i Egypt: and the honger wherof ye be here afrayed ſhall hange vpon you and folowe you into Egypte/ and ther ye ſhall dye. And all they, that of ſet purpoſe vndertake to go in to Egypte/ to ſogeourne there/ ſhall peryſhe with the ſwearde / with honger and peſtylence : not one of them ſhall remayne/ there ſhal none eſcape the plage, that I wil bring vpon them.

For thus ſayeth the Lorde of hooſtes the God of Iſrael: lyke as my wrath and indignacyon is moued agaynſt the inhabytours of Jeruſalē, ſo ſhal my diſpleaſure be kindled agaynſt you alſo, yf ye go into Egypte: D
⁊ there ye ſhalbe reuiled/ abhorred, brought to ſhame and confuſyon : and as for thys place ye ſhall neuer ſe it more. The Lorde forbyddeth you (O ye remnaunte of Juda) that ye ſhall not go into Egypte.

And forget not that I haue warned you earneſtly thys daye, for ye haue dyſſembled with me. * For ye ſente me vnto the Lorde Jere.xlii.a. youre God, and ſayde: O praye thou the Lorde oure God for vs : and loke what anſwere the Lorde oure God geueth the, that brynge vs agayne, and we ſhall do therafter. Nowe haue I ſhewed / ⁊ declared vnto you the voyce of the Lorde youre God / for the whiche cauſe he hathe ſente me to you. Nowe therfore, * If ye wyll not folowe it/ Deut.28.c. be ſure, yͤ ye ſhall peryſhe with the ſwearde, with honger ⁊ peſtylence: euen in the ſame place, where youre luſt is to go, and dwell.

¶ Johanan caryeth the remnaunte of the people into Egypte/ contrary to the mynde of Jeremye. Jeremye propheſyeth the deſtruccyon of Egypte.

CAPI. XLIII.

NOwe when Jeremy had ended all the A wordes of the Lorde his god vnto the people (for theyr ſakes to whom God had ſent him) Azariah the ſonne of Oſaiah/ and Johanan the ſonne of Kareah with all the proude perſonnes/ ſayde vnto Jeremye.
* Thou lyeſt, the Lorde oure God hath not Jere.xlii.a. ſente the to ſpeake vnto vs, that we ſhulde not go into Egypte/ and dwell there : But B Baruch the ſonne of Neriah prouoketh the agaynſte vs, that he myghte brynge vs into the captyuytye of the Caldees : that they myght ſleye vs, and cary vs away preſoners vnto Babylon.

So Johanan the ſonne of Kareah, and al the captaynes of the hooſte, and al yͤ people folowed nat the commaundement of the Lorde : Namely/ to dwell in the lande of Juda: But Johanan the ſonne of Kareah ⁊

all the captaynes of the hooſt, caryed awaye all the remnaunt in Juda, & that were come together agayne from all the Heythen (among whom they had bene ſcatred) to dwel in the lande of Juda: Men/ wemen/ chyldren/ the kynges daughters: all thoſe that Nabuzaradan the chefe captayne had lefte with Godoliah the ſonne of Ahikam / the ſonne of Saphan. They caried awaye alſo the prophet Jeremy / Baruch the ſonne of Neriah/ and ſo came into Egypte: for they were not obedyent / vnto the commaundement of god. Thus came they to Taphnis.

Iere. xli. c.

C And in Taphnis the worde of the Lorde happened vnto Jeremy / ſayenge: Take great ſtones in thyne hande, and hyde them in the bryche wall / vnder the dore of Pharaos houſe in Taphnis / that al the men of Juda may ſe it, & ſaye vnto thē: Thus ſayeth the Lorde of hooſtes the God of Iſraell: Beholde, I wyll ſende and call for Nabuchodonoſor the kynge of Babylon my ſeruaunte / and wyll ſet his ſeate vpon theſe ſtones that I haue hyd, and he ſhall ſprede hys tente ouer them.

Iere. xlvi. c.

D And when he commeth / he ſhall ſmyte the lande of Egypte, ſome with ſlaughter, ſome with preſonment, and ſome with ŷ ſwearde. He ſhall ſet fyre vpon the temples of the Egypcyans goddes / and burne them vp/ and take the ſelues preſoners. Moreouer, he ſhall araye him ſelfe with the lande of Egypte, lyke as a ſhepherde putteth on hys cote/ and ſhall departe his way from thence in peace. E The pyllers alſo of the temple of the Sunne that is in Egypte: ſhall he breake in peces / and burne the temples of the Egypcyans goddes.

He reproueth the people for theyr Idolatrye. They that ſet lyght by the thretenynge of the Lorde, are threatened. The deſtruccion of Egypte and the Jewes therin, is prophecied.

CAPI. XLIIII.

A THYS is the worde that was ſhewed to Jeremy concernyng al the Jewes/ whyche dwelte in Egypte: at Mygdol/ at Taphnis, at Noph, and in the lãde of Patures. Thus ſayeth the Lorde of hooſtes the God of Iſraell: ye haue ſene all the myſery, that I haue brought vpon Jeruſalem and vpon al the cytyes of Juda: ſo that this day they are deſolate and no man dwellinge therin: and that becauſe of the greate blaſphemies which they committed, to prouoke me vnto anger. In that they wente backe to do ſacryfyce, and worſhyppe vnto ſtraunge goddes: whom neyther they / nor ye / nor youre forefathers haue knowne. Howbeit I ſent vnto them my ſeruauntes, al the prophetes: I roſe vp early, I ſent vnto thē, and gaue them warninge. O do no ſuche abhomynable thynges, and thynges that I hate. But they wolde not folowe nor herken, to turne from their wyckednes, and to do nomore ſacryfyce vnto ſtraunge goddes.

Iere. vii. a. and. xxvi. a.

B Wherfore myne indygnacyon and wrathe was kyndled, and it brente vp the cytyes of Juda / the ſelues with the ſtretes of Jeruſalem, ſo that they were made waſte and deſolate, as it is come to paſſe this day. Nowe therfore thus ſayeth the Lorde of hooſtes the God of Iſrael: Howe happeneth it / that ye do ſo great euel vnto youre owne ſoules thus to deſtroye the men and wemen, chyldre and babes of Juda: ſo that none of you is left becauſe ye prouoke me vnto wrathe with the workes of youre owne handes: when ye offre vnto ſtraunge goddes in the lãde of Egipt, where as ye be gone to dwel. That ye might vtterly periſhe, and that ye myght be reuiled and ſhamefully intreated of all nacyons. Or haue ye nowe forgotten the wyckednes of your forefathers, the wyckednes of the kynges of Juda and their wyues, the wyckednes that ye youre ſelues and your wyues haue done in the lãde of Juda, and in the ſtretes of Jeruſalem?

C Yet are ye not ſory thys daye, ye feare not nether walke ye in my lawe and in my commaundementes, that I haue geuen vnto you and youre forefathers. Therfore thus ſayeth the Lorde of hooſtes the God of Iſraell: I am ſtedfaſtly aduyſed and determyned, to punyſhe you, and to rote out all Juda. As for the remnaunte of Juda that purpoſly wente into Egypte, there to dwell, I wyll take them, & and they ſhall al be deſtroyed. In the lande of Egipte ſhall they periſhe beynge conſumed with the ſwearde and with honger. For from the leaſt vnto the mooſt, they ſhall peryſhe with the ſwearde and with honger. Moreouer/ they ſhalbe reuyled/ abhorred/ ſhamed and confounded. For I wyll vyſet them that dwell in Egypte, as I haue vyſyted Jeruſalem: with the ſwearde, with honger and with peſtylence. So that none of the remnaunte of Juda / whiche are gone to dwell in Egypte: ſhall be lefte to come agayne into the lande of Juda, al though they thinke to come thither agayne, and to dwell there. For none ſhall come agayne / but ſuche as are fled awaye.

Iere. xlii. c. and. xliiii.

D Then all the men whiche knewe that theyr wyues had offred vnto ſtraunge goddes/ &

a great ſorte of wyues that ſtode there, yee/ and al the people that dwelt there in Egipt in the cytye of Pathures / anſwerde Jeremy, and ſayde. As for the wordes that thou haſt ſpokē vnto vs in the name of the Lord we wyll in no wyſe heare them: but what ſoeuer goeth out of our owne mouthe, that wyll we do. We wyll do ſacryfyce, and offre

Jere. vii. d.

oblacions vnto the Quene of heauen, & lyke as we and our forefathers, our kinges and our heades haue done in the cities of Juda, and in the ſtretes and feldes of Jeruſalem. For then had we plenteouſneſſe of vytales, then were we in proſperyte/ and no myſfortune came vpon vs.

E

*But ſens we lefte, to offre/and to do ſacryfice vnto the Quene of heauen, we haue had ſcarcenes of al thīges, and periſhe with the ſwearde and honger. Laſte of all / when we wemen dyd ſacrifice and offred vnto the Quene of heauen, dyd we make her cakes & poure vnto her drinkofferinges, to do her ſeruice, without oure huſbandes wylles?

Then ſayde Jeremy vnto all the people, to the men, to the wemen and to all the folcke, which had geuen hym that anſwere. Dyd not the Lorde remembre the ſacryfices that ye, youre forefathers, youre kinges and rulers (with all the people) haue offred in the cyties of Juda in the ſtretes and land of Jeruſalem? and hath he not conſydred this in his mide? Jn ſo much, that the Lord might no longer ſuffre the wyckednes of youre inuencyons / and the abhomynable thynges which ye dyd? * Js not youre lande deſolate and voyde, yee and abhorred, ſo that no man dwelleth therin eny more, as it is come to paſſe this daye?

F

*Dyd not all this happen vnto you, becauſe ye made ſuch ſacrifice / and ſynned agaynſt the Lorde? Ye haue not folowed his voyce, to walcke in hys lawe, in his ordynaunces and ſtatutes.

Yee, thys is the cauſe, that all myſfortune happened vnto you, as it is come to paſſe this day. Moreouer, Jeremy ſpake vnto al the people and to all the wemen. Heare the worde of the Lord al Juda, ye that be in the lande of Egypte. Thus ſayeth the Lorde of hoſtes the God of Jſrael. Ye and youre wiues haue ſpoken with youre owne mouthe/ the thynge that ye haue fulfylled in dede. *Yee, thus haue ye ſayde: we wyl not fayle/ but perfourme the vowes that we haue vowed, we wyll do ſacryfice and powre out drincke offrynges to the Quene of heauen.

Purpoſly wyll ye ſet vp youre owne meanynges, and perfourme youre vowes. And therfore, heare the worde of the Lorde all Juda, ye that dwell in the lande of Egypte.

G

Gen. xxii. c.

Beholde, * J haue ſworne by my greate name, ſayeth the Lorde, that my name ſhall not be rehearſed thorowe any mans mouth of Juda, in all the lande of Egypte: to ſaye: The Lorde God lyueth, For J wyl watche/ to plage them, and not for theyr wealthe.

Jere. xliii. c.

* And all the men of Juda that be in the lande of Egypte / ſhall peryſhe wyth the ſwearde and with honger, vntyl they be vtterly deſtroyed.

Neuertheleſſe, thoſe that fled awaye for the ſwearde, ſhal come agayne into the land of Juda / but there ſhall be very fewe of them. And all the remnaunte of Juda/that are gone into Egypte, there to dwell, ſhall knowe whoſe wordes ſhalbe founde true: theyrs or myne. Take thys for a token that J wyll vyſet you in thys place/ſayeth the Lorde/and that ye maye knowe/howe that J (without doute) wyll perfourme my purpoſe vpō you to puniſh you. Beholde, ſaieth the Lorde, J wyll deliuer Pharao Hophrea kynge of Egypte into the handes of his enemyes, that ſeke after his lyfe: * euen as J gaue Zedekias the kynge of Juda into the handes of Nabuchodonoſor kynge of Babylō his enemy which ſought after his lyfe.

4. Reg. xxv.
Jere. xxxix. b.

¶ Baruch is exhorted of Jeremye.

CAPI. XLV.

A

THESE are the wordes that Jeremy the prophet ſpake vnto Baruch ẏ ſōne of Neriah/* after that he had wrytten theſe Sermons in a boke at the mouthe of Jeremy. Jn the fourth yeare of Jehoakim the ſonne of Joſias kynge of Juda ſayinge.

Jere. 36. a.

Thus ſayeth the Lorde God of Jſraell vnto the, O Baruch: Jn ſo moche as thou thoughteſt thus (whā thou waſt wrytynge) wo is me, the Lorde hathe geuen me payne for my trauayle. J haue weryed my ſelfe with ſyghynge/and haue founde no reſte. Therfore tell him, O Jeremy, that the Lord ſayeth thus: Beholde, The thynge that J haue buylded, wyl J breake downe agayne and rote out the thing, that J haue planted yee, this whole lande. And ſekeſt thou yet promocyon? Loke not for it/ & deſyre it not. For J wyll brynge a myſerable plage vpon all fleſhe, ſayeth the Lorde. * But thy lyfe wyl J geue the for a pray in al places, wher ſo euer thou goeſt.

B

Jere. xxi. b

¶ He prophecyeth the deſtruccyon of Egypte. Delyueraunce is promyſed to Jſrael.

CAPI. XLVI.

Here

A HERE folowe the wordes of the Lord to the Prophete Jeremye, whiche he ſpake agaynſte all the Gentyles.

Eſa.xix.b. and.xx.a./ Eze.29.a. 30.and.31. 4.Re.24.b.

These wordes folowynge preached he to * the Egypcyans concernynge the hoſte of Pharao Necho kynge of Egypte, * when he was in Charcamis beſyde the water of Euphrates: what tyme as Nabuchodonoſor the kynge of Babylon ſlewe him. In the fourthe yeare of Jehoakim the ſonne of Joſias kynge of Juda.

Jer.xxxi.a.

* Make redy buckler and ſhylde/ and go forth to fyght: harneſſe your horſes, and let youre ſelues vpõ them: ſet your ſalettes faſt on, brynge forth ſpeares/ ſcoure youre ſwerdes and put on your breſte plates.

But alas, howe happeneth it, that I ſe you ſo afrayed? why ſhrynke ye backe? Their worthyes are ſlayne. Yee, they runne ſo faſt awaye, that none of them loketh behynde him. Fearfulnes is fallen vpon euerychone of them ſayeth the Lorde. The lyghteſte of fote ſhall not fle awaye/ and the worthyes ſhall not eſcape.

B Towarde the Northe by the water of Euphrates, they dyd ſtoble and fall. But what is he this, that ſwelleth vp, as it were a floude roarynge and ragynge lyke the ſtreames of water? It is Egypte that ryſeth vp lyke the floude, and caſteth out the waters with ſo greate noyſe.

And he ſayde: I wyll go vp, and wyll couer the earthe: I wyll deſtroye the cytye, with them that are therin. Get you vp ye horſes/ roll forthe ye Charettes/ come forthe worthies: ye Morians, ye Lybeans with youre bucklers, ye Lydeans with youre bowes:

C This daye of the Lorde God of hooſtes, a daye of vengeaunce/ that he may avenge him of his enemyes. The ſwearde ſhal deuoure, it ſhall be ſatyſfyed and bathed in theyr bloude. For the Lorde God of hooſtes ſhall haue a ſlayne offerynge towarde the Northe, by the water of Euphrates. Go vp (O Gilead) and brynge tryacle vnto the daughter of Egypte.

But in vayne ſhalte thou go to ſurgery/ for thy wounde ſhall not be ſtopped. The Heythen haue hearde of thy ſhame, and the lande is full of thy confuſion: for one ſtronge man dyd ſtumble vpon another/ and they are fallen both togther.

D Jer.xliii.b.

¶ These are the wordes that the Lord ſpake to the prophet Jeremy, concernynge the commynge of Nabuchodonoſor the kynge of Babylon, whiche was ſente to deſtroye the lande of Egypte: Preach out thorowe the lande of Egypte/ and cauſe it to be proclamed at Mygdol/ Noph and Taphnis, and ſaye: Stande ſtyl/ make the redye/ for the ſwearde ſhall conſume the rounde aboute. Howe happeneth it that thy myghtye worthyes are fallen? why ſtode they not faſt? Euen becauſe the Lord thruſt them downe. The ſlaughter was greate: for one fell euer ſtyl vpon another. One cried vpõ another, Up/ let vs go agayne to oure owne people/ and to our owne natural countre, from the cruell ſwearde.

E They dyd crye euen there: O Pharao kyng of Egypte, the time wyl bringe ſedicion. As truly as I lyue (ſayeth the Kynge * whoſe name is the Lorde of hoſtes) it ſhal come as the mount of Thabor, and as Lybanus yt ſtode in the ſee. O thou daughter of Egypte make redy thy geer to flit. For Noph ſhalbe voyde and deſolate, ſo that no mã ſhal dwel therin. The lande of Egipt is like a goodly faire calf, but one ſhal come out of the north to pricke her forward. Her wagied ſoudiers that be with hir, are lyke fat calues.

Eſa.[illegible] and.li.

They alſo ſhall fle awaye together, and not abyde: for the daye of theyre ſlaughter and the tyme of theyr vyſytacyon ſhal come vpon them.

F The crye of them ſhall make a noyſe as the blaſt of a trompete. For they ſhall entre in with theyr hooſtes, & come with axes/ as it were hewers downe of wod. And they ſhall cut downe her wod, ſayeth the Lorde. For they ſhall be mo in nõbre then the greſhoppers, ſo that no man ſhalbe able to tell them. The daughter of Egypte is confounded, and delyuered into the hãdes of the people of the Northe.

Thus ſayeth the Lorde of hooſtes the God of Iſraell. Behold, I wyll vyſet that reſtleſſe people of Alexandria. Pharao and Egypte, yee/ bothe theyr Goddes and theyr kynges, euen Pharao/ and all them that put theyr truſte in hym.

Yee, I wyll delyuer them into the handes of thoſe/ that ſeke after theyr lyues. Namely/ into the power of Nabuchodonoſor the kynge of Babylon/ and into the power of his ſeruauntes. And after all theſe thynges it ſhalbe inhabyted as afore tyme ſaieth the Lorde.

G But be not thou afrayed (O my ſeruaunte Jacob) feare not thou, O Iſrael. For lo/ I wyl helpe the from farre, and thy ſede from the lande of theyr captiuite. Jacob alſo ſhal come agayne, and be in reſt, he ſhal proſpere and no man ſhal do him harme. Feare thou not (O Jacob my ſeruaunt) ſayth the Lorde/ for I am with the: and wyll deſtroye all nacyons / amonge whom I haue ſcatred the. Neuertheleſſe/ I wyll not conſume the/ but chaſten the ⁊ correcte the: yee, and that with diſcrecion: neyther wyll I ſpare the as one that were fautleſſe.

¶ The worde of the Lorde agaynſt the Philiſtines.

CAPI. XLVII.

A THESE are the wordes, that the Lorde ſpake vnto Jeremye the Prophete agaynſt the Philiſtines, before that Pharao ſmote the cite of Azah. Thus ſayth the Lorde Beholde/ there ſhal waters aryſe out of the North: and ſhall growe to a greate floude / runnynge ouer and coueryng the lande / the cities/ and them that dwel therin.

B And the men ſhall crye, and all they that dwell in the lande, ſhall mourne at the noiſe and ſtampynge of theyr ſtronge barbed horſes/ at the ſhakynge of theyr charettes, and at the rombling of the wheles. The fathers ſhal not loke to theyr chyldren, ſo feable and wery ſhal their handes be: at the ſame tyme when he ſhalbe there, to deſtroye the whole lande of the Phyliſtines. He ſhal make waſt both Tyrus / Sydon and all other that are ſworne vnto them.

C For the Lorde wyll deſtroye the Philiſtines/ the remnaunt of the Jle of Caphtor. Baldenes is come vpon Azah, Aſcalon with her other valleys ſhall kepe her peace.

Howe longe wilt thou ſlepe / O thou ſwearde of the Lorde? When wylt thou ceaſſe? Turne agayne into thy ſwete reſt/ and leaue of. But howe can it ceaſſe, when the Lorde hym ſelfe hath geuen him a charge agaynſt Aſcalon/ and rayſed it vp agaynſt the cities of the ſee coſte?

¶ The worde of the Lorde agaynſt the Moabites.

CAPI. XLVIII.

A THus ſayeth the Lorde of Hooſtes the God of Iſrael agaynſt * Moab: wo be to the cytie of Nebo / for it is layed waſte, brought to confuſyon, and Kariathiarim is taken/ Myſgab is brought to ſhame/ and afrayed: Moab can boſte nomore of Heſebon for they haue craſed agaynſt it. Come (ſhal they ſay) let vs rote them out, that they may be nomore amonge the nombre of the Gentiles / and that thou Madmen maye nomore be thought vpon: and the ſwearde ſhal perſecute the: A voyce ſhall crye from Horonaim: with great waſtynges and deſtruccion/ is Moab made deſolate.

Eſay.xv.a
Jere.xlix.a
Ezec.xxv.b
Sophon.ii.b

Chyldren coulde tell of the crye thereof: For at the goynge vp vnto Luyth he aroſe with lamentacion and mournynge/ ⁊ downe towarde Horonaim/ they herde a cruell and a deadely crye: Get you awaye/ ſaue your lyues/ and be lyke vnto the heeth in the wyldernes. * For because thou haſt truſted in thine owne workes and treaſure/ thou ſhalt be také. Chamos with his preſtes and prynces ſhall go away into captyuyte.

Eſay.xi.b
Jere.xlvi.b
Ezec.xxix.b

B The deſtroyer ſhall come vpon al cyties none ſhall eſcape. The valleys ſhalbe deſtroyed/ and the feldes ſhalbe layed waſte: lyke as the Lorde hath ſpoken.

Make a token vnto Moab/ that ſhe get her away ſpedely: for her cytties ſhalbe made ſo deſolate/ that no man ſhall dwell therin. Curſed be he that dothe the worcke of the Lorde neglygently/ and curſed be he that kepeth backe his * ſwearde from ſheddyng of bloude.

Jere.47.b

Moab hath euer bene ryche and careles from her youth vp/ ſhe hath ſytte and taken her eaſe with her treaſure. She was neuer yet put out of one veſſell into another (ẏ is) ſhe neuer went away into captiuite, therfore her taſte remayneth, and her ſauoure is not yet chaunged.

C But lo, the tyme cómeth, ſayeth the Lorde that I ſhall ſende her truſſers to truſſe her vp, to prepare and ſeaſon her veſſels: ye her tanckerdes ratell and ſhake to and fro. And Moab ſhalbe aſhamed of Chamos/ lyke as Iſraell was aſhamed of * Bethel, wherein ſhe put her truſt.

3.Re.xii.g

Wherfore do ye thynke thus: we are myghtye/ and ſtronge men of warre? Moab is deſtroyed, and her cytties brent vp: her choſen yong men be ſlayne, ſayeth the kyng, whoſe name is the Lorde of Hooſtes. The deſtruccion of Moab commeth on a pace / and her fall is at hande.

Al her neyghbours ſhal mourne for her/ and al they that knowe her name/ ſhall ſay. O howe happeneth it, that the ſtrong ſtaf ⁊ the goodly rod is thus broken? And thou daughter Dibon, come downe frõ thy glory and ſyt in pouertie. For he that deſtroyeth Moab, ſhal come vp to the alſo/ and breake downe thy ſtronge holdes.

D And thou that dwelleſt in Aroer, get the to the ſtrete, and loke aboute the: aſke them that are fled ⁊ eſcaped/ and ſay: what thinge is happened? O, Moab is confounded and ouercome.

Mourne and crye / tell it out at Arnon/ ẏ Moab is deſtroyed. For miſery ſhal come vpon the playne lande. Namely/ vpon Holon, ⁊ Iahazah: vpon Mephaath ⁊ Dibon, vpon upon Nabo and the houſe of Deblathaim / upon Cariathaim and upon the houſe Gamul, upon the houſe Maon and Carioth / upon Boſrah and all the cyties in the lande of Moab, whether they lye farre or neare.

¶ The horne of Moab is ſmyten downe & her arme broken, ſayeth the Lorde. Make her droncken, for ſhe magnyfieth her ſelfe aboue the Lorde, that men may clappe their handes at her vomite, and that ſhe alſo may be laughed to ſcorne: O Iſrael, ſhalte thou not laugh him to ſcorne, when he is taken amonge theues. * Yee, becauſe of thy wordes that thou haſt ſpoken agaynſte hym, thou ſhalt be dryuen awaye. Yee Moabites ſhall leaue the cyties, and dwel in rockes of ſtone and become lyke doues, that make their neſtes in holes.

Nume. 21. a * As for Moabs pryde / we haue herde of it / ſhe is verye hye mynded. I knowe her

E ſtoutneſſe / her boſtynge / her arrogancye and the pryde of her ſtomacke / ſayeth the Lorde. For her furiouſneſſe maye neyther upholde her with ſtrength nor dede. Therfore ſhall their mournynge be made for Moab, and euery man ſhal cry for Moabs ſake: a lamentacyon ſhalbe made to the men that ſtande upon the wall. So wyll I mourne for the alſo / O Iazar / and for the / O thou vyneyarde of Sabamah.

Eſai. xvi. b
Iere. xlix. c. Thy wyne braunches ſhall come ouer the ſee / and the braunches of Iazer but unto the ſee: the deſtroyer ſhall breake into thy harueſt and grape gatherynge: Myrth and cheare ſhalbe taken awaye from the tymbre felde / and from the whole lande of Moab.

There ſhal be no ſwete wyne in the preſſe, the treader ſhall haue no ſtomacke to crye yee / there ſhalbe none to crye unto him: whiche aforetyme were herde from Heſebon to Eleale and Iahaz, whiche lyfted up theyr voyce from Zoar unto Horonaim, that the bullockes of thre yeare olde. The waters alſo of Nemrim ſhalbe dryed up.

F Moreouer / I wyll make Moab ceaſſe (ſayeth the Lorde) frome the offrynges and cenſinge that ſhe hath made unto her Goddes in hye places. Wherfore my herte mourneth for Moab, lyke a crowde playenge an heuy ſonge: for the mens ſake of the bryck wall my herte mourneth alſo / euen as a pype that pypeth a dolefull ſonge: for they ſhalbe very fewe / and deſtroyed.

Eſay. 15. b * All heades ſhalbe ſhauen / and all berdes clypped, all handes bounde, and lyne gyrded aboute with ſacke clothe. Upon all the houſe toppes and ſtretes of Moab / there ſhalbe mournynge: For I wyll breake Moab lyke an unprofytable veſſell, ſayeth the Lorde. O howe is ſhe deſtroyed? O / how mourneth ſhe? O / howe doth Moab hange downe her heade / & is aſhamed? Thus ſhal Moab be a laughyng ſtocke / & had in deriſion of al them, that be rounde aboute her.

For thus ſayeth the Lorde. Beholde, the enemy ſhall come flyenge as an Aegle: and ſprede his wynges upon Moab. They ſhall clyme ouer the walles, & wynne the ſtronge holdes. Then the myghtye mens hertes in Moab ſhalbe lyke the herte of a woman trauelynge with chylde. Deut. 28.
Iere. 49. c

And Moab ſhalbe made ſo deſolate, yͭ ſhe ſhall no more be a people, becauſe ſhe hathe ſette up her ſelfe agaynſt the Lorde. * Feare / pyt / and ſnare / ſhal come upon the (O Moab) ſayth the Lorde. Who ſo eſcapeth the feare / ſhall fall in the pyt / and who ſo getteth out of the pyt / ſhal be taken in the ſnare. Eſay. 24.

For I wyll brynge a yere of viſytacyon upon Moab / ſayth the Lorde. They that are able to flye / ſhall ſtande under the ſhadowe of Heſebon. For there ſhall go a fyre out of Heſebon / and a flame frome Syon / & ſhal burne up that proude people of Moab both before and behynde.

Wo be unto the (O Moab) for thou people of Chamos ſhalt peryſſhe: Yee thy ſonnes and daughters ſhall be led awaye captyue. Yet at the laſt wyl I bryng Moab out of captiuyte agayne / ſayth the Lorde. Thus farre is of the plage of Moab.

¶ The worde of the Lord agaynſt the Ammonytes / againſt Idumea / Damaſcus / Cedar and Elam.

CAPI. XLIX.

A AS concernynge the Ammonytes / thus the Lorde ſayth: Hath Iſraell no chyldren / or is he without an heyre? Why hath your kynge then taken Gad in? wherfore doth his people dwell in his cyties? Beholde therefore / the tyme commeth (ſayth the Lorde) that I wyll brynge a noyſe of war into Rabah of the Ammonytes. Rabel ſhalbe deſolate / and her cyties brent up, and the Iſraelytes / ſhall be lordes ouer thoſe that had them in poſſeſſion afore, ſayth the Lord. Heſebon ſhall mourne / for it ſhall be roted out of the grounde, ſayth the Lorde. The cities of Rabah ſhal crye out, & gyrde them ſelues with ſacke cloth: they ſhall mourne, and runne aboute the walles, for their kynge ſhall be led awaye preſoner: yee his preſtes and prynces with hym. Ezech. 25.
Amos. 1.
Sopho. 2.

B Wherfore truſteſt thou in the water ſtreames that flowe to and fro, O thou fearce daughter: and thynkeſt thou art ſo ſafe (by reaſon of thy treaſure) that no man ſhall come to the?

Beholde, I wyll brynge a feare vpon the, ſayeth the Lord God of hoſtes, from al thoſe that be aboute the: ſo that ye ſhal be ſcatred euery man from another, and no man ſhall gather them together agayne that be fled. But after that/ I wyll brynge the Ammonytes alſo out of captiuite agayne.

[illegible] * Vpon the Edomites hath the Lorde of hooſtes ſpoken on this maner. Is there no more wyſdome in Theman? Is there no more good councell amonge his people? Is their wyſdome then turned clene to naught? Get you hence, turne your backes, crepe downe into the depe, O ye cytezyns of Dedan.

For I wyll bryng deſtruccion vpon Eſau, yee, and the day of his viſitation. Yf ý grape gatherers came vpon the, ſhulde they not leaue ſome grapes? If the nyght robbers came vpon the, ſhulde they not take ſo much as they thought were ynoughe?

C But I wyll make Eſau bare, and diſcouer her ſecretes, ſo that he ſhal not be able to hide the. His ſede ſhalbe waſted away/ yee/ his brethre and his neyghbours, and he him ſelfe ſhall not be lefte behynde.

Thou ſhalt leaue thy fatherleſſe chyldren behynde the and I wyll kepe them, and thy wydowes ſhall take their comforte in me. [illegible] For thus hath the Lorde ſpoken. * Beholde, they that me thought were vnmete to drink of the cuppe, haue dronken with the firſt: and thynkeſt thou then to be fre?

No, no, thou ſhalt neither be quyte nor fre but thou muſt drinke alſo. For why, I haue ſworne by my ſelfe (ſayeth the Lorde) that Bozrah ſhall become a wyldernesse, an open ſhame, a laughyng ſtocke and curſyng: and all her cyties ſhalbe a continuall deſerte.

D For I am perfectly infourmed of ý Lord, that he hath ſent a meſſage all redy vnto the Heathen. Gather you together, and go forth agaynſt them: make you ready to the battayle, for lo, * I wyll make the but ſmall amonge the Heathen, and lytle regarded amonge men.

* Thy hye ſtomake & the pryde of thy hert hath diſceyued the, because thou wylt dwell in the holes of ſtony rockes, and haue the hye mountaynes in poſſeſſyon. Neuertheleſſe, thoughe thy neſt were as hye as the Aegles, yet wyll I caſt the downe, ſayeth the Lorde. Moreouer, Idumea ſhal be a wyldernesſe: * Who ſo goeth by it, ſhalbe abaſhed, & wonder at her miſerable plages, * Like as Sodome, Gomor, and the cyties that laye there aboute, were turned vp ſyde downe (ſayeth the Lorde) ſo ſhal no body dwel in Idumea, and no man ſhal haue his habitacyon there. Beholde, lyke as the Lyon cometh vp from the pleaſaūt medowes of Jordane vnto the grene paſtures of Etham, ſo wyll I dryue him, and make him runne agaynſt her. But who is the yonge man that I wyll ordayne therto? Who is lyke vnto me? What is he ý wyl ſtryue with me? What ſhepherde maye ſtande in my handes?

* Therfore, heare the coūcel of the Lord, that he hath taken vpon Idumea: & his purpoſe, that he hath deuyſed vpon the cytezyns of Theman: The leaſte of the flocke ſhall teare them in peces/ and loke what fayre thynge they haue/ they ſhall make it waſte, and them ſelues alſo. At the noyſe of theyr fall, the earthe ſhall quake, the crye of theyr voice ſhalbe herde vnto the red ſee. Behold, * the enemye ſhall come and fle vp hyther/ lyke as it were an Aegle, and ſprede his wynges vpon Bozrah. Then ſhall the hertes of the worthyes in Edom be as the herte of a woman trauaylyng of chylde. * Vpon Damaſcus, ☞ Hemath & Arphad ſhal come cōfuſion/ for they ſhall heare euell tydynges: they ſhalbe toſſed to and fro lyke the ſee that can not ſtande ſtyll. Damaſcus ſhalbe ſore afrayed, and ſhall fly, tremblynge ſhal come vpon her. Sorow and payne ſhal ouer take her as a woman trauaylyng of chylde. But howe ſhulde ſo worſhypfull and glorious a cytie be forſaken? Heare therfore: her yonge men ſhall fall in the ſtretes/ and all her men of warre ſhall be taken away in that tyme/ ſayeth the Lorde of hoſtes. I wyll kyndle a fyre in the walles of Damaſcus, which ſhal conſume the place of Benhadad.

Jere.48.f

Eſa.xvii.a
Amos.i.a

* As for Cedar and the kyngdome of Hazor/ whome Nabuchodonoſor the kynge of Babylon ſmote downe/ the Lorde hath ſpoken thus vpon them: Aryſe, and get you vp vnto Cedar, and deſtroy the people towarde the Eaſte. Theyr tentes and their flockes ſhal they take away/ yee their hangynges & theyr veſſell. Their Camels alſo ſhall they carye awaye with them. They ſhall come aboute them on euery ſyde wyth a fearefull crye.

F Fle, get you ſoone awaye/ crepe into caues, that ye may dwell there: O yee/ inhabitours of Hazor ſayeth the Lorde, for Nabuchodonoſor the kynge of Babylon hath holden a councel concernyng you, and cōcluded his deuyſe agaynſt you. Aryſe, and get you vp agaynſt yonder riche and careles people (ſayeth the Lorde) whiche haue neither gates nor dore barres, but dwell alone. Their Camels ſhalbe ſtollen, and the droues of theyr cattell dryuen awaye.

Moreouer, theſe ỹ be ſhauen wyll I ſcatter towarde all the wyndes, and bryng them to deſtruccion: yee, and that thorowe theyr owne familiers, ſayeth the Lorde. Hazor alſo ſhalbe a dwellynge for Dragons, and an euerlaſtyng wyldernesse: ſo that no body ſhal dwel there, and no man ſhal haue there his habitacyon.

G These are the wordes, that ỹ Lord ſpake to the Prophete Ieremy concernyng * Elã, in the begynnyng of the reygne of Zedekiah kynge of Iuda. Thus ſayeth the Lorde of hooſtes: Beholde, I wyll breake the bowe of Elam, and take away theyr ſtrength: and vpon Elam I wyl brynge the foure windes from the foure quarters of heauen, and wyl ſcatre them agaynſt the ſame foure wyndes. And there ſhalbe no people, but ſome of Elã ſhal flee vnto them.

Ezec.32.d.
Dani.8.a

For I wyll cauſe Elam to be afrayed of theyr ennemies, and of them that ſeke theyr lyues and wyll brynge vpon them the indignacyon of my wrath, ſayeth the Lorde. And I wyll perſecute them with the ſwearde/ ſo long tyl I haue brought them to naught. I wyll ſet my ſtole in Elam, I wyll deſtroye both the kyng and the prynces from thence, ſayeth the Lorde. But in proceſſe of tyme I wyll bryng Elam out of captyuite agayne/ ſayeth the Lorde.

¶ He prophecyeth the deſtruccion of Babylon, and the delyueraunce of Iſrael, whiche was in captiuite.

CAPI. L.

A THE wordes that the Lorde ſpake vnto the Prophete Ieremy, concernynge Babylon, ⁊ the lande of the Caldees: * preache amonge the Gentyles, lette youre voyce be hearde, make a token: crye out kepe no ſylence, but ſaye: Babylon is wonne. * Bel is confounded, and Merodach is ouercome * Yee, theyr goddes be brought to ſhame and theyr ymages ſtande in feare. For out of the Northe ☞ there dothe come a people agaynſt her/ whiche make her lande ſo waſt that no body dwell therin, neyther man nor beaſte/ for they flye and departe from thence * In thoſe dayes and at that tyme ſayeth the Lorde, the Chyldren of Iſrael ſhal come they and the chyldren of Iuda, weppyng and makyng haſte, and ſhal ſeke the Lord theyr God. They ſhall aſke the way to Sion thyther ſhall they turne theyr faces, and come ⁊ hange vpon the, in a couenaunte that neuer ſhalbe broken.

Eſay.xiii.a and.xlvii.a
Iere.xxv.b and.li.a.

Eſa.xlvi.a
Dani.v.a

1.Eſd.1.a

My people hathe bene a loſte * flocke/ ☞ my ſhepherdes haue diſceyued them, and haue made them go aſtray vpon the hylles. They haue gone from the mountaine to the lytle hyl, and forgotten theyr folde. B Al they that came vpon them, haue deuoured them: and theyr enemyes ſayde: we haue made no faute agaynſt them: for they haue diſpleaſed the Lorde, yee, euen the Lorde whiche is the beautye of theyr ryghteouſnes, and that defended theyrs fathers. Yet ſhall ye flee frome Babilon, and departe out of the lande of the Caldees / and ☞ be ye as the rammes that go before the flocke. * For lo, I wyl wake vp an hoſte of people from the Northren lande, and brynge them vpon Babylon: theſe ſhal laye ſege to it, and wynne it. Their arrowes ſhal not myſſe/ lyke as a conning archer ſhuteth not wronge. And the Caldees ſhall be ſpoyled/ and al they that ſpoyle them ſhalbe ſatyſfyed, ſayeth the Lord * becauſe ye were ſo cherefull and glad, to treade downe myne heritage, and fulfylled your pleaſures, as the calues in the graſſe, and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers ſhalbe ſore confounded/ and they that bare you / ſhall come to ſhame. She ſhalbe the leeſt ſet by amonge the nacyons/ voyde, waſted and dryed vp: No man ſhall be able to dwell there, for the feare of the Lorde, but ſhe ſhal be whole deſolate. * All they that go by Babylon, ſhall ſtande ſtyll, and be abaſhed, and ſhall wonder at her plages.

Go forth in your aray agaynſt Babylon rounde aboute, al ye that can handle bowes ſhute at her, ſpare no arrowes, for ſhe hathe ſynned agaynſte the Lorde. Crye out: vpon her, vpon her, agaynſt her rounde about: ſhe ſhall yelde her ſelfe/ her foundacyons ſhall fall/ and her walles ſhall come downe / for it ſhalbe the vengeaunce of the Lorde. * Yee vengeaunce ſhalbe taken of her/ and as ſhe hath done/ ſo ſhal ſhe be dealte withal. They ſhall rote out the ſower from Babylon/ and him that handleth the ſyckle in harueſt. For feare of the ſwerde of the enemy, euery man ſhall gette hym to his owne people / and euery man ſhall flye to his owne lande. Iſrael is a ſcatred flocke the Lyons haue diſperſed them. * Fyrſte the kynge of the Aſſyrians deuoured them/ * laſt of all this Nabuchodonoſor kyng of Babylon hath broſed all their bones.

Therfore/ thus ſayeth the Lord of hoſtes

Iere.xxiii.
Ezech.34.a

Iere.li.

Eſay.47.

Iere.li.
19.b.49.c

Gen.xi.
Leui.[illegible]
Iohn.[illegible]

4.Reg.17.
Eſa.x.b
4.Reg.24.

the

D

the God of Iſrael: Beholde, I wyll vyſit the kynge of Babylon and his kyngdome * I haue viſited the kynge of the Aſſirians and wyll brynge Iſrael agayne to his pleaſaunte paſture, that he may fede vpon Charmel and Baſan, and be ſatiſfyed vpon the mount of Ephraim and Galaad. * In theſe dayes and at the ſame tyme (ſayeth the Lorde) yf the offence of Iſrael be ſought for, there ſhal none be founde: yf men enquere for the ſynne of Iuda, there ſhalbe none: for I wyll be mercyfull vnto them, whom I ſuffer to remayne ouer.

Go downe (O thou auenger) into the enemies lāde, and viſet them that dwel therin: downe with them, and ſmyte them vpon the backes, ſayeth the Lorde: do accordyng to al, that I haue commaunded the. There is gone aboute the lande a crye of a ſlaughter & great murthur, namely on thys maner. Howe happeneth it, that the hāmer of the whole worlde is thus broken and broſed in ſondre? Howe chaūceth it, that Babylon is become a wyldernes amonge the Heathen on thys maner? I my ſelfe haue layed wayte for the, and thou art takē vnwares: art thou trapped & ſnared: for why, thou haſte prouoked the Lorde vnto anger: The Lorde hathe opened his houſe of ordinaunce, & brought forth the weapens of his wrath. For yͤ thing that is done in the lande of the Caldees, it is the Lorde of hoſtes worcke.

E

Theſe thynges ſhal come vpon her at the laſte, they ſhall breake into her preuy chambres, they ſhall leaue her as bare as ſtones, that be layed together vpon heapes. They ſhal ſo deſtroye her, that nothing ſhalbe left. They ſhal ſleye al theyr myghtie ſouldyers, and put them to death. Wo be vnto them, for the daye and tyme of theyr vyſitacion is at hande. Me thynke I heare all ready a crye, of them that be fled and eſcaped out of the lande of Babylon, which ſhewe in Syō the vengeaunce of the Lorde our God/the vengeaūce of his temple: yee, a voyce of thē, crye agaynſt Babylō: Cal vp al the archers agaynſt Babylon, pytch your tentes rounde about her, that none eſcape. * Recompence her/as ſhe hathe deſerued: and accordynge as ſhe hath done, ſo deale with her agayne/ for ſhe hathe * ſet vp her ſelfe agaynſte the Lorde, agaynſt the holy one of Iſrael: Therfore ſhall her yonge men fall downe in the ſtretes / and all her men of warre ſhalbe roted out in that daye, ſayeth the Lorde. Beholde / I ſpeake vnto the (O thou proude) ſayeth the Lorde God of hoſtes: for thy daye ſhall come / euen the tyme of thy vyſytacyon. And the proude ſhall ſtomble and fall, and no man ſhall helpe hym vp. I wyll burne vp hys cytyes with fyre/ and it ſhall conſume all that is rounde aboute hym.

F

Thus ſayeth the Lorde of hoſtes: The chyldren of Iſraell and Iuda ſuffer violence together. All they that haue them in captyuyte, kepe them faſte, and wyll nat let them go, but theyr auenger and redemer is myghtye, whoſe name is the Lorde of Hoſtes: he ſhall maynteyne theyr cauſe, he ſhal make the lande ſhake, and iudge them that dwel therin, one with another. The ſwearde ſhall come vpon the Caldees, ſayeth the Lorde, vpon them that dwell in Babylon, vpon theyr prynces, and vpon theyr wyſe men: The ſwearde vpon theyr ſothſayers/ as for thoſe (they ſhall become fooles.) The ſwearde vpon theyr worthyes, ſo that they ſhall ſtande in feare: The ſwearde vpon theyr horſmen and charettes, and vpon all the comen people that dwell vnder them: ſo that they ſhall all become lyke wemen. The ſwearde vpon theyr treaſure, ſo that it ſhall be ſtolen awaye. The ſwearde vpon theyr waters, ſo that they ſhalbe dryed vp. For the lande worſhyppeth ymages, & delyteth in ſtraunge wondrefull thynges. Therfore ſhall wylde beeſtes, Apes, and Eſtriches dwel therin/ for there ſhall neuer man dwel there, neyther ſhall any man haue his habytacyon there for euermore. Lyke as God deſtroyed * Sodome and Gomorre, with the cyties that laye there aboute, ſayeth the Lorde: So ſhall no man dwell there alſo/ neyther ſhall any man haue there his habytacyon * Beholde, there ſhal come a people from the North with a great bonde of men, and many kynges ſhall ſtande vp from the endes of the earth: They beare bowes and buclers, cruell are they and vnmercyfull.

Gene.xix.e.

Iere.l.b.
Deut.28.c.

G

Theyr voyce roareth lyke the ragyng ſee, they ryde vpon horſes, & come weapened to fyght agaynſt the: O Babilon. As ſoone as the kynge of Babylon heareth tel of thē, hys handes ſhall waxe feable: Sorowe and heuynes ſhal come vpō hī, as on a womā trauelynge with chylde. Beholde, * lyke as the Lyon commeth vp from the pleaſaunt medowes of Iordane vnto the grene paſtures of Ethan, ſo wyll I dryue thē forth, & make them runne agaynſt her. But whom ſhal I choſe out/ & ordayne to ſuch a thynge * For who is lyke me/ or who wyl ſtryue with me or what ſhepherde may ſtāde agaynſt me

Iere.xlix.c

Iob.xli.a.

Therfore, heare the counſel that the Lorde hathe geuen vpon Babylon, and the deuyce that he hathe taken vpon the lande of the Caldees. The leaſt amonge the people ſhall leaue them in peces, and loke what pleaſaūt thyng they haue: they ſhal laye it waſt. The noyſe at the wynnynge of Babylon ſhall moue the earth, and the crye ſhalbe herde amonge the Gentyles.

¶ Howe Babylon ſhalbe ouerthrowen: Jeremy geueth his boke to Saraias.

CAPI. LI.

A

Jere. xxv. b and l. a.

THVS hath the Lorde ſayde: ☩ beholde I wyll rayſe vp a perlous wynde agaynſt Babylon and her cytezēs, that beare euell wyll agaynſte me. I wyll ſende alſo in to Babylon fanners, to fanne her out, and to deſtroye her lande, for in the daye of her trouble they ſhalbe about her on euery ſyde: Moreouer, the Lorde hathe ſayde vnto the bowe men, and to them that clyme ouer the walles in breſt plates: Yee ſhal nat ſpare her yonge men, kyll downe all her hooſt. Thus the ſleyne ſhal fal downe in the lande of the Caldees, and the wounded in the ſtretes.

Jere. l. d.

☩ As for Iſrael and Iuda, they ſhall nat be forſaken of theyr God, of the Lorde of hoſtes, of ẏ holyone of Iſrael: no, though they haue fylled al theyr lande full of ſynne.

Eſay. 48. d

☩ Flye awaye from Babylon, euery man ſaue his lyfe. Let no man holde his tunge to her wyckednes, for the tyme of the Lordes vengeāce is come, yee, he ſhall rewarde her agayne. Babylon hathe bene in the Lordes hande ☞ ☩ a golden cuppe, that maketh all landes dronken. Of her wyne haue all people dronken / therfore are they out of theyr wyttes. ☩ But ſodenly is Babylon fallen, and deſtroyed. Mourne for her, brynge plaſters for her woundes / yf ſhe maye peraduenture be healed agayne. We wolde haue made Babylon (whole ſayeth they) but ſhe is nat recouered. Therfore wyll we let her alone / and go euery man into his owne countre. For her iudgement is come into heauen / and is gone vp to the cloudes. And therfore come on / we wyll ſhewe vpon the worke of the Lorde oure God.

☞ Jere. xxv. c

Eſay. xxi. b Apo. xviii. a.

B

Make ſharpe the arowes / and fyll the quyuers: ☩ for the Lorde ſhal rayſe vp the ſpryte of the kynge of the Medes / whiche hath all ready a deſyre to deſtroye Babylō. Thys ſhalbe the vengaunce of the Lorde / and the vengaunce of his temple.

Iudic. ii. c i. Reg. ii. c.

Set vp tokens vpon the walles of Babylon / make youre watch ſtronge, ſet youre watch men in araye / yee, holde preuye watches, and yet for all that ſhall the Lorde go forth with the deuyce, whiche he hath taken vpon them that dwell in Babylon.

O thou that dwelleſt by the greate waters, O thou that haſt ſo great treaſure and riches, thyne ende is come, ⁊ the rekenynge of thy wynnynges. ☩ The Lorde of hooſtes hath ſworne by hym ſelfe, that he wyll ouerwhelme the with men, lyke greſhoppers in nombre, which with a corage ſhall crye Alarum Alarum agaynſte the. ☩ Yee, euen the Lorde of hooſtes, that with is power made the earth, with hys wyſdome prepared the rounde worlde, and with his diſcrecion ſpred out the heauens. As ſoone as he letteth hys voyce be herde, the waters in the ayre waxe fearce: ☩ He draweth vp the cloudes from the endes of the earth. He turneth the lightenynges to rayne, he bryngeth the wyndes out of theyr ſecrete places. By the reaſon of wyſdome, all men are become fooles. ☩ Confounded be all the caſters of ymages: for the thynge that they make is but dyſceate, and hathe no breath. Vayne is it and worthy to be laughed at: and in the tyme of vyſitacion it ſhall periſhe.

Amos. vi. Jere. xlix.

Jere. x. b.

Pſal. cxxxv.

Eſa. xliv. Roma. i.

Neuertheles / the porcyon of Iacob is none ſuche: but he that made all thynges / whoſe name is the Lorde of hooſtes / he is the rodde of his enheritaunce. Thou breakeſt my weapens of warre / and yet thorowe the I haue ſcatred the nacions and kyngdomes: Thorowe the haue I ſcatred horſe and horſe man, yee, the charrettes / and ſuche as ſat vpō them. Thorowe the I haue ſcatred man ⁊ woman, olde and yonge, bacheler ⁊ mayden. Thorowe the I haue ſcatred the ſhepherde and his flocke / the huſbande mā ⁊ his catell / the prynces ⁊ the rulers. Therfore wyll I rewarde the cytie of Babylon ⁊ all her cytezins, the Caldees with al the euel which they haue done vnto Syon, yee, that ye youre ſelues ſhall ſe it, ſayeth the Lorde. Beholde, I come vpon the ☞ (thou noyſome hyl) ſayeth ẏ Lorde, thou that deſtroyeſt all landes: I wyl ſtretch out my hande ouer the, and caſt the downe from the ſtony rockes: and wyll make the a brente hyll ſo that neyther corner ſtones / nor pynnacles, nor foundacyon ſtones ſhalbe taken any more out of the / but waſt and deſolate ſhalt thou lye for euer more, ſayeth the Lorde.

C

☞

Set vp a toke in ẏ lande: blowe the trōpettes amonge the Heathen, prouoke the nacions agaynſt her / cal ẏ kyngdomes of Ararat, Menni, and Aſcanes agaynſt her. Set the prynce agaynſt her / brynge as greate a ſorte of horſes agaynſte her, as yf they were greſhoppers. Prepare agaynſte them the people of the Meedes with theyr kynges/ prynces and all theyr chefe rulers, yee, and the whole lande that is vnder them.

The lande alſo ſhall ſhake & be afrayed, when the deuice of the Lorde ſhal come forth agaynſte Babylon: to make the lande of Babylon ſo waſte, that no man ſhall dwell any more therin. The worthyes of Babilon ſhall leaue the batayl, and kepe them ſelues in ſtronge holdes/ theyr ſtrength hathe fayled them, they ſhalbe lyke wemen. Theyr dwellynge places ſhalbe brente vp, theyr barres ſhalbe broken. One purſeuaunt ſhal meate another, yee, one poſte ſhall come by another, to brynge the kynge of Babylon tydynges: that his cytie is take in on euery ſyde, the foordes occupyed, the fennes brent vp: and the ſoudyers ſore afrayed.

D For thus ſayeth the Lorde of hooſtes the God of Iſraell: the daughter of Babylon hathe bene in her tyme lyke as a threſſhyng floore/ but ſhortly ſhall her harueſt come. Nabuchodonoſor the kynge of Babylon hathe deuoured and deſtroyed me, he hathe made me an emptye veſſell. He ſwalowed me vp lyke a dragon/ and fylled hys bely with my delycates: he hathe caſte me out, he hathe taken my ſubſtaunce awaye/ and the thyng that was lefte me hath he caryed vnto Babylon, ſayeth the daughter that dwelleth in Syon: yee, and my bloude alſo vnto the Caldees/ ſayeth Ieruſalem. Therfore thus ſayeth the Lorde: Beholde, I wyll defende thy cauſe/ & auenge the I wyl drynke

E vp her ſee, and drye vp her water ſprynges.

Eſa.xiii.c. * Babylon ſhall become an heape of ſtones a dwellynge place for dragons/ a fearfulnes and wondrynge/ becauſe no man dwelleth there. They ſhall roare together lyke lyons, and as the yonge lyons when they be angrye/ ſo ſhall they bende them ſelues. In theyr heate I ſhal ſet dryncke before the/ and they ſhalbe dronchen for ioye.

Iere.li.d. * Then ſhall they ſlepe an euerlaſtynge ſlepe, and neuer wake/ ſayeth the Lorde. I ſhall carye them downe to be ſlayne lyke ſhepe, lyke wethers and goates. O, howe

☞ was ☞ Seſach wonne? O, howe was the glorye of the whole lande taken? howe happeneth it (that Babylon is ſo wondred at amonge the Heathen? The ſee is ryſen ouer Babylon, and hathe couered her with hys greate waues. Her cytyes are layde waiſte, the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth/ and where no man trauayleth thorowe. Moreouer, * I wyll vyſet Bell at Babylon: and the thyng that he hath ſwalowed vp, that ſame ſhall I plucke out of hys mouth. The Gentyls alſo ſhall runne nomore vnto hym, yee, and the walles of Babylon ſhall fall. Iere.l.a. Eſa.xlvi.a. Dan.14.b.

O my people, * come out of Babylon/ that euery man maye ſaue hys lyfe/ frō the fearfull wrath of the Lorde: Be nat faynte herted/ and ☞ feare nat at euery rumoure that ſhalbe herde in the lāde, for euery yeare bryngeth newe tydynges, yee, ſtraung wickednes and lordeſhyppe. And lo/ the tyme commeth/ that I wyll vyſet the ymages of Babylon/ and the whole lande ſhalbe cōfounded, yee, and her ſlayne ſhall lye in the myddeſt of her. Heauen and earth with all that is therin, ſhall reioyce ouer Babylon, when the deſtroyers ſhal come vpon her frō the North, ſayeth the Lorde. Eſa.lii.b. 2.Cor.vi.c. ☞ F

* Lyke as Babylon hathe beaten downe and ſlayne many out of Iſrael, ſo ſhal there fall many, & be ſlayne in all her kyngdome. Ye that haue eſcaped the ſwearde/ haſt you, ſtande nat ſtyll, remembre the Lorde a farre of: and thynke vpon Ieruſalem, for we were aſhamed to heare the blaſphemyes: our faces were couered with ſhame, becauſe the ſtraūge aleauntes came into the Sanctuary of the Lorde. Wherfore, beholde (ſayeth the Lorde) the tyme commeth, that I wyll vyſet the ymages of Babylon, and thorowe the whole lande they ſhall mourne & fall. * Though Babylō clymed vp into heauen, and kept her power an hye: yet ſhall I ſende her deſtroyers, ſayeth the Lorde. Iere.l.c. Iere.xlix.d

A piteous crye ſhalbe hearde from Babylon, and a great myſery from the lande of the Caldees: when the Lorde deſtroyeth thē and when he dryueth out the hye ſtomacke and proude boſtynge, wherwith they haue bene as furious as the waues of great water floudes/ and made greate crakes with theyr wordes. For the deſtroyers ſhall come vpon her (euen vpon Babylon) whiche ſhall take theyr worthyes, and breake theyr bowes: for God is dyſpoſed to auenge hym ſelfe vpon them, and ſuffycently to recompence them. Yee, (ſayeth the Lorde.) I wyll make theyr prynces/ theyr wyſe men, theyr chefe rulers, and all theyr worthyes, dronchen: ſo that they ſhall ſlepe an euerlaſtynge ſlepe, and neuer wake. Thus ſayeth the kynge, whoſe name is the Lorde of hooſtes.

Moreouer, thus ſayeth the Lorde of hooſtes: The thycke wall of Babylō ſhalbe bro- G hen, and her hye gates ſhalbe brent vp. And the thynge that the Gentyles and the people haue wrought with great trauayle and laboure / ſhall come to naught and be conſumed in the fyre.

Thys is the charge that Jeremy gaue vnto Saraiah the ſonne of Neriah, the ſonne of Maaſiah, when he went towarde Babylon with Zedekiah the kynge of Juda, in the .iiij. yeare of hys raygne. Nowe thys Saraiah was a peaceable prynce. Jeremy wrote in a booke all the myſery that ſhulde come vpon Babylon, yee, and all theſe ſermons that be wrytten agaynſte Babylon, and gaue Saraiah thys charge. When thou commeſt vnto Babylon, ſe that thou reade all theſe wordes, and ſaye. O Lorde, thou arte determyned to rote out this place ſo that neyther people nor catell ſhall dwell there any more, but to lye waſt for euer: and when thou haſt redde out the booke, bynde a ſtone to it, and caſte it in the myddeſt of Euphrates, and ſaye, Euen thus ſhall Babylon ſyncke, and be thruſt downe with the burthen of trouble, that I wyll brynge vpõ her: ſo that ſhe ſhall neuer come vp agayne. Thus farre are the preachynges of Jeremy.

¶ He repeteth the takynge of Zedekiah. Jeruſalem is taken of the Chaldees. Zedekiahs ſonnes are ſlayne before his face, and hys eyes put out. The cytie is burned. The temple ſpoyled and robbed. They that were lefte in Jeruſalem are caryed to Babylon. Kynge Jehoakyn is brought forth of preſon, and fed lyke a kynge.

CAPI. LII.

A 4.Re.24.d. 2.Par.36.b. Zedekiah was * one & .xxx. yeare olde, whē he was made kynge, and he raygned eleuen yeare in Jeruſalem. Hys mothers name was Hamutall, Jeremyes daughter of Lybna. He lyued wyckedly before the Lorde euen as Jehoakim dyd. For the Lorde was angry at Jeruſalem & Juda, ſo longe tyll he had caſt them out of his preſence. And Zedekiah fel from the kynge of Babylō. Jere.39.a. 4.Re.25.a. * But in the nynth yeare of his raygne, In the tenth moneth, the tenth daye of the moneth it happened, that Nabuchodonoſor the kynge of Babylon with al his hoſte came before Jeruſalem, & beſeged it / and made them bulworkes rounde about it. And thys beſegynge of the cytie endured vnto the eleuenth yeare of kynge Zedekiah.

B 4.Re.25.a. Jere.39.b. Jere.39.a. * And in the fourth moneth, the .ix. daye of the moneth, there was ſo great honger in the cytie: that there were no more vytayles for the people of the lande. So all the ſoudyers brake awaye, and fled out of the cytie by nyght thorowe the waye of the porte betwene the two walles by the kynges garden. Nowe the Chaldees had cōpaſſed the cytie rounde about, yet went theſe men theyr waye towarde the wyldernes.

And ſo the Caldees folowed vpon thē, and toke Zedekiah the kynge in the felde of Jericho, when his hooſt was runne from hym. So they caryed the kynge awaye preſoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, * where he gaue iudgement vpon hym. Jere.39.

C The kynge of Babylon alſo cauſed Zedekias ſonnes to be ſlayne before his face, yee, & put all the prynces of Juda to death at Reblath. Moreouer, he put out the eyes of Zedekiah, cauſed hym to be bounde with cheynes, to be caried vnto Babylon: and let hym lye in preſon, tyll he dyed.

Nowe the tenth daye of the fyfth moneth in yͤ nynth yeare of Nabuchodonoſor kyng of Babylon / Nabuſaradan the chefe captayne and the kynge of Babylons ſeruauntes came vnto Jeruſalem, and brent vp the houſe of the Lorde. He brent vp alſo the kynges palace, all the houſes & all yͤ gorgeous buyldynges in Jeruſalem. And the whole hooſt of the Chaldees that were with the chefe captayne, brake downe all the walles of Jeruſalem rounde aboute.

D As for the poore people and ſuche folke as yet was left in the cytie / which alſo were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabuſaradan the chefe captayne caryed them awaye preſoners. But the poore people of the countre, dyd Nabuzaradan the chefe captayne leaue in the lande, to occupy the vyneardes and feldes. The Caldees alſo brake the brazen pyllers that were in the houſe of the Lord, yee, the ſeate and the brazen lauer that was in the houſe of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye alſo the Cauldrons / ſhouels, fleſh hokes, ſprinklers, ſpones, and all the brazen veſſell that was occupyed in the ſeruyce: with the baſens, colepannes / ſprynklers / pottes / candelſtyckes / ſpones, and cuppes: wherof ſome were of golde / and ſome of ſyluer.

E The chefe captayne toke alſo the two pyllers / the lauer / the twelue brazen bullockes that ſtode vnder yͤ ſeate, * which kyng Salomon made in the houſe of the Lorde: and all the veſſel conteyned ſo much metal, that it myght not be weyed. For euery piller was eyghtene cubytes hye: and the rope yͭ went aboute it, was twelue cubytes / & foure fyngers 3.Re.7.

gers thycke and rounde. Nowe vpon the
tope were bꝛaſen knoppes, ⁊ euery knoppe
was fyue cubytes hye: and vpon the knoppes
were whopes, and pomgranates rounde
aboute of cleane bꝛaſſe.

After this maner were bothe the pyllers
faſhyoned with the pomgranates, whereof
there were an hundꝛeth ⁊ xcvj. whiche hanged
vpon the whopes rounde aboute. The
chefe captayne alſo toke Sariah the hye pꝛeeſt
and Sophoniah that was chefe nexte hym,
F and the thꝛe kepers of the treaſury. He toke
out of the cytie a chamberlayne which was
a captayne of the ſouldyers, and ſeuen men
that were the kynges ſeruauntes, whiche
were founde in the citie: and Sepher a captayne
that vſed to muſter the men of warre:
with thꝛeſcoꝛe men of the countre that were
taken in the cytie, These Nabuzaradan the
chefe captayne toke, and caried them to the
kynge of Babylon vnto Reblath: and the
kynge of Babylon cauſed them to be put to
death at Reblath in the lande of Hemath.
And thus Juda was led awaye captyue /
out of hys owne lande. This is the ſome
of the people, whome Nabuchodonoſoꝛ led
away captiue.

G In the ſeueth yere of his raygne / he caryed
away of the Jewes, thꝛe thouſand and
thꝛe and twenty. In the.xviij. yeare Nabuchodonoſoꝛ
caried awaye from Jeruſalem
eyght hundꝛeth thirtye and two perſonnes.
In the.xxiij. yeare of Nabuchodonoſoꝛ Nabuzaradan
the chefe captayne, toke awaye
ſeuen hundꝛeth fourty and fyue Jewes pꝛeſoners.
The whole ſumme of all the pꝛeſoners,
is foure thouſande and ſyxe hundꝛeth.
* In the.xxxvij. yeare after that Jehoacin
the kynge of Juda was caryed away in
the.xxv. daye of the.xij. moneth, Euilmerodach
kynge of Babilon (the ſame yeare that
he reygned) gaue Jehoacin the kynge of Juda
his pardon, and let hym out of pꝛeſon /
and ſpake louyngly to hym. And ſet his
trone aboue the trones of the other kynges
that were with hym in Babylon. He chaunged
alſo the clothes of his pꝛeſon, yee, and
he dyd eate with hym al his lyfe longe. And
he had a contynuall lyuynge geuen hym of
the kynge of Babylon, euery day a certayne
thynge alowed hym all the dayes of his lyfe
vntyll he dyed.

¶ The ende of the Boke of the Pꝛophete Jeremye.

The lamentacyons of Jeremye.

¶ It happened after Iſrael was bꝛought into captyuyte, and Jeruſalem deſtroyed, that Jeremy the Pꝛophet ſat wepynge, and ſoꝛowfully bewayled Jeruſalem and ſyghynge and howlynge with an heuy and wofull herte, ſayde:

CAPIVLO. I.

ALas / howe ſitteth A
the cytie ſo deſolate, that
ſomtyme was full of people.
Howe is ſhe become 2.Reg.4.b
lyke a wydowe, * whiche 4.Re.xv.a
was the Lady of all nacyons.
Howe is ſhe bꝛought
vnder trybute, ☞ that ruled all landes. ☞
She wepeth ſoꝛe in the nyght, ſo that the
teares runne downe her chekes: foꝛ amonge
all her louers, there is none that geueth her
any cōfoꝛte: * Yee her nexte frendes abhoꝛre Job. vi. b
her, and are become her ennemyes.
Juda is taken pꝛeſoner, becauſe ſhe was
defyled: and foꝛ ſeruynge ſo many ſtraunge
goddes / ſhe dwelleth nowe among the Hethen.
She fyndeth no reſt, all they that perſecuted
her, toke her, and ſo ſhe dwelleth amonge
her enemyes. The ſtreates of Sion
mourne, becauſe no man cōmeth nomoꝛe to B
the ſolempne feaſtes, All her gates are deſolate
/ her Pꝛeeſtes make lamentacyon / her
maydens are carefull, and ſhe her ſelfe is in
great heuyneſſe. Her enemyes are fallen
vpon her heade / and haue put her to ſhame:
becauſe the Loꝛde hath chaſtened her foꝛ her Jer c.lii.
greate wyckednes: * her chyldꝛen are led awaye
captiue befoꝛe theyꝛ enemy. All the
beautye of the daughter of Syon is away,
her Pꝛynces are become lyke wethers that
fynde no paſture. They are dꝛyuen away C
befoꝛe theyꝛ ennemye / ſo that they haue nomoꝛe
power. Nowe dothe Jeruſalem remembꝛe
the tyme of her myſery and diſobedyence
/ yee / the ioye and pleaſure that ſhe
hath had in tymes paſte: ſeyng her people is
bꝛought downe thoꝛowe the power of theyꝛ
enemy, and there is no man foꝛ to helpe her:
her enemyes ſtande lokynge at her, ⁊ laugh
her Sabbath dayes to ſcoꝛne. Jeruſalem
hath ſynned euer / moꝛe and moꝛe, therfoꝛe
is ſhe come in decaye. All they that had her
in honoure / deſpyſe her: foꝛ they haue ſene
her ſylthynes, Yee / ſhe ſygheth, and is aſhamed
of her ſelfe.
☞ Her ſkyꝛtes are defyled / ſhe remembꝛed ☞
not what wolde folowe / therfoꝛfoꝛe is

her fall ſo great/and there is no man to com
forte her. O Lorde, conſydre my trouble, for
D myne enemy hath the vpperhande. The
enemye hathe put his hande to all the pre-
cyous thinges that ſhe had/ yee, euẽ before
her eyes came the Heythen in and out of the
Sanctuary: * whom thou (neuertheleſſe)
Deute. 23. a haſte forbydden to come within thy congre-
gacyon.
4. Reg. 25. c * All her people ſeke theyr bread with he-
Treno. 4. c uyneſſe, and loke what precious thyng euery
man hath, that geueth he for meate, to ſaue
his lyfe. Conſydre, O Lorde, & ſe, howe vyle
I am become. O all ye that go forby, be
holde and ſe, if there be any ſorow lyke vnto
myne/ wherwith the Lorde hathe troubled
me, in the daye of his fearefull wrath.
* From aboue hath he ſent downe a fyre
E into my bones and chaſtened me: he hathe
layed a net for my fete, & throwen me wyth
open: he hath made me deſolate, ſo yͭ I muſt
euer be mournyng. The yoke of my tranſ
greſſyon is come at the laſte, with his hande
hathe he taken it vp, and put it aboute my
necke. My ſtrẽgth is gone: the Lord hath
delyuered me into thoſe handes, wherout I
can not quyte my ſelfe. The Lorde hath
deſtroyed al the myghtye men, that were in
me. He hath proclaymed a feaſt, to ſlaughter
al my beſt men. The Lord hath trodẽ downe
the daughter of Iuda, lyke as it were in a
Iere. 4. a. wyne preſſe. * Therfore do I wepe, and
Treno. ii. c myne eyes guſhe out of water: for the com-
F forte that ſhulde quyckẽ me, is farre fro me.
My chyldren are dryuen awaye for why? the
enemy hath gotten the ouerhande.

Sion caſteth out her handes, and there is
no man to cõforte her. The Lord hath layed
the enemyes rounde aboute Iacob, and Ie-
ruſalẽ is become abhominacion in the myd-
Daniel. 9. a deſt of them. * The Lord is righteous, for
I haue prouoked his countenaunce vnto an-
ger. O take hede all ye people, and conſydre
my heuyneſſe. My maydens and my yonge
men are led away into captiuite.

I called for my louers (but they begyled
me) for my preſtes and councellers, but they
G periſhed: euen whyle they ſought for meate,
Treno. ii. c to ſaue theyr lyfes. * Conſydre (O Lord)
howe I am troubled, my wombe is diſque-
ted, my hert turneth about in me, and I am
ful of heuyneſſe. The ſwearde hurteth me wt
out, and within I am lyke vnto death.

They heare my mournynge, but there is
none that wyl cõforte me. All myne enemies
haue herde of my trouble, and are glad ther
of, becauſe thou haſt done it. But thou ſhalt
brynge forth the tyme, when they alſo ſhalbe
lyke vnto me. From the ſhal come al their
aduerſitie: thou ſhalte plucke them awaye
euen as thou haſt plucked me, becauſe of all
my wyckednes. For my ſorow is very great,
and my herte is heuy.

CAPI. II.

A Treno. 4. a ALAS * how hath the Lord darkened
the daughter of Syon ſo ſore in hys
wrath? As for the honour of Iſrael/ he hath
caſt it downe from heauen: How happeneth
1. Par. 28. a it, that he remembred not his owne * fote
Pſal. 132. a ſtole when he was angrye? The Lorde
hath caſt downe all the glory of Iacob with
out any fauoure: all the ſtronge places of
the daughter Iuda hathe he broken in hys
wrathe/ and throwen them downe to the
grounde: her kyngdome and her Prynces
hath he ſuſpended. In the wrath of his
C indignacyon he hathe broken all ☞ the
horne of Iſrael: he hath wt drawen hys ryght
hande frome the enemy: yee/ a flame of fyre
is kyndled in Iacob, and hathe conſumed
B vp al rounde about. He hath bent his bowe
lyke an enemy, he hathe faſtened his ryght
hande as an aduerſarye: and euery thynge
yͭ was pleaſaũt to ſe, he hath ſmyten it downe
He hath poured out his wrath lyke a fyre, in
to the tabernacle of the daughter of Syon.

The Lorde is become lyke as it were an
enemy, he hath caſt downe Iſrael and al hys
places: yee/ all his ſtronge holdes hathe he
deſtroyed, and fylled the daughter of Iuda
with muche ſorowe and heuyneſſe.

Iere. lii. a * Her tabernacle (whiche was lyke a gar-
den of pleaſure) hath he deſtroyed: her hye ſo
lẽpne feaſtes hath he put downe. The Lorde
hath brought it ſo to paſſe, that the hye ſo-
lempne feaſtes and Sabbathes in Sion, are
cleane forgotten. In his heuye diſpleaſure
hath he made the kyng and preſtes to be deſ-
pyſed. The Lord hath forſaken his owne
aulter/ and is wroth with his owne Sanc-
tuary, and hathe geuen the walles of theyr
C towres into the handes of the enemy. There
enemyes made a noyſe in the houſe of the
Lorde, as it had bene in a ſolẽpne feaſt day.

The Lorde thought to breake downe the
walles of the daughter of Syon/ he ſpred
out his lyne/ and drewe not in hys hande/
tyll he hadde deſtroyed them: Therfore
mourne the turrettes and the broken wal-
les together.

Her portes are caſten downe to the groũd,
her barres are broken and ſmytten in ſonder
Iere. lii. b * her kynge and prynces are caryed awaye
to the Gentyls. They haue neyther law nor

Prophetes,

pꝛophetes,noꝛ yet any viſion frõ the Loꝛde.

The Senatours of the daughter Syon ſyt vpon the grounde in ſylence : they haue ſtrawed aſſhes vpon theyꝛ heades,and gyꝛded them ſelues with ſacke cloth. The maydens of Jeruſalem hange downe theyꝛ heades to the grounde. Myne eyes be begyn D to fayle me thoꝛowe wepynge,* my body is Tren.i.a diſquyeted / my lyuer is poured vpon the earth,foꝛ the great hurt of my people, ſeyng the chyldꝛen and babes dyd ſwowne in the ſtreates of the cytye.

Euen when they ſpake to theyꝛ mothers : where is meate and dꝛynke ? foꝛ whyle they ſo ſayde,they fell downe in the ſtretes of the cytie/lyke as they had bene wounded , and ſome dyed in theyꝛ mothers boſome .

What ſhall J ſaye of the,O thou daughter Jeruſalem,to whom ſhall J lyken the ? To whom ſhal J cõpare the. O ỹ daughter E Syon,to comfoꝛte the withall? Thy hurte is lyke a mayne ſee, who may heale the?

* Thy pꝛophetes haue loked out vayne ⁊ Jere.v.b 14.b.23.c. 27.b.and 29.b folyſh thinges foꝛ the, they haue not ſhewed the of thy wyckednes, to kepe the from captiuite:but haue ouerladen the, and thoꝛowe falſhed ſcatred the abꝛode. Al they that go by the,clappe theyꝛ handes at the:hiſſing and waggyng their heades vpon the daughter Jeruſalem,and ſaye:is this the cyte that men cal ſo fayꝛe?wherin the whole lande reioyſeth? All thyne enemyes gape vpon the:whyſperyng and bytyng theyꝛ teth/ſayinge:let vs deuoure,foꝛ the tyme that we loked foꝛ,is come:we haue founde and ſene it.

The Loꝛde hath fulfylled the thynge/ F that he was purpoſed to do : and perfourmed that he had deuyſed longe a go : he hath deſtroyed/and not ſpared. He hath cauſed thin aduerſary to triũphe ouer the,and ſet vp the hoꝛne of thyne enemy. * Let thyne herte Deute.4.i and.28.g Jsa.59.i crye vnto the Loꝛde, O ỹ cyte of the daughter Syon : let thy teares runne downe lyke a ryuer daye and nyght:reſt not/and let not the aple of thyne eye leaue of. Stãde vp and make thy pꝛaier in the firſt watch of the nyght,poure out thyne herte lyke water befoꝛe the Loꝛde:lyfte vp thyne handes,foꝛ the lyues of thy yonge childꝛen,that dye of hon- G ger in the ſtretes. Beholde,O Loꝛde,and conſydꝛe,why haſte thou gathered me vp ſo cleane? Shal the wemẽ then eate their owne frute,euen chyldꝛen of a ſpãne longe? Shal the pꝛeſtes and Pꝛophetes be ſlayne thus in the Sayntuary of the Loꝛde? Yong and olde lye behinde the ſtretes vpon the groũde my maydens and yong men are ſlayne with the ſwearde:whome thou in the daye of thy wꝛathefull indignacyon haſt put to deathe: yee: euen thou haſte put them to death , and not ſpared them. My neighbours that are rounde aboute me/ haſte thou called,as it were to a feaſt daye : ſo that in the daye of the Loꝛdes wꝛathe none eſcaped , neyther was any lefte behynde . Thoſe that J had bꝛought vp and noꝛiſhed,hath myne enemy deſtroyed.

CAPI. III.

I AM the man / that (thoꝛowe the rodde A of his wꝛath)haue experience of myſery.

He dꝛoue me foꝛth / and led me:yee/ into darkeneſſe/but not in to lyght.

Agaynſt me onely he turneth his hande and layeth it euer vpon me.

My fleſſhe and my ſkynne hath he made olde/⁊ my bones hath he bꝛuſed. He hath buylded rounde about me,and cloſed me in with gall and trauayle. He hath ſet me in darckenes,as they that be deade foꝛ euer.

He hathe ſo hedged me in/that J can not get out , and hath layed heuy lynckes vpon me. Thoughe J crye and call pyteouſly / yet heareth he not my pꝛayer. He hathe ſtopped vp my wayes with foure ſquared ſtones,and made my pathes croked . B

He layeth wayte foꝛ me lyke a Beare,and as a lyon in a hole. He hathe marred my waies,and bꝛoken me in peces,he hath laied me waſt all together . He hath bente hys bowe,⁊ made me as it were a marke to ſhut at. The arowes of his quyuer hath he ſhot,euen into my reynes. Jere 20.b * J am laughed to ſcoꝛne of all my people,they make ſonges vpon me all the daye longe. He hath fylled me with bitternes,and geuen me woꝛm- C wod to dꝛynke. He hath ſmitten my teeth in peces,⁊ rolled me in the duſt. He hathe put my ſoule out of reſte / J foꝛget all good thynges. J thought in my ſelfe: J am vndone,there is no hope foꝛ me in the Loꝛde.

O Remẽbꝛe yet my myſery and my trouble,the woꝛmwod and the gall . Yee/thou ſhalte remembꝛe them , foꝛ my ſoule melteth awaye in me. Whyle J cõſidꝛe theſe thinges in my herte, J get a hope agayne.

Namely / that the mercyes of the Loꝛde are not cleane gone , and that his louynge kyndneſſe ceaſſeth not . Hys faythfulnes is greate , and reneweth it ſelfe as the moꝛnynge. * The Loꝛde is my poꝛcyon,ſayeth Psal.xvi.a my ſoule,therfoꝛe wyl J hope in hym.

O howe good is the Loꝛd vnto thẽ / that put theyꝛ truſt in him , and to the ſoule that

ſeketh after hym? O howe good is it with
ſtylnes to wayte and tary / for the health of
the Lorde? O howe good is it for a man/to
take the yoke vpon hym from his youth vp
He ſytteth alone / he holdeth hym ſtyll, and
D dwelleth quyetly by hym ſelfe.
He layeth his face vpon the earth,yf(per-
caſe)there happen to be any hope. He offe-
reth his cheke to the ſmyter/ he wyll be con-
tent with reproues. For the Lorde wyll not
1.Reg.2.b forſake for euer.* But thoughe he do caſt of
yet accordynge to the multytude of his mer-
cyes/he receaueth to grace agayne.
For he doth not plage / and caſte out the
chyldren of men from his herte.
To treade all the pryſoners of the earthe
vnder his fete. To moue the iudgement of
man before the moſt higheſt. To condempne
a man in his cauſe. The Lorde hath not
pleaſure in ſuche thynges. What is he then
E that ſayth/there ſhulde ſomthynge be done
without the Lordes commaundement.
Out of the mouth of the mooſte hygheſt
goeth not euell and good? Wherfore then
murmureth the lyuynge man? let hym mur-
mure at his owne ſynne. * Let vs loke well
Job.xxxi.b vpon our owne wayes / and remember our
Psal.:4.a ſelues/and turne agayne to the Lorde.
Let vs lyfte vp our hertes with our han-
des vnto the Lorde that is in heuen.
We haue bene diſſemblers/and haue of-
fended/wylt thou therfore not be intreated?
Thou haſte couered vs in thy wrath/and
perſecuted vs/ thou haſt ſlayne vs without
Eccle.35.d any fauoure. * Thou haſt hyd thy ſelfe in a
cloud,that our prayer ſhulde not go thorow
Thou haſt made vs outcaſtes/ and to be
deſpyſed amonge the people. All our ene-
myes gape vpon vs. Feare and ſnare is
F come vpon vs,yee,deſpite and deſtruccyon:
* Whole ryuers of water guſſhe out of
myne eyes,for the great hurte of my people.
Myne eyes runne,and can not ceaſſe, for
there is no reſt. O Lorde, when wylt thou
loke downe from heauen,and conſydre?
Myne eye breaketh my herte: becauſe of
all the daughters of my cytie. Myne ene-
myes hunted me out ſharpely,lyke a byrde/
yee,and that without a cauſe. They haue
put downe my lyfe into a pytte, and layed a
ſtone vpon me. They poured water vpon
my heade,then thought I: nowe am I vn-
done. I called vpon thy name/O Lorde,
out of the depe pyt. Thou haſt herde my
voyce:and haſt not turned awaye thyne ea-
res fro my ſyghynge and cryenge. Thou
haſt enclyned thy ſelfe vnto me,when I cal-
led vpon the/and haſt ſayd:feare not.
Thou(O Lorde)haſt mayntyened ẏ cauſe
of my ſoule,and haſt redemed my lyfe.
O Lorde,thou haſt ſene my blaſphemers G
take thou my cauſe vpon the. Thou haſt
well conſydred howe they go aboute to do
me harme/and that all theyre councels are
agaynſt me. Thou haſt herde theyr deſpy-
teful wordes(O Lorde)yee/and all theyr y-
maginacyons agaynſt me. The lyppes of
myne enemies/and theyr deuyces that they
take agaynſt me,all the day longe.
Thou ſeyſt alſo theyr ſyttyng downe and
theyr ryſyng vp/ they make theyr ſonges of
nothynge but of me. Rewarde them(O
Lorde)accordyng to the workes of theyr hã-
des. Geue them the thynge / that theyr
owne herte is afrayed of:euen thy curſe.
Perſecute them(O Lorde)with thyne in-
dignacion, and rote them out frome vnder
the heauen.

CAPI. IIII.

O Howe is the golde become ſo dymme? A
Howe is the goodly colour of it ſo ſore
chaunged?and the ſtones of the Sayntua-
ry thus ſcatred in the corner of euery ſtrete.
The chyldren of Sion that were alway
in honour/and clothed with the moſt precy-
ous golde:howe are they nowe become lyke
the erthen veſſels/ whiche be made with the
potters hande? The dragons geue theyr
yonge ones ſucke with bare breſtes: but the
daughter of my people is cruell/ and dwel-
leth in the wyldernesſe:lyke the Eſtriches.
The tonges of the ſuckynge chyldren /
cleue to the rofe of theyr mouthes for verye
thriſte.The yonge chyldren aſke breade/but
there is no man that geueth it them.
They that were wont to fare delycate-
ly peryſhe in the ſtretes:they that afore were
brought vp in purple,make nowe muche of
donge. The ſynne of the daughter of my B
people is become greater then * the wicked Gene.19.
nes of Sodome/that ſodely was deſtroyed,
and not taken with handes. Her abſtey-
ners (or Nazarees) were whyter then the
ſnowe or mylke:theyr colour was freſh,reed
as Corall,theyr beautie lyke the Saphyre.
But nowe theyr faces very blacke. In ſo
much,that thou ſhuldeſt not knowe them in Psal.ci.a
the ſtretes.* Theyr ſkynne cleueth to their
bones.It is withered,⁊ become lyke a drye
ſtocke. They that be ſlayne with ẏ ſwerd
are happyer then ſuch as dye of honger,and
peryſhe away,famyſhynge for the frutes of
the felde. * The women(whiche of na- Deut.28.
ture are pytiefull) haue ſodden theyr owne 4.Reg.6.
chyldren

children with their handes, that they might be theyr meate, in the miſerable deſtruccion of yͤ daughter of my people. * The Lorde hath perfourmed hys heuy wrath: he hath poured out yͤ furiouſnes of his dyſpleaſure he hath kyndled a fyre in Siō, which hath conſumed the foundacions therof. ymo.ii.a

Nether the kynges of the earth, nor all inhabetours of the worlde/ wolde haue beleued that the enemy and aduerſarye ſhulde haue come in at the gates of the Cytie of Jeruſalem.

C Whiche neuertheleſſe is come to paſſe: for the ſynne of the Prophetes/ and for the wyckedneſſe of her preeſtes/ that haue ſhed *innocentes bloode within her. So that theſe blynde men wente ſtomblynge in the ſtreates, and ſtayned them ſelues wͭ bloude/ whiche els wolde touche no bloudy clothe. em.ii.d.

But they cryed vnto euery man: flee the ſtaynynge/ awaye/ get you hence/ touche it not. Yee (ſayde they) ye muſte be brente/ ye muſt dwell amonge the Gentyles, and byde no longer here. The countenaunce of the Lorde hathe banyſhed them/ and ſhall neuer loke more vpon them. For they them ſelues nether regarded the preeſtes/ nor pityed theyr elders. Wherfore yet oure eyes fayle vs, whyle we loke for vayne helpe: ſeynge we be euer waytynge vpon a people D that can do vs no good. They laye ſo ſharpe wayte for vs that we cannot go ſafe vpon the ſtretes: for oure ende is come/ our dayes are fulfylled, our ende is here.

ere.iiii.b. bac.i.b. * Our perſecuters are ſwyfter then the Aegels of the ayre/ they folowed vpon vs ouer the mountaynes, and layed wayte for vs in the wyldernesse. ☞ The very breth of our mouthe: euen the anoynted Lorde hym ſelfe ſhall be taken in oure ſynnes/ of whom we ſaye: Under his ſhadowe we ſhal be preſerued amonge the Heythen. And thou (O daughter Edom) that dwelleſte in the lande of Hus, be glad and reioyce: for the cuppe ſhall come vnto the alſo, which whan thou ſuppeſt of, thou ſhalte be dronchen: ☞

Thy ſynne is well punyſhed, (O thou daughter Sion) he ſhall not ſuffre the to be caryed awaye any more. But thy wyckednes) O daughter Edom) ſhall he vyſet, and for thy ſynnes ſake, he ſhall lede the into captyuyte. ☞

¶ The prayer of Jeremye.

CAPI. V.

A CAll to remembraunce (O Lorde what we haue ſuffred/ conſydre/ and ſe oure confuſyon. Oure enheritaunce is turned to the ſtraungers, and our houſes to the aleauntes. We are become carefull and fatherles, and our mothers are as the wyddowes.

We are fayne to drynke oure owne water for money, and oure owne wod muſt we bye with money. Our neckes are vnder perſecucyon, we are weery, and haue no reſte.

B Afore tyme we yelded oure ſelues to the Egypcians, and now to the Aſſyrians, only that we might haue bred ynough. * Our fathers (whiche nowe are gone) haue ſyned, and we muſte beare theyr wyckednes. Seruauntes haue the rule of vs/ and no man delyuereth vs out of theyr handes. We muſt get our lyuynge with the parel of our lyues, becauſe of yͤ drouth of the wildernes. Oure ſkynne is as it had bene brente in an ouen, for very ſore honger. The wyues are rauesſhed in Syon, and the maydens in the cities of Juda. The princes are hanged vp with the hand of the enemies, they haue not ſpared the olde ſage men/ they haue taken yonge mēnes lyues frō them, and the boyes are hanged vp vpon trees. The elders ſyt nomore vnder the gates and the yong men vſe nomore playenge of muſycke. C The ioye of oure hert is gone, our mery queer is turned into mournynge. The garlande of our head is fallen: alas, that euer we ſynned ſo ſore. Therfore, oure herte is full of heuyneſſe and oure eyes dymme: becauſe of the hyll of Syon, that is deſtroyed. In ſo much, that the foxes runne vpon it. Jer.xxxi.e. Eze.xviii.a

But thou, O Lorde, that remayneſte for euermore/ and thy ſeate worlde without ende: wherfore wylte thou ſtyll forget vs, and forſake vs ſo longe * O Lord turne thou vs vnto the and ſo ſhall we be turned. Renue our dayes as in olde tymes for thou haſte banyſhed vs nowe long ynough and haſte bene ſore dyſpleaſed at vs. Je.xxxi.c.

The ende of the lamentacyons of Jeremye.

The Booke of the Prophete Ezechyel.

¶ The tyme wherin Ezechyel prophecyed, and in what place. Hys ofsprynge and offyce. The vyſyon of the foure beaſtes. The vyſyon of the wheles. The viſion of the throne/ and of the ymage aboue the throne.

CAPITV. I.

IT chaunced in
A the .xxx. yeare / the
fifth day of the fourth
moneth, that I was
among the prisoners
by the ryuer of Cobar
b & whē the heauens
opened, & I ſawe a viſion of God. Nowe yͤ
v. daye of the moneth
made out the .v. yeare of kynge Iohacins
captyuyte. At the ſame tyme came the worde
of the Lorde vnto Ezechyel the ſonne of
Buzi the Preſte / in the lande of the Chaldees
Eze.x.b. by the water of Cobar. * where ^ the
^ hande of the Lorde came vpon hym
And I loked, and beholde a ſtormy wynde
B came out of the North with a greate cloude
full of fyre, whiche with hys glyſtre lyghtened
al rounde aboute. And in the myddeſt of
the fyre it was all cleare lyke the face of an
aungel, and as it were the lykenes of foure
beaſtes, which were faſhyoned lyke a man:
ſauyng, that euery one had foure faces and
foure wynges.
Theyr legges were ſtreyght, but theyr fete
* were lyke bullockes fete, and they glyſtered,
as it had bene fayre ſcoured metal. Under
theyr winges vpon al the foure corners
they had mens handes. Theyr faces and
theyr wynges were towarde the foure corners:
yet were the wynges ſo, that one euer
touched another. When they wente, they
turned them not aboute: but eche one went
ſtreyght forwarde.
C * Upon the ryght ſyde of theſe foure, theyr
Eze.x.b. faces were lyke the face of a man, & the face
of a lyon. But vpon the lefte ſyde they had
the face of an oxe/ and the face of an aegle.
Theyr faces alſo and theyr wynges were
ſpred out aboue: ſo that two wynges of one
touched euer two wynges of another/ and
with the other they couered theyr body. Euery
one when it wente, it wente ſtreyghte
forwarde. Where as the ſpryte led them/
Eze.x.c. thyther they wente/ * and turned not about
in theyr goynge.
The faſhyon and countenaunce of the D
beaſtes was lyke hoote coales of fyre, euen
as though burnyng creſſets had bene amōg
the beaſtes: ^ (thys was the vyſyon) and the ^
fyre gaue a glyſtre, and out of the fyre there
wente lyghtenynge. When the beaſtes
wente forwarde and backwarde, one wolde
haue thought it had lyghtened. Nowe whē
I had well conſydered the beaſtes, I ſawe
a worke of wheles vpon the earthe with
foure faces alſo nye vnto the beaſtes.
The faſhyon and worke of the wheles
was lyke the ſee. The foure wheles were
ioyned and made (to loke vpon) as it had
bene one whele in another. When one
went forwarde, they wente all foure/ and
turned them not aboute in theyr goynge.
They were large, great and horrible to loke
vpon. Their backes were full of eyes roūde
about them all foure. When the beaſtes
wente/ the wheles wente alſo with them.
And when the beaſtes lyfte them ſelues vp
from the earthe, the wheles were lyfte vp E
alſo. Whyther ſoeuer the ſpryte wente, thither
wente they alſo / and the wheles were
lyft vp, and folowed them: for the ſpryte of
lyfe was in the wheles. When the beaſtes
went forth, ſtode ſtyll, or lyfte thē ſelues frō
the earth, then the wheles alſo wente, ſtode
ſtyll, and were lyfte vp, for the breth of lyfe
was in the wheles.
Aboue, ouer the heades of the beaſtes
there was a fyrmamēt, whych was faſhyoned
as it had bene of yͤ moſte pure Chryſtal
and that was ſpred out aboue vpon theyr
heades: vnder the ſame fyrmament were
theyr wynges layed abrode, one towarde another,
and two wynges couered the body
of euery beaſt And when they wente forth,
I hearde the noyſe of theyr winges, lyke the F
noyſe of greate waters, as it had bene the
voyce of the great God, and a ruſſhyng together
as it were of an hooſt of men. And
when they ſtode ſtyll, they lette downe theyr
wynges. Nowe whē they ſtode ſtyl, and had
letten downe theyr wynges, it thondred in yͤ
firmamente that was aboue theyr heades.
Aboue the firmament that was ouer theyr
heades, there was the faſhyon of a ſeate, as
it had bene made of Saphir. Upō the ſeate G
there ſatt one lyke a man. * I behelde hym,
Eze.viii.a. and he was lyke an aungell, as it had bene
all of fyre within from hys loynes vpwarde.
And beneth, when I loked vpon hym vnder
yͤ loynes, me thought he was lyke a ſhynynge
fyre, that geueth lyght on euery ſyde.

yee, the ſhyne & glyſtre that lightened rounde aboute, was lyke a raynbowe, whiche in a raynye daye apeareth in the cloudes. Euen ſo was the ſymylytude / wherin the glory of the Lorde appeared. When I ſawe it / I fell vpon my face, and herkened vnto the voyce of hym that ſpake.

¶ The prophete is ſende to call agayne the people from theyr errour.

CAPI. II.

A AND then ſayde he vnto me: Stand vp vpon thy fete (O thou ſonne of
Ez.iii.b. man) and I wyll talke with the. * And as he was communynge with me / the ſpryte came into me / and ſet me vp vpon my fete: ſo that I marcked the thynge / that he ſayd vnto me. And he ſayde: Beholde / thou ſonne of man: I wyll ſende the to the chyldren of Iſraell / to thoſe runnagates and
B obſtynate people: for they haue taken parte agaynſt me / and are runne awaye fro me:
Ez.xx.a. * both they and theyr forefathers vnto this daye.

Yee, I wyll ſende the vnto a people that haue rough vyſages and ſtyffe ſtomakes: vnto whome thou ſhalte ſaye on thys maner. Thys the Lorde God hym ſelfe hathe ſpoken, that whether they be obedient or no (for it is a frowarde houſholde) they maye knowe yet that there hathe bene a Prophet amonge them.

C * Therfore thou ſonne of man) feare
Ierem.i.c. them not / neyther be afrayed of theyr wordes: for they ſhall rebell agaynſte the and deſpyſe the. Yee / thou doſte dwell amonge ſcorpyons: but feare not theyre wordes / be not abaſhed at theyre lookes, for it is a frowarde houſholde.

Se that thou ſpeake my wordes vnto them, whether they be obedyent or not / for
D they are obſtynate. Therfore, thou ſonne of man, obey thou al thinges, that I ſay vnto the, and be not thou ſtifnecked, lyke as they are a ſtyfnecked houſhold. Opē thy mouth, and eate that I geue the.

So as I was lokynge vp, beholde, there was ſente vnto me an hande / wherin was
poc.v.a. cloſed * a booke: and the hande opened it before me / and it was wrytten within and without / full of carefull mournynges: alas and wo.

¶ The prophete beynge fedde with the worde of God and with the conſtante boldenes of the ſpyryte / is ſente vnto the people that were in captyuite. The punyſhement of a curate that ſhewed not the people theyr ſynnes.

CAPI. III.

AFTER thys / ſayde he vnto me: A Thou ſonne of man / eate that / whatſoeuer it be: yee / * eate that cloſed booke / Iere.xv.c. Apo.x.b. 4.Eſd.14.e
and go thy waye / and ſpeake vnto the chyldren of Iſrael. So: I opened my mouthe / and he gaue me the booke for to eate / and ſayde vnto me: Thou ſonne of man / thy bely ſhall eate / and thy bowels ſhall be fylled with the boke / that I geue the.

Then dyd I eate the boke, * and it was in Pſal.xix.b and.cxix.n. Apoc.x.b. Ieremi.xv.c.
my mouth ſweter then hony. And he ſayde vnto me: thou ſonne of man / get the ſoone vnto the houſe of Iſraell, and ſhewe them B
the wordes, that I commaunde the: for I ſende the not to the people that hathe a ſtraunge / vnknowne / or harde ſpeache, but vnto the houſe of Iſraell: Not to many nacyons, whiche haue dyuerſe ſpeaches and harde languages / whoſe wordes thou vnderſtandeſt not. * Neuertheleſſe / yf I ſente Iona.iii.a.
the to thoſe people / they wolde folowe the.

But the houſe of Iſraell wyll not folowe the / for they wyll not folowe me: yee, all the houſe of Iſraell haue ſtyffe foreheades and harde hertes. * Beholde therfore / I wyll Mich.iii.b
make thy face preuayle agaynſt theyr faces and harden thy foreheade agaynſte their foreheades: ſo that thy foreheade ſhalbe harder then an * Adamant or flynt ſtone: that Eſay.l.b.
thou mayeſt feare them the leſſe, and be leſſe afrayed of them / for they are a frowarde houſholde.

He ſayde moreouer vnto me: thou ſonne C
of man / take dylygēt hede with thyne eares to the wordes that I ſpeake vnto the / faſten them in thyne hert: and go to the preſoners of thy people, ſpeake vnto them, and ſay on this maner. Thus the Lorde God hath ſpoken, whether ye heare, or heare not. With that the ſpryte toke me vp. And I heard the noyſe of a great ruſſhynge and remouynge of the moſt bleſſed glory of the Lorde out of hys place.

I hearde alſo the noyſe of the wynges of the beaſtes, that ruſſhed one agaynſte another, yee, and the ratling of the wheles, that were by them, whiche ruſſhynge and noyſe was very greate.
Eze.i.a.and
* Nowe when the ſpryte toke me vp, and caryed me awaye, I wente wyth an heuy and a ſorowful mynde / but the hande of the Lorde comforted me ryght ſoone.

And ſo in the begynnynge of the moneth D
Abib, I came to the preſoners, * that dwelt pſal.137.a
by the water of Cobar / & remayned in that place / where they were: And ſo continued I amonge them ſeuen dayes being very ſory.

And when the ſeuen dayes were expyred/ Eze.xxxiii.b the Lorde ſayde vnto me: * Thou ſonne of man, I haue made the a watchman vnto the houſe of Iſrael: therfore take good hede to the wordes, and geue them warnynge as my commaundement.

E If I ſaye vnto the, concernynge the vngodly man/ that (without doute) he muſte dye and thou geueſte hym not warnynge/ nor ſpeakeſt vnto hym/ that he maye turne from hys euyll waye/ and ſo to lyue: Then ſhal the ſame vngodly man die in his owne vnryghteouſneſſe: but hys bloude wyll I requyre of thyne hande. Neuertheleſſe/ yf thou geue warnynge vnto the wycked, and he yet forſake not hys vngodlyneſſe: then ſhall he dye in hys owne wyckedneſſe/ but thou haſt dyſcharged thy ſoule.

Eze.xviii.a Nowe yf a ryghteous man go from * hys F ryghteouſneſſe: and do the thynge þ is euyl I wyl laye a ſtomblyng blocke before hym/ and he ſhall dye, becauſe thou haſt not geue him warnyng: yee, dye ſhall he in hys owne ſynne, ſo that the vertue, which he did before, ſhal not be thought vpon: but his bloude wyll I requyre of thyne hande.

Neuertheleſſe, yf thou exhorteſt the ryghteous, that he ſynne not/ and ſo the ryghteous do not ſynne: then ſhal he lyue, becauſe he hathe receaued thy warnynge, and thou haſt dicharged thy ſoule. And there came þ hande of the Lorde vpon me/ and he ſayde vnto me: Stande vp/ and go into the felde/ that I may there talke with the.

So when I had ryſen vp, and gone forth into the felde: Beholde, the glory of the Lord Ezec.i.a. ſtode there, * lyke as I ſawe it afore, by the water of Cobar.

Ezec.ii.a. G * Then fell I downe vpon my face, and the ſpyrete came in to me, which ſet me vp vpon my fete, & ſayd thus vnto me: Go thy waye, and ſparre thy ſelfe in thine houſe. Beholde (O thou ſonne of man) there ſhall chaynes be brought for the/ to bynde the withall/ ſo that thou ſhalt not eſcape out of the. And I wyll make thy tunge cleue ſo to the rofe of thy mouth/ that thou ſhalte be domme/ and not be as a chyder with them: for it is an obſtynate houſholde.

But when I ſpeake vnto the/ then opē thy mouth, & ſay: Thus ſayeth Lorde God: who ſo heareth/ let him heare: who ſo wyl not, let hym leaue: for it is an obſtinate houſholde.

¶ The ſege of the cytye of Jeruſalem is ſignifyed. The longe contynuaunce of the captyuyte of Iſrael. An hunger is prophecyed to come in the captyuyte.

CAPI. IIII.

THOV ſonne of man: take a tyle ſtone, and laye it before the/ and deſcrybe A vpon it the cytye of Jeruſalem/ howe it is beſeged/ howe bulwerckes and ſtronge dyches are grauen on euery ſyde of it deſcribe alſo tentes/ and an hooſte of men rounde aboute it.

Moreouer/ take an yron panne/ and ſet it betwixte the and the cytye, in ſteade of an yrō wall. Then ſet thy face towarde it, beſege it, and laye ordinaunce againſt it to wynne it. This ſhalbe a tokē vnto the houſe of Iſrael. But thou ſhalte ſlepe vpon thy left ſyde: and lay the ſynne of the houſe of Iſrael vpō the. Certayne dayes appoynted, thou ſhalt ſlepe vpon that ſyde, and beare their ſynnes. B * Neuertheleſſe, I wyl appoynte the a tyme Dani.ii.a (to put of theyr ſynnes) & the nombre of the dayes: Thre hundreth and .xc. dayes muſt thou beare the wyckedneſſe of the houſe of Iſrael. Whē thou haſt fulfylled theſe dayes lye downe agayne, and ſlepe vpō thy ryght ſyde, .xl. dayes, and beare the ſynnes of the houſe of Juda.

* A daye for a yeare, a daye (I ſaye) for a Num.14 yeare, wyll I euer laye vpon the. Therfore ſet now thy face agaynſt that beſeged Jeruſalem/ and dyſcouer thyne arme/ that thou mayeſt prophecye agaynſte it.

Beholde I wyll laye chaynes vpon the, that thou ſhalte not turne the from one ſyde to another, tyl thou haſt ended the dayes of thy ſege.

Wherfore/ take vnto the wheate barly/ C beanes, growell ſede, Millium and fytches: and put theſe together in a veſſel, and make the loaues of bred therof, accordynge to the nombre of the dayes that thou muſt lye vpō thy ſyde: that thou mayeſt haue bred to eate/ for thre hundreth and .xc. dayes.

And the meate that thou eateſte/ ſhall haue a certayn wayght appoynted: namely twenty ſycles euery daye. Thys appoynted meate ſhalte thou eate daylye/ from the begynnynge to the ende.

Thou ſhalt drynke alſo a certayne meaſure of water: Namely, the ſyxte parte of an Hin ſhalt thou drynke daily frō the begynnynge vnto þ ende. Barly cakes ſhalt thou eate, yet ſhalt thou fyrſt ſtrake them ouer wᵗ mans donge, that they maye ſe it. And with that ſayde the Lorde: Euen thus ſhall the children of Iſrael eate theyr defyled bred in the myddeſt of the Gentiles/ among whom I wyll ſcatre them.

Then ſayde I: Oh Lorde God. Beholde, D

my ſoule was yet neuer ſtayned: for fro my youth vp vnto this houre/ I dyd neuer eate of a dead carcaſe, or of that whiche was ſlayne of wylde beaſtes, neyther cã there euer any vnclene fleſhe in my mouth.

Where vnto he anſwered me, and ſayde: well than, I wyll graunt the to take cowes donge, for the donge of a man, and to ſtrake the bred ouer with all / before them.

ech. v. b .iiii. d. Reg. 25. a And he ſayd vnto me: Beholde thou ſõne of man, * I wyll mynyſhe all the prouiſion of bred in Jeruſalem, ſo that they ſhall wey their bred, and eate it with ſcarceneſſe. But as for water, they ſhal haue a very lytle meaſure therof, to drynke. And when they haue nomore bred nor water, one ſhal be deſtroied with another, & famyſhe away for theyr wickedneſſe.

¶ The rydle of the hearres, by whiche is ſygnified the deſtruccyon of the people. The cauſes of the anger of God towarde the people. The Lorde diſcloſeth the rydle of the hearres.

CAPI. V.

A O Thou ſonne of man / take the then a ſharpe knyfe/ namely/ a raſour. Take that and ſhaue the hearre of thy heade and berd: Then take the ſcales and the weyght and deuyde the hearre a ſunder. And burne the thyrde parte therof in the fyre in the myddeſt of the cytie, after that the dayes of the beſegynge are fulfylled / then cut the other thyrde parte in peces with a knyfe. * As for the thyrde p̃te that remayneth/ caſte it in the wynde, & I wyl draw out ỹ ſwerde after the. Jer. vii. b

Yet afterwarde/ take a lytle of the ſame/ and bynde it in thy cote lappe. Then take a curteſy of it/ and caſt in it the myddeſt of the fyre: and burne it in the fire. Out of the ſame fyre ſhall there go a flame / vpon the whole B houſe of Iſrael. Moreouer, thus ſayeth the Lorde God: This ſame is Jeruſalem. I ſet her in the myddeſt of the Heathen & nacions that are rounde aboute her, but ſhe hath deſpyſed my iudgementes more then the Gentiles them ſelues, & broken my commaundementes more then the nacions, that lye round aboute her: For they haue caſt out myne ordinaunces/ and not walcked in my lawes. Leui. 18. b Therfore/ thus ſayeth the Lord God: * For ſo muche as ye with your wickedneſſe farre exceade the Heythen / that dwell rounde aboute you: (For ye haue nat walcked in my lawes neyther haue ye kepte myne ordynaunces nor accordynge to the ryghtuouſnes of the Gentyles / whyche are aboute you/ ye haue not done.) Therfore thus ſayeth the Lorde God:

C I wyl alſo come vpon the/ for in the myddeſt of the/ wyll I ſyt in iudgemente/ in the ſyght of the Heathen/ and wyl handle the of ſuche a faſhyon/ as I neuer dyd before, and as I neuer wyll do frome that tyme forthe, and that becauſe of all thyne abhominaciõs For in the, fathers * ſhall be fayne to eate theyr owne ſonnes, & the ſonnes theyr owne fathers. Deut. 28. c Treno. 4. b 4. Reg. 16. f Suche a courte wyll I kepe in the, and the whole remnaunt of the wyl I ſcatre into all the wyndes.

Wherfore, as truly as I lyue (ſayeth the Lorde God) ſeyng thou haſt defyled my Sanctuary, with al maner of abhominaciõs and with all thy ſhamefull offences: For this cauſe wyl I alſo deſtroy the. Myne eye ſhal not ouerſe the, neyther wyll I ſpare the.

Jere. xv. a * One thyrde parte within the/ ſhall dye of the peſtylence and of hongre: Another thyrde parte ſhall be ſlayne downe rounde aboute the/ with the ſwearde: The other thyrde parte that remayneth / wyll I ſcatre abrode towarde all the wyndes, and drawe out the ſwearde after them. D Thus I wyll perfourme my indygnacyon / and ſet my wrath agaynſt them/ and eaſe my ſelfe. So that when I haue fulfylled myne angre agaynſte them/ they ſhall knowe that I am the Lorde / whiche with a feruente gelouſy haue ſpoken it. Moreouer, I wyll make the waſte and abhorred / before all the Heathen that dwell aboute the/ and in the ſyght of al them, that go by the: ſo that when I punyſh the in my wrath, in myn angre/ and with the plage of my whole dyſpleaſure: thou ſhalte be a very abhominacyon/ ſhame/ a gaſynge and wondrynge ſtocke / amonge the Heathen that lye aboute the. Euen I the Lorde haue ſpoken it/ and it ſhall come to paſſe / when I ſhute amonge them the perlous dartes of honger, whiche ſhalbe but death: Yee, therfore ſhall I ſhute them/ becauſe I wyll deſtroye you: * I wyll encreaſe hunger / and mynyſhe all the prouyſyon of breade amonge you. Ezech. 4. c

Plages and myſery wyl I ſende you, yee & wylde beaſtes alſo to deſtroye you. Peſtylence and blodſheding ſhal come vpon you, & the ſwerde wyl I brynge ouer you. Euen I the Lorde, haue ſayde it.

¶ He ſheweth that the people ſhall be plaged for the ſynne of Idolatrye. He prophecyeth the repentaunce of the remnaunt of the people, and theyr delyueraunce. The deſtruccyon of the frowarde is prophecyed.

CAPI. VI.

A AND the worde of the Lord came vnto me, ſaying: Thou ſonne of man, turne thy face to the * mountaynes of Iſraell / that Ezec. 36. a that thou mayſt prophecye vnto them / and ſaye: Heare the worde of the Lorde God, O ye mountaynes of Iſraell: Thus hath the Lorde God ſpoken to the mountaynes, hylles, valleys and dales.

Beholde, I wyll brynge a ſwearde ouer you / and deſtroye your hye places: I wyll caſt downe your aulters, and breake downe your temples. Your ſlayne men wyll I laye before your goddes / and the deed carcaſes of the chyldren of Iſraell wyll I caſt before theyr Idolles / youre bones wyll I ſcatre rounde aboute your aulters, and dwellyng B places.

The cyties ſhalbe deſolate, the hylchapels layed waſte: youre aulters deſtroyed / and broken: youre goddes caſte downe / and taken awaye, your tempels layd euen with the grounde, youre owne workes cleane roted out.

Your ſlayne men ſhall lye amonge you / that ye maye learne to knowe, howe that I am the Lorde. Thoſe that among you haue eſcaped the ſwearde / wyll I leaue amonge the Gentyles / for I wyll ſcatre you among the nacio̅s. And they that eſcape from you / ſhal thynke vpon me amonge the Heathen, where they ſhalbe in captiuite.

As for that whoryſh and vnfaythful hert of theyrs, wherwyth they runne awaye fro me / I wyll breake it: yee, and put out thoſe eyes of theyrs / that commytte fornycacyon with their Idols.

C Then ſhal they be aſhamed / and diſpleaſed with theyr ſelues, for the wyckedneſſes and abhominacions, whiche they haue done and ſhal lerne to knowe, howe that it is not in vayne, that I the Lorde ſpake, to brynge ſuche myſery vpon them.

The Lord ſayd moreouer vnto me: Smite thine handes together, and ſtampe with thy fete / and ſaye: Wo worth all the abhominacions and wyckednes of the houſe of Iſrael for because of them, they ſhall peryſhe with the ſwearde, with honger & with peſtylence. Who ſo is farre of, ſhal dye of the peſtyle̅ce: he that is nye at hande, ſhall peryſhe with the ſwearde: and the other that are beſeged ſhall dye of honger.

D Thus wyll I ſatiſfye my wrothfull diſpleaſure vpon them. And ſo ſhall ye learne to knowe / that I am the Lorde, when youre ſlayne men lye amonge your Idols, and aboute your aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees / amonge al thycke okes: eue̅ in the places, where they dyd ſacryfice to all theyr Idols. I wyll ſtretche my hande out vpon them, and wyll make the lande waſte: So that it ſhal lye deſolate and voyde, from the wyldernesse of ☞ Deblothah forth, thorow all theyr habytacions: to learne them for to knowe, that I am the Lorde. ☞

¶ The ende of all the lande of Iſrael ſhall ſodenly come. The cauſe of the deſtruccion therof. The Prophete is commaunded to ſhewe the ſynnes of the captiues that are at home.

CAPI. VII.

A THE worde of the Lorde came vnto me on this maner: The I cal, O thou ſo̅ne of man. Thus ſayeth Lorde God vnto the lande of Iſrael: The ende commeth / yee, verely the ende commeth vpon al the foure corners of the earth.

But nowe ſhall the ende come vpon the: for I wyll ſende my wrath vpon the / & wyll punyſhe the accordynge to thy wayes, and rewarde the after all thy abhominacyons.* Eze.7.a.b Myne eye ſhall not ouerſe the, neyther wyll I ſpare the: but rewarde the, accordynge to thy wayes / and declare thy abhominacyo̅s. Then ſhall ye knowe, that I am the Lorde.

Thus ſayeth the Lord God: Beholde, one myſery and plage ſhall come after another: the ende is here. The ende (I ſaye) that wayteth for the, is come all readye, the houre is come agaynſt the, that dwelleſt in the lande.

B The tyme is at hande, the day of ſedicyon is harde by, and no glad tydynges vpon the mountaines. Therfore, I wyl ſhortly poure out my ſore diſpleaſure ouer the, and fulfyll my wrath vpon the. I wyll iudge the after thy wayes, and recompence the al thy abhomynacions.

Eze.7.a.b C * Myne eye ſhal not ouerſe the, neither wyll I ſpare the: but rewarde the after thy wayes, and ſhewe thy abhomynacyons, to learne you for to knowe, how that I am the Lord that ſmyteth. Beholde, the day is here the daye is come, the houre is runne out, the rodde floriſheth, wilfulneſſe waxeth grene / malicious viole̅ce is growen vp, and the vngodly waxen to a ſtaf. Yet ſhal there no complaynte be made for them, nor for the trouble that ſhall come of theſe thynges.

The tyme co̅meth, the daye draweth nye: * Who ſo byeth, let him not reioyſe: he that ſelleth, let him not be ſory: for why. * Trouble ſhall come in the myddeſt of all reſte: ſo that the ſeller ſhall not come agayne to the byer, for neyther of them both ſhal lyue. For the viſion ſhall come ſo greatly ouer al, that it ſhall nat be hyndered: No man alſo wyth his wickednes ſhal be able to ſaue his owne lyfe. The tro̅pettes ſhal blowe, ye and make you all ready, but no man ſhall go to the batayle /

1.Cor.7.d
[illegible]
1.Thes.5.a
D

batayle/ for I am wrothe with al the whole multitude.

E The ſwearde ſhalbe without, peſtylence and honger within: ſo that who ſo is in the felde, ſhalbe ſlayne with the ſwearde: and he that is in the cytie * ſhall peryſhe with honger and peſtylence. Deu.xxii.d

And ſuche as eſcape and fle from among them, ſhalbe vpon the hylles, lyke as the doues in the felde: euery one ſhalbe afrayed, becauſe of his owne wyckedneſſe.

F All handes ſhalbe let downe, & all knees ſhalbe weake as the water: they ſhall gyrde them ſelues with ſacke cloth / feare ſhall fal vpon them. Theyr faces ſhalbe confounded, * and theyr heades balde: theyr ſyluer ſhall lye in the ſtretes, and theyr golde ſhalbe deſpyſed: * Yee, theyr ſiluer and golde may not delyuer them, in the day of the fearful wrath of the Lorde. Eſay.xv.d Sopho.i.d Eccleſi.v.b Prouer.xi.a

They ſhall not ſatiſfye theyr hongry ſoules, neyther fyll theyr emptye bellyes therwith: For it is become their owne decaye thorowe theyr wyckednes: becauſe they * made thereof not onely coſtely Jewelles for theyr pompe and pryde/ but alſo abhomynable ymages and Idoles. For this cauſe wyll I make them to be abhorred. Moreouer, I wil geue it into the handes of the ſtraungers to be ſpoyled: and to the wycked/ for to be robbed, and they ſhall deſtroye it. My face wyll I turne from them / my treaſury ſhalbe defyled: for the theues ſhall go in to it/ and ſuſpende it. I wyll make cleane riddaunce, for the lande is whole defyled with vnryghteous iudgement of innocente bloude / and the cite is full of abhominacions. Osee.viii.a

G Wherfore I wyl brynge the moſt cruel tyrauntes from amonge the Heathen, to take theyr houſes in poſſeſſion. I wyll make the pompe of the proude to ceaſſe, and they ſhall take in theyr Sayntuary. When thys trouble commeth they ſhall ſeke peace, but they ſhall haue none. One myſchefe and ſorowe ſhal folowe another, and one rumoure ſhall come after another: * Then ſhall they ſeke vyſions in vayne at theyr Prophetes. The lawe ſhalbe gone from the preſtes, and wyſdome frome the elders. The kynge ſhal mourne, the princes ſhalbe clothed with heuynes, and the hādes of the people in the lande ſhall tremble for feare. I wyll do vnto them after theyr owne wayes, and accordynge to theyr owne iudgementes wyll I iudge them: to learne them for to knowe, that I am the Lorde. Tren.ii.c

¶ An apperaunce of the ſymplytude of God. Ezechiel is brought vnto Jeruſalem in the ſprete. The Lorde ſheweth the Prophete the Idolatryes of the houſe of Iſrael, and the ſely of the Preaſtes.

CAPI. VIII.

A IT happened, that in the ſyxte yeare the fyfth day of the ſyxte moneth I ſat in my houſe, and the Lordes of the councell of Juda with me: and the hande of the Lorde God fel euen there vpon me. And as I loked vp, * I ſawe as it were a lyckeneſſe of fyre from hys loynes downewarde, and from his loynes vpwarde it ſhyned maruelous cleare & lyke an angell to loke vpon. * This ſymylitude ſtretched out an hande, and toke me by the hearye lockes of my heade, and the ſprete lyft me vp betwyxte heauē and earth: and brought me in a vyſyon to Jeruſalem, into the entrye of the inner porte that lyeth towarde the north: there ſtode an ymage, wt whom he that hath al thynges in his power was very wroth. Ezechiel.i.e Ezech.iii.b and.xl.d B

And beholde, the glory of the God of Iſrael was in the ſame place: euen * as I had ſene it afore in the felde. And he ſayde vnto me: Thou ſōne of man, O lyft vp thyne eyes, and loke towarde the North. Then lyft I vp myne eyes towarde the north, & beholde: beſyde the porte Northwarde, there was an aulter made vnto the ymage of prouocacion in the very entryng in. And he ſayde further more vnto me: Thou ſonne of mā, ſeiſt thou what theſe do? Seyſt thou the greate abhomynacions that the houſe of Iſrael cōmytteth in this place? which ought not to be done in my ſainctuary? But turne the about, & thou ſhalt ſe yet greater abhomynacions. And wt that brought he me to the court gate: & whē I loked, beholde/ there was an hole ī ẏ wal. Ezech.i.a C

D Then ſayde he vnto me: Thou ſōne of man, dygge thorowe the wal. And whē I dygged thorowe the wal, beholde, there was a dore. And he ſayde vnto me: Go thy waye in, and loke what wycked abhomynacyons they do here. So I went in, and ſawe: and beholde/ there were all maner ymages of wormes & beaſtes, all Idoles and abhomynacyons of the houſe of Iſrael paynted euery one roūde about the wall. There ſtode alſo before the ymages * lxx. Lordes of the councell of the houſe of Iſrael: and in the myddeſt of them ſtode Jaazanth the ſonne of Saphan: And euery one of thē had a cenſoure in his hāde/ and out of the incenſe, there wente a ſmoke / as it had bene a cloude. Then ſayde he vnto me: Thou ſonne of man, haſt thou ſene what the Senatours of the houſe of Iſrael do ſecretely, euery one in his chambre? For they ſay: Tuſh, the Lorde ſeyth vs not, the Lorde Exod.xx.b Nume.xi.d E Job xxii.b Eſay.29.c Jere.23.d Ezech.ix.c regardeth nat the worlde. And he ſayde vnto me: Turne the yet againe/and thou ſhalt ſe the great abhomynacyons that they do. And wyth that he broughte me to the dore of the porte of the Lordes houſe, towarde the Northe. And beholde, there ſat women mournynge for Thamus. Then ſayde he vnto me: haſte thou ſene this/thou ſonne of man? Turne the aboute, and thou ſhalt

F ſe yet greater abhomynacyons than theſe. And ſo he broughte me in to the inwarde courte of the Lordes houſe: and beholde at the porte of the Lordes houſe/ betwyxte the fore entrye and the aulter/ there were fyue and twentye men/that turned theyr backes vpon the temple of the Lorde/and theyr faces towarde the eaſte, and theſe worſhypped

G the ſonne.

And he ſayd vnto me: haſt thou ſene this thou ſonne of man? Thynketh the houſe of Juda/that it is but a tryfle, to do theſe abhomynacyons here? Shulde they fyl the lande ful of wyckedneſſe/ and vndertake to prouoke me vnto anger? Yee, and purpoſely to caſt vp theyr noſes vpon me? Therfore wyll I alſo do ſome thynge in my wrathefull dyſpleaſure, ſo ye mync eye ſhall not ouerſe thē, neither wyl I ſpare them. * Yee, and though they crye in myne eares wyth loude voyce/ yet wyll I not heare them.

Prouer.i.c.
Jere.xi.b.
xiiii.b
Mich.iii.a

¶ The deſtruccyon of Idolatryes, and the conuerſyon of the ryghteous. They that ſhalbe ſaued are marcked. They that are vnmarcked are ſlayne. A complaynt of the Prophet for the deſtruccyon of the people.

CAPI. IX.

A HE cryed alſo with a loude voyce in myne eares/ ſayinge: Come here ye rulers of the cyte/euery man with hys weapened hande to the ſlaughter. Then came there ſyxe men out of the ſtrete of the vpper porte towarde the Northe/and euery man a weapen in hys hande to the ſlaughter. Ther was one amongeſt them/ that had on hym a lynen rayment/and a wryters ynckehorne by hys ſyde.

These went in, & ſtode beſyde the braſen

B aulter: for ye glory of the Lord of Iſrael was gone away frō the * Cherub which was vpō him, & was come downe to the threſholde of the houſe, and he called the mā that had the lynen raymente vpon him, and the wryters ynckehorne by his ſyde, and the Lorde ſayde vnto hym: Go thy waye thorowe the cyte of Jeruſalem, and ſet a marcke vpon the foreheades of them, that mourne and are ſory for all the abhominacyons, that be done therin. And to the other, he ſayde that I myght heare: * Go ye after hym thorowe the cytie/ ſleye/ouerſe none/ſpare none: kyll and deſtroye both olde men and yonge, maydens/ chyldren/and wyues.

Exo.xl.c.
Nume.ix.c
iii.Regū.viii.b

Jude.ii.a

C But as for thoſe, that haue the marcke vpō them: ſe that ye touch thē nat, * and begynne at my Sanctuary. Then they began at the elders, whiche were in the temple, for he had ſayde vnto them: when ye haue defyled the temple/and filled the courte with the ſlayne, then go your waye forthe. So they went out, & ſlewe downe thorowe the cyte. Nowe whē they had done the ſlaughter, and I yet eſcaped: I fell downe vpon my face, &

D cryed, ſayinge: O Lorde God wylte thou then deſtroye all the reſydue of Iſraell/ in thy fore dyſpleaſure/that thou haſte poured vpon Jeruſalem? Then ſayde he vnto me: The wyckednes of the houſe of Iſraell and Juda is very greate: ſo that the lande is ful of bloude/ and the cyte full of vnfaythfulneſſe: For they ſaye: * Tuſhe the Lorde regardeth not the earth/he ſeyth vs not. Therfore wyll I vpon them/ * myne eye ſhal not ouerſe thē/neyther wyll I ſpare them/ but wyll recompenſe theyre wyckedneſſe vpon theyr heades. And beholde/ the man that had the lynnen raymente vpon hym/ and the wrytters ynckehorne by his ſyde: tolde all the matter howe it happened, and ſayde: Lorde/ as thou haſte commaunded me/ ſo haue I done.

Iere.xxv.d
xlix.b
i.Petr.iiii.c

Iob.22.b
Eſay.29.c
Eccle.23.b
Ezec.viii.d

¶ Of the man that toke whote burnynge coles out of the myddeſt of the wheles and of the Cherubyns, in token of the burnynge of Jeruſalem. A reherſall of the vyſyon of wheles of the beaſtes, and of the Cherubyns.

CAPI X.

A AND as I loked, behold/in the fyrmament that was aboue the Cherubyns there appered the ſymylytude of a ſtole of Saphyr vpon them: * Then ſayde he that ſat therin, to him that had the lynen raymēt vpon hym: Crepe in betwene ye wheles that are vnder the Cherubynes/ and take thyne hande ful of hoate coales out from betwene the Cherubyns/and caſt them ouer the cyte. And he crepte in/ that I myght ſe.

Ezech.i.d

Now the Cherubins ſtode vpon the ryght ſyde of the houſe, when the man went in, and the cloude fylled the inner courte. * But the glory of the Lorde remoued from the Cherubyns/and came vpon the threſholde of the houſe: ſo that the temple was ful of cloudes, and the courte was full of the ſhyne of the Lordes glory. Yee/and the ſounde of the Cherubynes wynges was hearde in to the fore courte/ lyke as it had bene the voyce of the almyghtye

i.Par.

almyghtye God, when he ſpeaketh. Nowe when he had bydden the man that was clothed in lynen/ to go and take the hoate coales from the myddeſt of the wheles/ whiche were vnder the Cherubyns: he wente and ſtode beſyde the wheles. Then the one Cherub reached forthe hys hande from vnder the Cherubyns/ vnto the fyre that was betwene the Cherubyns/ and toke therof/ and gaue it vnto him that had on the lynen raymente in hys hande/ whiche toke it/ B and wente out. And vnder the wynges of the Cherubyns/ there appeared the lyckneſſe of a mans hande: I ſawe alſo foure wheles beſyde the Cherubyns/ ſo that by euery Cherub there ſtode a whele. And the wheles were (to loke vpon) after the faſhion of the precyous ſtone of Tharſys: yet (vnto the ſyght) were they faſhyoned and lyke/ as C yf one whele had bene in another.

When they wente forth/ they wente all foure together, nat turnynge about in theyr goynge: But where the fyrſt wente/ thyther wente they after alſo/ ſo that they turned nat aboute in theyr goynge. Theyr whole bodyes, theyr backes/ theyr handes & wynges/ yee, and the wheles alſo/ were all ful of eyes rounde aboute them all foure. ech.i.b. And I hearde hym call the wheles. * Euery one of them had foure faces: ſo that one face was the face of a Cherub, the ſeconde of a man/ the thyrde of a lyon/ the fourth of an Aegle, and they were lyfted vp aboue. This is the beaſt/ that I ſawe at the water of Cober. Nowe when the Cherubyns went/ the wheles wente with them/ and when the Cerubyns ſhoke theyr wynges to lyfte them ſelues vpwarde, the wheles remayned nat behynde/ but were with thẽ alſo. Shortly, when they ſtode/ theſe ſtode alſo. And when they were lyfte vp, the wheles were lyfte vp alſo with them, for the ſprete of lyfe D was in the wheles.

ech.xi.d viii.a. * Then the glory of the Lorde was lyfte vp from the threſholde of the temple/ & remayned vpon the Cherubins. And the Cherubyns flackred wyth theyr wynges, & lyfte them ſelues vp frõ the earth: ſo that I ſawe when they wente, and the wheles with thẽ. And they ſtode at the eaſte ſyde of the porte that is in the houſe of the Lorde. So the glory of the Lorde was vpon them. Thys is the beaſt that I ſawe vnder the God of Iſrael/ by the water of Cobar. And I perceaued/ that it was the Cherubyns. Euery one had foure faces/ and euery one foure wynges/ and vnder theyre wynges/ as it were mens handes. Nowe the fygure of theyr faces was, euen as I had ſene them, by the water of Cober, and ſo was the countenaunce of them: Euery one in hys goynge wente ſtrayght forwarde.

Who they were that ſeduced the people of Iſrael. Agaynſte theſe he prophecyeth, ſhewynge them howe they ſhalbe ſcatered abroade. The renuynge of the herte commeth of God, otherwyſe can we nat walke in his commaũdementes. He threateneth them that leane vnto theyr owne counſelles.

CAPI. XI.

A Moreouer, the ſprete of the Lorde lyfte me vp, and brought me vnto the Eaſte porte of the Lordes houſe. And beholde/ there were .xxv mẽ vnder the dore amonge whome I ſawe Iaazaniah the ſõne of Azur and Pheltiah the ſonne of Bananiah, the rulers of the people. Then ſayde the Lorde vnto me: Thou ſonne of man: theſe men ymagyn myſchefe, and a wycked councell take they in this cytie, ſayinge: Tuſh, there is no deſtruccyon at hande, let vs buylde houſes: this Ieruſalem is the cauldron, and we be the fleſh. Therfore ſhalt thou prophecye vnto them, yee, prophecye ſhalt thou vnto them, O ſonne of man. B And with that fell the ſprete of the Lorde vpõ me, and ſayde vnto me: Speake, thus ſayeth the Lorde: On thys maner haue ye ſpoken (O ye houſe of Iſrael) and I knowe the ymagynacyons of youre hertes. Many one haue ye murthured in thys cytie, and fylled the ſtretes full of the ſlayne. Therfore/ thus ſayeth the Lorde God: The ſleyne men that ye haue layed on the grounde in thys cytye, are the fleſh, and thys cytye is the Eze.24.a. Mat.26.c. cauldron: * But I wyll brynge you out of it, & ye haue drawen out the ſwearde, euẽ ſo wyll I alſo brynge a ſwearde ouer you/ ſayeth the Lorde God. I wyll dryue you out of thys cytie and delyuer you into youre enemyes hande, and wyll condemne you. Ye ſhalbe ſlayne in all the coaſtes of Iſrael, I wyll be auenged of you, to lerne you for to knowe, that I am the Lorde. Thys cytie ſhall not be youre cauldron, neyther ſhall ye be the fleſh therin: but in yͤ coaſtes of Iſraell wyll I punyſh you, that ye maye knowe/ that I am the Lorde: in whoſe commaundementes ye haue nat walked, not kepte his Leui.18.a. Deu.xii.b. lawes: * but haue done after the cuſtomes of the Heathen, that lye round aboute you.

C Nowe whẽ I preached, Pheltiah the ſonne of Bananiah dyed. Then fell I downe vpon my face, & cryed with a loude voyce: ſayeng O Lorde God, wylt thou thẽ vtterly deſtroye all the remnaũt in Iſrael? And ſo yͤ worde of the Lorde came to me on thys maner: thou ſonne of man: thy brethren / thy kynſfolke/and the holy houſe of Iuda whiche dwell at Ieruſalem/ſaye. They be gone farre from the Lorde/but the lande is geuen vs in poſſeſſyon. Therfore tell them/thus ſayeth the Lorde God: I wyll ſende you far of amonge the Gentyles, and ſkatre you amonge the nacyons, and I wyll halowe you but a lytle, in the landes where ye ſhall come. Tell them alſo / thus ſayeth the Lorde God: I wyll gather you agayne out of the nacyons, and brynge you from the countryes where ye be ſcatered/& wyll geue you the lande of Iſrael agayne: and thyther ſhall ye come. And as for all impedimentes/and all youre abhomynacyons: I wyll take them awaye.

D * And I wyll geue you one herte/and I wyll plãte a newe ſprete within youre bowels. That ſtony herte wyll I take out of youre bodye, and geue you ☞ a fleſſhy herte that ye maye walke in my commaundementes, and kepe myne ordinaunces, and do thẽ that ye may be my people, and I your God. But loke whoſe hertes are dyſpoſed to folowe theyr abhomynacyons and wycked lyuenges: thoſe mens dedes wyll I brynge vpon theyr owne heades/ſayeth the Lorde God. After thys dyd the Cherubyns lyfte vp theyr wynges, and the wheles went with them, and the glorye of the Lorde of Iſrael was vpon them. * So the glorye of the Lorde wente from the myddeſt of the cytie, and ſtode vpon the mounte of the cytye towarde the eaſt. * But the wynde toke me vp, and in a viſion (which came by the ſprete of God) it brought me agayne into Caldea amonge the preſoners. Then the viſyon that I had ſene vaniſhed awaye from me. So I ſpake vnto the preſoners, all the wordes of the Lorde, which he had ſhewed me.

Iere. xxxi. f.
Eze. xxxvi. f
☞

Ezechel. x. c
and. xliii. a
Ezech. iii. b
and. viii. a.

¶ The Parable of the veſſels of the captyuytie. The expoſicyon of the parable, by which the takynge of kynge Sedechiah is ſignified. Another parable wher by the [illegible] of hunger and thyrſt is ſygnyfyed.

CAPI. XII.

A THE worde of the Lorde came vnto me/ſayinge, Thou ſonne of man, thou dwelleſt in the myddeſt of a frowarde houſholde: * whiche haue eyes to ſe / and yet ſe nat: eares haue they to heare/ and yet heare they nat, for they are an obſtinate houſhold. Therfore (O thou ſonne of man) make thy gere redy to flyt / and go forth by fayre daye lyght / that they maye ſe. Yee, euen in theyr ſyght ſhalte thou go from thy place to another place: yf paraduenture they wyl conſydre, that they be an vnobedyent houſholde. Thy gere that thou haſte made redy to flyt withall, ſhalt thou beare out by fayre daye lyght, that they maye ſe: and thou thy ſelf ſhalt go forth alſo at euẽ in theyr ſyght, as a man dothe when he flytteth. Dygge thorowe the wall / that they maye ſe / and beare thorowe it the ſame thynge/that thou tokeſte vp in theyr ſyght.

B As for thy ſelfe/ thou ſhalte go forth in the darcke. Hyde thy face that thou ſe not the earthe / for I haue made the a ſhewtoken vnto the houſe of Iſrael. Nowe as the Lorde commaunded me, ſo I dyd: the gere that I had made redy/ brought I oute by daye. At euen I brake downe an hole thorowe the wall wyth my hande: and when it was darcke, I toke the gere vpon my ſhoulders/and bare them out in theyr ſyght.

C And in the mournynge, cãme the worde of the Lorde vnto me, ſayinge: Thou ſonne of man/yf Iſrael that frowarde houſholde aſke the/and ſaye: what doeſt thou there? Then tell thẽ. Thus ſayeth the Lorde God: This punyſhmente toucheth the chefe rulers at Ieruſalem/& all the houſe of Iſrael, that dwell amonge them: Tell them: I am youre ſhew token: lyke as I haue done/ ſo ſhall it happen vnto you: Flyt ſhall ye alſo/ and go into captyuyte. * The chefeſt that is amonge you / ſhall lade hys ſhulders in the darcke / and get hym awaye. He ſhall breake downe the wall/to carye ſtuffe therthorowe:

D He ſhall couer his face/ that he ſe nat the grounde, with hys eyes. * My lyne wyll I ſprede out vpon hym/and catch him in my net, and cary hym to Babylon, in the lande of the Caldees: whiche he ſhall nat ſe/and yet ſhall he dye there. As for al his helpers, and all hys hoſtes/that be aboute hym, I wyll ſcater thẽ towarde all the wyndes, and drawe out a ſwearde after them. * So when I haue ſcatred them amonge the Heathen/and ſtrowed them in the landes, they ſhall knowe, that I am the Lorde. But, I wyll leaue a lytle nõbre of them frõ the ſwearde, hunger and peſtilence: to tel all theyr abhominacions among the Heathen, where they come: ỹ they maye knowe, howe that I am the Lorde.

E Moreouer/the worde of the Lorde came vnto me ſainge: Thou ſonne of man: wyth a fearfull trẽblyng ſhalt thou eate thy bred/ with carefulneſſe & ſorow ſhalt thou drynke thy water. And vnto the people of the lande, ſpeake thou on thys maner: Thus ſayeth

Eſay. vi. b.
Mat. xiii. b
Mar. iiii. a
Luk. viii. b
Acte. 28. d.
Roma. xi. b

Iere. xxi.
xxxix. c. and
lii. b.

Eze. xvii.
and. xviii.

Eze. xvii.
and. xviii.

ſayeth the Lorde God, to them that dwell in Jeruſalem, and to the lande of Iſraell: ye ſhall eate your bred with ſorowe, and drynke youre water with heuyneſſe: Yee, the lãde with the fulneſſe therof ſhalbe layde waſte/ for the wyckedneſſe of them that dwel therin. And the cyties yͭ nowe be well occupyed, ſhall be voyde, and the lande deſolate: that ye maye knowe howe that I am the Lorde.

F Yet came the worde of the Lorde vnto me agayne, ſayinge: Thou ſonne of man, what maner of byworde is that, whiche ye vſe in i.Pet.i.b. the lande of Iſrael, ſayinge: Tuſh, * ſeynge that the dayes are ſo ſlacke in commyng, all the vyſyons are of none effecte: Tell them therfore, thus ſayeth the Lorde God: I wyll make that byworde to ceaſſe, ſo that it ſhall nomore be commenly vſed in Iſraell.

But ſaye thys vnto them: The dayes are at hande / that euery thynge whiche hathe G bene prophecyed, ſhalbe fulfylled. There ſhall no vyſyon be in wayne, nether any prophecie fayle amonge the chyldren of Iſrael: For it is I the Lorde, that ſpeake it: ⁊ whatſoeuer I the Lorde ſpeake, it ſhal be perfourmed, and nat be ſlacke in commynge.

Yee, euen in your dayes (O ye frowarde houſhoulde) wyll I deuyſe ſome thyng, and brynge it to paſſe, ſayeth yͤ Lorde God. And the worde of the Lorde cam vnto me ſaying Beholde/ thou ſonne of man: The houſe of Iſrael ſaye in this maner: Tuſh, as for the vyſyon that he hathe ſene / it wyll be many a daye or it come to paſſe: It is farre of yet, the thynge that he prophecyeth. Therfore ſaye vnto them: Thus ſayeth the Lorde God: All my wordes ſhall nomore be ſlacke: Loke what I ſpeake, that ſame ſhall come to paſſe/ ſayeth the Lorde God:

¶ The worde of the Lorde agaynſt falſe prophetes, whiche teach the people the councelles of theyr owne hertes.

CAPI. XIII.

A THE worde of the Lorde came vnto me, ſaying, Thou ſõne of man. Speake prophecye agaynſt thoſe prophetes/ that preache in Iſrael: and ſaye thou vnto them that prophecye out of theyr owne hertes: Heare the worde of the Lorde, thus ſayeth em.34.a. the Lorde God * Wo be it vnto thoſe folyſh prophetes, that folowe theyr owne ſprete and ſpeake where they ſe nothynge. O Iſrael, thy prophetes are like the foxes vpõ the drye felde: For they ſtande nat in yͤ gappes, nether make they an hedge for the houſe of Iſrael, that men myght abyde the parel xxvii.c in the daye of the Lorde. Vayne thynges they ſe / and tell lyes / to * mayntayne theyr preachynges with al. The Lorde (ſaye they) hath ſpoken it, whã in very dede the Lorde hath nat ſent them. Vayne viſyons haue ye ſene, and ſpoken falce prophecyes/ when ye ſaye the Lorde hathe ſpoken it/ where as I neuer ſayde it.

B Therfore, thus ſayeth the Lorde God: Becauſe youre wordes be vayne / and ye ſeke out lyes: Beholde, I wyll vpon you, ſayeth the Lorde God. Myne handes ſhall come vpon yͤ prophetes that loke out vayne thynges, and preache lyes: they ſhall nat be in the councell of my people, nor wrytten in the boke of the houſe of Iſraell, neyther ſhall they come in the lande of Iſraell: that ye maye knowe, howe that I am the Lorde God. And that for thys cauſe: they haue Jere.viii.b dyſceaued my people, * and tolde them of peace, where no peace was. One ſetteth vp a wall / and they dawbe it with lowſe claye. Therfore tell them whiche dawbe it with vntempered morter: that it ſhall fal. Mat.vii.c. * For there ſhall come a greate ſhower of rayne, greate ſtones ſhall fall vpon it/ and a ſore ſtorme of wynde ſhall breke it/ ſo ſhall the wall come downe. Shall it nat then be ſayde vnto you: where is nowe the morter, that ye dawbed it withal? Therfore thus ſayeth the Lorde God: I wyll breake out in my wrathfull dyſpleaſure with a ſtormy wynde, ſo that in myne anger there ſhall come a myghtye ſhower of rayne/ ⁊ hayle ſtones in my wrath, to deſtroye withall.

C As for the wall / that ye haue dawbed with vntempered morter / I wyll breake it downe, make it euen with the grounde/ ſo that the: foundacyon therof ſhall remoue/ and it ſhal fall, yee, and ye youre ſelues ſhal peryſh in the myddeſt therof: to lerne you for to knowe, that I am the Lorde. Thus wyll I perfourme my wrathe vpon thys wall, and vpon them that haue dawbed it with vntempered morter, and then wyll I ſaye vnto you: The wall is gone/ and the dawbers are awaye. Theſe are the prophetes of Iſraell, whiche prophecye vnto the cytye of Jeruſalem, and loke out vyſyons of peace for them, wher as no peace is, ſaieth the Lorde God. Wherfore (O thou ſonne of man) ſet thy face agaynſte the daughters of thy people, whiche prophecye out of theyre owne hertes, and ſpeake thou prophecye agaynſte them, and ſaye. Thus ſayeth the Lorde God. Wo be vnto you, that ſowe pylowes vnder all arme holes and bolſters vnder the heades bothe of yonge and olde/

D to catch ſoules with all. * For whan ye haue gotten the ſoules of my people in youre captyuyte, ye promyſe them lyfe, and diſhonour me to my people, for an hande full of barly, and for a pece of breade: whan ye kyll the ſoules of thẽ, that dye nat, and promes lyfe to thẽ, that lyue nat: Thus ye diſſemble with my people / that beleueth youre lyes.

[illegible] Mich. iii. b

Wherfore, thus ſayeth the Lorde God Beholde / I wyll alſo vpon the pyllowes, wherwith ye catch ỹ ſoules in flyenge: them wyll I take from youre armes, and let the ſoules go / that ye catch in flyenge. Youre bolſters alſo wyll I teare in peces, and delyuer my people out of youre handes ſo that they ſhal come no more in your handes to be ſpoyled / and ye ſhall knowe, that I am the Lorde. Seynge that with youre lyes ye diſcomforte the herte of the ryghteous, whõ I haue nat diſcomforted: Agayne: Forſomoch * as ye corage the hande of the wycked ſo ỹ he may nat turne frõ his wycked waye, & lyue: therfore ſhal ye ſpye out nomore vanyte, nor prophecye youre owne geſſynges: for I wyll delyuer my people out of youre hande, that ye maye knowe, howe that I am the Lorde.

Oſee. 4. b.

¶ The Lorde denyeth hys worde to the people for theyr ſynnes ſake. The diſpyſers of the worde dothe the Lorde ſometyme deceaue by falſe prophetes. A comforte of them that fledde vnto Babylon.

CAPI. XIIII.

A THERE reſorted * vnto me certayne of the elders of Iſrael / and ſat downe by me. Then came the worde of the Lorde vnto me, ſayeng: Thou ſonne of man, theſe men beare theyr Idols in theyr hertes / and go purpoſly vpon the ſtomblinge blocke of theyr owne wyckedneſſe: howe darre they then aſke councell at me? Therfore ſpeake vnto them / and ſaye, thus ſayeth the Lorde God: Euery man of the houſe of Iſrael that beareth hys Idols in hys herte / purpoſyng to ſtomble in his owne wyckednes / and cõmeth to a prophet / to enquere any thynge at me by hym: vnto that man wyll I the Lorde myſelfe geue anſwere, accordynge to the multytude of hys Idols: that the houſe of Iſrael may be ſnared in theyr owne hertes / becauſe they be clene gone fro me / for theyr abhomynacyons ſakes.

Ezech. 13. a.

B Wherfore / tell the houſe of Iſrael: thus ſayeth the Lorde God. * Be conuerted / forſake youre Idols, and turne youre faces from all youre abhomynacyons. For euery man, (whether he be of the houſe of Iſraell or a ſtraunger, that ſogeourneth in Iſrael) which departeth fro me, and caryeth Idols in hys herte / purpoſynge to go ſtyll ſtomblynge in hys owne wyckedneſſe / and commeth to a Prophet, for to aſke councel at me thorowe hym: vnto that man, wyll I the Lorde geue anſwere, by myne owne ſelfe. C I wyll ſet my face agaynſte that man / and wyll make hym to be an example for other, yee, and a comen byworde: and wyl rote him out of my people, that ye may knowe, howe that I am the Lorde. * And yf that Prophete be dyſceaued / when he telleth hym a worde: then I the Lorde my ſelfe haue dyſceaued that Prophet, and wyll ſtretch forth myne hande vpon hym / to rote hym out of my people of Iſraell, and they bothe ſhalbe punyſhed for theyr wyckednes. D According to the ſynne of hym that aſketh / ſhall the ſynne of the Prophete be: that the houſe of Iſrael be led nomore fro me thorow erroure, & be nomore defyled in theyr wyckedneſſe: but that they maye be my people / & I theyr God, ſayeth the Lorde God. And the worde of ỹ Lorde came vnto me / ſaying: Thou ſonne of man / when the lande ſynneth agaynſte me (and goeth forth in wyckedneſſe: I wyll ſtretch out myne hande vpon it, * and deſtroye all the prouyſyon of theyr breade / and ſende derth vpon them, to deſtroye man and beaſte in the lande. ‡ And though Noe / Daniel & Iob, theſe thre men were among thẽ / yet ſhal they ĩ theyr righteouſneſſe delyuer but theyr owne ſoules, ſaith the Lorde God. E If I brynge noyſome beaſtes into the lande, to waſte it vp, and it be ſo deſolate / that no man maye go therin for beaſtes: yf theſe thre men alſo were in the lande / as truly as I lyue (ſayeth the Lorde God) they ſhall ſaue neyther ſonnes nor daughters, but be onely delyuered thẽ ſelues: and as for the lande / it ſhall be waſt.

Ezech. 18. c.

3. Reg. 22 Iob. 12.

Ezech. iiii and .v. a.

Iere. 15. a.

F Or yf I brynge a ſwearde into the lande / and charge it to go thorowe ỹ lande: ſo that I ſleye downe man and beaſt in it / and yf theſe thre men were therin: As truly as I lyue (ſayeth the Lorde God) they ſhall delyuer neyther ſonnes nor daughters / but only be ſaued them ſelues. If I ſende a peſtylence into the lande / and poure out my ſore indignacyon vpon it in bloude / ſo that I rote out of it bothe man and beaſt. And yf Noe, Daniel and Iob were therin, as truly as I lyue (ſayeth the Lorde God) they ſhal delyuer nether ſonnes nor daughters: but ſaue theyr owne ſoules in theyr ryghteouſnes. Moreouer, thus ſayeth the Lorde God: G Though I ſende my * foure troublous

Ier. 15.

blous plages vpon Jeruſalem: the ſwearde honger/perlous beaſtes, & peſtylence, to deſtroye man and beaſt out of it: yet ſhall there be a rēnaunt ſaued therin, which ſhal brynge forth theyr ſonnes and daughters. Beholde, they ſhall come forth vnto you, & ye ſhall ſe theyr waye, & what they take in hande, & ye ſhalbe cōforted, as touchynge all the plages that J haue brought vpon Jeruſalē. They ſhall comforte you, when ye ſe theyre waye and workes: and ye ſhall knowe, howe that it is not without a cauſe, that J haue done ſo agaynſte Jeruſalem, as J dyd, ſayeth the Lorde God.

¶ As the vnprofytable woode of the vyne tree is caſt in to the fyre, ſo ſayeth he that Jeruſalem ſhalbe brent.

CAPI. XV.

A THE worde of the Lord came vnto me, ſayinge: Thou ſonne of man: what cōmeth of the vyne amonge all other trees? and of the vyne ſtocke amonge al other tymbre of the groaue? Do men take wodde of it, to make any worke with all? Or may there a nayle be made of it, to hange any thynge vpon? Beholde, it is caſt in the fyre to be brēt, the fyre conſumeth bothe the endes of it/the myddeſt is brente to aſſhes. Js it mete then for any worke? No.

B Seynge then, that it was mete for no worke, beynge whole: muche leſſe may there any thynge be made of it, when the fyre hath conſumed and brent it. And therfore thus ſayeth the Lorde God: Lyke as J caſte the vyne into fyre for to be brente, as other trees of the wod: Euen ſo wyl J do with them that dwell in Jeruſalem, and ſet my face agaynſt them: they ſhal go out from the fyre, and yet the fyre ſhall conſume them. * Then ſhal ye knowe/that J am the Lorde, when J ſet my face agaynſt them, and make the lande waſt: becauſe they haue ſo ſore offended/ſayeth the Lorde God.

Ezec.vii.c and.xiii.b.

¶ The Prophete entendynge to ſpeake of the abhomynacyons of Jeruſalem: doth fyrſt ſhewe the benefytes of God towarde it. Jeruſalem is reproued of vnkindnes, for her fornycacion with Idoles. He iuſtifyeth the wyckednes of other people in cōparyſon of the ſynnes of Jeruſalem. The cauſe of the abhomynacions into whiche the Sodomytes fell. Mercy is promyſed to the repentaunt.

CAPI. XVI.

A AGayne, the worde of the Lorde ſpake vnto me, ſaying: Thou ſonne of man/ſhewe the cytie of Jeruſalem their abhominacions, and ſaye: thus ſayeth the Lorde God vnto Jeruſalem: Thy progeny and kynred came out of the lande of Canaan: thy father was an Amorite/thy mother a Cethyte. Jn the day of thy byrth when thou waſt borne/þ ſtrynge of thy nauell was not cut of: þ waſte not bathed in water to make the clene: Thou waſte neyther rubbed wyth ſalt, nor ſwadled in cloutes: No mā regarded the ſo muche, as to do any of theſe thyngꝭ for the, or to ſhewe the ſuche fauoure, but thou waſt vtterly caſt out vpon the felde, yee, deſpyſed waſt thou in the day of thy byrth.

Then came J by the, and ſawe the trodē downe in thyne owne bloude, & ſayde vnto the: thou ſhalt be pourged from thyne owne bloude, frō thyne owne bloude (J ſay) ſhalte thou be clenſed. * So J planted the/as the bloſſome of the felde, thou art growen vp/and waxen great: thou haſt gotten a marueylous pleaſaunte beutie, thy breſtes are come vp/thy hearre is goodly growen, where as thou waſt naked and bare afore.

Eſay.v.a Jere.xi.d

B Nowe when J went by the/and loked vpon the, beholde, thy tyme was come/yee/euen the tyme to wowe the. Then ſpred J my clothes ouer the, to couer thy diſhoneſty: yee J made an othe vnto the, * and maryed my ſelfe with the (ſayeth the Lorde God) and ſo thou becameſt myne owne. Then waſhed J the wyth water, and pourged thy bloude from the. J anoynted the with oyle. J gaue the chaunge of raimentes, J made the ſhues of Taxus lether: J gyrded the aboute wyth white ſylke J clothed the w kerchefes, J decked the with coſtely apparell, J put rynges vpon thy fyngers: a chayne about thy necke ſpanges vpon thy forheade/eare rynges vpon thyne eares, and ſet a beutiful crowne vpon thyne heade. Thus waſt thou deckte with ſiluer and golde, and thy rayment was of fyne whyte ſylcke/of nedle worke and of diuerſe coloures.

Jere.iii.a Oſee.xxi.

Thou dyddeſt eate nothynge but ſymnels, hony & oyle: marueylous goodly waſte thou and beutyfull/yee, euen a very Quene waſt thou: Jn ſo muche, that thy beuty was ſpoken of among the Hethen, for thou waſt excellent in my beautie, whiche J put vpon the ſayeth the Lord God. But thou haſt put confidence in thyne owne beuty, and played the harlot/when thou haddeſt gotten the a name. Thou haſt commytted whoredome/with all that wente by the/and haſte fulfylled their deſyres: yee/thou haſt takē thy garmentes of diuers colours, and deckte thyne aulteres therwith/where vpon thou myghteſt fulfyl thyne whoredome/* of ſuche a faſhyon, as neuer was done/nor ſhalbe. * The goodly ornamentes and Jewels whiche J gaue the of myne owne gold and ſiluer/haſt thou taken, and made the mens ymages therof, and commytted whoredome withall.

Jere.i.iii. and.v.b. Eſay.46.a Oſee.ii.b. and.iii.a Ezec.vii.d. &.xiii.b

C

Thy garmentes of diuerſe colours haſt thou taken, and deckt them therwith: wyne oyle and incenſe haſte thou ſet before them. My meate whiche I gaue the/as ſymnels, oyle and hony: (to fede the withal) that haſt thou ſet before them, for a ſwete ſauour. And this came alſo to paſſe, ſayeth the Lord God. * Thou haſte taken thine owne ſonnes and daughters, whome thou haddeſt begotten vnto me: and theſe haſt thou offred vp vnto them, to be their meate. Is thys but a ſmall whoredome of thine (thinkeſt thou) that thou ſleyeſt my children, and geueſt them ouer, to be brent vnto them? And yet in all thy abhominacions and whoredome, thou haſt not remembred the dayes of thy youth, howe naked & bare thou waſt at that tyme, and troden downe in thyne owne bloude. After all theſe thy wyckedneſſes (wo wo vnto the, ſayeth the Lorde God) thou haſte buylded thy ſtewes and brodel houſes in euery place: yee at the head of euery ſtrete haſt thou buylded the an aulter. Thou haſt made thy beautye to be abhorred/thou haſte layde out thy legges to euery one that came by, and multiplyed thyne whoredome. * Thou haſt commytted fornication wyth the Egyptians thy neighboures, whiche had muche fleſſhe: and thus haſt yͧ vſed thine whoredome, to anger me.

Leuit.18.c and 22.a
Deut.12.b & xviii.c
Iere.vii.b
Ezech.xx.b
Pſal.cv.a

D

Ezech.23.b

Beholde, I dyd ſtretche out myne hande ouer the, and wyl * mynyſſh thy ſtore of fode, and delyuer the ouer into the wylles of the Philiſtines thine enemyes, whiche are aſhamed of thy abhominable waye. * Thou haſt played the whore alſo with the Aſſyryans/ which myght not ſatiſfye the: Yee, thou haſt played the harlot, & not had ynough. Thus haſt thou ſtyl cōmitted thy fornication from the lande of Canaan vnto the Caldees, and yet thy luſt not ſatyſfyed. Howe ſhulde I circumcyſe thyne herte (ſayeth the Lorde God) ſeynge thou doeſt al theſe thynges, thou precyous whore: buyldynge thy ſtewes at the heade of euery ſtrete, and thy brodell houſes in all places? Thou haſt not bene as an other whore, that maketh booſte of her wynnynge but was a wyfe that breaketh wedlocke/and taketh other in ſteade of her huſbande. Gyftes are geuen to all other whores/but thou geueſt rewardes vnto all thy louers: and offreſt them gyftes, to come vnto the out of all places, and to cōmytte fornicacyon with the. It is come to paſſe with them thy whoredomes contrary to the vſe of other women: yee/there hathe no ſuche fornycacion bene commytted after the, ſeynge that thou profereſt gyftes vnto other/ and no rewarde is geuen the: this is a contrary thynge.

Eze.iiii.b
b.& xxiii.c
Eze.23.a.

Therfore heare the worde of the Lorde/ O thou harlot: thus ſayeth the Lorde God: For ſo muche as thou haſt ſpent thy money, and diſcouered thy ſhame/thorow thy whoredome with all thy louers / and with all the Idols of thy abhominacions in the blode of thy children, * whom thou haſt geuen theme. Beholde therfore. I wyll gather together al thy louers, vnto whom thou haſte made thy ſelfe comen: yee, and all them whom thou fauoureſt, and euery one that thou hateſt: and * wyll diſcouer thy ſhame before them/that they maye ſe all thy fylthynes.

4.Reg.16 and 17.c

Eſay.47.a
Naum.iii.a

* Morcouer, I wyl iudge the as a breaker of wedlocke and a murtherer, and recōpence the thine owne bloude in wrath and gelouſy. I wyll geue the ouer into their power, that ſhall breake downe thy ſtewes, and deſtroye thy brodell houſes: they ſhall ſtrype the out of thy clothes, all thy fayre and beutifull Iewels ſhall they take from the, & ſo let the ſyt naked and bare: * yee, they ſhall brynge the comen people vpon the, which ſhal ſtone the and ſleye the downe with theyr ſweardes. * They ſhal burne vp thy houſes, and punyſſh the in the ſyght of many women. Thus wyl I make thy whoredome to ceaſſe, ſo that yͧ ſhalt geue out no mo rewardes.

Ezech.3.?

E

Leui.20.?

4.Reg.25

Shuld I make my wrath to be ſtyl, take my gelouſy from the, be contente, & no more to be diſpleaſed, ſeinge thou remembreſt not the dayes of my youthe, but haſte prouoked me to wrath in all theſe thynges? Beholde therfore, I wyll brynge thyne owne wayes vpon thyne heade, ſayeth the Lorde God: howbeit, I neuer dyd vnto the, accordynge to thy wyckedneſſe and all thy abhomynacions. Beholde/, all they that vſe comen prouerbes, ſhall vſe this prouerbe alſo agaynſt the: ſuche a mother, ſuche a daughter.

Thou arte euen thy mothers owne daughter/that hath caſt of her houſbande and her chyldren: Yee, thou arte the ſyſter of thy ſyſters / whiche forſoke theyr huſbandes and theyr chyldren. * Your mother is a Cethyte and your father an Amorryte. Thyne eldeſt ſyſter is Samaria / ſhe and her daughters that dwell vpon thy lefte hande.

Eze.xvi.

F

But thy yongeſte ſyſter that dwelleth on thy ryght hande, is Sodoma & her daughters. Yet haſte thou not walked after their wayes / nor done after theyr abhomynacyons: but in all thy wayes thou haſte bene more corrupt then they. As truly as I lyue/ ſayeth the Lorde God: Sodoma thy ſyſter with her daughters/hath not done ſo euell/ as thou and thy daughters. Beholde, * the ſynnes of thy ſyſter Sodoma were theſe: Pryde/fulneſſe of meate/aboundaunce and Idylneſſe: theſe thynges had ſhe and her daughters. Beſydes that/they reached not theyr hande to the poore and nedy/ but were proude, and dyd abhominable thynges before me: therfore I toke them awaye/when I had ſene it. Neyther hath Samaria done halfe of thy ſynnes/ * yee, thou haſte exceaded them in wyckedneſſe: In ſo muche that in comparyſyon of all the abhomynacyons whyche thou haſte done/ thou haſte made thy ſyſters good women. Therfore beare thyne owne ſhame/ thou that in ſynne haſte ouercome thy ſyſters: ſeynge thou haſte done ſo abhomynably/ that they were better then thou. Be aſhamed therfore (I ſay) and beare thyne owne confuſyon/ thou that makeſt thy ſyſters good women.

...en.xiii.c ...ii.c.x.19. .

...em.iii.c.

As for theyr captiuite/namely the captiuyte of Sodoma & her daughters: the captyuite of Samaria and her daughters: I wyll brynge them agayne/ſo wyll I alſo brynge agayne thy captiuite amonge them that thou mayeſt take thyne owne confuſyon vpon the, and be aſhamed of al that thou haſt done, and to comforte them. Thus thy ſyſters (namely) Sodoma and her daughters: Samaria and her daughters, with thy ſelfe and thy daughters, ſhalbe brought agayne to your olde eſtate. When thou waſt in thy pryde/& before thy wyckedneſſe came to lyght: thou woldeſt not heare ſpeake of thy ſyſter Sodoma, vntyl the tyme that the
G Syryans with all theyr townes, & the Phylyſtines withall that lye rounde about them brought the to ſhame and confuſion: that thou myghteſt beare thyne owne fylthynes and abhominacion, ſayeth the Lorde.

For thus ſayeth the Lorde God: I ſhulde (by ryght) deale with the, as thou haſt done Thou haſte deſpyſed the othe, and broken the couenaunt. Neuertheleſſe, I wyl remembre my couenaunt that I made wyth the in thy youth, in ſo much that it ſhalbe an euerlaſtynge couenaunte: ſo that thou alſo remembre thy wayes, and be aſhamed of the: then ſhalte thou receaue of me thy elder and yõger ſyſters, whom I wyl make thy daughters, and that beſyde thy couenaunt. * And ſo I wyll renue my couenaunte with the, that thou mayeſt know that I am the Lord, that thou mayſt thynke vpon it, be aſhamed and excuſe thyne owne confuſyon nomore, when I haue forgeuen the, all ỹ thou haſte done, ſayeth the Lorde God.

...em.xxi.c ...ych.viii.b

¶ The parable of the two Aegles ſygnyfyeth that Sedechias, whiche contrarye to his othe had forſaken the frendeſhyppe of Nabuchodonoſor, turneth hym ſelfe to the kynge of Egypte, and therfore peryſhed. An expoſicyon of the parable. A prophecy of Chryſt.

CAPI. XVII.

A THE worde of the Lorde vnto me, ſayenge, Thou ſonne of man, put forthe * a darcke ſpeakyng and a parable, vnto the houſe of Iſraell, and ſaye. Thus ſayeth the Lorde God. There came a greate * Aegle with great wynges, yee, with myghtye long wynges, and full of fethers of dyuerſe coloures, vpon the mounte of Libanus, and toke a braunche from a Cedre tre, and brake of the toppe of his twygge, and caryed it into the lande of Canaan, and ſet it in a cyte of marchauntes. He toke alſo a braunche of the lande, and planted it in a frutefull groũde, he brought it vnto greate waters, and ſet it as a wyllowe tree therby. Then dyd it grow/and was a great vyneſtock/but lowe by the grounde: whoſe braunches bowed towarde hym, and the rotes thereof were vnder him. Thus there came of it a vyne, and it brought forth bloſſomes, and ſpred out braũches. B But there was another Aegle, a great one, whiche had great wynges and many fethers: and beholde, the rotes of this vine had an hunger after him, and ſpred out his braũches towarde him, to water his frute: Neuertheleſſe, it was planted vpon a good groũde beſyde greate waters: ſo that (by reaſon) it ſhulde haue broughte out braunches and fruyte/and haue bene a goodly vyne.

Ezech.24.a

Dani.vii.?

C Speake thou therefore/ thus ſayeth the Lorde God: Shall this vyne proſpere? ſhall not his rotes be pluckte out/ his frute be broken of, his grene braunches/ wyther and fade away? yee/without eyther ſtrong arme or many people, ſhall it be plucked vp by the rotes. Beholde, it was planted: ſhal it proſpere therfore? Shal it not be dryed vp and wythered, yee, euen in the ſhutynge out of his bloſſomes/as ſone as the eaſt wynde bloweth?

D Morouer, the worde of the Lorde came vnto me ſayeng: Speake to that frowarde houſholde: knowe ye not, what theſe thinges do ſygnyfye? Tell them: Beholde, * ỹ kyng of Babylon came to Ieruſalẽ, and toke the kynge and hys Prynces, and ledde them to Babylon.

4.Re.24.c.

He toke of the kynges ſede, and made a couenaunte with hym / and toke an othe of hym: The Prynces of the lande toke he with hym alſo / that the lande myght be holden in ſubieccyon, and not to rebelle, but kepe the couenaunt / and fulfyll it. But he fell from hym and ſent his Embaſſatours into Egipt that he myght haue horſes & muche people. Shulde that proſpere? Shulde he be kepte ſafe / that doth ſuche thynges? Or ſhulde he eſcape / that breaketh his couenaunte? As

E truely as I lyue ſayeth the Lorde God: He ſhall dye at Babylon / in the place where the kyng dwelleth, that made him kyng: whoſe othe he hath deſpyſed / and whoſe couenaunt he hath broken. Neyther ſhall Pharao with his greate hoſte and multytude of people / mayntayne him in the warre: when they caſt vp ditches, and ſet vp bulworkes to deſtroy much people. For ſeyng he hath deſpyſed the othe / and broken the couenaunte (where as he yet gaue his hande there vpon) and done all theſe thynges / he ſhall not eſcape.

F Therfore thus ſayeth the Lord God: As truely as I lyue / I wyll brynge myne othe that he hath deſpyſed / and my couenaunte that he hath broken / vpon his owne heade. * I wyll caſte my net aboute hym / and catche hym in my yarne. Ezech.xii.b. Ezech.xxxii.a. To Babylon wyll I carye hym / there wyll I punyſhe hym / becauſe of the greate offence that he made me. As for thoſe that flye frome hym out of the hooſte / they ſhalbe ſlayne with the ſwearde. The reſydue ſhalbe ſcatred towarde all the windes: and ye ſhal knowe / that I the Lord haue ſpoken it.

Thus ſayeth the Lorde God: I wyl alſo

G take a braunche from an hye Cedre tre, and wyll ſet it, & take the vppermoſt twyg / that yet is but tendre / and plante it vpon an hye hyll: Namely, vpon the hye hyll of Iſraell wyll I plante it: that it maye brynge forthe twygges, and geue fruite / and be a great Cedre tree: ſo that al maner of foules may byld in it / and make their neſtes vnder the ſhadowe of his braunches.

And all the trees of the felde ſhall knowe that I the Lorde haue brought downe the hye tree, & ſet the lowe tree vp: that I haue dryed vp the grene tree / and made the drye tree to floryſh: Euen I the Lorde that ſpake it / haue alſo brought it to paſſe.

¶ He ſheweth that euery man ſhall beare his owne ſynne. To hym that amendeth, is ſaluacyon promyſed. Deathe is prophecyed to the ryghtuous, whiche turneth backe frome the ryght waye.

CAPI. XVIII.

THE worde of the Lord came vnto me, A on this maner: what meane ye by this comen prouerbe / that ye vſe in the lande of Iſrael / ſayinge: * The fathers haue eaten Iere.xxxi. ſoure grapes, & the chyldrens teth are ſet on edge? As truely as I lyue, ſayeth the Lorde God, ye ſhall vſe this byworde nomore in B Iſrael.

Beholde * all ſoules are myne. Lyke as ẏ father is myne, ſo is the ſone myne alſo. The Deut.x. ſoule that ſynneth, ſhall dye. * If a man be Rom.ii. godly, and do the thynge that is equall and ryght / he eateth not vpon the hylles: he lyfteth not his eies vp to ẏ foule Idols of Iſrael: he defyleth nat his neyghbours wyfe: he medleth with no menſtruous womã: he greueth no body: he geueth hỹ detter his pledge agayne, he taketh none other mans good by violence: * he parteth his mete with the hongrye: he clotheth the naked: * he lendeth no Esa.lviii. Psal.xv. thynge vpon vſury: he taketh nothynge ouer: he withdraweth his hãde from doynge wrong: he handleth faythfully betwyxt man & man: he walketh in my commaundementes and kepeth my lawes, and perfourmeth thẽ faythfully: * This is a ryghtuous man / he Rom.x. ſhall ſurely lyue ſayeth the Lorde God.

If he nowe get a ſonne, that is a murtherer / a ſheder of bloude: yf he do one of theſe thinges * (though he do not al) he eateth vpon Iaco.ii. the hylles: he defyleth his neyghbours wyfe: he greueth the poore and nedy: he robbeth and ſpoyleth: he geueth nat the detter his pledge agayne / he lyfteth vp his eyes vnto Idols, and medleth with abhomynable thynges: he lendeth vpon vſury, and taketh more ouer. Shall thys man lyue? He ſhal not lyue. Seynge he hath done al theſe abhominacions / he ſhall dye / hys bloude ſhalbe vpon him.

Nowe yf this man get a ſonne alſo, that C ſeyth all his fathers ſynnes, whiche he hath done: and feareth / neyther dothe ſuche lyke: Namely / he eateth not vp the mountaynes: he lyfteth not hys eyes vp to the Idols of Iſraell: he defyleth not hys neyghbours wyfe: he vexeth no man: he kepeth no mans pledge: he neyther ſpoyleth, nor robbeth eny man: he dealeth his meate with the hungrye: he clotheth the naked: he oppreſſeth not the poore: he receaueth no vſury / nor any thynge ouer: he kepeth my lawes / and walketh in my commaundementes:

Thys man ſhall not dye in hys fathers ſynne, but ſhall lyue wythout fayle. As for hys father: becauſe he oppreſſed and ſpoiled hys brother, and dyd wyckedly amonge his people: lo, he is deed in his owne ſynne. And yet ſaye ye: Wherfore then ſhulde not thys D ſonne beare his fathers ſynne? Therfore: becauſe the ſonne hath done equite and right, hathe kepte al my commaundementes, and done them: therfore ſhall he lyue in dede.

Deut. 24.d. 4.Re. 14.a. 2.par. 25.b The ſame ſoule that ſynneth, ſhall dye. * The ſonne ſhall not beare the fathers offence / neyther ſhall the father beare the ſonnes offence. The ryghteouſnes of the ryghtuous ſhalbe vpon him, and the wyckednes of the wycked ſhalbe vpon him ſelfe alſo. * Eze. xviii.e Ezech. 33.c. But yf the vngoly wyl turne away from al hys ſynnes that he hathe done / and kepe all my commaundementes / and do the thynge that is equall and ryghte, doutleſſe he ſhall lyue, and not dye. As for all his ſynnes that he did before, they ſhal not be thought vpon but in his righteouſnes that he hath done / he ſhall lyue. * For haue I eny pleaſure in 2.Pet. 3.b. death of a ſynner, ſaieth the Lorde God, but rather that he cõuert, frõ his wayes & lyue?

Agane, yf the ryghtuous turne awaye from his rightuouſnes, and do iniquite, acordyng to all the abhominacyons, that the wycked man dothe: ſhall he lyue? All the ryghtuouſneſſe that he hath done, ſhall not be thought vpon: but in the faute that he hath offended withal / and in the ſynne that he he hath done / he ſhall dye.

Ezech. 33.b. And yet ye ſaye: Tuſh * the waye of the Lorde is not indyfferente. Heare therfore ye houſe of Iſraell: Is not my waye ryghte Ezech. 33.c. Or, are not youre wayes rather wycked? *

When a ryghtuous man turneth awaye from his ryghtuouſneſſe, and medleth with vngodlyneſſe: he muſte dye therin: yee / for the vnryghtuouſneſſe that he hathe done / Mat. 3.b. muſt he dye. Agayne: * when the wycked man turneth awaye from his wyckedneſſe / that he hathe done / and dothe the thynge whiche is equall and ryghte: he ſhall ſaue E his ſoule alive. For in ſo much as he remembreth hym ſelfe / and turneth hym from all the vngodlynes that he hathe vſed, he ſhall lyue and not dye.

And yet ſayeth the houſe of Iſrael: Tuſhe / the waye of the Lorde is not equall. Are my wayes vnryght? O ye houſe of Iſrael: Are not your waies rather vnequal? As for me, I wyll iudge euery man, accordinge to hys Mat. 3.b. Luk. iii. a. wayes, O ye houſe of Iſrael ſayeth þ Lorde God. * Wherfore / be conuerted, & turne you cleane from all your wyckedneſſe / ſo ſhall there no ſynne do you harme. Caſte awaye fro you all youre vngodlyneſſe that ye haue done: * make you newe hertes and a newe Ezech. 11.d and. 36.e. ſpryte. Wherfore wyll ye dye, O ye houſe of Iſraell? ſeynge I haue no pleaſure in the deathe of hym that dyeth / ſayeth the Lorde God. Turne you then, and ye ſhall lyue.

¶ The captyuytye of Iehoahaz & of Iehoacin is lamented by the lions whelpes, and by the vyne. He ſetteth out the proſperyte of the cytie of Ieruſalem that is paſt / and the myſerye therof that is preſent.

CAPI. XIX.

A BVT mourne thou for the prynces of Iſraell / and ſaye: Wherfore laye thy mother that lyoneſſe amonge the lyons / and norysshed her yonge ones amonge the lyons whelpes? One of her whelpes ſhe brought vp, and it became a lyon: it lerned to ſpoyle, and to deuoure folke. The Hethen herde of hym / and toke hym in theyr nettes / & brought him in chaynes vnto the lande of Egypte.

B Nowe when the damme ſawe / that all her hope and comforte was awaye / ſhe toke another of her whelpes / and made a lyon of hym: whiche went amonge the lyons / and became a fearce lyon: lerned to ſpoyle and to deuoure folcke, he deſtroyed theyr palaces / and made theyr cytyes waſte. In ſo much that the whole lande and euery thing therin / were vtterly deſolate / thorowe the very voyce of hys roarynge.

Then came the Heathen together on euery ſyde oute of all countrees agaynſt hym / layed theyr nettes for hym / and toke him in their pitte. * So they bounde him with chaynes, and brought him to the kynge of Babylon: 4.Reg. 25.a Iere. 39.a. and. 52.a. which put him in preſon, that his voyce ſhulde nomore be herde vpon the mountaynes of Iſrael. As for thy mother, ſhe is lyke C a vyne in thy bloude / planted by the water ſyde: her frutes and braũches are growe out of many waters, her ſtalkes were ſo ſtrong that men might haue made ſtaues therof for offycers: ſhe grewe ſo hye in her ſtalkes.

So whan men ſawe that ſhe exceaded the heygth and multytude of her braunches / ſhe was roted out in dyſpleaſure / and caſte downe to the grounde. The Eaſte wynde dryed vp her frute, her ſtronge ſtalkes were broken of / wythered and brent in the fyre.

But nowe ſhe is planted in the wyderneſſe / in a drye and thurſtye grounde. And there is a fyre gone out of her ſtalckes / whiche hathe brente vp her braunches and her frute: ſo that ſhe hathe no mo ſtronge ſtalckes / to be ſtaues for offycers. Thys is a pyteous and myſerable thynge.

❡ The Lorde ſweareth that he wyll [illegible] anſwere the when they [illegible] for the offence of [illegible] which he here obiecteth. He promiſeth that his people ſhall returne fro captiuyte. By the wod that [illegible], he [illegible] & [illegible] the burnynge of Jeruſalem.

CAPI. XX.

A Eze. xiiii. a IN THE .vij. yeare the .x. daye of the .v. moneth, * it happened/that certayne of the elders of Iſraell came vnto me/ for to aſke councell at the Lorde/ and ſat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou ſonne of man: ſpeake vnto the elders of Iſraell/ and ſaye vnto them: Thus ſayeth the Lorde God. Are ye come hyther to aſke eny thing at me? As truly as I lyue (ſaieth the Lorde) I wyl geue you no anſwere. Wylt thou not reproue them (thou ſonne of man) wilt thou not reproue them? Shew them the abhomynacyons of theyr forefathers, and tel them, B Thus ſayeth the Lorde God: * In the daye Exod. iii. b when I choſe Iſraell/ and lyfte vp myne hande vpon the ſede of the houſe of Iacob/ and ſhewed my ſelfe vnto them in the lande of Egipte: Yee, when I lyfte vp myne hande ouer them/ and ſayde: I am the Lorde your God/ euen in the daye that I lyfte vp myne hande ouer them/ to brynge them out of the lande of Egypte/ vnto a lande that I had prouyded for them/ whiche floweth wyth mylcke and hony/ and is a pleaſaunt lande among all other. Then ſayde I vnto them: Deu. vii. a. * Caſt awaye euery man the abhomynacyons that he hath before him/ and defyle not your ſelues with the Idoles of Egypte/ for I am the Lorde youre God.

But they rebelled agaynſt me, and wolde not folowe me: to caſt awaye euery man the abhomynacyons of his eyes, and to forſake the Idoles of Egypte. Then I made me to poure my indignacion ouer them, and to ſatiſfye my wrath vpon them: yee, euen in the myddeſt of the lande of Egypte. But I wolde not do it/ for my names ſake: that it ſhuld not be vnhalowed before the Heathē/ amonge whom they dwelte/ and amonge whom I ſhewed my ſelfe vnto them, that I wolde brynge them out of the lande of Egypte. Nowe when I had caryed them out of the lande of Egypte/ and brought them into the wyldernesse: I gaue them my commaundmētes, and ſhewed them my lawes, Deu. iiii. b. Gala. iii. b. Luke. x. a. Exo. xvi. c. xx. c. xxxi. * whiche who ſo kepeth ſhall lyue in them. I gaue them alſo my holy dayes, to be a token betwyxte me and them/ and therby to knowe, that I am the Lorde, which halowe them. And yet the houſe of Iſraell rebelled agaynſt me in the wyldernesse/ they wolde not walke in my commaundementes, they haue caſte awaye my lawes (whiche whoſo kepeth ſhal lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

C [illegible] * Then I made me to poure out my indygnacyon vpon them/ and to conſume them in the wylderneſſe. Yet I wolde not do it/ for my names ſake: leſte it ſhulde be dyſhonoured before the Heathen, from the which I had caryed them awaye. But I ſwore vnto them in the wylderneſſe, that I wolde not brynge them in to the lande, whiche I gaue them: a lāde that floweth wyth milcke and hony/ and is a pleaſure of all landes: and that becauſe they refuſed my lawes/ and walcked not in my commaundementes but had vnhalowed my Sabbathes/ for theyr herte was gone after theyr ydoles.

Neuertheleſſe/ myne eye ſpared them/ ſo that I woled not vtterly ſleye them/ and conſume them in the wylderneſſe. Moreouer, I ſayde vnto theyr ſonnes in the wildernes: [illegible] * walcke not in the ſtatutes of youre forefathers/ kepe not theyre ordynaunces/ and defyle not youre ſelues wyth theyr ydoles/ for I am the Lorde youre God. But walcke in my ſtatutes/ kepe my lawes and do them halowe my Sabbathes: * for they are a token [illegible] betwyxte me and you/ that ye maye knowe howe that I am ỹ Lorde your God. Notwithſtandinge, theyr ſonnes * rebelled [illegible] agaynſt me alſo: they walked not in my ſtatutes they kepte not my lawes to fulfyll them (which he that doth ſhal lyue in them) neyther halowed they my Sabboth dayes. Then I made me agayne to poure out my indyngnacyon ouer them/ and ſatyſfye my wrath vpon them in the wylderneſſe. Neuertheleſſe/ I wythdrewe my hande for my D names ſake/ leſt it ſhulde be vnhalowed amonge the Heathen/ before whom I had brought them forthe. I lyft vp myne hande ouer them alſo in the wylderneſſe/ that I wolde ſcatre them among the Heathen, and ſtrawe them amonge the nacyons/ becauſe they had not kepte my lawes, but caſte aſyde my commaundementes, vnhalowed my Sabbathes, and lyfte vp theyr eyes to theyr fathers Idoles. Wherfore I gaue them alſo commaundemētes not good, and lawes thorowe the whiche they ſhulde not lyue. and I vnhalowed them in theyr owne gyftes * (when I appoynted for my ſelfe all Exo. xiii. their fyrſt borne) to make them deſolate: that they might know, how that I am the Lord.

E Therfore (O thou ſonne of man, tell the houſe of Iſrael, thus ſaieth the Lorde God)

Beſyde all thys/ youre forefathers haue yet blaſphemed me more, and greatly offended agaynſt me: For after I had brought them in to the lande / that I promyſed to gyue them, when they ſawe euery hye hyll and all the thycke trees: they made there theyr offrynges/ and prouoked me with their oblacions, makynge ſwete ſauoures there/ and poured out their drynck offringes. Then I aſked them: what haue ye to do withall that ye go thyther? And therfore is it called the hye place vnto thys daye. Wherfore, ſpeake vnto the houſe of Iſraell: Thus ſayeth the Lorde God: ye are euen as vncleane as your forefathers, and commytte whoredome alſo with theyr abhomynacions. In all your Idoles, where vnto ye bryng your oblacions * and to whoſe honoure ye burne your chyldren: ye/ defyle your ſelues / euen vnto thys daye: howe dare ye then come, and aſke any queſtyon at me? O ye houſholde of Iſraele As truly as I lyue (ſayeth the Lorde God) ye get no anſwere of me: ⁊ as for the thynge that ye go about/ it ſhall not come to paſſe/ where as ye ſaye: we wyl be as the Heathen and do as other people in the lande / wood and ſtone wyll we worſhyppe.

Iere. vii. d.
Deut. xii. d
xviii. b.
Leui. xix. c.
4. Reg. 16. c
xxi. a.
2. Par. 28. a

F As truly as I lyue/ ſayeth the Lorde God/ I my ſelfe wyll rule you with a myghtye hande, with a ſtretched out arme, ⁊ with indignaciō poured out ouer you: ⁊ wyll bryng you oute of the nacyons ⁊ landes / wherin ye are ſcatred and gather you together with a mightye hande, with a ſtretched out arme ⁊ with indignacion poured out vpon you ⁊ wyl brynge you into the wylderneſſe of the people/ ⁊ there I wyll reaſon with you face to face. Lyke as I puniſhed your forfathers in the wyldernes of Egypt, ſo wyl I puniſh you alſo, ſaieth yͤ Lorde God. I wyll bryng you vnder my iuriſdiccyō ⁊ vnder the bonde of the couenaūt. The forſakers alſo and the tranſgreſſours wyl I take frō amonge you ⁊ brynge them out of the lande of youre habitacion: as for the lande of Iſrael, they ſhal not come in it: that they maye knowe/ howe that I am the Lorde.

Go to nowe then (ſayeth the Lorde God) ye houſe of Iſraell * caſte awaye/ and deſtroye euery man hys Idoles: then ſhall ye heare me, and nomore blaſpheme my holy name with your offrynges and Idoles.

Eſaye. ii. c.
xxx. b.
Eze. xiiii. a

But vpon my holy hyll / euen vpon the hye hyl of Iſraell ſayth the Lorde god, ſhal all the houſe of Iſrael and all that is in the lande, worſhyppe me: * and in yͤ ſame place wyl I fauoure thē, and there wyl I require your heaue offringes and the firſtlynges of your oblacions, with al your holy thinges. I wyll accepte youre ſwete ſauoure, when I brynge you from the nacions/ and gather you together out of the landes, wherin ye be ſcatred: that I maye be halowed in you before the Heathen/ and that ye maye knowe/ that I am the Lorde, which haue broughte you into the lande of Iſrael: yee, into yͤ ſame lande, that I ſwore to geue vnto your forefathers. There ſhal ye call to remembraūce your owne wayes and all youre ymagynacyons/ wherin ye haue bene defyled: * and ye ſhall be dyſpleaſed with youre owne ſelues/ for all youre wyckednes/ that ye haue done. G And ye ſhall knowe/ that I am the Lorde: when I entreate you after my name not after youre wycked wayes / nor accordynge to your corrupte workes: O ye houſe of Iſrael, ſayeth the Lorde God.

Deut. xii. a
xiii. b.

Iere. viii. a
13. and. 31. a

Moreouer, the worde of the Lorde came vnto me, ſaying: Thou ſonne of man ſet thy face towarde the South/ and ſpeake to the ſouth wynde / and ſaye to the wood towarde the ſouth: Heare the worde of the Lorde, thus ſaieth the Lorde God: Beholde I wyll kyndle a fyre in the, that ſhall conſume the grene trees with the drye. No man ſhalbe able to quench his flame, but all that loketh from the ſouthe to the northe, ſhalbe brent therin: and al fleſhe ſhall ſe, that I the Lorde haue kyndled it, ſo that no man may quench it. Then ſayde I: O Lorde God/ they wyll ſaye of me: * Tuſhe, they are but fables, that he telleth.

Iere. xx. b.

¶ He threatneth the ſwerde, that is to ſaye/ deſtruccyon to the cytye of Ieruſalem. He ſheweth the fall of Kyng Zedekiah. He is commaunded to prophecy the deſtruccyon of the chyldren of Ammon. After the ſlaughter of other/ at the laſte the Lorde threateneth deathe vnto Nabuchodonoſor hym ſelfe.

CAPI. XXI.

THE worde of the Lorde came to me/ ſayinge: Thou ſonne of man / ſet thy face towarde Ieruſalem / ſpeake agaynſte the Sanctuary, and prophecye agaynſt the lande of Iſrael, ſaye to the lande of Iſrael: Thus ſayeth the Lorde: Beholde, I wyll vpon the / ⁊ wyll drawe my ſwearde out of the ſheath and rote out of the both the ryghtuous and the wycked. Seinge then that I wyll rote out of the both the rightuous and wicked, therfore ſhall my ſwearde go out of his ſheath agaynſte all fleſhe from the north to the ſouthe: that all fleſhe maye knowe/ howe that I the Lorde haue drawen my ſwearde out of the ſheath, and it ſhal not be put in agayne. A

Mourne

B Mourne therfore (O thou ſonne of man) that thy loynes cracke withall, ye mourne bytterly for them: And yf they ſaye, wherfore mourneſt thou? Then tell them: for the tydynges that cõmeth, at the which all hertes ſhall melte, all handes ſhalbe letten downe, all ſtomackes ſhall faynte, & all knees ſhall waxe feble. Beholde, it commeth and ſhalbe fulfylled, ſayeth the Lorde God.

Agayne the worde of the Lorde came vnto me, ſayinge. Thou ſonne of man, prophecye, & ſpeake: Thus ſayeth the Lorde God: ſpeake / the ſwearde is ſharpened and well ſcoured. Sharpened it is for the ſlaughter / C and ſcoured that it maye be bryghte. O / the deſtroyenge & ſtaffe of my ſonne, ſhal brynge downe al wod. He hathe put hys ſwearde to ẏ dighteynge, ẏ good holde may be taken of it. Thys ſwearde is ſharpened and dyght, ẏ it may be geuen into the hãde of the mã ſlayer. Crye (O thou ſonne of man / and howle / for this ſwearde ſhall ſmyte my people / & al the rulers in Iſrael) which with my people ſhal be ſlayne downe to the grounde thorow this ſwearde. Smyte thou vpon thy thyghe, for wherfore ſhulde not the plage and ſtaffe of D iudgement come? Prophecye thou ſonne of man, and ſmyte thine hãdes together: make the ſwearde two edged, yee make it thre edged, ẏ manſlayers ſwearde, ẏ ſwearde of the greate ſlaughter / whiche ſhall ſmyte them euen in theyr preuychambers: to make them abaſhed and faynte at the hertes, and in all gates to make ſome of them fall. O howe bryghte and ſharpe is it, howe well dyghte and met for the ſlaughter. Get the ſome place alone eyther vpon the ryghte hande or on the lefte / whyther ſo euer thy face turneth / I wyll ſmyte my handes together alſo and ſatyſfye my wrothfull indignacyon: Euen I the Lorde haue ſayde it.

The worde of the Lorde came yet vnto me agayne ſayenge: Thou ſonne of man, make the two ſtretes, that the ſwearde of ẏ kynge of Babylon maye come. Both theſe ſtretes ſhal go out of one lande. He ſhal ſet him vp a place, at the hede of the ſtrete ſhal he choſe him out a corner. Make the a ſtrete that the ſwearde may come towarde Rabath of the Ammonites: & to the ſtronge cytye of Ieruſalem. For the kynge of Babylon ſhal ſtãde E in the turnynge of the waye / at the heade of the two ſtretes: * to aſke councell at the ſothe ſayers / caſtyng the lottes wyth hys arrowes, to aſke councell at the Idole, and to loke in the lyuer. But the ſotheſaynge ſhall poynt to the right ſyde vpon Ieruſalẽ, ẏ he maye ſet men of warre / to ſmyte it wyth a greate noyſe, to crye out Alarum / to ſet batell rammes agaynſt the gates, to graue vp dyches / and to make bulworkes.

Leui. xix.f. and xx.a. Deut.18.b.

Neuertheles, as for the ſotheſayenge, they ſhall holde it but for vanite, euen as though a ieſte were tolde them: yee, and they them ſelues remembre theyr wyckednesse, ſo that by ryght they muſt be taken and wonne. F Therfore ſaieth the lorde God: For ſo much as ye your ſelues ſhewe your offence, & haue opened your wickednes, ſo ẏ in al your workes men may ſe your ſynnes: yee, in ſo much (I ſay) that ye your ſelues haue made mencyon therof / ye ſhall be taken by vyolence.

O thou ſhamefull wycked gyde of Iſrael whoſe daye is come: euen the tyme that wickednes ſhal haue an ende: Thus ſayeth the Lorde God: take awaye the garlande, & put of the crowne, and ſo is it awaye: the humble is exalted, and the proude brought lowe. Punyſhe / punyſhe / yee / punyſhe them wyll I, and deſtroye them: and that ſhall not be fulfylled vntyll he come, to whome the iudgemente belongeth / and to whome I haue geuen it. And thou (O ſonne of man) prophecy, and ſpeake: Thus ſayeth the Lorde God to the chyldren of * Ammon / and to theyr blaſphemye, ſpeake ẏ: The ſwearde, ẏ G ſwearde is drawẽ forth alredy to ẏ ſlaugter & ſcoured ẏ it gliſtreth (becauſe ẏ haſt loked ẏ out vanities, & prophecyed lyes) ẏ it maye come vpõ thy necke like as vpõ ẏ other vngodly which be ſlaine: whoſe day came whã theyr wyckednes was ful. Though it were put vp agayn into the ſheath, yet wil I punyſhe ẏ, in the lande wher ẏ waſt norished & borne, & poure my indignacyon vpon ẏ and wyl blow vpõ the in ẏ fyre of my wrath, & delyuer ẏ vnto cruel people, which are lerned to deſtroy. Thou ſhalt fede ẏ fyre & thy bloud ſhalbe ſhed in ẏ lande, that ẏ mayeſt be put out of remembraunce. Euen I the Lorde haue ſpoken it.

Iere.xlix. Ezech.xxv. Amos.i.

¶ The word of the Lord agaynſt Ieruſalẽ for mã ſlaughter, & denyinge due honour vnto theyr fathers & mothers / & other wyckednesses. Of the wycked doctryne of the falſe prophetes & preſtes, & of theyr vnſaciable couetouſnes. The Tyrannye of rulers. The wyckednes of the people.

CAP XXII.

A Moreouer, ẏ worde of ẏ Lorde came vnto me, & ſayde: ẏ ſonne of man, wylt thou not reproue thys bloudthurſty cytye? Shewe the theyr abominaciõs: & tel thẽ: Thus ſaieth ẏ Lorde God: O ẏ cytie, ẏ ſheddeſt bloude in the myddeſt of ẏ, that thy tyme maye come alſo & makeſt the Idoles to defyle ẏ withal. Thou haſt made thy ſelfe gyltye, in ẏ bloude that thou haſte ſhed: and defyled the in the Idoles, whiche thou haſt made. Thou haſt cauſed the dayes to drawe nye, ⁊ made the tyme of thy yeares to come. Therfore wyl I make the to be confounded amonge the Hea- B the, ⁊ to be deſpyſed in all the landes, whether they be nye or farre from the: they ſhall laugh the to ſcorne, thou that haſt gottē the ſo foule a name, and arte full of myſchefe. Beholde/the rulers of Iſrael haue brought euery man his power/to ſhed bloude in the. Deut.v.c ...xxvii.c * In the haue they deſpyſed father and mother / in the haue they oppreſſed the ſtraunger/in the haue they vexed the wydowe and yͤ fatherleſſe. Thou haſt deſpyſed my Sanctuary, and vnhalowed my ſabbath. Murtherers are there in the, that ſhede bloude / and eate vpon the hylles/ and in the they vſe vnhappyneſſe.

Leui.18.a * In yͤ haue they diſcouered their fathers ſhame, in the haue they vexed wemē in their C ſyckenes. Euery man hath dealt ſhamefully with his neyghbours wyfe, ⁊ abhominably defyled his daughter in lawe. In the hathe euery man forced his owne ſyſter, euē his fathers daughter; yee, Deut.27.c ...xiii.b. ...od.22.c. * gyftes haue bene receaued in yͤ, to ſhed blode. ‡ Thou haſt taken vſury and encreace, thou haſt oppreſſed thy neyghbours by extorcion, and forgotten me, D ſayeth yͤ Lord God. Beholde, I haue ſmytten my handes vpon thy couetouſneſſe, that thou haſt vſed, and vpon the bloude whiche hath bene ſhed in the. Is thy herte able to endure it/or may thy handes defende them ſelues/in the tyme that I ſhal brynge vpon yͤ? Euen I the Lord that ſpeake it/ wyll brynge it alſo to paſſe. Ezech.xii.c ...xx.b * I wyll ſcatre yͤ amonge the Heathen/ ⁊ ſtrowe the aboute in the landes/ ⁊ wyll cauſe thy fylthyneſſe to ceaſſe out of the; yee, and I wyll haue the in poſſeſſion in the ſyght of the Heathen / that thou mayeſt knowe, that I am the Lorde.

And the worde of the Lorde came vnto me/ſaying: Thou ſonne of man, ...ay.i.c * the houſe of Iſraell is turned to droſſe. All they that ſhulde be braſſe/tynne/yron / and leade, are in the fyre become droſſe. Therfore, thus ſayeth the Lorde God: For ſo muche as ye all are turned into droſſe/beholde: I wyl bring you together vnto Ieruſalem, lyke as ſyluer/braſſe, yron/tynne and leade are put together in the fornace / and the fyre blowen E there vnder to melte them: Euen ſo wyll I gather you/put you in together, and melte you in my wrath and indignacyon. I wyll brynge you together, and kyndle the fyre of my cruell dyſpleaſure vnder you, that ye maye be melted therin.

Lyke as the ſyluer is melted in the fyre, ſo ſhall ye alſo be melted therin: that ye may knowe, howe that I the Lorde haue powred my wrath vpon you.

And the worde of yͤ Lorde came vnto me, ſayinge: Thou ſonne of man, tell her: Thou art an vnclene lande, whiche is not rayned F vpon in the day of yͤ cruel wrath: Mich.iii.c. * thy Prophetes that are in the, are ſworne together to deuoure ſoules, lyke as a roarynge Lyon, yͤ lyueth by his praye. They receaue ryches and good, ⁊ make many wyddowes in the. Thy preſtes breake my lawe, and defyle my Sāctuary. Leuiti.x.c. * They put no dyfferēce betwene the holy ⁊ vnholy, neyther diſcerne betwene yͤ cleane ⁊ vncleane: they turne their eies fro my ſabbathes, ⁊ I am vnhalowed amonge thē. Thy rulers in the are lyke rauyſhynge wolues, to ſhed bloude, and to deſtroye ſoules, for theyr owne couetous lucre. Mich.iii.c. Soph.iii.b Ezech.13.b * As for thy Prophetes, they dawbe with vntempered claye, they ſe vanytyes, and propheceye lyes vnto thē, ſaying: the Lorde God ſayeth ſo, where as the Lord hath not ſpoken. The people in the lande vſeth wycked extorcyon ⁊ robbery. They vexe the poore ⁊ nedy and Exodi.22.c * oppreſſe the ſtraunger agaynſt ryght. And I ſought in the lande for a man, that wolde make vp the hedge, and ſet hym ſelfe in the gappe before me in the landes behalfe, that I ſhulde not vtterly deſtroye it: but I coulde fynde none. Therfore/wyll I poure out my cruel dyſpleaſure vpon them, and burne thē in the fyre of my wrathe: theyr owne wayes wyl I recompence vpon their heades ſaieth the Lorde God.

¶ Of the fornycacion, that is to ſaye, of the Idolatrye of Samaria and Ieruſalem, vnder the names of Oholah and Oholibah. In comparyſon of Samaria he ſheweth that the fornycacyon of Ieruſalem is the fylthyer. The deſtruccyon of Ieruſalem is prophecyed. The aduoutry of both the whores is founde out. Theyr deſtruccyon.

CAPI. XXIII.

THE worde of the Lord came vnto me A ſayinge: Thou ſōne of mā, there were two women/that had one mother. These (when they were yonge) beganne to play the Ezech.xx.a harlottes * in Egypt. There were theyr breſtes broſed/and the pappes of theyr mayden heade deſtroyed. The eldeſt of them was called Oholah and her yōgeſt ſyſter Oholibah These two were myne/and bare ſonnes and daughters. Their names were Samaria, ⁊ that was Oholah: and Ieruſalem, that was Oholibah. As for Oholah ſhe begāne to go 4.Reg.15.b a whoring, whē I had takē her to me. * She was ſette on fyre vpon her louers the Aſſyryans/

ryans; whiche had to do wyth her: euen the Prynces and Lordes that were deckte in coſtely araye: fayre yonge men/luſty ryders of horſes.

B Thus thorow her whoredome, ſhe cleaued vnto all the yongemen of Aſſiria. Yee, ſhe was mad vpon them, and defyled her ſelfe with al theyr Idols. Nether ceaſſed ſhe from the fornacyon, that ſhe vſed with the Egypcyans: for in her youthe they laye with her/ they broſed the breſtes of her maydenhead, & poured theyr whoredome vpō her. Wherfore 4.Re.17.c * I delyuered her into the handes of her louers, euen the Aſſyrians, whom ſhe ſo loued These dyſcouered her ſhame, toke her ſōnes and daughters, & ſlewe her with the ſwerde: An euyl name gat ſhe of all people, and they punyſhed her.

Iere.iii.b * Her ſyſter Oholibah ſawe this/and deſtroyed her ſelfe with inordynate loue, more then ſhe, & exceaded her ſyſter in whoredome 4.Re.16.b Eze.xvi.c * ſhe loued the Aſſyrians (whiche alſo lay wt her, namely/the prynces and great Lordes/ that were clothed with all maner of gorgeous apparell, all luſty horſemen and fayre yonge perſonnes.

C Then I ſawe, that they bothe were defyled a lyke. But ſhe increaſed ſtyll in whoredome/for when ſhe ſawe men paynted vpon the wal, the ymages of the Caldees ſet forth with freſſhe colours/ with fayre gyrdles about them, and goodly bonettes vpon their heades, lokynge all lyke Prynces (after the maner of the Babylonians and Caldees in theyr owne lande (where they be borne) immediatly/as ſone as ſhe ſawe them, ſhe brēt in loue vpon them/ & ſente meſſaungers for them into the lande of the Caldees.

Nowe when the Babylonyans came to her/they laye with her, and defyled her with theyr whoredome, and ſo was ſhe polluted with them. And when her luſte was abated Eſa.47.a Naum 3.b Ezec.xvi.d frome them / * her whoredome and ſhame was diſcouered and ſene then my herte forſoke her, lyke as my herte was gone from her ſyſter alſo. Neuertheleſſe/ ſhe vſed her whoredome euer the longer the more/and remembred the dayes of her youth, wherin ſhe had played the harlot in the lande of Egypt: Ezec.xvi.c * ſhe brent in luſte vpon them, whoſe fleſſhe was lyke the fleſſhe of Aſſes / and theyr ſede lyke the ſede of horſes. Thus thou haſt renued the fylthyneſſe of thy youth/ when thy louers broſed thy pappes/and marred thy breſtes in Egypte.

D Therfore (O Oholibah) thus ſayeth the Lorde God: I wyl rayſe vp thy louers (with whom thou haſt ſatyſfyed thy luſt) agaynſt the/and gather them together rounde about the: namely/the Babylonians / and all the Caldees / rulers/myghtye men & tyrauntes/ with all the Aſſyrians: all yonge and fayre louers: Prynces and Lordes/knightes and gentylmen/ whiche be all good horſemen. Theſe ſhall come vpon the with horſes/charettes/and a great multitude of people: whiche ſhalbe harneſſed aboute the on euery ſyde with breſtplates/ſheldes and helmettes. I wyll punyſh the before them/yee/they them ſelues ſhall punyſh the accordynge to theyr owne iudgement. I wyll put my gelouſy vpon the, ſo that they ſhal deale cruelly with the. They ſhal cut of thy noſe & thyne eares/ and the rēnaunt ſhal fal thorowe the ſwerde. They ſhall carye awaye thy ſonnes and daughters/and the reſydue ſhalbe brente in the fyre. They ſhall ſtrype the out of thy clothes, and cary thy coſtely Iewels awaye with them.

E Thus wyll I make an ende of thy fylthyneſſe and whoredome, whiche thou haſte brought out of the lande of Egypte: ſo that thou ſhalte turne thyne eyes nomore after them/and caſt thy mynde nomore vpon Egypte. For thus ſayeth the Lorde God/ beholde, I wyll delyuer the into the handes of them, whom thou hateſt, yee, euen into the handes of them, with whom thou haſte fulfylled thy luſt, whiche ſhall deale cruelly wt the. All thy laboure ſhall they take wyth them/and leaue the naked and bare, and thus the ſhame of thy fylthy whoredome ſhal come to lyght. All theſe thynges ſhal happē vnto the, becauſe of thy whoredome, whiche thou haſt vſed amonge the Gentyles / with whoſe Idols thou haſt defiled thy ſelf. Thou haſt walked in the waye of thy ſyſter, therefore wyl I geue the her cup in thy hande.

Thus ſayeth the Lord God: Thou ſhalt drincke of thy ſyſters cuppe, howe depe and farre ſo euer it be to the botome. Thou ſhalt be laughed to ſcorne, and had as greately in deriſyon, as is poſſyble. Thou ſhalte be full of dronckēnes and ſorowe, for the cup of thy ſyſter Samaria is a cuppe of deſtruccyon & waſtynge: the ſame ſhalt thou drincke, and ſuppe it out euen to the dregges, yee/yͧ ſhalt eate vp the broken peces of it, and ſo teare thine owne breſtes: For euen I haue ſpoken it ſayeth the Lorde God.

F Therfore, thus ſayeth the Lorde God: For ſo much as thou haſt forgotten me, and caſt me aſyde, ſo beare nowe thyne owne fylthynes & whoredome. The Lorde ſayde more

ouer

4.Re.21.d
Eze.xvi.c.

vnto me: Thou ſonne of man, wylt thou not reproue Oholah & Oholibah? Shewe them their abhominacyōs: namely that they haue broken their wedlocke, and ſtayned theyr handes with bloude: yee, euen with their ydoles haue they cōmytted aduoutry, * and offred them theyr owne chyldren (to be deuoured) whom they had borne vnto me. Yee, and thys haue they done vnto me alſo: they haue defiled my Sanctuary in that ſame day, and haue vnhalowed my Sabboth. For when they had ſlayne their children for theyr Idoles, they came the ſame daye into my Sanctuary to defyle it. Lo, this haue they done in my houſe: Beſyde al this, thou haſt ſente thy meſſaungers for men out of farre countrees and when they came, thou haſt bathed, trymmed and ſet forth thy ſelf of the beſt faſhion: thou ſatteſt vpon a goodly bed, and a table ſpred before the: wherupō thou haſt ſet mine * incenſe and myne oyle.

Esa.lvij.b.

Then was there great chere with her, and the men that were ſent from farre countrees F ouer the deſerte, vnto theſe they gaue bracelettes vpon theyr handes, and ſett glorious crownes vpon their hedes: then thought I: no doute, theſe wyll vſe their harlotrye alſo with her. And they wente into her as vnto a comen harlot. Euen ſo went they, alſo to Oholah and Oholibah thoſe fylthy wemen.

Leui.xx.b.
Eze.xvi.b

O all ye that loue vertu and ryghtuouſnes, iudge them, punyſh them: * as aduouterers and murtherers ought to be iudged & punyſhed. For they are brekers of wedlock, and the bloude is in theyr handes. Wherfore thus ſayeth the Lorde God: brynge a greate multytude of people vpon them, and make them be ſcatred and ſpoyled: theſe ſhal ſtone them, and gore them with theyr ſweardes. They ſhal ſleye theyr ſōnes and daughters/ and burne vp theyr houſes with fyre:

Thus wyl I deſtroye all ſuche fylthynes out of the lande: that all wemen may learne not to do after your vnclennes. And ſo they ſhall laye your fylthynes vpon youre owne ſelues, and ye ſhalbe puniſhed for the ſinnes that ye haue cōmitted with your Idols: and ye ſhall knowe that I am the Lorde God.

¶ He proueth the ſyrynge of Jeruſalem by a parable of a ſethynge potte. The parable of Ezechiels wyfe beyng dead, whiche he after expoundeth.

CAPI. XXIIII.

A IN THE nynth yeare, in the tenth moneth/ the tenthe daye of the Moneth/ came the worde of the LORDE vnto me/ ſayenge: O thou ſonne of man/ wryte vp the name of this daye/ yee/ euen the houſe of thys preſente daye: when the kyng of Babylon ſet hym ſelfe agaynſte Jeruſalem. Shewe that obſtynate houſholde * a parable, and ſpeake vnto them: Thus ſayeth the Lorde God: Get the a potte, ſet it on/ and poure water into it: put all the peces together in it/ all the good peces: the loyne & the ſhoulder, and fyll it with the beſt bones. Take one of the beſt ſhepe, and an heape of bones withall: let it boyle well, and let the bones ſeeth well therin.

Eze.17.a.
Ezech.xi.b

B With that ſayde the Lorde God on thys maner. * Wo be vnto the bloudy cyty & the pot, wherupon the ruſtynes hangeth, and is not yet ſcoured awaye. Take out the peces that are in it/ one after another: there neade not lottes be caſt therfore, for the bloude is yet in it. Upon a playne drye ſtone hathe ſhe poured it, and not vpon the grounde, that it myght be couered with duſte. And therfore haue I letten her poure her bloude vpon a playne drye ſtony rocke/ becauſe it ſhuld not be hyd, and that I myght brynge my wrothful indignacyon and vengeaunce vpon her.

Naum.3.c
Aba.ii.b

C Wherfore, thus ſayeth the Lord God: O wo be vnto the bloude thurſty cyte, for whō I wyl prepare a heape of wodde: beare thou the bones together/ kyndle thou the fyre, ſeeth the fleſhe/ let all be well ſodden/ that the bones maye be ſuckte out. Morouer, ſet the pot emptye vpon the coales, that it may be warme and the metall hote: that the fylth and ruſtynes maye be conſumed. But it wyl not go of, there is ſo muche of it: the ruſtines muſt be brent out. Thy fylthyneſſe is abhomynable/ for I wolde haue clenſed the/ but thou woldeſt not be clenſed. Thou canſt not be pourged from thyne vncleanneſſe/ tyll I D poured my wrothefull indygnacyon vpon the. Euen I the Lorde haue ſo deuyſed. Yee, it is come therto all redy/ that I wyll do it. I wyll not go backe/ I wyll not ſpare/ I wyll not be entreated: but accordynge to thy wayes and ymagynacyons/ thou ſhalte be punyſſhed, ſayeth the Lorde God. And the E worde of the Lorde came vnto me/ ſayinge: Thou ſonne of man/ beholde/ I wyll take awaye the pleaſure of thyne eyes with a plage: yet ſhalte thou nether mourne/ nor wepe/ nor water thy chekes therfore: thou mayeſt mourne by thy ſelfe alone/ but vſe no deadely lamentacyon. Holde on thy bonet/ and put on thy ſhues vpon thy fete: couer not thy face, and eate no mourners breade. So I ſpake vnto the people by tymes in the mornyng/ and at euen my wyfe dyed: then vpon the nexte morowe/ I dyd

F as I was cōmaunded. And the people ſayd vnto me/ wylte thou not tell vs / what that ſygnyfyeth / whiche thou doeſt? I anſwered them / the worde of the Lorde came vnto me/ ſayenge: Tell the houſe of Iſraell / thus ſayeth the Lorde God: beholde/ I wyll ſuſpende my Sanctuary: euen the glorye of youre power/ the pleaſure of your eyes, and the thyng that ye loue: your ſonnes ⁊ daughters whom ye haue lefte / ſhall fall thorowe the ſwearde.

Lyke as I haue done, ſo ſhall ye do alſo: ye ſhall not hyde your faces, ye ſhall eate no mourners bread: your bonettes ſhal ye haue vpon your heades, and ſhues vpon youre fete. Ye ſhall neyther mourne nor wepe, but in your ſynnes ye ſhalbe ſorowfull/ and one repente with another. Thus Ezechiell is G your ſhewetoken. For loke as he hath done, ſo (when this commeth) ye ſhall do alſo: that ye may lerne to knowe/ that I am the Lorde God. But beholde/ O thou ſonne of man: In the daye when I take frome them theyr power / theyr ioye and honoure/ the luſte of theyr eyes / the burthen of theyr bodyes: namely/ theyr ſonnes and daughters: Then ſhal there one eſcape/ and come vnto the/ for to ſhewe the. In that daye ſhall thy mouth be opened to hym/ whiche is eſcaped / that thou mayeſt ſpeake / and be no more domme. Yee/ and thou ſhalte be theyr ſhewetoken/ that they maye knowe, howe that I am the Lorde.

¶ The worde of the Lorde vpon the ſonnes of Ammon, whiche reioyſed at the fal of Ieruſalem. Agaynſt Moab and Seyr. Agaynſt Idumea. Agaynſt the Philiſtynes.

CAPI. XXV.

A THe worde of ŷ Lorde came vnto me/ ſayenge. Thou ſonne of man / ſet thy face agaynſt the * Ammonytes / prophecy vpon them/ and ſaye vnto the Ammonytes: heare the worde of the Lorde God. Thus ſayeth the Lorde God. For ſo muche as thou ſpeakeſt ouer my Sanctuarye. A/ha/ I trowe it be nowe ſuſpended: and ouer the lande of Iſrael/ I trowe it be now deſolate: yee, and ouer the houſe of Iuda/ I trow they be now led awaye preſoners: Beholde, I wyll delyuer the to the people of the eaſt/ ŷ they maye haue the in poſſeſſyon: theſe ſhal ſet theyr caſtels and houſes in the. They ſhall eate thy frutes, ⁊ drynke vp thy mylcke. As for Rabath, I wyl make of it a ſtal for camels/ and of Ammon a ſhepefolde: and ye ſhall knowe that I am the Lorde.

Ezec.xxi.d. Jere.xlix.a

For thus ſayeth ŷ Lorde God: In ſo much B as thou haſt clapped with thyne hādes, and ſtamped with thy fete, yee/ reioyſed in thyne herte ouer the lande of Iſrael with deſpyte/ beholde/ I wyll ſtretche out my hande ouer the alſo, and delyuer the/ to be ſpoyled of the Heathen, and rote the out from amonge the people / and cauſe the to be deſtroyed out of all landes: yee/ I wyll make the to be layed waſte/ that thou mayeſt knowe, that I am the Lorde.

Thus ſayeth the Lorde God: For ſo much as * Moab and Seir do ſaye: As for the houſe of Iuda / it is but lyke as all other Gentiles be. Therfore beholde/ I wyl make the cyties of Moab weapenleſſe / and take awaye theyr ſtrength: theyr cyties and chefe coaſtes of theyr lande, whiche are the pleaſures of the countre. As namely, Bethieſimoth/ Baalmeon ⁊ Cariathaim: theſe wyll C I open vnto them of the eaſt/ that they may fall vpon the Ammonytes: and wyll geue it them in poſſeſſion / ſo that the Ammonytes ſhall nomore be had in remēbraunce among the Heathen. Euen thus wyll I punyſh Moab alſo/ that they maye knowe/ howe that I am the Lorde.

Eſay.15.a and.16.a Sopho.2.b

Moreouer/ thus ſayeth the Lorde God: Becauſe that * Edom hath auenged and eaſed hym ſelfe vpon the houſe of Iuda, therfore/ thus ſayeth ŷ Lorde: I wyl reache out myne hande vpon Edom / and take awaye man and beaſt out of it. From Theman vnto Dedan wyll I make it deſolate, they ſhal be ſlayne with the ſwearde. * Thorowe my people of Iſraell wyll I auenge me agayne vpon Edom: they ſhall handle hym / accordyng to my wrath and indignacyon/ ſo that they ſhal knowe my vengeaunce, ſayeth the Lorde God.

Eſay.34.a Jere.xlix.b Ezec.xx.b xxxv.a. Pſal.137.a Gen.xxv.a

2.Mac.5.a

D Thus ſayeth the Lord God: For ſo muche as the * Philiſtines haue done this: namely taken vengeaunce with deſpytefull ſtomackes/ and of an olde euell wyl ſet them ſelues to deſtroye. Therfore/ thus ſayeth the Lorde God: Beholde, I wyl ſtretch out myne hāde ouer the Philiſtines, ⁊ deſtroye ŷ deſtroyer, and cauſe al the remnaunt of the ſee coaſt to peryſh. A great vengeaunce wyll I take vpon them, ⁊ punyſh them cruellye: that they may knowe, howe that I am the Lord, whiche haue auenged me of them.

Eſay.14.d Jere.47.a Sopho.2.a

¶ He prophecyeth that Tyrus ſhalbe ouerthrowen becauſe it reioyſed at the deſtruccyon of Ieruſalem. The wonderyng and aſtonyſhment of the marchauntes, for the deſolacyon of Tyrus.

CAPI. XXVI.

A IT happened, that in the eleuenth yeare, ŷ fyrſte day of the moneth, the worde of the

Lorde came vnto me ſayenge: Thou ſonne of man, * because that Tyre hathe ſpoken vpon Jeruſalem: A, ha, nowe I trowe the portes of the people be broken, and ſhe turned vnto me, for I haue deſtroyed my belyfull. Yee, therfore, ſayeth the Lorde God: Beholde, O Tyre, I wyll vpon the, I wyll brynge a great multitude of people agaynſt the, lyke as when the ſee ryſeth with hys waues: Theſe ſhall breake the walles of Tyre, and caſt downe her towres: I wyll ſcrape the grounde from her and make her a bare ſtone: yee, as the dryeng place, where the fyſhers hange vp theyr nettes by the ſee ſyde. Euen I haue ſpoken it, ſayeth the Lorde God. The Gentyles ſhall ſpoyle her: her daughters vpon the felde ſhall peryſh with the ſwearde, that they maye knowe howe that I am the Lorde.

Esa.xxiii.a
Jer.xlvii.b
Eze.xxvii.
and.xxviii.

B For thus ſayeth the Lorde God: Beholde, I wyl bryng hyther Nabuchodonoſor (whiche is the kynge of Babylon, ⁊ a kynge of kynges) from the North vpon Tyre, with horſes, charettes, horſmẽ, and with a greate multytude of people. Thy daughters that are in the lande / ſhall be ſlayne with the ſwearde: but agaynſt the, he ſhall make bull workes and graue vp diches about the, and lyfte vp his ſhylde agaynſt the. His ſlynges and batelrammes ſhall be prepare for thy walles, ⁊ with his weapens breake downe thy towres. The duſt of hꝭ horſes ſhal couer the / they ſhalbe ſo many: thy walles ſhall ſhake at the noyſe of the horſmen / charettes and wheles: when he commeth to thy portes, as men do into an open cytie. C With the hoffes of his horſe fete, ſhal he treade downe al the ſtretes. He ſhal ſleye the people with the ſwearde, ⁊ breake downe the pylers of thy ſtrength. They ſhal waſt awaye thy ryches, and ſpoyle thy marchaundyſe. Thy walles ſhall they breake downe / ⁊ deſtroye thy houſes of pleaſure. Thy ſtones, thy tymbre and foundacyons ſhall they caſte in the water. * Thus wyll I brynge yͤ melody of thy ſonges / ⁊ the voyce of thy mynyſtrelſy to an ende / ſo that they ſhall nomore be herde. I wyll make a bare ſtone of the, yee, a dryinge place for nettes / and thou ſhalt neuer be buylded agayne: For euen I yͤ Lorde haue ſpoken it / ſayeth the Lorde God: thus hathe the Lorde God ſpoken concernynge Tyre. The Iles ſhall be moued at the noyſe of thy fall / and at the crye of the ſlayne / that ſhall be murthered in the. All kynges of the ſee ſhall come downe from theyr ſeates regall: they ſhall laye awaye theyr robes / and put of theyr coſtly clothynge. Yee, with trem-

Jere.vii.d.

D blynge ſhall they be clothed / they ſhall ſyt vpon the grounde: they ſhalbe afrayed at thy ſoden fall / and be abaysſhed at the.

They ſhall mourne for the, and ſaye vnto the. * O thou noble cytie / that haſte bene ſo greatly occupyed of olde / thou that haſte bene the ſtrongeſt vpon the ſee with thyne inhabytours / of whom all men ſtode in feare. Howe arte thou nowe ſo vtterly deſtroyede. Nowe at the tyme of thy fal the inhabytours of the Iles / yee, and the Iles thẽ ſelues, ſhal ſtande in feare at thyne ende. For thus ſayeth the Lorde God: when I make the deſolate cytie (as other cyties be, that no man dwell in) and when I brynge the depe vpon the / that greate waters may couer the. Then wyll I caſt the downe vnto them / that deſcende into the pytte: vnto a people that hathe bene longe deed, and ſet the in a lande that is beneth / lyke the olde wyldernes, with them which go downe to theyr graues, ſo that no man ſhall dwell more in the. And I wyll make the to be nomore in honoure / in the lande of the lyuynge. I wyl make an ende of the / and thou ſhalt be gone. Though thou be ſought for, yet ſhalte thou nat be founde for euermore, ſayeth the Lorde God.

Treno.i.a.
Apo.xviii.c

¶ The prophete is moued to bewayle the deſolacyon of Tyrus. He ſetteth out the pryde of Tyrus for the haunteynge of marchauntes therto.

CAPI. XXVII.

A THE worde of the Lorde came vnto me / ſayenge: O thou ſonne of man / make a lamẽtable complaynte vpō * Tyre, and ſaye vnto Tyre, which is a porte of the ſee, that occupyeth with muche people / and many Iles: thus ſpeaketh the Lorde God: O Tyre, thou haſte ſayde: what, I am a noble cytie: thy borders are in the myddeſt of the ſee, ⁊ thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypre trees of the mounte Sanyr. From Libanus haue they takẽ Cedre trees, to make the maſtes: and the Okes of Baſan to make the owers. B Thy bordes haue they made of yuery, and of coſtly wod out of the Ile of Cethim. Thy ſayle was of whyte ſmal nedle worke out of the lande of Egypt to hange vpon thy maſte: and thy hangynges of yelowe ſylke purple, out of the Iles of Eliſah. They of Sydon and Arnad were thy maryners / and the wyſeſt in Tyre were thy ſhypmaſters. C The eldeſt and wyſeſt at Gebal were they / that mended and ſtopped thy ſhyppes. All ſhyppes of

Eze.21.28.

the ſee with theyꝛ ſhypmen occupyed theyꝛ marchaundies in the. The Perſes, Lidians and Lybians were in thyne hoſt, and helped the to fyght: theſe hanged vp theyꝛ ſhyldes and helmettes with the, theſe ſet foꝛth thy bewty. They of Arnad were with thyne hoſt rounde aboute thy walles, and were thy watchmen vpon thy towꝛes, theſe hanged C vp theyꝛ ſhyldes rounde about thy walles, and made the meruelous goodly. Tharſis occupyed with the in all maner of wares, in ſyluer/yꝛon/tynne and leade/and made thy market greate. Jauan, Tubal/and Meſech were thy marchauntes whiche bꝛought the men, and oꝛnamentes of metall foꝛ thy occupyenge. They of the houſe of Thogarma bꝛought vnto the at the tyme of thy marte/hoꝛſe/hoꝛſmen and mules. They of Gen.xxv.a * Dedan were thy merchauntes: and many other Jles that occupyed with the/bꝛought the weathers/elephant bones ⁊ Peacockes foꝛ a pꝛeſent. The Syꝛians occupyed with the, becauſe of thy dyuerſe woꝛkes, and increaſed thy merchaundyes/with Smaragdes, with ſcarlet/with nedle woꝛcke/with D whyte lynen cloth/ with ſylcke / and with cryſtall. Juda and the lande of Jſraell occupyed with the, and bꝛought vnto thy markettes/wheat balme, hony/oyle/⁊ triacle. Damaſcus alſo vſed marchaundyes with the, in the beſt wyne and whyt woll: becauſe thy occupyenge was ſo great, and thy wares ſo many. Dan, Jauan, and Meuſall haue bꝛought vnto thy markettes, yꝛon redy made, with Caſſia and Calamus/ accoꝛdynge to thyne occupyenge. Dedan occupyed with the in fayꝛe tapeſtrye woꝛke and quoſhyns. Arabia and all the pꝛynces of Cedar haue occupyed with the/ in ſhepe/ weathers and goates.

The marchauntes of Saba and Rema haue occupyed alſo with the/ in all coſtly ſpyces/ in all pꝛecyous ſtones and golde, E whiche they bꝛought vnto thy markettes. Haran, Chene and Eden, the marchauntes of Saba, Aſſiria, and Chelmad, were all dooers with the, and occupyed with the. In coſtly rayment, of yalowe ſylcke and nedle woꝛcke (very pꝛecyous/and therfoꝛe packte and bounde together with ropes.) Yee, and in Cedꝛe wodde, at the tyme of thy markettes. The ſhyppes of Tharſis were the chefe of thy occupyenge.

Thus thou art full/ and in greate woꝛſhyp, euen in the myddeſt of the ſee. Thy maryners were euer bꝛyngynge vnto the out of many waters. But the eaſte wynde ſhall ouerbeare the into the myddeſt of the ſee: ſo that thy wares, thy marchaundyes/ thy ryches/ thy maryners / thy ſhypmaſters / thy F helpers thy occupyers (that bꝛought the thynges neceſſary) the men of warre that are in the: yee, and all thy comens ſhall peryſh in the myddeſt of the ſee, in the daye of thy fall. The ſuburbes ſhall ſhake at the loude crye of thy ſhypmen. Al whyꝛy men/and all maryners vpon the ſee / ſhall leape out of theyꝛ boates / and ſet them ſelues vpon the lande. They ſhall lyfte vp theyꝛ voyce becauſe of the/and make a lamentable crye. They ſhall caſte duſte vpon theyꝛ heades/ and lye downe in the aſſhes. They ſhall ſhaue them ſelues/and put ſacke cloth vpõ them foꝛ thy ſake.

They ſhall mourne foꝛ the with hertfull ſoꝛowe / and heuy lamentacyon, yee, theyꝛ chyldꝛen alſo ſhall wepe foꝛ the. Alas/what cytie hathe ſo bene deſtroyed in the ſee / as Tyꝛe is? When thy wares and marchaun- G dyes came from the ſees, thou gaueſt al people ynough. The kynges of the earth haſt thou made ryche/thoꝛowe the multitude of thy wares and occupyenge. But thou arte nowe caſt downe in to the depe of the ſee, all thy reſoꝛte of people is peryſhed with the. All they that dwell in the Jles are abaſſhed at the, and al theyꝛ kynges are afrayed, yee, theyꝛ faces haue chaunged coloure. The marchauntes of the nacyons wondꝛe at the, Jn ẏ thou art ſo cleane bꝛought to naught, and commeth nomoꝛe vp.

¶ The woꝛde of God againſt the kyng of Tyꝛe foꝛ his pꝛyde Daniel. The pꝛophet is moued to bewaile the kyng of Tyrus. The woꝛde of the Loꝛde agaynſt Sydon. The Loꝛd pꝛomiſeth that he wyll gather together the chyldꝛen of Jſrael.

A THE woꝛde of the Loꝛd came vnto me ſayenge: Thou ſonne of man, tell the Gen.x.a pꝛynce of * Tyꝛe: Thus ſayeth the Loꝛde Eſa.xxiii. God, becauſe thou haſt a pꝛoude hert ⁊ haſt ſayde * J am a God: J haue my ſeate in the myddeſt of the ſee lyke a God: where as thou art but a man ⁊ nat God, ⁊ yet ſtãdeſt in thyne owne conceypte, that thou art God: ☞ Beholde, thou thynkeſt thy ſelfe ☞ wyſer Dani.ii. then * Daniel / that there is no ſecretes hyd from the. With thy wyſdome and thy vnderſtandynge/that haſt gotten the great welthynes/and gathered treaſure of ſyluer and golde. With thy greate wyſdome and occupyenge/haſt thou increaſed thy power, and becauſe of thy great rycheſſe/ thy herte is pꝛoude.

B Therfoꝛe / thus ſayeth the Loꝛde God: Foꝛ ſo much as thou haſt lyft vp thyne hert/

as though thou were God: Beholde, I wyl brynge enemyes vpon the, euen the tyrauntes of the Heathẽ: theſe ſhal drawe out theyr ſweardes vpon thy bewty and wyſdome, & ſhall defyle thy glory. They ſhall caſte the downe to the pytte, ſo that thou ſhalt dye in the myddeſt of the ſee, as they that be ſlayne. Let ſe, yf thou wylt ſaye then (before them that ſlaye the) I am God: where as thou art but a man and nat God, in the handes of them that ſlaye the. Dye ſhalt thou, euen as the vncircumciſed in the handes of the enemyes: for I my ſelfe haue ſpoken it, ſayeth the Lorde God.

C Moreouer, the worde of the Lorde came vnto me, ſayeng: Thou ſonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell hym: Thus ſayeth the Lorde God: Thou art a ſeale of a lyckneſſe, full of wyſdome and excellent bewty. Thou haſt bene in the pleaſaunt garden of God: thou art decte with all maner of precyous ſtones: with Ruby, Topas, Cryſtall, Jacyncte, Onix, Jaſpis, Saphyr, Smaragde, Carbouncle, and golde. Thy bewty and the holes that be in the, were ſet forth in the daye of thy creacyõ. ☞ Thou art a fayre Cherub, ſtretched wyde out for to couer.

D I haue ſet the vpon the holy mounte of God, there haſte thou bene, and walked amonge the fayre glyſterynge ſtones. From the tyme of thy creacyon thou haſte bene ryght excellent/tyll wyckednes was founde in the. * Becauſe of thy great marchaundyſe/thy herte is full of wyckedneſſe/and thou haſte offended. Therfore/wyll I caſt the from the mounte of God (O thou couerynge Cherub) and deſtroye the amonge the glyſterynge ſtones. Thy hert was proude in thy fayre bewty, and thorowe thy bewte thou haſte deſtroyed thy wyſdome I wyll caſte the downe to the grounde, and that in

E the ſyght of kynges. Thou haſt defyled thy Sanctuary, with the greate wyckednes of thy vnryghteous occupyeng. I wyl brynge a fyre from the myddeſt of the, to conſume the: and wyl make the to aſſhes, in the ſyght of all them that loke vpon the. All they that haue bene acquaynted with the among the Heathen ſhalbe abaſſhed at the, ſeyng: thou art ſo cleue brought to naught, and cõmeſt nomore vp.

And the worde of the Lorde came vnto me, ſayeng: Thou ſonne of man, ſet thy face

F agaynſt Sydon. * Prophecye vpon it, and ſpeake: Thus ſayeth the Lorde God: Beholde, O Sydon, I wyll vpon the, and get me honoure in the: that it maye be knowne/ howe that I am the Lorde: when I punyſhe her, and get me honoure in her. For I wyll ſende peſtilence and bloude ſheddynge into her ſtreates, ſo that thoſe whiche be ſlayne with the ſwearde, ſhall lye rounde aboute in the myddeſt of her, and they ſhall knowe, that I am the Lorde. She ſhall nomore be a prickynge thorne, and an hurtynge brere vnto the houſe of Iſrael, nor vnto the that lye rounde aboute her: and hate her, & they ſhall knowe, that I am the Lorde.

G Thus ſayeth the Lorde God: whan I gather the houſholde of Iſrael together agayne from the nacyons amonge whom they be ſcatered: then ſhall I be ſanctifyed in them: in the ſyght of the Gentyles/and they ſhall dwell in that lande, that I gaue to my ſeruaunt Jacob. They ſhall dwell ſafely therin, buylde houſes/& plante vyneyardes: yee, ſafely * ſhall they dwell therin: when I haue punyſhed al thoſe, that deſpyſe thẽ rounde aboute: and then ſhall they knowe, that I am the Lorde theyr God.

Deut. 28.c. Eſa. lxv.d.

¶ He prophecyeth agaynſt Pharao. He prophecyeth the deſolacyõ of Egypte, and the ſparklyng abrode of the Egypcyans. The Lorde promyſeth that he wyl reſtoare Egypte agayne after .xl. yeares. Egypte is the rewarde of kyng Nabuchodonoſor for the labour, whiche he toke agaīſt Tyrus.

CAPI XXIX.

A IN the tenth yeare, vpon the twelueth day of the tenth moneth, the worde of the the Lorde came vnto me, ſayenge: * O thou ſonne of man (ſette nowe thy face agaynſt Pharao the kynge of Egypte) Prophecye agaynſt him, and agaynſt the whole lande of Egypte. Speake, and tell hym, thus ſayeth the Lorde God: beholde, O Pharao thou kynge of Egypte, I wyll vpõ the, ☞ thou greate dragon, that lyeſt in the waters: thou that ſayeſt: the water is myne, I haue made it my ſelfe. I wyll put an hoke in thy chawes and hange all the fyſh in thy waters vpon thy ſkales: after that I wyll drawe the out of thy waters, yee, and all the fyſh of thy waters that hange vpon thy ſkales. ☞ I wyll caſte the out vpon the drye lande with the fyſh of thy waters, ſo that thou ſhalt lye vpon the felde. Thou ſhalt nat be gathered nor taken vp but ſhalte be meate for the beaſtes of the felde, and for the foules of the ayre: that all they which dwell

B in Egypt, may knowe, that I am the Lorde: becauſe ☞ thou haſt bene a * ſtaffe of rede to the houſe of Iſraell. When they toke holde of the with theyr hande thou brokeſt and prickedſt thẽ on euery ſyde: and yf they

Eſay.xix.a. 31.a. Iere. 46.a. Ezek.30.31. and xxxii.a

☞ ☞ ☞

* 4.Re.18.b. Eſay xxx.a 31.a.36.a.

leaned vpõ the.thou brakeſt and hurteſt the
reynes of theyr backes. Therfore/thus
ſayeth the Lorde God:beholde, I wyl brynge
a ſwearde vpon the,and rote out of the both
man and beaſte. Yee,the lande of Egypte
ſhalbe deſolate and waſte / and they ſhall
knowe,that I am the Lorde. Becauſe he
C ſayde: the water is myne, I my ſelfe haue
made it. Beholde therfore, I wyl vpon the,
and vpõ thy waters, I wyll make the lande
of Egypte waſt and deſolate,from yͤ tower
of Syenes vnto the borders of the Morians
lãde:ſo that in fourty yeares there ſhall
no fote of man walke there, neyther fote of
catell go there,neyther ſhal it be inhabyted.
I wyll make the lande of Egypte to be deſolate,
amonge other waſte countrees, and
her cytyes to lye voyde.xl.yeares,amonge
other voyde cytyes. And I wyll ſcatre the
Egypcyans amonge the Heathen and nacions,
Iere. xlvi. c ons, and ſtrowe them in the landes aboute.
Agayne, thus ſayeth yͤ Lorde God:* When
the.xl.yeares are expyred, I wyll gather the
Egyptians together agayne, out of the nacyons,
amonge whome they were ſcatred/I
wyll brynge the preſoners of Egypt agayne
into yͤ lande of Patures theyr owne natyue
countre, that they maye be there a lowly
ſmall kyngdome: yee, they ſhalbe the ſmalleſt
amonge other kyngdomes, leſt they exalte
them ſelues aboue the Heathen: for I
wyll ſo monyſh them that they ſhal nomore
rule the Heathen. They ſhall nomore be
an hope vnto the houſe of Iſraell, neyther
prouoke them any more to wyckednes/to
cauſe thẽ turne backe,and to folowe them: &
they ſhal knowe that I am the Lorde God.

D In the.xxvij.yeare, the fyrſt daye of the
fyrſt moneth/came the worde of the Lorde
vnto me ſayenge:Thou ſonne of man, Nabuchodonoſor
the kynge of Babylon hathe
made hys hooſt/with greate trauayle and
laboure to come before Tyre: yͤ euery heade
maye be balde and euery ſhulder bare. Yet
hathe Tyre geuen neyther hym nor hys
hooſt any rewarde, for the greate trauayle
that he hathe taken there. Therfore/thus
ſayeth the Lorde God:beholde, I wyl geue
the lande of Egypte vnto Nabuchodonoſor
the kynge of Babylon, that he maye take
awaye all her ſubſtaunce/robbe her robberyes/
and ſpoyle her ſpoyles/to paye hys
hooſt theyr wages withall. I wyll geue
hym the lande of Egypt for his laboure,that
he toke for me before Tyre. At the ſame
tyme wyll I cauſe the horne of the houſe of
Iſrael to growe forth, and open thy mouth
agayne amonge thẽ:that they maye knowe,
howe that I am the Lorde.

¶ The diſtruction of Egypt and of his cyties is bewayled.

CAPI. XXX.

THE worde of the Lorde came more A
ouer vnto me,ſayenge: thou ſonne of
man / prophecye and ſpeake: thus ſayeth
the Lorde God: Mourne/wo worth thys
daye, for the daye is here/ the daye of the
Lorde is come: ☞ the darke daye of the ☞
Heathen,the houre is at hande,the ſwearde
commeth vpon Egypte. When the wounded
men fall downe in Egypte, when her
people are taken awaye/and when her foundacyons
are deſtroyed, the Morians lande
ſhal be afrayed,yee,the Morians lande,Libia
and Lidia, all theyr comen people/and
Chub,and all that be confederate vnto thẽ,
ſhall fall with them thorowe the ſwearde.

Thus ſayeth the Lorde: The mayntey- B
ners of the lande of Egypte ſhall fall/the
pryde of her power ſhall come downe euen
vnto the tower of Syenes ſhall they be
ſlayne downe with the ſwearde/ſayeth the
Lorde God:among other deſolate cõutrees
they ſhalbe made deſolate, & amonge other
waſte cyties they ſhalbe waſted. And they
ſhall knowe/that I am the Lorde/when I
kyndle a fyre in Egypte/and when all her
helpers are deſtroyed. At that tyme/ſhall
theyr meſſaungers go forth frõ me in ſhyppes/
to make the careleſſe Morians afrayed
and ſorowe ſhall come vpon thẽ in the daye
of Egypte/for doubtles it ſhall come.

Thus ſayeth the Lorde God: I wyl make C
an ende of the people of Egypte thorowe the
hande of Nabuchodonoſor the kyng of Babylon.
He and hys people with him,yee,and
the cruell tyrauntes of the Heathen ſhalbe
brought to deſtroye the lande. They ſhall
drawe out theyr ſweardes vpon Egypte/
and fyll the lande full of ſlayne men. I wyll
drye vp theyr floudes of water/and ſell the
lande into the handes of wycked people.
The lande and all that is therin/wyll I deſtroye
thorowe the enemyes. Euen I the
Lorde haue ſayde it. D

And thus ſayeth the Lorde God:* I wyl
deſtroye the Idols/and brynge the ymages
of ☞ Noph to an ende. There ſhal nomore ☞
be a prince of Egypte/and a fearfulnes wyl
I ſende into the Egipcians lãde. As for Pathures/
I wyl make it deſolat,and kyndle a
fyre in Zoan. Alexandria wil I punyſh,and
poure my wrathful indygnaciõ vpon Sin,
whiche

whiche is the ſtrength of Egypte. Al the ſubſtaunce
of Alexandria wyll I deſtroye, and
kyndle a fyre in Egypte.

Sin ſhalbe in greate heuyneſſe, Alexandria
E ſhalbe roted out, and Noph ſhall haue
dayly ſorowe. ¶The beſte men of Helyopolys
and Bubaſto ſhall be ſlayne with the ſwearde/
and caryed awaye captyue. At Caphnis
the day ſhalbe darcke/ when I breake there
the ſcepter of the lande of Egypt/ and when
the pompe of her power ſhall haue an ende.
A cloude ſhall couer her, and her daughters
ſhalbe led awaye into captyuyte. ¶Thus
wyl I punyſhe Egypt, that they may know
howe that I am the Lorde.

It happened in the eleuenth yeare, vpon
the ſeuēth daye of the fyrſte moneth, that the
Lordes worde came vnto me, ſayinge: Beholde,
thou ſonne of man, I wyll breake the
arme of Pharao kynge of Egypte: and lo it
ſhall not be bounde vp to be healed, neyther
ſhal any playſter be layed vpon it, for to eaſe
it / or to make it ſo ſtronge, as to holde a
ſwearde. ¶Therfore, thus ſayeth the Lorde
God: Beholde/ I wyll vpon Pharao the
F kyng of Egypte, and bruſe his ſtrong arme
(yet is it but a broken one) and wyl ſmite the
ſwearde out of his handes.

As for the Egyptyans, I wyll ſcatre
them amonge the Heathen, and ſtrowe them
in the landes aboute. Agayne I wyll
ſtrength the arme of the kynge of Babylon,
and geue hym a ſwearde in his hande: but
I wyl breake Pharaos arme ſo that he ſhal
G holde it before hym pyteouſly/ lyke a wounded
man.

Yee/ I wyll ſtablyſhe the kynge of Babilons
arme/ and the armes of Pharao ſhal
fall downe: that it maye be knowen/ that I
am the Lorde/ whiche geue the kynge of Babylon
my ſwearde in his hande. that he may
drawe it out vpon the lande of Egypte, and
that when I ſcatre the Egyptyans among
the Gentyles / and ſtrowe them in the landes
aboute, they may knowe, that I am the
Lorde.

¶ A comparyſon of the proſperite of Pharao with the proſperyte of the Aſſyryans. He prophecyeth a lyke deſtruccyon vnto them bothe.

CAPI. XXXI.

A MOREOVER it happened in the eleuenth yeare, the fyrſt daye of the thyrde
moneth, that the worde of the Lorde came
vnto me, ſaying: ¶Thou ſonne of man, ſpeake
vnto Pharao the kynge of Egypte, and to
all his people. Whom arte thou lyke in thy
greatneſſe? Beholde / Aſſur was lyke a Cedre
tree vpon the mounte of Libanus with
fayre braunches: ſo thycke/ that he gaue ſhadowes
and ſhot out verye hye. Hys toppe
reached vnto the Cloudes. ¶The waters
made hym greate, and the depe ſet hym vp
an hye. Rounde aboute the rotes of hym ranne
there floudes of water, he ſent out his lytle
ryuers vnto al the trees of the felde. ¶Therfore
B was he hygher then all the trees of the
felde/ and thorowe the multytude of waters
that he ſente from hym / he optayned many
longe braunches. Al foules of the ayre made
theyr neſtes in hys braunches / vnder his
bowes gendred all the beaſtes of the felde /
and vnder his ſhadowe dwelte all people.
Fayre and beautyfull was he in his greatneſſe
and in the length of hys braunches, for
hys rote ſtode beſyde greate waters/ no
Cedre tree myght hyde hym. In the pleaſaūt
C garden of God/ there was no fyrre tree lyke
his braūches, the playne trees were not lyke
the bowes of hym. All the trees in the garden
of God myght not be compared vnto
hym in his beauty, ſo fayre and goodly had
I made hym with ẏ multytude of hys braūches.
In ſo muche that all the trees in the
pleaſaunt garden of God, had enuye at him.
D ¶Therfore, thus ſayeth the Lorde God: for ſo
moche as he hath lyfte vp hym ſelfe ſo hye /
and ſtretched his top in to the cloudes, and
ſeynge his herte is proude in his hyghneſſe,
I wyll delyuer hym in to the handes of the
myghtieſt amonge the Heathen/ which ſhal
rote hym out. Accordynge to his wyckednes
wyll I caſte hym awaye/ the enemyes ſhall
deſtroye him/ and the mighty men of the Hethen
ſhall ſo ſcatre hym/ that his braunches
ſhall lye vpon all mountaynes: and in all
valleys/ his bowes ſhalbe broken downe to
the grounde thorowe out the lande. ¶Then
E all the people of the lande ſhall go from his
ſhadowe/ and forſake hym. When he is fallen/
all the foules of the ayer ſhall ſyt vpon
hym/ and all wylde beaſtes of the felde ſhall
go aboute amonge his braunches, ſo that
from hence forth, no tre in the water ſhal attayne
to his hyghneſſe, nor reache his toppe
vnto the cloudes, neyther ſhall any tree of
the water ſtande ſo hye, as he hath done. For
vnto death ſhall they al be delyuered vnder
the earthe, and go downe to the graue/ lyke
other men.

F Moreouer, thus ſayeth the Lord God: In
the day when he goeth downe to the graue,
I wyll cauſe a lamentacyon to be made / I
wyll couer the depe vpon hym. I wyl ſtaūch
hys floudes, and the great waters ſhalbe re-

ſtraygned. I ſhall cauſe Lybanus to be ſorowefull for his ſake, and all the trees of the felde ſhalbe ſmytten. I wyl make the Heathen ſhake at the ſounde of his fall/ when I Esay.xiiii.c Ezech.xxi.c caſt him downe to * Hell with them that deſcende into the pytte. All the trees of Eden/ with all the choſen and beſte trees of Lybanus, yee, and all they that are planted vpon the waters, ſhall mourne with hym alſo in the lower habitacions: for they ſhal go downe to hell with hym, vnto them that be ſlayne G with the ſwearde, whiche dwelte afore vnder the ſhadowe of his arme among the Heathen. To whom ſhalt thou be lyckened, that arte ſo glorious and great, among the trees of Eden? yet arte thou caſt downe vnder the earth (among the trees of Eden) where thou muſt lye amonge vncircumcyſed, with them that be ſlayne with the ſwearde. Euen thus is it with Pharao and all his people, ſayeth the Lorde God.

¶ The Prophete is commaunded to bewayle Pharao the kynge of Egypt. He prophecyeth that deſtruccyon ſhal come vnto Egypte thorowe the kynge of Babylon.

CAPI. XXXII.

A IN the twelueth yeare, the fyrſte daye of the twelueth moneth/ the worde of the Lorde came vnto me/ ſayenge: Thou ſonne Ezech.xxix. xxx.xxxi. of man, take vp a lamentacion vpon * Pharao the kynge of Egypte/ and ſaye vnto hym: Thou arte reputed as a Lyon of the Heathen, and as a whalefyſhe in the ſee. Thou caſteſt thy waters aboute the/ thou troubleſt the waters with thy fete and ſtampeſt in theyr floudes. Thus ſayeth the Lorde Ezech.xii.b xvii.c God: * I wyll ſprede my net ouer the, namely / a greate multytude of people: theſe ſhall dryue the into my yarne, for I wyl caſt the vpon the lande, and let the lye vpon the felde, that all the foules of the ayre maye ſyt vpon the. I wyll geue al the beaſtes of the felde ynough of the. Thy fleſhe wyll I caſte vpon the hilles/ and fyll the valleys with thy hyghneſſe. I wyll water the lande B with the aboundaunce of thy bloude euen to the mountaynes/ and the valleys ſhall be full of the. When thou arte put out, I wyll couer the Heauen/ and make hys ſtarres Esay.xiii.b dymme. * I wyll ſprede a cloude ouer the Sonne/ and the Moone ſhall not geue her lyght. All the lyghtes of heauen wyll I put out ouer the, and brynge darckeneſſe vpon thy lande, ſayeth the Lord God. I wyl trouble the hertes of many people, when I bryng thy deſtruccyon amonge the Heathen and countrees, whom thou knoweſt not. Yee, I wyl make many people with their kinges ſo afrayed thorowe the, that theyr heare ſhall ſtande vp, when I ſhake my ſwerde at their faces. Sodenly ſhal they be aſtonyed, euery man in hym ſelfe, at the day of thy fall.

For thus ſayeth the Lord God: the kyng C of Babilons ſwearde ſhall come vpon the/ with the ſweardes of the worthyes wyll I ſmyte downe thy people. All they that be myghtye amonge the Gentyles, ſhall waſte the proude pompe of Egypte, & bring downe all her people. All the catell alſo of Egypte wyll I deſtroy/ that they ſhal come no more vpon the waters: ſo that neyther mans fote nor beaſtes clawe, ſhal ſtere them any more. Then wyll I make theyr waters cleare, and cauſe theyr floudes to runne lyke oyle, ſayth the Lorde God. When I make the lande of Egypte deſolate, and when the countre with all that is therein, ſhall be layde waſte: and when I ſmyte all them whiche dwell in it/ that they maye knowe, that I am the Lorde. This is the mournyng, that the daughters D of the Heathen ſhal make: Yee, a ſorowe and lamentacion ſhal they take vp, vpon Egipt and all her people, ſayeth the Lorde God.

In the .xij. yeare, the .xv. day of the Moneth, came the worde of the Lorde vnto me/ ſayinge: Thou ſonne of man. Take vp a lamentacion vpon the people of Egypte, and caſt them downe, yee, and the myghtye people of the Heathen alſo, euen with the, * that dwell beneth: and with them that go downe into the graue. Downe (howe fayre ſo euer thou be) and lay the with the vncircumciſed Amonge thoſe that be ſlayne with the ſwearde, ſhal they lye. The ſwearde is geuen already, he ſhall be drawen forth & all his people. The myghty worthyes and his helpers, that be gone downe and lye with the vncircumciſed and with them that be ſlayne with the ſwerde: ſhal ſpeake to him out of the hel.

Aſſur is there alſo with his company, & E theyr graues rounde aboute, whiche were ſlayne and fell all with the ſwearde, whoſe graues lye beſyde him in the lowe pytte. His comens are buried rounde aboute his graue: al together wounded and ſlayne with the ſwerde, which men afore tyme brought feare into the lande of the lyuynge.

* There is Elam alſo with all hys people, and their graues rounde aboute: which al beyng wounded and ſlayne with the ſwerde/ are gone downe vncircumcyſed vnder the earthe, whiche neuertheleſſe ſometyme brought feare in to the lande of the lyuyng: for the whiche they beare their ſhame, with the other that be gone downe to the graue.

Theyr burial is geuen them and al their people, amonge them that be ſlayne. Theyr
F graues are rounde aboute all them, whiche be vncircumcyſed / and with them that be ſlayne thorowe the ſwearde: for ſeyinge that in tymes paſt they made the lande of the lyuyng afrayed, they muſte nowe beare theyr owne ſhame, with them that go downe to the pytte, and lye among thē, that be ſlayne.

There is Meſech alſo and Tuball, and theyr people, & theyr graues rounde aboute. Theſe all are amonge the vncircumcyſed / and them that be ſlayne with the ſwearde because afore tyme they made the lande of the lyuynge afrayed.

Shulde not they then lye alſo amonge the worthyes / and vncircumcyſed Gyauntes, whiche with theyr weapens are gone downe to hell whoſe ſweardes are layde vnder theyr heades, whoſe wyckeneſſe is vpon theyr bones: because that as worthyes, they haue brought feare into the lande of the lyuynge. Yee, among the vncircumcyſed ſhalt thou be deſtroyed, and ſlepe with them, that peryſhed thorowe the ſwearde.

G There is the lande of * Edom with her kynges and prynces alſo, whiche with theyr
re.xlix.b
e.xxv.b.
ab.xxv.a
ſtrength are layde by them that were ſlayne with the ſwearde, yee / amonge the vncircumcyſed / and them which are gone downe into the pytte. Moreouer, there be all the prynces of the North, with al the Sidonyans, which are gone downe to the ſlayne.

With theyr feare and ſtrength they are come to confuſion / and lye there vncircumcyſed amonge thoſe that be ſlayne with the ſwearde: and beare theyr owne ſhame / with them that be gone downe to the pytte. Now whan Pharao ſeyth this / he ſhalbe comforted ouer all hys people / that is ſlayne with the ſwearde: bothe Pharao and al his hoſt, ſayeth the Lorde God. For I haue geuen my feare in ŷ lande of the lyuyng. But Pharao and all his people ſhall lye amonge the vncircumcyſed / and amonge them that be ſlayne with ſwearde ſayeth the Lorde God.

¶ He ſetteth out the offyce of a Curate that preacheth the Goſpel. He ſtrengtheneth them that dyſpayre, and boldeneth them with the promyſe of mercy. The worde of the Lorde agaynſt the remnaunt of the people. Agaynſt the mockers of the wordes of the prophete.

CAPI. XXXIII.

A AGAYNE the worde of the Lorde came vnto me / ſayinge. Thou ſonne of man / Speake to the Chyldren of thy people / and tell theym: Whan I ſende a ſwearde vpon a lande / yf the people of the lande take a man of theyr countre / and ſet hym to be theyre * watcheman: the ſame man (whan he ſeyth the ſwearde come vpon the lande) ſhall blowe the trompet / & warne the people. 3.Reg.9.b

If a man nowe heare the noyſe of the trompette and wyll not be warned / and the Swearde come and take hym awaye: hys bloude ſhall be vpon his owne heade: for he herde the ſounde of the trompet / and wolde not take hede / therfore his bloude be vpon hym. But yf he wyll receaue warnynge / he ſhall ſaue his lyfe.

B Agayne, yf the watcheman ſe the ſwerde come and ſhew it not with the trōpet, ſo that the people is not warned: if the ſwerde come then, and take any man from amonge them: the ſame ſhall be taken awaye in his owne ſynne, but his bloude wyll I requyre of the watchmans hande.

Ezech.iii.c * And now (O thou ſonne of man) I haue made the a watchman vnto the houſe of Iſraell: that where as thou heareſt any thyng out of my mouthe, thou mayeſt warne them on my behalfe. If I ſaye vnto the wycked thou wicked / thou ſhalt ſurely dye, and thou geueſt him not warnynge / that he maye beware of his vngodly waye: then ſhall the wycked dye in his owne ſynne / but his bloude wyl I requyre of thy hande. Neuertheles, yf thou warne the wycked of his waye / to turne from it, where as he yet wyl not be turned from it, then ſhall he dye because of hys ſynne, but thou haſt delyuered thy ſoule.

C Therfore (O thou ſonne of man) ſpeake vnto the houſe of Iſrael. Ye ſaye thus: Our offences and ſynnes lye vpon vs, and we be corrupte in them: howe ſhulde we then be reſtored vnto lyfe? Tell them: * As truely as I lyue, ſaieth the Lord God, I haue no pleaſure in the death of the wycked, but much rather that the wycked turne from his waye & lyue. Turne you, turne you from youre vngodly wayes, O ye of the houſe of Iſraell. Oh, wherfore wyll ye dye. Eze.xviii.e

Thou ſonne of man / tell the chyldren of thy people: * The ryghtuouſnes of the ryghtuous ſhal not ſaue him / whan ſoeuer he turneth awaye vnfaythfully. Agayne, the wyckedneſſe of the wycked ſhall not hurte him / whan ſoeuer he conuerteth from his vngodlyneſſe. Ezech.xx.a

And the ryghtuouſnes of the ryghtuous ſhall not ſaue hys lyfe, whan ſoeuer he ſynneth. If I ſaye vnto the ryghtuous, that he ſhall ſurely lyue, and ſo he truſt to his owne ryghtuouſneſſe, and do ſynne, then ſhall hys ryghteouſneſſe be nomore thought vpon / D but in the wyckedneſſe that he hath done he ſhall dye. Ezech.iii.d. Iere.18.b * Agayne, if I ſaye vnto the wycked: thou ſhalte ſurely dye: and ſo he turne from his ſynnes, and do the thynge that is lawful and ryght: In ſo much that the ſame wycked man geueth the pledge agayne, reſtoreth that he had taken awaye by robbery walcketh in the commaundementes of lyfe, and dothe no wronge. Then ſhall he ſurely lyue, and not dye. Yee / the ſines that he hath done, ſhall neuer be thought vpon. For in ſo muche as he dothe nowe the thynge that is lawful and ryght, he ſhall lyue. And yet the chyldren of thy people ſay: Tuſh, the way of the Lorde is not ryght, where as their owne way is rather vnryght.

When the ryghtuous turneth from hys ryghtuouſneſſe and dothe the thynge that is wycked he ſhal dye therefore. But yf the wycked turne from his wyckedneſſe / doyng the thyng that is lawful & ryght, he ſhal liue therfore. Ezech.18.f Yet ye ſay: * the way of the Lord is not equal. Roma.ii.c. O ye houſe of Iſrael * I wyl iudge euery one of you after his wayes.

E In the .xii. yeare, the .v. daye of the tenth moneth of oure captyuite, it happened, that one whiche was fled out of Ieruſalem, came vnto me, and ſayde: the cytie is deſtroyed. Nowe the hande of the Lorde had bene vpon me, the euenynge afore this man (which ☞ was eſcaped) came vnto me, and had ☞ opened my mouth, vntyll the mornynge that he came to me: ye, he opened my mouth, ſo that I was no more dome. Then came the worde of the Lorde vnto me, and ſayde. Thou ſone of man / theſe that dwell in the waſted lande of Iſrael, ſaye: Abraham was but one man, and he had the lande in poſſeſſion: nowe are we many and the lande is geuen vs to poſſeſſe alſo. F And therfore tell them. Thus ſayeth the Lorde God. Leui.xvii.b * In the bloude haue ye eaten / your eyes haue ye lyfte vp to Idoles, Deut.xii.c * and haue ſhed bloude: ſhall ye then haue the lande in poſſeſſion?

Ye leane vpon your ſweardes / ye worke abhomynacyons, euerye one defyleth hys neyghbours wyfe: and ſhall ye then poſſeſſe the lande? Saye thou theſe wordes vnto them. Thus ſayeth Lorde God. As truely as I lyue all ye that dwell in this wyldernesſe / ſhall be ſlayne with the ſwearde: what ſo euer is vpon the felde / wyll I geue vnto the beaſtes to be deuoured: thoſe that be in ſtronge holdes and dennes / ſhall dye of the peſtylence. For I wyl make the lande ſo deſolate and waſt / and the pompe of her ſtrẽgth ſhal come to an ende. The mountaynes in Iſraell ſhalbe ſo waſte that no man ſhal trauayle therby.

G Eze.vii. * Then ſhall they lerne to knowe, that I am the Lorde, when I make the lande waſt and deſolate, becauſe of all theyr abhominacyons / that they haue wrought. And thou ſonne of man, the children of thy people that talcke of the / by the walles and in the dores of their houſes, ſaying one to another: Come let vs heare, what worde is gone forth from the Lorde. Theſe come vnto the, after the maner of a greate people: yee / my people ſyt downe before the / and heare thy wordes / but they do not thereafter, Eſay.29.c Math.15.a * for in theyre mouthes they ſhewe them ſelues as though they were feruente / but theyr herte goeth after theyr owne couetous lucre. And as a balet that hathe a ſwete tune, and is pleaſaunt to ſynge, ſo ſhalte thou be vnto them: thy wordes ſhall they heare / but they wyll not do therafter. Whan thys commeth to paſſe (for lo / it commeth in dede) then ſhall they knowe / that there hath bene a prophete amonge them.

¶ Agaynſt Byſhoppes and curates that deſpyſe the flocke of Chryſt, and ſeke theyr owne. The Lorde ſayeth that he wyll vyſet his diſparſed flocke, and gather them together. He reproueth the malyce of certayne of the flocke. He promyſeth the true ſhepherde Chriſt, and with him peace.

CAPI. XXXIIII.

A AND the worde of the Lorde came vnto me / ſayinge. Thou ſonne of man propheſye agaynſte the ſhepherdes of Iſraell / propheſye and ſpeake vnto them. Thus ſayeth the Lord God. Ezech.13.a Iere.23.a Zach.11.a * Wo be vnto the ſhepherdes of Iſraell, that fede them ſelues. Shuld not the ſhepherdes fede the flockes?

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the beſte fedde haue ye ſlayne, but the flocke haue ye not norysſhed. The weake haue ye not holden vp Luke.15.a * the ſyck haue ye not healed: the broken haue ye nat bounde together, the out caſtes haue ye not brought agayne: the loſte haue ye not ſoughte: but churlyſſly and cruelly haue ye 1.Petri.5 ruled them. Thus are they ſcatred here and there without a Shepherde: yee / all the beaſtes of the felde deuoure them, and they go aſtraye.

B My ſhepe go wandringe vpon all mountaynes and vpon euery hye hyl. Yee / they be ſcatred abrode in all feldes / and there is no man that careth for thẽ, or ſeketh after thẽ / Therfore, O ye ſhepherdes, heare the worde of the Lord. Thus ſayeth the Lord God: As

truly as I lyue, for ſo much as my ſhepe are
robbed/ and deuoured of all the wylde beaſtes
of the felde, hauynge no ſhepherde: and
ſeinge that my ſhepherdes take no regarde
of my ſhepe, but fede them ſelues onely, and
C not my ſhepe. Therfore/ heare the worde of
the Lord (O ye ſhepherdes) Thus ſaieth the
Lorde God: Beholde, I my ſelfe wyl vpon
the ſhepherdes/ and requyre my ſhepe from
their handes, and make them ceaſſe from fedynge
of my ſhepe: yee, the ſhepherdes ſhall
fede them ſelues nomore. For I wyl deliuer
my ſhepe out of theyr mouthes, ſo that they
D ſhall not deuoure them after this: For thus
John. x. a. Hebr. xiij. d. i. Pet. ii. ſ a ſayeth the Lorde God: * Beholde/ I wyll
loke to my ſhepe my ſelfe, and ſeke them.
Lyke as a ſhepherde amonge the flocke ſeketh
after the ſhepe that are ſcatred abrode
euen ſo wyll I ſeke after my ſhepe/ and gather
them together out of all places/ where
they haue bene ſcatred in the cloudy and
darcke daye. I wyll brynge them out from
all people, and gather them together out of
all landes. I wyll brynge them into theyr
owne lande, and fede them vpon the mountaines
of Iſrael, by the ryuers, and in al the
places of the countre. I wyll fede them in
right good paſtures and vpō the hye moūtaynes
of Iſrael ſhal there foldes be. There
ſhal they lye in a good folde/ and in a fat paſture
ſhall they fede: euen vpon the mountaynes
of Iſraell.

I wyll fede my ſhepe my ſelfe, and brynge
Luc. xiii. b. them to theyr reſt, ſayeth the Lorde God,
John. x. a. * Such as be loſt, wyl I ſeke: ſuch as go aſtray,
wyl I bryng agayne: ſuch as be woūded,
wyl I bynde vp: ſuch as be weake, wyl
I make ſtrong: ſuch as be fat & wel likinge
E those wyll I preſerue, and fede thē with the
Mat. xxv. e thyng that is lauful. And as for you (O my
ſhepe) ſayeth the Lorde God. * I wyl put a
difference among the ſhepe, among thē wethers
and ÿ goates. Was it not ynough for
you to eate vp the good paſture but ye muſt
treade downe the reſydue of youre paſture
with your fete alſo? Was it not ynough for
you to drincke cleare water / but ye muſte
trouble the reſydue alſo with your fete?

Thus my ſhepe muſt be fayne to eate the
thynge, that ye haue troden downe w̄ your
fete, and to drincke it, that ye with your fete
haue defiled. Therfore, thus ſaieth the lord
God vnto them: Beholde, I wyl ſeuer the
fat ſhepe from the leane: for ſo muche as ye
haue ſhot the weake ſhepe vpon the ſydes &
ſhoulders, and runne vpon them with your
hornes, ſo longe tyll ye haue vtterly ſcatred
them abrode. I wyll helpe my ſhepe/ ſo that
they ſhal nomore be ſpoyled: yee/ I wyl diſcerne
one ſhepe from another. I wyll rayſe
vp vnto them one onely ſhepherde/ euen
☞ my ſeruaunt * Dauid, he ſhall ȝ fede thē
and he ſhall be theyr ſhepherde. I the Lorde ☞
wyl be their God, and my ſeruaunt Dauyd Jere. xxx. b. Actes. ii. c.
ſhall be theyr prynce: Euen I the Lorde Miche. v. a.
haue ſpoken it. F

Morouer, I wyll make a couenaunte of
peace with them, and dryue al euyll beeſtes
out of the lande: ſo that they maye dwell ſafely
in the wyldernes/ and ſlepe in the woddes.
Good fortune and proſperyte wyll I
geue them, and vnto al that be round about
my hyll. * A proſperous ſhower and rayne
wyl I ſende thē in due ſeaſon, that the trees Deut. xi. b.
in the wodde maye bring forth theyr frutes & xxviii. b.
and the grounde her increaſe. They ſhalbe
ſafe in theyr lande, and ſhall knowe, that I
am the Lorde, which haue brokē their yoke,
and delyuered them oute of the handes of
thoſe, that helde them in ſubieccyon.

They ſhall no more be ſpoyled of the Heathen
/ nor deuoured with the beaſtes of the
lande: but ſafely ſhal they dwel, and no man G
ſhall fraye them, I wyl ſet vp an excellente
plante for them, ſo that they ſhall ſuffre no
more hunger in the lande, neyther beare the
reproſe of the heathē any more. Thus ſhall
they vnderſtande / that I the Lorde theyre
God am with them, and that they (euen the
houſe of Iſraell) are my people ſayeth the
Lorde God. Ye men are my flocke * ye
are the ſhepe of my paſture: and I am your Pſa. xciv. b
God/ ſayeth the Lorde God. and. xcix. a.

¶ The deſtruccyon that ſhall come on the hyll Seyr / that is, on the Idumeans, becauſe they troubled the people of the Lorde.

CAPI. XXXV.

MOREOVER, the worde of the
Lorde came vnto me/ ſayinge/ Thou A
ſonne of man / turne thy face towarde the
mounte * Seir / prophecye vpon it and ſay Eſay. 34. a.
vnto it: Thus ſayeth the Lorde God: Be- Jere. xlix b.
holde (O thou mounte Seyr) I wyll vpon Eze. xxv. b
the/ I wyl reache out myne hande ouer the/ and. xxxvi. c.
yee/ waſte and deſolate wyll I make the. and. xxxv. a and xxxvi a

Thy cytyes wyll I breake downe / and
thou ſhalte lye voyde: that thou mayſte
knowe, howe that I am the Lorde. * For ſo
muche as thou beareſte a olde enemyte agaynſte Nume. xx. c
the chyldren of Iſraell/ and with a Deute. ii. a
cruell hande haſt made them afrayed, what
tyme as they were troubled & punyſhed for
theyr ſynne: Therfore, as truly as I lyue/
ſaieth ÿ Lorde god. I wyl prepare the vnto B
bloude, yee/ ☞ bloude ſhall folowe vpon ☞
the

i.Mat.b.6 the: * ſeinge thou lyeſte wayte for bloude/ therfore ſhall bloude perſecute the. Thus wyll I make the mount Seyr deſolate and waſte and brynge to paſſe / that there ſhall no man go thyther/nor come from thence.

Hys mountaynes wyll I fyll wyth hys ſlayne men: thy hylles / dales and valleys ſhall lye full of them / that are ſlayne with the ſwearde. I wyll make the a perpetuall wyldernesse / ſo that no man ſhall dwell in thy cytyes: that ye maye knowe/howe that I am the Lorde.

☞ C And becauſe thou haſte ſayde: what ☞ bothe theſe nacions and bothe theſe landes muſte be myne / and I wyll haue them in Eze.xxv.i. poſſeſſyon * where as the Lorde was there.

Therfore, thus ſayeth the Lorde God: As truly as I lyue / I wyll handle the accordynge to thy wrathe and gelouſe, lyke as thou haſt dealte cruelly with them / that I maye be knowen amonge the howe, I haue punyſhed the. Yee/& that thou alſo mayeſt be ſure/that I the Lorde haue herde all thy deſpytefull wordes, which thou haſt ſpoken D agaynſte the moũtaynes of Iſrael ſayinge: Lo/they are made waſte/& geuen vs to deuoure. Thus with youre mouthes ye haue made youre boaſt againſt me, yee, and multyplyed youre proude wordes agaynſte me, whiche I haue herde altogether.

Where vnto/thus ſayeth the Lorde God Eze.xxv.a. and.i,vi.a. when the whole worlde is in wealthe / then wyll I make the waſte. * And lyke as thou (O mount Seyr) waſt glad, becauſe the herytage of the houſe of Iſrael was deſtroied euen ſo wyll I do vnto the alſo / that thou and whole Edom ſhall be deſtroyed / and knowe/that I am the Lorde.

¶ He promyſeth delyueraunce from the Gentyles vnto Iſraell. The benefytes done vnto the Iewes are to be aſcrybed to the mercy of God: not vnto theyr deſeruynges. God renueth oure hertes that we maye walke in his commaundementes.

CAPI. XXXVI.

A THOV ſonne of man, prophecy vpon the mountaynes of Iſrael/ and ſpeke: Ezec.vi.a. * Heare the worde of the Lord/O ye mountaynes of Iſraell. Thus ſayeth the Lorde God. Becauſe your enemy hath ſayde vpon ☞ you: ☞ A,ha, the hye euerlaſtynge places are nowe become ours: prophecye therfore/ and ſpeake: thus ſayeth the Lorde God. Seynge ye be waſted and troden downe on euery ſyde / and become a poſſeſſyon vnto the reſydue of the Gentyles / whiche haue brought you into mens mouthes and vnto an euyll name amonge the people. Therfore/ heare the worde of the Lorde God/ O ye mountaynes of Iſraell. Thus ſayeth/ the Lorde God vnto the mountaynes and hylles, valleys and dales, to the voyde wyldernes and deſolate cytties/which are ſpoyled / and had in deryſyon on euery ſyde/among the reſydue of the Heathen. Yee, euen thus ſayeth the Lorde God. In the fyre of B my gelouſy haue I taken a deuyce/againſt the reſydue of the Gentyles, and againſt all * Edom: whiche haue taken in my lande Obdi.a. vnto the ſelues for a poſſeſſyon: whiche alſo reioyſed from their whole hert with a diſpitefull ſtomacke, to waſte it, and to ſpoyle it:

Prophecye therfore vpon the lande of Iſrael, ſpeake vnto the moũtaynes and hilles to valleys and dales, thus ſayeth the Lorde God. Beholde, thys haue I deuyſed in my gelouſy and terryble wrathe. For ſo muche as ye haue ſuffred reproſe of the Heathen/ therfore thus ſayeth the Lorde God ☞ I ☞ haue ſworne/ that the Gentyles whiche lye aboute you / ſhall beare youre confuſyon them ſelues. C And as for you (O mountaynes of Iſrael) ye ſhal ſhute out your braunches / and brynge forthe youre frute to my people of Iſraell/for it is harde by / that it wyll come. Beholde/I come vnto you/and vnto you wyll I turne me/ that ye maye be tylled and ſowen.

☞ I wyll ſende you much people, whiche ſhal be all of the houſe of Iſraell, the cytyes ☞ ſhall be inhabyted, and the decayed places ſhalbe repayred agayne. I wyll prouyde you with muche people and catell / whiche ſhall increaſe and brynge frute. I wyll reſtore you alſo to your olde eſtate and ſhewe you more kyndnes then euer ye had before: wherby ye ſhal knowe, that I am the Lord.

Yee, people wyll I ſende vnto you (O my folke of Iſraell) which ſhall haue the in poſſeſſyon, and thou ſhalte be theyr enherytaunce/ſo that thou ſhalte nomore be without them. Agayne/thus ſayeth the Lorde God. For ſo muche as they ſaye vnto you/ thou arte an eater vp of men, and a waſter of thy people: therfore thou ſhalte eate no mo men / neyther deſtroye thy people any more, ſayeth the Lorde God. D And I wyl not ſuffre the, for to heare thine owne confuſion amonge the Gentyles from hẽſforth. Thou ſhalt not beare the reproſe of the naciõs nor caſt out thyne owne people eny more, ſaith the Lorde God.

Moreouer/the worde of the Lorde came vnto me, ſaying. O thou ſonne of man, whẽ the houſe of Iſraell dwelt vpon their owne grounde / they defyled them ſelues wyth theyr owne wayes & ymagynacions: ſo that in my ſyght their way was lyke the vnclennes of a menſtruous woman. Wherfore/ I poured my wrothful diſpleaſure vpon the/ D & becauſe of the bloude that they had ſhed in the lande, becauſe of theyr Idols / wherwith they had defiled them ſelues. I ſcatred them alſo among the Heathen/ ſo that they were ſtrowed aboute in the landes. Accordynge to theyr wayes and after theyr owne inuencyons, ſo dyd I punyſhe them.

E * Nowe/ when they were gone vnto the Heathen, and come in amonge thē, they diſhonoured my holy name ſo that it was ſaid of them. Are theſe the people of God, & muſt go out of theyr owne lande? Then ſpared I my holy name / whiche the houſe of Iſrael had diſhonoured amonge the Gentyles/ to whom they came. Therfore tell the houſe of Iſrael: Thus ſaieth the Lord God I do not this for your ſakes (O houſe of Iſraell) but for my holy names ſake, which ye diſhonoured amonge the Heathen / when ye came to them. Therfore, I wyll halowe my greate name agayne/ which amonge the Gentyles is euyll ſpoken of: for ye youre ſelues haue dyſhonoured it amonge them. And the Gentyles ſhal know that I am the Lorde whan I am honoured in you before theyre eyes / ſayeth the Lorde God.

As for you / I wyll take you from amonge the Heathē, and gather you together out of all countrees, and brynge you agayne into your owne lande. * Then wyl I poure cleare water vpon you/ and ye ſhalbe clene: yee, from al your vnclenneſſe and from al your Idols ſhall I clenſe you. A newe herte alſo wyl I geue you, and a new ſpirite wyl I put into you. As for that ſtony hert, I wyll take it out of youre body/ and gyue you a fleſhly F herte. I wyl gyue my ſpyrite among you * & cauſe you to walcke in my commaūdementes to kepe my lawes. and fulfyll them.

And ſo ye ſhall dwell in the lande/ that I gaue to youre forefathers and ye ſhalbe my people, and I wyl be your God. I wyl helpe you out of al your vnclennes. I wyl cal for the corne/ and wyll increaſe it/ and let you haue no honger. I wyl multyply the frutes of the trees & the increaſe of the feld for you ſo that ye ſhall beare no more reprofe of hōger amonge the Heathen. Then ſhall ye remembre your owne wicked wayes, & youre ymaginaciōs, which were not good. ſo that ye ſhal take diſpleſure at your owne ſelues by reaſon of your ſinnes & abhominacions.

G But I wyll not do thys for youre ſakes (ſayth the Lord God) be ye ſure of it. Therfore / O ye houſe of Iſraell, be aſhamed of youre ſynnes. Moreouer, thus ſayeth the Lorde God: what tyme as I ſhal clenſe you from all youre offences, then wyll I make the cytyes to be occupyed agayne/ and wyll repayre the places that be decayed. The deſolate lande ſhalbe builded agayne/ whiche afore tyme laye waſt in the ſyght of al them that wente by. Then ſhall it be ſayde: thys waſte lande is become lyke a garden of pleſure / and the voyde / deſolate and broken downe cytyes are nowe ſtronge/ and fenſed agayne. Then the reſydue of of the Heathen that lye rounde about you/ ſhall know that I am the Lorde / whiche repayre that was broken downe, and plant agayne/ that was made waſte. Euen I the Lorde haue ſpoken it/ and wyll do it in dede.

Thus ſayeth the Lorde God: I wyll yet once be founde agayn of the houſe of Iſrael and do this for them: * I ſhal increaſe them as a flocke of men. Lyke as the holy flocke & the flocke of Ieruſalē are in the hye ſolēpne feaſtes: ſo ſhal alſo the wyde waſted cytyes be fylled with flockes of men: and they ſhall knowe that I am the Lorde.

Ezech.xx.c. / Roma.ii.c.

Ezech.xi.d. / Iere.xxxii.

Iere.xxxi.g

Ieremi.l.a

¶ He prophecieth the bryngynge agayne of the people beinge in captyuyte. He ſheweth the vnyon of the ten trybes with the two.

CAPI. XXXVII.

A THe hande of the Lorde came vpō me & caried me out in the ſpryte of the Lord & let me downe in a playne felde, that laye full of bones / and he led me rounde aboute by them and beholde, the bones that lay vppon the felde, were very many, and maruelous drye alſo. Then ſayde he vnto me. Thou ſonne of man: thinkeſt thou theſe bones may lyue agayne? I anſwered: O Lord God/ thou knoweſt. And he ſayde vnto me. Prophecy thou vpō theſe bones/ and ſpeke vnto them. Ye drye bones / heare the worde of the Lorde. B Thus ſayeth the Lorde God vnto theſe bones: Beholde, I wyll put brethe into you, that ye maye lyue: I wyll geue you ſynowes, and make fleſhe growe vpon you, and couer you ouer with ſkynne: and ſo gyue you * brethe, that ye maye lyue and knowe, that I am the Lorde.

Bones

Gene.ii.b.

So I prophecyed, as he had commaunded me. And as I was prophecyinge there came a noyſe and a greate motiō, ſo that the bones ran euery one to another. Now when I had loked, beholde, they had ſinowes, and fleſhe grewe vpon them: and aboue they were couered with ſkynne, but there was no breth in them

in them. Then ſayde he vnto me. Thou ſōne
of man, prophecye thou towarde the wynde:
prophecye/ and ſpeake to the wynde. Thus
ſayeth the Lorde God. Come (O thou ayre)
☞ from the foure wyndes, and ☞ blowe vpon
C theſe ſlayne that they maye be reſtored to
lyfe. So I prophecied, as he had cōmaūded
me: then came the breth into them, and they
receaued lyfe, and ſtode vp vpon theyr fete/
a maruelous greate ſorte.
Moreouer, he ſayde vnto me: Thou ſonne
of man / theſe bones are the whole houſe
of Iſraell. Beholde, they ſaye: Oure bones
dryed vp, our hope is gone, we are clene cut
D of. Therfore prophecy thou, & ſpeake vnto
them: thus ſayeth the Lorde God. Beholde/
I wyll open youre graues (O my people)
and take you out of youre ſepulcres / and
bryng you into the lande of Iſrael agayne.
So ſhall ye knowe that I am the Lorde
when I open youre graues, and brynge you
out of them. My ſpryte alſo wyll I put in
you/ and ye ſhall lyue: I wyl ſet you agayne
in youre owne lande, and ye ſhall knowe/
that I am the Lorde, whiche haue ſayde it,
and fulfylled it in dede.

The worde of the Lorde came vnto me,
ſayinge: thou ſonne of man, take a ſtycke &
wryte vpon it. Unto Iuda and to the chyl-
dren of Iſrael his companyons. Then take
another ſticke, and wryte vpon it: Unto Io-
ſeph ȳ ſtoke of Ephraim, and to al the houſ-
holde of Iſraell his companions. And than
take bothe theſe together in thyne hande, ſo
E ſhall there be one ſticke therof. Nowe yf the
chyldren of thy people ſaye vnto the: wylte
thou not ſhewe vs, what thou meaneſt by
theſe? Then geue them thys anſwere: thus
Oſee.i.b. ſayeth the Lord God: beholde, * I wyl take
the ſtock of Ioſeph, which is in the hand of
Ephraim and of the tribes of Iſrael his fe-
lowes, and wyll put thē to the ſtocke of Iu-
da and make them one ſtocke, and they ſhal
be one in my hande. And the two ſtyckes
where vpon thou wryteſt / ſhalte thou haue
in thyne hande, that they may ſe/ and ſhalte
ſaye vnto them.*.

Thus ſayeth the Lorde God: beholde/ I
F wyl take awaye the chyldren of Iſrael from
amonge the Heathen: vnto whome they be
gone, and wyl gather thē together on euery
ſyde, and brynge them agayne into theyre
owne lande: yee, I wyll make one people of
them in the lande, vpon the mountaynes of
Iſrael, and they al ſhal haue but one kyng.
They ſhall nomore be two peoples frō hence
forth, nether be deuided into two kyngdomes
they ſhal alſo defile thē ſelues nomore with
theyr abhominaciōs, Idoles, & all their wic
ked doinges. I wyl helpe thē out of al theyr
dwelling places, wherin they haue ſynned:
and wyll ſo clenſe them, that they ſhalbe my
people, and I theyr God.
Dauid my ſeruaunt ſhalbe their kinge and G
they al ſhal haue one ſhepherd onely. They
ſhall walcke in my lawes, and my comman
dementes ſhall they bothe kepe and fulfyll.
They ſhall dwell in the lande, that I gaue
vnto Iacob my ſeruaunt, where as your fa
thers alſo haue dwelt. Yee, euen in the ſame
lande ſhal they, their chyldren, and their chil
ders childrē dwell for euermore, and my ſer
uaunt Dauid ſhalbe their euerlaſting prīce.

Moreouer / I wyll make ☞ a bonde of ☞
peace with thē, which ſhall be vnto them an
euerlaſting couenaūt, I wyl ſette them alſo
and multyplye them / my Sanctuary wyll
I ſet among thē for euermore. * My dwel- Leui.xx
lynge ſhalbe with them: yee, I wyl be theyr
God, and they ſhal be my people. Thus the
Heathen alſo ſhall knowe, that I the Lorde
am the holy maker of Iſrael: whē my Sāc-
tuary ſhalbe amonge them for euermore.

¶ He prophecyed that Gog and Magog ſhall come with
an appoynted hoſte into the lande of promes. Theyr entent.
He rehearſeth that the cōmynge of Gog was before prophe-
cyed of the prophetes. The deſtruccyon of hym.

CAPI. XXXVIII.

AND THE worde of the Lorde came I
vnto me ſayinge. Thou ſonne of
man / turne thy face ☞ towarde Gog the ☞
lande of Magog, whiche is the chefe prince
at Meſeche and Tubal: prophecye agaynſt
hym/ and ſaye. Thus ſayeth the Lorde
God. * O Gog thou chefe prynce Meſeche Eze.
and Tubal: beholde/ I wyll vpon the/ and Apoca
wyll turne the aboute and put a bytte in thy
chawes: I wyll brynge the forth & all thyne
hooſte/ bothe horſe and horſmen/ whiche be
all weapened of the beſte faſhyon: a greate
people/ that handle altogether ſpeares/ ſhil
des, and ſwerdes: the Perſes, Morians and
with them the Libians / which al beare ſhil-
des and helmettes: Gomar and al his hoo-
ſtes: the houſe of Thogorma oute of the
Northe quarters / and all hys hooſtes/ yee/
and muche people with the.

Therfore prepare the, ſet thy ſelfe in araye
with all thy people / that are come vnto the
by heapes / and be thou theyr defence. After
many dayes thou ſhalt be viſited, and in the
latter yeares thou ſhalt come into the lande
that hath bene deſtroyed with the ſwearde/
& nowe is repleniſhed agayne with dyuerſe
people

people vpõ the mountaynes of Iſrael, which haue longe lyen waſte. Yee, they be brought out of the nacions, and dwell all ſafe. Thou ſhalt come vp like a ſtormy wether, to couer the lãde, and as it were a darcke cloude, thou with al thyne hoſtes, and a great multitude of people with the.

Moreouer, thus ſayeth the Lord God. At the ſame tyme ſhal many thynges come into thy mynde, ſo that thou ſhalte ymagyn myſchefe/ and ſaye: I wyll vp to yonder playne lande, ſeinge they ſyt at eaſe, and dwell ſo ſafely (for they dwell all without any walles / D they haue neither barres nor dores) to ſpoyle them/ to robbe them, to lay hande vpon their ſo wel inhabyted wilderneſſes: agaynſt that people/ that is gathered together, frõ amõg the Heathen, whiche haue gotten catell and good, and dwell in the myddeſt of the lande. Then ſhall Saba, and Dedan, and the marchauntes of Tharſis with al their worthies ſaye vnto the. Art thou come to robbe? Haſt thou gathered thy people together/ becauſe thou wylt ſpoyle, to take ſyluer and golde; to cary awaye catell and good, and to haue a great praye.

E Therfore / O thou ſonne of man / thou ſhalt prophecy / and ſaye vnto Gog. Thus ſayeth the Lord God. In that day thou ſhalt knowe / that my people of Iſraell dwelleth ſafe: and ſhalt come from thy place out of yͤ North partes: thou and much people wᵗ the which ryde vpon horſes, wherof there is a great multitude and an innumerable ſorte. Yee, thou ſhalt come vpon my people of Iſrael, as a cloude to couer the lãde. This ſhal come to paſſe in yͤ latter dayes: I wyl brynge the vp into my lande, yͭ the Heathen maye knowe me, when I get me honour vpon the (O Gog) before theyr eyes.

Thus ſayeth the Lorde God: Thou arte F he/ of whom I haue ſpoken afore tyme / by my ſeruauntes the Prophetes of Iſrael, which prophecyed in thoſe dayes and yeares (that I ſhulde brynge the vpon them. At the ſame tyme, when Gog commeth vp into the lande of Iſrael (ſayeth the Lorde God) ſhal my indignacyon go forth in my wrathe. For in my gelouſy and hote diſpleaſure I haue deuyſed* that there ſhal be a great trouble in the lãde of Iſrael at that tyme. The very fyſſhes in the ſee, the foules of the ayre / the beaſtes of the felde / and all the men that are vpon the earth, ſhall tremble for feare of me.

G The hylles alſo ſhall be turned vp ſyde downe, the ſtayres of ſtone ſhal fal, ⁊ al walles ſhal ſynche to the grounde. I wyl cal for a ſwearde vpon them in al my mountaynes ſayeth the Lorde God: ſo that euery mans ſwearde ſhall be vpon another. With peſtylence and bloude wyl I puniſhe him: ſtormy rayne and hayle ſtones / fyre and brymſtone, wyll I cauſe to rayne vpon him and all his heape, yee / and vpon all that greate people that is with hym. Thus wyll I be magnyfyed / honoured, and knowen amonge the Heathen: that they may be ſure / howe that I am the Lorde.

¶ He ſheweth the deſtruccyon of Gog and Magog. The graue of Gog and of his hooſt. He prophecyeth that Gog and his company ſhalbe deuoured of byrdes and beaſtes. Wherfore the houſe of Iſraell is waſted. Their bryngynge agayne from captiuite is promyſed.

CAPI. XXXIX.

A Therfore O thou ſonne of man, prophecye agaynſt Gog, and ſpeake. Thus ſayeth the Lorde God: Beholde * O Gog: thou chefe prynce at Meſech and Tuball, I wyl vpon the / and ☞ punyſſhe the with ſixe plages, and leade the from the North partes and brynge the vp to the mountaynes of Iſrael. As for thy bowe, I wyll ſmyte it out of thy left hande, and caſt thyne arowes out of thy ryght hande. Thou with al thyne heape ⁊ all the people that is with yͤ / muſt fall vpon the mountaynes of Iſraell. Then wyll I geue the vnto foules and wylde beaſtes of the felde, to be deuoured: there muſt thou lye vpon the felde: for euen I the Lord haue ſpoken it, ſayeth the Lorde God.

Ezech 38. a

B Into Magog, and amonge thoſe that ſyt ſo careleſſe in the Iles: wyll I ſende a fyre ⁊ they ſhal knowe, that I am the Lord, I wyl make alſo the name of my holyneſſe to be knowẽ among my people of Iſrael: ⁊ I wyl not let my holy name be euyll ſpoken of any more: but the very Hethen alſo ſhal knowe, that I am the Lorde, the holy one of Iſrael. Beholde, it commeth, and ſhall be fulfylled in dede, ſayeth the Lorde God. This is the daye wherof I haue ſpokẽ. They that dwell in the cyties of Iſrael, ſhall go forth and ſet fyre vpon the weapẽs, and burne them: ſhyldes and ſperes, bowes and arowes, bylles ⁊ clubbes: ſeuen yeares ſhall they be burnyng therof, ſo that they ſhal els bryng no ſtickes frome the felde, neyther haue nede to hewe downe any out of yͤ wod. For they ſhal haue weapens ynow to burne. C They ſhall robbe thoſe that robbed thẽ, and ſpoyle thoſe that ſpoyled them ſayeth the Lorde God.

At the ſame tyme wyll I geue vnto Gog, a place to be buried in, in Iſrael: euẽ the valley / where thorowe men go from the Eaſt to

the ſee

ſhall abhorre it. There ſhall Gog and al his people be buried: and it ſhalbe called the valley of the people of Gog. Seuen monethes longe ſhall the houſe of Iſraell be buryenge of them that they maye clenſe the lande. Yee, all the people of the lande ſhall burye them. O/ it ſhalbe a glorious daye, when I get me that honoure/ſayeth the Lorde God. They ſhal ordayne men alſo to be deed buriers, euer goynge thorow the lande, and appoynt them certayne places to bury thoſe in, whiche remayne vpon the felde/ that the lande maye be clenſed. From ende to ende ſhal they ſeke,
D and that ſeuen monethes long. Nowe thoſe that go thorowe the lande/ where they ſe a mans bone/they ſhall ſet vp a token by it/ tyll the deed buriers haue buryed it alſo/ in the valley of the people of Gog. And the name of the cite ſhalbe called/Hamonah: Thꝰ ſhal they make the lande clene.

And thou ſonne of man: thus ſayeth the Lorde God, Speake vnto al the foules and euery byrde, yee, and to all the wylde beaſtes of the felde: heape you together and come/ gather you rounde aboute vpon my ſlaughter/that I haue ſlayne for you: euen a great
E ſlaughter vpon the mountaynes of Iſraell:
Apoc.xix.d eate fleſhe, and drynke bloude. Ye ſhal eate the fleſhe of the worthies/ & drynck the blode of the prynces of the lande: of the wethers of the lambes/of the goates, and of the Oxen that be al ſlayne at Baſan. Eate the fat your bely full, and drynke bloude/tyll ye be dronken of the ſlaughter/ whiche I haue ſlayne vnto you. Fyll you at my table/with horſes and ſtronge horſemen: with captaynes and all men of warre/ſayeth the Lorde God.

I wyll brynge my glory alſo amonge the
F Gentyles/ that all the Heathen maye ſe my iudgement/that I haue kept/and my hande whiche I haue layde vpon them: that the houſe of Iſrael may knowe/how that I am the Lorde theyr God from that daye forthe. And the Heathen ſhal knowe/ that where as the houſe of Iſrael were led into captiuite: it was for their wyckednes ſake, becauſe they offended me.

For the whiche cauſe I hyd my face from them, and delyuered them into the handes of their enemyes/that they myght al be ſlayne with the ſwearde. Accordyng to theyr vnclenneſſe and vnfaythfull dealynges, ſo haue I entreated them, and hyd my face from them.
G Therfore thus ſayeth the Lorde God: Now wyll I brynge agayne the captiues of Iacob & haue mercy vpon the whole houſe of Iſrael/and be gelous for my holy names ſake. All theyr confuſion & offence that they haue done agaynſt me ſhall be taken awaye: and ſo ſafely ſhall they dwell in theyr lande/that no man ſhal make them afrayed. And when I haue brought them agayne from among the people/when I haue gathered them together out of their enemies landes/ and am prayſed in them before many Heathen: then ſhall they knowe, that I am the Lorde their God whiche ſuffred them to be led into captiuite amonge the Heathen, but nowe haue brought them agayne into theyr owne lãde, and not lefte one of them yonder.

After that, wyll I hyde my face nomore
Ezec.xi from the * but wyl poure out my ſprete vpõ the houſe of Iſrael, ſayeth the Lorde God.

¶ The reſtorynge of the cytyes and of the temple that was to come is ſhewed vnto the Prophete.

CAPI. XL.

A IN the.xxv. yeare of our captyuite/ in the begynnynge of the yeare/the.x. day of the moneth: that is the.xiiij. yeare, after that the cyte was ſmytten downe: the ſame daye came the hande of the Lorde vpon me/and caryed me forth: euen into ỹ lande of Iſrael brought he me in the vyſyons of God: & ſet me downe vpon a maruelous hye mountayne, where vpon there was a buyldynge (as it had bene of a cyte) towarde the North.

Thyther he caried me/and beholde, there was a mã, whoſe ſimilitude was lyke braſſe whiche had a threde of flax in his hande, and a meterodde alſo. He ſtode in the dore, and ſayd vnto me: Thou ſonne of man, marcke well with thine eyes, herken to with thyne eares, & faſten it in thyne herte, whatſoeuer I ſhal ſhewe the, for to the entent that they myght be ſhewed the, therfore art thou brought hither. And what ſoeuer thou ſeyſt, thou ſhalt certyfye the houſe of Iſrael therof.

Beholde, there was a wall on the oute ſyde rounde aboute the houſe: the meterode that he had in his hande, was ſyxe cubytes long
B and a ſpanne. So he meaſured the bredthe of the buyldynge, whiche was a meterode/ and the height alſo a meterode. Then came he vnto the Eaſte dore/ and wente vp the ſtayres/and meaſured the poſtes of the dore wherof euery one was a meaterodde thicke.

Euery chaumbre was a meterodde longe and brode: betwene the chambers were fyue cubytes. The poſte of the dore within the porche, was one meterodde. He meaſured alſo the porche of the innermer dore, whiche conteyned a meterodde: Then meaſured he the entrye of the dore/ that conteyned eyght cubytes/and hys pyllers two cubytes:and this entrye ſtode inwarde.

The chamber dores Eaſtward/were thre on euery ſyde: alyke broade and longe. The pyllers alſo that ſtode of both the ſydes were of one meaſure. After this,he meaſu- C red the wydeneſſe of the dore, whiche was .x.cubytes,and the heygth of the dore .xiij. cubytes. The edge before the Chambers was one cubyte brode vpon bothe the ſydes and the Chambers ſyxe cubytes wyde of eyther ſyde. He meaſured the dore frome the rydge of one Chamber to another, whoſe wydeneſſe was fyue and tweyntye cubytes, and one dore ſtode againſt another. He made pyllers alſo.lx.cubytes hygh/rounde about the court dore. Before the inwarde parte vnto the fore entrye of the ynnermer dore,were fyftye cubytes. The chambers and their pylers within, rounde aboute vnto the dore/ had ſyde windowes. So had the fore entries alſo/whoſe wyndowes wente rounde about within. And vpon the pyllers there ſtode date trees.

Then brought he me into the fore courte, where as were Chambers and paued workes/made in the fore courte rounde aboute. xxx. Chambers vpon one paued worcke. Nowe the paued worke was a longe beſyde the dores & that was the lower paued worke After this he meaſured the bredth from the lower dore/vnto the ynnermer courte of the D outſyde/whiche had an.C.cubytes vpon the eaſt and the north parte. And the dore in the vttermoſte courte towarde the Northe/ meaſured he after the length and bredth:his thre Chambers alſo on eyther ſyde/ wyth his pylers and fore entryes:which had euen the meaſure of the fyrſte dore. His heygth was fyftye cubites,the bredth.xxv.cubytes: his wyndowes and porches with his Date trees/had euen lyke meaſure as the dore towarde the eaſt:there were.vij.ſteppes to go vp vpon,& their porche before them. Nowe the dore of the ynnermer court ſtode ſtreyght ouer agaynſt the dore/that was toward the north eaſt. From one dore to another/he meaſured.C.cubytes.

After that,he brought me to yͤ ſouthſyde/ where there ſtode a dore towarde the ſouth: whoſe pilers and porches he meaſured,theſe had the fyrſte meaſure, and wyth theyr porches they had wyndowes roũde about/ lyke the fyrſt wyndowes. The heygth was.l.cubytes/the bredth.xxv.wyth ſteppes to go vp vpon:his porche ſtode before wyth his pylers a date trees on eyther ſide. And the dore of the ynnermer courte ſtode towarde the ſouth,& he meaſured from one dore to another an.C.cubytes. So he brought me into the innermer courte/thorowe the dore of the ſouth ſyde:whiche he meaſured, & it had the meaſure afore ſayde. In lyke maner,his chãbers,pylers/and fore entryes, had euen the fore ſayd meaſure alſo. And he had with his porches rounde aboute,wyndowes of.L.cubytes heygth/and,xxv.cubytes brode. The porches rounde aboute were.xxv. cubytes longe/and.v.cubites brode: and his porche reached vnto the vttermoſt court:vpon his pylers there were date trees,and.viij.ſteppes to go vp vpon.

He brought me alſo into the ynmoſt court E vpon the eaſt ſyde/ and meaſured the dore/ accordynge to the meaſure afore ſayde. Hys chambers/pilers/and porches had euen the ſame meaſure/as the fyrſt had:and with his porches he had wyndowes rounde aboute. The heygth was.l.cubytes. the bredth.xxv. cubytes:his porches reached vnto the vttermoſt court:his pilers alſo had date trees on eyther ſyde,and.viij.ſteppes to go vp vpon And he brought me to the north dore/& meaſured it,whiche alſo had the fore ſayde meaſure. His chambres,pylers and porches had wyndowes rounde aboute: whoſe heygth was.l.cubytes,and the bredth.xxv. Hys pylers ſtode towarde the vttemoſt courte/and vpon them both were date trees/and.viij. ſteppes to go vp vpon. There ſtode a chambre alſo,whoſe intraũce was at the dore pylers/ and there the burnte offerynges were waſſhed.

In the dore porche, there ſtode on eyther F ſyde two tables for the ſlaughtynge:to ſleye the brentofferynges,ſynne offerynges & treſpace offriges thervpon. And on the out ſyde as men go forth to the north dore there ſtode two tables. Foure tables ſtode on ether ſyde of the dore / that is.viij.tables,wherevpon they ſlaughted. Foure tables were of hewen ſtone for the burnt offerynges/ of a cubyte and a halfe longe and brode/and one cubite hygh:wherupon were layed the veſſels and ornamentes/ whiche were vſed to the burnt and ſlaine offringes,when they were ſlaughted. And within there were hokes foure fyngers brode/faſtened rounde aboute,to hãge fleſſhe vpon/ and vpon the tables was layd the offerynge fleſſhe. On the out ſyde of the innermer dore were the ſyngers chambers in the inwarde courte beſyde the North dore ouer agaynſt the South. There ſtode one alſo,beſyde the Eaſt dore northwarde.

And he ſayde vnto me:This chambre on

G the South ſyde belongeth to the Prieſtes, that kepe the habitacyon: and thys towarde 1.Par.25.a the North, * is the Prieſtes that wayte vpon the aulter: whiche be the ſonnes of * Sa- 3.Reg.ii.f. doche / that do ſeruyce before the Lorde in ſteade of the chyldren of Leui. So he meaſured the fore courte/ whiche had in length an C. cubytes / and as muche in bredth by the foure corners. Nowe the aulter ſtode before the houſe: And he brought me to the fore entre of the houſe, and meaſured the walles by the entrye dore: whiche were fyue cubytes longe on eyther ſyde. The thyckeneſſe alſo of the dore on eyther ſyde/ was thre cubites. The length of the porche was .xx. cubytes / the bredth .xi. cubytes/ & vpon ſteppes went men vp to it: by the walles alſo were pilers/ on eyther ſyde one.

¶ The diſpoſicyon and beautye of buyldynge agaynſt the temple, & of the other thynges therto belongynge.

CAPI. XLI.

A AFTER thys he brought me to the temple/ and meaſured the poſtes: whiche were of bothe the ſydes .vi. cubytes thycke / accordynge to the wydeneſſe of the tabernacle. The bredth of the dore was .x. cubytes and the walles of the dore on eyther ſyde fyue cubytes. He meaſured the length therof/ whyche contayned .xl. Cubytes / and the bredth .xx. Then wente he in/ and meaſured the dore poſtes, whiche were two cubytes thycke: but the dore it ſelfe was ſyxe cubite and the bredth of the dore was .vii. cubytes. He meaſured the length and bredth therof/ whiche were euery one .xx. cubytes / before the temple.

And he ſayde vnto me: this is the holyeſt of al. He meaſured alſo the wal of the houſe whiche was ſyxe cubytes. The chambres that ſtode rounde aboute the houſe/ were euery one foure cubytes wyde, and one ſtode harde vpon another / whereof there were .xxxiii. there ſtode poſtes beneth by the walles rounde aboute the houſe/ to beare them vp: but in the wal of the houſe they were not faſtened: The ſyde chambers were/ the hyer B the wyder/ and had ſteppes thorowe them rounde about the houſe. Thus was it wyder aboue, that from the loweſt, men myght go to the hyeſt and myd chambers. I ſawe alſo that the houſe was very hye rounde aboute. The foundacion of the ſyde chambers was a meterodde (that is ſyxe cubytes brode.) The thyckenes of the ſyde wal without/ contayned fyue cubites, and ſo dyd the out wall of the chambers in the houſe.

Betwene the chambers was the wydenes .xx. cubytes rounde aboute the houſe. The chambre dores ſtode ouer agaynſte the outwal/ the one dore was towards the Northe/ the other towarde the South: and the thyckeneſſe of the outwall was .v. cubytes rounde aboute. Nowe the buyldynge that was ſeperated towarde the Weſt/ was .lxx. cubytes wyde: the wall of the buyldynge was .v. cubytes thycke rounde aboute / and the length foure ſcore cubytes and ten. So he meaſured the houſe whyche was an .C. cubytes longe, and the ſeperated buyldynge with the wall were an .C. cubytes long alſo The wydenes before the houſe and of it that was ſeperated towarde the Eaſt / was an .C. cubytes.

And he meaſured the length of the buyldynge before and behynde wyth the chãbers C vpon both the ſydes: and it contayned an .C. cubytes. The innermer temple, the porch of the fore court/ the ſyde poſtes, theſe thre had ſyde wyndowes/ and pyllers rounde aboute ouer agaynſte the poſtes, from the grounde vp to the wyndowes: The wyndowes them ſelues were ſyled ouer with bordes: & thus was it aboue the dore vnto the inmoſt houſe and without alſo: Yee the whole wall on euery ſyde both within and without was ſyled ouer with greate bordes. There were Cherubins D and date trees made alſo, ſo that one date tre ſtode euer betwyxte two Cherubins One Cherub had .ii. faces, the face of a man lokynge a ſyde towarde the date tre, and a lyons face on the other ſyde. Thus was it made rounde aboute in al the houſe: Yee, the Cherubyns & date trees were made from the groũde vp aboue the dore, and ſo ſtode they alſo vpon the wall of the temple.

The by poſtes of the temple were foure ſquared, and the faſhyon of the Sanctuary was * euen as it appered vnto me afore in yͤ Exod.[illegible] viſyon. * The table was of wodde, thre cubites hye and two cubites long: his corners, Exod.[illegible] the length and the walles were of wodde. And he ſayd vnto me: This is the table, that ſhall ſtande before the Lorde. The temple & the holyeſt of all had either of the two dores & euery dore had two lytle wyckettes which were folden in one vpon another/ on euerye ſyde two. And vpon the dores of the temple there were made Cherubins and date trees, lyke as vpon the walles: and a great thycke balke of wod was before on the out ſyde of yͤ porche. Upon both the ſides of the walles of the porche, there were made depe windowes and date trees, hauynge beames & balkes/ lyke as the houſe had.

¶ Of the chambres of the temple for Preaſtes, and the holy thynges.

CAPI, XLII,

A THEN caried he me out in to the fore court towarde the north, and brought me in to the chambre that ſtode ouer agaynſt the backebuyldynge north warde, whiche had the length of an .C. cubytes, whoſe dore turned towarde the north. The wydeneſſe conteyned .L. cubytes: ouer agaynſt the .xx. cubytes of the ynnermer court, and agaynſt the paued worke that was in the courte, beſyde all theſe thre/there ſtode pylers / one ouer agaynſte another: And before thys chambre there was a walkynge place of .x. cubytes wyde/ and within was awaye of one cubyte wyde, and theyr dores towarde the north. Thus the hyeſt chambres were allwaye narower then the loweſt and myddelmoſt of the buyldyng: for they bare chambre vponchambre, and ſtode thre together one vpon another not hauynge pylers lyke the fore court: therfore were they ſmaller thẽ thoſe beneth and in the myddeſt, to reken from the grounde vpwarde.

B The wall without that ſtode by the chãbres towarde the vttemoſt courte vpon the fore ſyde of the chambres, was .L. cubytes longe: for the length of the vttemoſt chambres in the fore courte was .L. cubytes alſo: but the length therof before the temple was an .C. cubytes. Theſe chambres had vnder them an intraunce of the eaſt ſyde wherby a mã myght go in to them out of the fore courte, thorowe the thycke wall of the fore courte towarde the eaſt, ryght ouer agaynſt the ſeparated buyldynge. Before the ſame buyldynge vpon thys ſyde there were chãbers alſo whiche had away vnto them, lyke as the chambers on ẏ north ſyde of the ſame length and wydneſſe.

C Theyr intraunce/faſhyon and dores were alſo of the ſame maner. Yee, euen like as the other chamber dores were; ſo were thoſe alſo of the ſouth ſyde. And before the waye towarde ẏ ſyngers ſteppes on ẏ eaſt ſyde, there ſtode a dore to go in at. Then ſayd he vnto me: The chambers toward the north and the ſouth whiche ſtande before ẏ backe buyldynge: thoſe be holy habytacyons / wherin the preſtes that do ſeruyce before the Lorde, muſt eate the moſt holy offrynges: and there muſt they laye ẏ moſt holy offrynges: meatoffrynges, ſynneoffrynges and treſpace offrynges/ for it is an holy place. When the preſtes come therin/ they ſhall nat go out in to the fore courte: but (ſeynge they be holy) they ſhal leaue the clothes of theyr miniſtracyon, and put on other garmẽtes, when they haue any thynge to do with the people.

D Nowe whẽ he had measured all the ynnermer houſe, he brought me forth thorowe the eaſt porte, and measured the ſame rounde aboute. He measured the eaſt ſyde wyth the meterode, whiche rounde aboute conteyned .v.C. meterodes. And the north ſyde meaſured he, which conteyned rounde aboute, euẽ ſo much. The other two ſydes alſo towarde the ſouth and the weſt (whiche he meaſured) conteyned eyther of them .v.C. meterodes. So he meſured all the foure ſydes where there wente a wall rounde aboute .v.C. meterodes longe, and as brode alſo whiche ſeparated the holy from the vnholy.

¶ He ſeyth the glory of God goyng into the Temple, from whence it had before departed for the mentyoned Idolatry of the chyldren of Iſraell, for whiche they were conſumed and brought to nawght. He is commaunded to call them agayne to repentaunce.

CAPI, XLIII.

A SO he broughte me to the dore / that turneth towarde the eaſt. Beholde / then came the glory of the God of Iſraell from out of ẏ eaſt, whoſe voyce was lyke a great noyſe of waters/ and the earth was lyghtened with his glorye. Hys ſyght to loke vpon was * lyke the fyrſt, that I ſawe, whẽ I wente in, what tyme as the cytie ſhulde haue bene deſtroyed: * and lyke the vyſyon that I ſawe by the water of Cobar.

Eze. x. a. xii.

Ezechiel. i. a. i. c. and. xi. d.

Then fell I vpon my face/ but the glory of the Lorde came into the houſe thorowe the Eaſte dore. So a wynde toke me vp, and brought me into the ynnermer courte: and beholde, the houſe was full of the glory of the Lorde. B I hearde one ſpeakynge vnto me out of the houſe / and there ſtode one by me/ that ſayde vnto me: O thou ſone of man, * thys rowme is my ſeate, and the place of my foteſteppes: where as I wyll dwell amonge the chyldren of Iſraell for euermore: ſo that the houſe of Iſraell ſhall nomore defyle my holy name: neyther they/ nor theyr kynges, thorowe theyr whordome, thorowe theyr hye places / and thorowe the deed bodyes of theyr kynges: whiche haue buylded theyr threſholdes in maner harde vpon my threſholdes / and theyr poſtes almoſt at my poſtes; ſo ẏ there is but a bare wall betwyxte me and them.

Esay. lx. a. and lxvi. a. Apo. xxi. a.

Thus haue they defyled my holy name with theyr abhomynacyons, that they haue commytted. Wherefore, I haue deſtroyed them in my wrath: But nowe they ſhall put awaye theyr whoredome and the deed bodies C of theyr kynges out of my ſight, that I may dwell amonge them for euermore. Zach. ii. a. * Therfore (O thou ſonne of man) ſhewe thou the houſholde of Iſraell a tẽple, that they maye be aſhamed of theyr wyckedneſſe, & meaſure them ſelues an example therat.

And when they be aſhamed of all theyr workes, then ſhewe them the fourme and faſhyon of the temple: the commynge in, the goynge out/ all the maner and deſcrypcion therof, yee, all the vſes and ordynaunces of it/ that they maye kepe and fulfyl all the faſhyons and cuſtomes therof.

D Thys is the deſcrypcyon of the houſe: Aboue, vpon the mounte rounde aboute all the corners/ it ſhalbe the holyeſt of all. Beholde that is the deſcrypcyon and faſhyon of the houſe. Thys is the meaſure of the aulter (after the true cubyte: which is a ſpãne longer then another cubyte) hys botome in the myddeſt was a cubyte longe & wyde, and the ledge that wente rounde aboute it/ was a ſpanne brode. Thys is the heyght of the aulter: From the groũde to the lower ſteppes the length is two cubytes, and the bredth one cubyte: and from the lower ſteppes to the hygher are foure cubytes, and the bredth but one cubyte.

Exo. xxvii. a * The aulter was foure cubytes hye, and from the aulter vpwarde ſtode foure hornes, and it was .xij. cubytes longe and .xij. cubytes brode/ vpon the foure corners: the coueryng of the aulter was .xiiij. cubytes E longe and brode vpon the foure corners/ & the ledge that wente rounde aboute/ had halfe a cubyte: and the botome therof roũde aboute one cubyte: his ſteppes ſtode towarde the Eaſt. And he ſayde vnto me: Thou ſonne of man thus ſayeth the Lorde God: theſe are the ordynaunces and lawes of the aulter, in the daye when it is made to offre burntofferynges, & to ſprynckle bloude ther vpon. To the preſtes, to the Leuites that Ezec. 44. c. and 45. d. be of ỹ ſede of * Sadoch, and treade before me to do me ſeruyce, ſayeth, the Lorde God: Unto theſe geue thou a yonge bullocke, for a ſynofferynge: and take the bloude of hym and ſprenckle his foure hornes withall and the foure corners of the aulter coueryng/ with the ledge that goeth rouñde about: herewith ſhalt thou clenſe it, and reconcyle it. Leui. xvi. c. * Thou ſhalt take the bullocke alſo of the F ſynofferynge, and burne hym in a ſeuerall place without the Sanctuary.

The nexte daye, take a goatbucke without blemyſh for a ſynofferynge, to reconcyle that aulter withall: lyke as it was reconcyled with the bullocke. Nowe when thou haſt made it cleane, then offre a yonge bullocke * without blemyſh, Leui. xxii. and a ramme out of the flocke without blemyſh alſo: Offre them before the Lorde, and let the preſt caſte * ſalt ther vpon/ Leui. ii. and geue them ſo vnto the Lorde for a burntofferynge. G Seuen dayes ſhalt thou brynge, euery daye a goatbucke for ſynne. A yonge bullocke and a ramme of the flocke (bothe without blemyſh) ſhal they offre. Seuen dayes ſhall they reconcyle and clenſe the aulter, and offre vpon it. When theſe dayes are expired, then vpon the .viij. daye and ſo forth/ the preſtes ſhal offre their burntofferynges and healthofferynges vpon the aulter: ſo wyll I be mercyfull vnto you, ſayeth the Lorde God.

He ſheweth what dore of the temple is ſhutte. He is commaunded to vpbrayde the people with theyr offence. The vncyrcumcyſed in herte and in the fleſh, who are to be admytted to the ſeruyce of the temple, and who to be refuſed. He ſheweth what preſtes he wolde haue admytted into the holy place, and alſo theyr offyce.

CAPI. XLIIII.

A AFTER thys/ he brought me agayne to the outwarde dore of the Sanctuary on the Eaſt ſyde/ and that was ſhut. Thẽ ſayde the Lorde vnto me: Thys dore ſhall be ſtyll ſhut/ and nat opened for any man to go thorowe it/ but onely for the Lorde God of Iſrael: yee, he ſhal go thorowe it/ els ſhal it be ſhut ſtyll. The prynce hym ſelfe ſhall come thorowe it/ that he maye eate breade before the Lorde. At the porche ſhal he come in/ and there ſhall he go out agayne. Then brought he me to the dore/ vpon the North ſyde of the houſe. And as I loked aboute me/ beholde, * the glory of the Lorde fylled the houſe: and I fell downe vpon my face. Exod. 4 and. 4 Num. 4. Reg. 8. 2. Par. 7 So the Lorde ſpake vnto me: O thou ſõne of man/ faſten thys to thyne herte/ beholde/ B and take diligent hede to al that I wyl ſaye vnto the/ concernynge all the ordynaunces of the Lorde and all hys lawes: ponder wel with thyne herte the cõmynge in of ỹ houſe and the goynge forth of the Sanctuary, and tel that obſtynate houſholde of Iſrael: Thus ſayeth the Lorde God: O houſe of Iſrael/ ye haue nowe done ynough withall youre abhomynacions/ ſeynge that ye haue brought into my Sanctuary ſtraungers/ hauynge vncircumcyſed hertes and fleſh/ where thorowe my Sanctuary is defyled/ when ye offre me bred, fat, and bloude.

Thus with all youre abhomynacyons ye haue broken my couenaunt / and nat kept the holy ordynaunces of my Sanctuary: but ſet kepers of my Sanctuary / euen after youre owne mynde. Therfore thus ſayeth

C the Lorde God: Of all the ſtraungers that dwell amonge the chyldren of Iſraell / no ſtraunger (whoſe herte and fleſh is nat circumcyſed) ſhal come within my Sãctuary: No, nor the Leuites ỹ be gone backe fro me, and haue dyſceaued the people of Iſraell with all erroures / goynge after theyr ydoles: therfore ſhal they beare theyr owne wyckednes. Shulde they be ſet and ordened to mynyſtre vnder the dores of the houſe of my Sanctuarye? And to do ſeruyce in the houſe: to ſlaye burntofferynges and ſacryfyces for the people: to ſtande before thē / and to ſerue them / ſeynge the ſeruyce that they do them / is before theyr Idoles / and cauſe the houſe of Iſrael to ſtomble thorow their

D wyckednes? * For the whiche cauſe I haue pluckte out myne hande ouer them (ſayeth the Lorde God) ſo that nowe they muſt beare theyr owne iniquyte / and nat to come nye me / to ſerue me with theyr preſthode / in my Sanctuary, & mooſt holyeſt of all: that they maye beare theyr owne ſhame & abhominacyons, which they haue done. Shulde I vſe them to be porters of the houſe, and to all ỹ ſeruyce that is done therin? But the Preſtes the Leuytes, the ſōne of Sadoch, that kepte the holy ordynaunces of my Sanctuary / when the chyldren of Iſraell were gone fro me: ſhall come to me, to do me ſeruyce, to ſtāde before me, and to offre me the fat and the bloude / ſayeth the Lorde God.

eg.ii.c

r.43.b.
iiii.b.

E They ſhall go into my Sanctuary / and treade before my table / to do me ſeruice, and to wayte vpon myne ordinaũces. Now whē they go in at the dores of the innermer court they ſhall put on lynen clothes, ſo ỹ no wollyne come vpon them: whyle they do ſeruyce vnder the dores of the ynnermer courte / and within. They ſhall haue fayre lynen bonettes vpon theyr heades / and lynen breches vpon theyr loynes / whiche in theyr laboure they ſhall nat put aboute them: And whē they go forth to the people into the outwarde courte, they ſhall put of the clothes / wherin they haue mynyſtred, and laye them in the habytacyon of the Sanctuary, and put on other apparell / leſt they vnhalowe

F the people with theyr clothes.

rui.xix.c.
u.xxi.d.
ual.x.i.

* They ſhall nat ſhaue theyr heades, nor norysh the buſhe of theyr heare but rounde theyr heades only. * All the Preſtes that go into the Inmoſt court, ſhal drinke no wyne. * They ſhall mary no wydowe, neyther one that is put from her huſbande: but a mayde of the ſede of the houſe of Iſrael, or a wydowe, that hathe had a preſte before.

Leui.xxi.b.
Oſe.i.a.3.a

* They ſhal ſhewe my people the dyfference betwene the holy and vnholy, betwixt the clene and vnclene. If any diſcorde aryſe they ſhall diſcerne it / and geue ſentence after my iudgementes. My ſolempne feaſtes, my lawes and ordynaunces ſhal they kepe, and halowe my Sabbathes. ☞ * They ſhall come at no deed perſone / to defyle thē ſelues (excepte it be father or mother, ſonne or daughter, brother or ſyſter that hath had yet no huſbande) in ſuch they maye be defyled. And when he is clenſed / there ſhall be rekened vnto hym . vij . dayes: and yf he go into the Sanctuary agayne to do ſeruyſe he, ſhall brynge a ſynofferynge ſayeth the Lorde God. * They ſhall haue an herytage, yee, I my ſelfe wylbe theyr herytage: els ſhall ye geue thē no poſſeſſion in Iſrael, for I am theyr poſſeſſion. The meatofferyng ſynofferynge and treaſpaceofferyng ſhal they eate, & ☞ euery dedycate thynge in Iſrael, ſhalbe theyrs. The fyrſtlynges of all the fyrſt frutes / and all fre wylofferynges ſhall be the preſtes.

Deu.xvii.b

G

☞
Leui.xxi.a.
Nume.vi.b

De.xviii.a
Nume.18.c
Joſu.xiii.b

☞

Ye ſhall geue vnto the preſt alſo the fyrſtlynges of youre dough / that God maye proſpere the reſydue. * But no deed caryō ſhal the preſte eate / nor ſuche as is deuoured of wylde beaſtes / foules or catell.

Exo.xxii.d.
Leui.xxii.a

¶ Out of all the lande of promes are there ſeperate . iiii . porcyons, of whiche the fyrſt is geuen to the Preſtes and to the temple, the ſeconde to the Leuites, the thyrde to the cytie, the fourth to the prynce. An exhortacyō to the heades of Iſrael. Of iuſt weyghtes and meaſures. Of fyrſte frutes. &c.

CAPI. XLV.

When ye deuyde the lāde by the lot, ye ſhall put aſyde one * parte for the Lorde, to be holy from other landes: namely . xxv . M . meterroddes longe, and . x . M . broade. Thys ſhalbe holy, as wyde as it is rounde aboute. Of thys parte there ſhall belonge vnto the Sanctuary . v . C . meterodds in al the foure corners, and . l . cubytes wyde rounde aboute to the ſuburbes. And from this meaſure, namely of . xxv M . meterroddes longe, a . x . M . broade, thou ſhalt meaſure, wherin the Sanctuary and the holyeſt of all maye ſtande.

A
Eze.48.b.

The reſydue of that holy grounde ſhal be the preſtes, whiche do ſeruyce in the Sanctuary of the Lorde, and goo in before the Lorde to ſerue hym / that they maye haue rome to dwell in.

B As for the Sanctuary, it ſhal ſtande for it ſelfe:and to the Leuites yͤ ſerue in the houſe, there ſhalbe geuen.xx. habytacyōs,of the xxv.M.length and.x.M.bredth:ye ſhal geue alſo vnto the cytie a poſſeſſyon of.v.M. meterroddes brode,and.xxv.M.lōge, beſyde the parte of the Sanctuary: that ſhal be for the whole houſe of Iſrael. Ezec.48.b. * Upon bothe the ſydes of the Sanctuaryes parte,and by the cytie,there ſhalbe geuen vnto the prince C what ſoeuer lyeth ouer agaynſt the cytie,as farre as recheth weſtwarde and eaſtwarde: whiche ſhalbe as longe as one parte / from the weſt vnto the eaſte.

Thys ſhalbe his owne lande in Iſraell, that my prynces be no more chargeable vnto my people. And ſuche as remayneth yet ouer in the lande, ſhalbe geuen to the houſe of Iſrael accordynge to theyr trybes. Thus ſayeth the Lord God: O ye prynces:ye haue nowe oppreſſed and deſtroyed ynough:now leaue of.handle nowe accordyng to yͤ thing, that is equall and lawfull: and thruſt out my people nomore, ſayeth the Lorde God. Leui.xix.g Deut.25.c Prou.xx.b * Ye ſhal haue a true weyght, a true Ephah, and a true Bath. The Ephah and the Bath ſhalbe a lyke. One Bath ſhal cōteyne the tenth parte of an Homer, and ſo ſhal one D Ephah do: theyr meaſure ſhall be after the Homer. Exod.xxx.b Leui.27.b Num.iii.g * One Sycle maketh.xx.Geras. So.xx.Sycles,and.xxv.and.xv. Sycles make a pounde. This is the heaueoffrynge, that ye ſhall geue to be heaued:namely / the vi.parte of an Ephah, out of an homer of wheate.and the.vi.parte of an Ephah, out of an homer of barly. The oyle ſhall be meaſured with the Bath:euen yͤ tenth parte of one Bath out of a Cor.

E Ten Bathes make one Homer:for one Homer fylleth ten Bathes. And one lambe from two hundreth ſhepe out of the paſture of Iſrael.for a meatoffryng, burntoffrynge and healthoffrynge/ to reconcyle the ſayeth the Lorde God. All the people of the lande ſhal geue thys heaueoffringe with a fre wyl for the prynce of Iſrael Agayne, it ſhall be the prynces parte to offre burntoffrynges/ meatofferynges and drynckoffringes vnto the Lorde,in the holy dayes, newe Moones, Sabbathes,and in all the hye feaſtes of the F houſe of Iſrael. The ſynoffrynge/meatoffrynge / burntofferynge & healthoffrynge ſhal he geue,to recōcyle the houſe of Iſrael. Thus ſayeth the Lorde God: The fyrſt day of the fyrſt moneth thou ſholt take a yonge bullocke without blemyſh / and clenſe the Sanctuary. So the preſte ſhall take of the bloude of the ſynoffrynge, and ſprynckle it vnto the poſtes of the houſe / and vpon the foure corners of the aulter/with the dore poſtes of the ynnermar courte. And thus ſhalt thou do alſo the ſeuenth day of the moneth * (for ſuche as haue ſynned of ignorauce/or beynge diſceaued) to reconcyle the Num.15. houſe withall. * Upon the.xiiii.daye of the Exod.12.c Leui.23.a Deu.16.a fyrſt moneth ye ſhall kepe Eaſter. Seuen dayes ſhall the feaſt contynue, wherin there ſhall no ſowre nor leuened breade be eaten.

Upon the ſame daye ſhall the prynce geue for hym ſelfe and all the people of the lande, a bullocke for a ſynoffrynge And in the G feaſt of the ſeuen dayes he ſhall offre euery day a bullocke and a ram/that are without blemyſh/for a burntofferyng vnto yͤ Lorde: and an he goate daylye for a ſynoffrynge. For the meatoffrynges / he ſhall geue euer an Ephah to a bullocke/an Ephah to a ram and an Hyn of oyle to an Ephah. Upon the.xv.daye of the ſeuenth moneth/ he ſhall kepe yͤ ſeuen dayes holy/ one after another/ euen as the other ſeuen dayes:with the ſynoffrynge/burntoffrynge/meatoffryng/and with the oyle.

❡ The ſacryfyces of the Sabboth and of the newe monets. Thorowe whiche dores they muſte go in,or come out of the temple.&c.

CAPI, XLVI.

A THUS ſayeth the Lord God: the dore of the ynnermer courte towarde the Eaſte/ſhal be ſhut the.vi.workynge dayes: but in the Sabboth and in the daye of the newe Moone, it ſhalbe opened. Then ſhal the prynce come vnder the dore porche/and ſtande ſtyll without by the dore cheke. So the preſtes ſhal offre vp his burnt & healthofferynges. And he ſhall worſhyppe at the dore poſte, and go hys waye forth agayne: but the dore ſhall nomore be ſhut tyll the euenynge. On the ſame maner ſhall the people of the lande alſo do theyr worſhyppe before the Lorde / with out thys dore vpon the Sabbathes and newe/Moones. Thys B is nowe the burntofferynge/that the prynce ſhall brynge vnto the LORDE vpon the Sabboth: ſyxe lambes without blemyſh/ and a ram without blemyſh/and an Ephah for a meatoffrynge/with the ram. As for lambes/he may geue as many meatoffrynges to them/as he wyll/and an Hyn of oyle to an Ephah. In the daye of the newe moneth/ it ſhal be a yong bullocke without blemyſh/ſyxe lambes and a ram alſo without blemyſh. With the bullocke he ſhall geue an Ephah / and with the ram an Ephah alſo for a meate offering: but to the lambes, C what he maye come by: And euer an Hin of oyle to an Ephah. When the Prynce commeth/he ſhall go vnder the dore porche/and euen there departe forth agayne. But when the people of the lande come before the Lord in the hyghe ſolempne feaſte, as many as come in by the North dore to do worſhyppe/ ſhall go out agayne at the Southe dore. And they that come in at ẏ South dore, ſhal go forthe agayne at the Northe dore. There ſhall none go out at the dore where he came in, but ſhal go ryght forthe ouer on the other ſyde/ and the Prynce ſhall go in and out amonge them.

D Upon the ſolempne and hye feaſt dayes, this ſhalbe the meat offerynge: An Epha to a bullocke and an Epha to a ram, and to the lambes: as many as he wyl, but euer an Hin of oyle to an Epha. Nowe when the Prynce bryngeth a burnt offerynge or an healthofferyng with a fre wyl vnto the Lorde, the eaſt dore ſhalbe opened vnto him, that he may do with his burnt and healthofferynges, as he doth vpon the Sabboth, and when he goeth forth, the dore ſhal be ſhut after him agayne. He ſhall daylye brynge vnto the Lorde a lambe of a yeare olde without blemyſhe for a burnte offeryng: this ſhall he do euery mornynge. And for a meatofferynge he ſhall geue E the ſyxt parte of an Epha, and the thyrde parte of an Hin of oyle (to myngle with the cakes) euery mornynge. Yee, thys ſhalbe a daylye meatofferynge vnto the Lorde, for an euerlaſtynge ordinaunce: ⁊ thus ſhal the lambe, the meatofferynge ⁊ oyle be geuē euery mornynge, for a daylye burntofferynge.

Moreouer, thus ſayeth the Lorde God: If the Prynce geue a gyfte vnto any of hys ſonnes, then ſhall it be hys ſonnes herytage perpetuall, that he maye poſſeſſe it. But If he wyll geue one of hys ſeruauntes ſome of ¶ hys herytage, it ſhall be hys ¶ to the * fre yeare, and then to returne agayne vnto the Leui.xxv.b Num.36.c F prince: for his herytage ſhalbe his ſõnes onely. * The Prynce alſo ſhall take none of the 3.Reg.21.a 2.Reg.12.b peoples enherytaunce, nor put them frome their poſſeſſion: but to his owne ſonnes ſhal he geue his poſſeſſion, that my people be not ſcatred abrode, but that euery man may haue his owne.

And he brought me thorow the entraunce at the ſyde of the dore to the habytacyon of the Sanctuary, that belongeth to the preaſtes and ſtode towarde the Northe, and beholde, there was a place vpon the weſt ſyde, then ſayde he vnto me. This is the place/ where the preeſtes ſhall dyght the treſpace and ſyn offerynges/and bake the meate offerynges: that they nede not beare them into the outwarde courte/and ſo to vnhalowe the people. So he brought me into the vttermoſte courte, rounde aboute al the foure corners. Beholde/ in euery corner of the ſore courte, there was yet a lytle courte. Yee/ in all the foure corners of the courte, there was made a lytle courte of .xl. cubites longe, and .xxx. cubytes broade: theſe foure lytle courtes were of one like meaſure, and there went a rydge wall rounde aboute them all foure, vnder the whiche there were harthes made rounde about. Then ſayde he vnto me: This is the kechyn/ where the mynyſters of the houſe ſhall dyght the ſlayne offerynges of the people.

¶ The vyſyon of the waters that come out of the Temple. The coaſtes of the lande of promeſſe, and the dyuiſyon therof by trybes.

CAPI, XLVII.

AFTER thys he brought me agayne A before the dore of the houſe: and beholde/there guſhed out waters from vnder the poſtes of the houſe eaſtwarde (for ẏ houſe ſtode towarde the eaſt) that ranne downe vpon the ryght ſyde of the houſe, whyche lyeth to the aulter ſouthward. Then caried he me out to the north dore, ⁊ brought me forth there rounde aboute by the vttermoſt dore ẏ turneth eaſtewarde. * Beholde, there came zacha.13. a and.xiiii. b forth the water vpon the ryght ſyde. Nowe whan the man that had the meterode in his hande wente vnto the eaſt dore, he meaſured a. M. cubytes, and then he brought me thorowe the water, euẽ to the ancles: ſo he meaſured yet a thouſande, and brought me thorowe the water agayne vnto the knees: yet meaſured he a thouſande, ⁊ brought me thorow the water vnto the loynes. After thys B he meaſured a thouſande agayne, then was it ſuch a ryuer, that I myght not wade thorowe it: The water was ſo depe, that it was nedefull to haue ſwymmed, for it myght not be waded ouer. And he ſayde vnto me: haſte thou ſene this/ O thou ſonne of man? and wyth that/he brought me to the ryuer bancke agayne.

Nowe when I came there, there ſtode many trees vpon either ſyde of the ryuer bancke. Then ſaid he vnto me: This water that floweth out towarde the Eaſte/ and runneth downe into the playne felde, commeth into the ſee: and from the ſee it runneth out, ⁊ maketh the waters whole. Yee, al that lyue and moue, where vnto this ryuer commeth, ſhal

Math.4.c, and.xiii.f Iohn.4.b. and.vii.d

recouer. * And where this water commeth/ there ſhalbe muche fyſhe. For all that * commeth to this water/ ſhalbe luſty and whole. By thys ryuer ſhall the fyſhers ſtande from Engaddy vnto En Eglaim, and there ſpred out their nettes: for there ſhalbe greate heapes of fyſhe, lyke as in the mayne ſee. As for his claye and pyttes, they ſhal not be whole/ for why/ it ſhalbe occupyed for ſalte.

By this ryuer vpon both the ſydes of the C ſhore/ there ſhall growe all maner of frutefull trees, whoſe leaues ſhall not fall of/ nether ſhall their frute peryſh: but euer be rype at theyr mouthes, for theyr water runneth out of theyr Sanctuary. His frute is good to eate/ and his leafe profytable for medycynes. Thus ſayeth the Lorde God: Let this be the border, wherin ye ſhal deuyde the lãde vnto the .xii. trybes of Iſrael/ with the lyne. Parte it indifferently vnto one as vnto another: * of the whiche lande I ſwore vnto your fathers/ that it ſhulde fall to your enherytaunce.

Gene.xvii.c

This is the border of the lande vpon the Northeſyde/ frome the mayne ſee/ as men go to Zadada: namely Hemath, Berotha, Sabarim: from the borders of Damaſcus and Hemath vnto Hazar Tichon, and that lyeth vpon the coaſtes of Haueran. Thus the borders from the ſee forth/ ſhalbe Hazar Euan/ the border of Damaſcus the North/ and the borders of Hemath: that is the Northe parte.

The eaſt ſyde ſhal ye meaſure from Ha- D ueran and Damaſcus, from Galead & the lande of Iſrael by Iordane and ſo forth, frõ the ſee coaſt/ that lyeth eaſt warde: and this is the eaſte parte.

The ſouthe ſyde is, frome Thamar forthe to the * waters of ſtryfe vnto Cades/ the ryuer to the mayne ſee: & that is ý ſouth parte.

Num.xx.b. Exo.xvii.b

The weſt parte: namely the greate ſee frõ the borders therof, tyll a mã come vnto Hemath: this is the weſt parte.

Nume.33.f

* Thys lande ſhall ye parte amonge you accordyng to the trybes of Iſrael, and deuyde it to be an herytage for you, * and for the ſtraungers that dwell amonge you, and beget chyldren. For ye ſhal take them amonge the chyldren of Iſrael, lyke as though they were of youre owne houſhole & countre/ and they ſhall haue herytage wyth you amonge the chyldren of Iſrael.

Leuit.xix.g Deute.x.b xxiiii.c

Loke in what tribe the ſtraunger dwelleth in the ſame trybe ſhal ye geue him his herytage, ſayeth the Lorde God.

¶ The lottes of the .vii. trybes. The partes of the poſſeſſyon of the Preaſtes and of the temple, of the Leuytes, of the cytie, of the Prynce, are rehearsed. The lottes of the other trybes. The gates of the cytie.

CAPI. XLVIII.

These are the names of the trybes that A lye vpon the northſyde/ by the waye of Hetlon, tyll thou cõmeſt vnto Hemath and Hazar Euam, the borders of Damaſcus towarde the Northe beſyde Hemath: Dan ſhall haue hys porcyon from the eaſte quarter vnto the weſt. Upon the borders of Dan from the eaſt ſyde vnto the weſt, ſhall Aſſer haue his porcion. Upon the borders of Aſſer from the eaſt parte vnto the weſt ſhal Nephthaly haue hys porcyon.

Upon the borders of Nephthali from the eaſt quarter vnto the weſt, ſhall Manaſſes haue his porcyon. Upon the borders of Manaſſes from the eaſt ſyde vnto the weſt, ſhal Ephraim haue his porcyon. Upon the borders of Ephraim from the eaſt parte vnto the weſt, ſhall Ruben haue his porcyon. Upon the borders of Ruben from the eaſt quarter vnto the weſte ſhall Iuda haue his porcyon. Upon the borders of Iuda frome the eaſte parte vnto the weſte, ye ſhall ſet a ſyde one porcyon of .xxv. M. meteroddes longe and brode (lyke as another porcyon frome the eaſt ſyde vnto the weſt (wherin the Sanctuary ſhall ſtande.

Ezec.xlv.a

* As for the porcyon, that ye ſhall ſeperate out for the Lorde, it ſhalbe .xxv. M. longe and .x. M. brode. Which ſeperated holy porcyon ſhall be longe vnto theſe: namely to the preeſtes, towarde the Northe .xxv. M. & towarde the weſt .x. M. brode, towarde the eaſte .x. M. brode alſo, and toward the ſouth .xxv. M. longe, wherein the Sanctuarye of the Lorde ſhall ſtande. Yee, this ſame place ſhalbe the preeſtes, that are of the chyldren of * Sadoch, and haue kepte my holy ordynaunce: whiche wente not aſtraye in the erroure of the chyldren of Iſraell/ lyke as the B Leuytes are gone aſtraye: and this ſeperated pece that they haue of the lande ſhall be the moſt holy, harde vpon the borders of the Leuytes. And nexte vnto the Preeſtes, ſhall the Leuytes haue .xxv. M. longe and .x. M. brode.

Ezec.xliiii.d and.xliiii.c

This ſhalbe on euery ſyde .xxv. M. longe, and .x. M. brode. Of this porcyon they ſhall ſell nothynge, nor make any permutacyon therof, leaſt the chefe of the land fal vnto other, for it is halowed vnto the Lord.

The other .v. M. after the bredth that lyeth by the .xxv. M. ſhalbe comen: it ſhall belonge

longe to the cytie and to the ſuburbes for habytaciõs, and the cyte ſhal ſtande in the myddeſt therof. Let this be yͤ meaſure: toward yͤ north part. v. C. ⁊. iiij. M. towarde the ſouth parte. v. C. ⁊. iiij. M. towarde the eaſt parte v. C, and. iiij. M. towarde the weſt parte, v. C. and. iiij. M.

The ſuburbes harde vpon the cyte, ſhall haue towarde the north. L. ⁊. ij C. towarde the ſouth. L. and. ij. C. towarde the eaſt. L. ⁊ two C, towarde the weſt alſo. L. ⁊ two. C. As for the reſydue of the lengthe/ that lyeth harde vpon the ſeperated holy grounde: namely. x. thouſande towarde the eaſte, and. x. M. towarde the weſt, next vnto the holy porcyon: it and the increaſe therof ſhal ſerue for theyr meate/ that laboure in the cyte. They that laboure for the welth of the cytye, ſhall mayntayne this alſo, out of what trybe ſoeuer they be in Iſrael.

All that is ſeperated of the. xxv. M longe
and. xxv. M. brode on the foure partes, that
ſhall ye put aſyde for the ſeperated porcyon
C of the Sanctuary, ⁊ for the poſſeſſyon of the
cyte. The reſydue vpon both the ſydes of the
Sanctuary and poſſeſſyon of the cyte/ ſhall
belonge to the Prynce/ before the place, of
the. xxv. M. vnto the eaſtende, ⁊ before the
place of the. xxv. M. weſtward vnto the borders
of the cyte: this ſhalbe the prynces porcyon.
Thys ſhalbe the holy place, and the
houſe of the Saynctuarye ſhall ſtande in
the myddeſt. Moreouer from the Leuites
and the cyties poſſeſſyon/ that lye in the myddeſt
of the prynces parte: loke what remayneth
betwyxte the border of Iuda ⁊ the border
of Ben Iamin, it ſhalbe the Prynces.

Nowe of the other trybes.

From the eaſt parte vnto the weſt/ ſhall
Ben Iamin haue his porcion. Vpon the borders
of Ben Iamin from the eaſt ſyde vnto
the weſt, ſhall Symeon haue his porcyon.
Vpon the borders of Symeon from the eaſt
D parte vnto the weſt, ſhall Izakar haue hys
porcyon. Vpon the borders of Izakar from
the eaſt ſyde vnto the weſt, ſhall Sabulon
haue his porcyon. Vpon the borders of Sabulon
from the eaſte parte vnto the weſte/
ſhall Gad haue his porcyon. Vpon the borders
of Gad Southwarde/ the coaſtes ſhall
reache from Thamar forth vnto the waters
of ſtryfe to Cades, ⁊ to the floude/ euen vnto
the mayne ſee.

Nume. 32. Ioſu. 13. 14 Thys is the lande wyth hys * porcyons/ whyche ye ſhall dyſtrybute vnto the Trybes of Iſraell, ſayeth the LORDE God. Thus wyde ſhall the cyte reache: vpon the Northe parte fyue hundreth and foure thouſande meaſures. The Portes of the Cytie, ſhall haue the names of the Trybes of Iſraell. Thre Portes of the Northeſyde: one Ruben, another Iuda, the thyrde Leuy.

Vpon the Eaſt ſyde fyue hundret hand foure thouſande meaſures, with thre Portes: the one Ioſeph, another Ben Iamin: the thyrde Dan. Vpon the Southſyde fyue hundreth and foure thouſande meaſures, wyth the thre Portes, the one Symeon, another Izakar, the thyrde Sabulon. And vpon the weſt ſide fiue hondreth and foure thouſãde meaſures, with thre portes alſo, the one Gad another Aſſer, the thyrde Nephthalye. Thus ſhall it haue. xviij. M. meaſures rounde aboute. And from that tyme forthe the name of the cytie ſhalbe: the Lorde is there.

+

: Here endeth the Booke of the Prophete Ezechiell.

The Booke of the Prophete Daniell.

¶ The Prophete ſheweth the captiuite of Iehoakim kyng of Iuda. Of the chyldren that were in captiuitie. The kynge commaundeth to chose whiche of them ſhulde be taught the lernynge and language of Caldees. They are alowed the kynges lyuynge. Daniel abſteyneth from the meate of the kynge of Babylon.

CAPI. I.

A IN the thyrde yeare of the raigne of Iehoakin kynge of Iuda, came Nabuchodonoſor kynge of Babylon vnto Ieruſalem, and beſeged it * and the Lorde delyuered Iehoakim the kynge of Iuda in to hys hande/with certayne ornamentes of the houſe of God, whiche he caryed awaye vnto the lande of Sennar, to the houſe of his God and there he brought them into hys goddes treaſury. And the kynge ſpake vnto Aſphanas the chefe chamberlayne, that he ſhulde brynge hym certayne of the chyldren of Iſrael, that were come of the kynges ſede and of prynces, yonge ſpryngaldes without any blemyſh, but fayre & welfauoured, inſtructe in all wyſdome, connynge and vnderſtandynge: whiche were able to ſtande in the kynges palace, to rede and to lerne for to ſpeake Caldeyſh.

4.Re.24.a
2.Par.36.a

B Unto theſe the kynge apoynted a certayne porcyon of his owne meate, and of the wyne whiche he dranke hym ſelfe, ſo to noryſh the thre yere: that afterward they myght ſtande before the kynge. Amonge theſe nowe were certayne of the chyldre of Iuda: namely Daniel/Ananias/Miſael and Azarias. Unto theſe the chefe chamberlayne gaue other names, and called Daniel/Balthaſar: Ananias/Sidrach: Miſael/Miſach: & Azarias/Abednago. But Daniell was at a poynte wyth hym ſelfe/* that he wolde not be defyled thorowe the kynges meate/nor the wyne whyche he dronke. C And thus he deſyred of the chefe Chamberlayne, leſt he ſhuld defyle hym ſelf. So God gaue Daniel fauour and grace before the chefe chamberlayne, that he ſayde vnto hym: I am afrayed of my Lorde the kyng/whiche hath appoynted you your meate & drynke: leſt he ſpye your faces to be worſe lykyng then the other ſpryngaldes of your age, & ſo ye ſhal make me loſe my heade vnto the kynge.

Gene.43.c
Tobia.1.b
Iudit.12.a

Then Daniel anſwered Melaſar, whom the chefe chāberlayne had ſet ouer Daniell, Ananias/Miſael and Azarias, and ſayd: O proue but ten dayes with thy ſeruauntes/& let vs haue Potage to eate, and Water to drynck: then loke vpon our faces, and theirs that eate of the kynges meate. And as thou ſeyſt/ſo deale wyth thy ſeruauntes. So he conſented to them in thys matter/and proued them tenne dayes. And after the tenne dayes, theyr faces were better lykynge and fatter/then all the yonge ſpryngaldes/whyche dyd eate of the KYNGES meate.

D Thus Melaſar toke awaye their meate and wyne/and gaue them potage therfore. God gaue nowe theſe foure ſpryngaldes connynge and lernyng in al ſcrypture and wyſdome: but vnto Danyell ſpecyally/he gaue vnderſtandyng of al viſyons and dreames. Nowe when the tyme was expyred/that the kyng had appoynted to bryng in theſe yong ſpryngaldes vnto hym: the chefe chamberlayne brought them before Nabuchodonoſor/and the kynge commaned with them. But amonge them all were founde none ſuche as Daniel/Ananias/Miſael/and Azarias. Therfore ſtode they before the kynge/whiche in all wyſdome and matters of vnderſtandynge/that he enquered of them, founde the ten times better/then al the ſothſayers and charmers/that were in all hys realme. And Daniel abode ſtyll/vnto the fyrſt yeare of kynge Cyrus.

¶ The dreame of Nabuchodonoſor. He calleth vnto hym ſothſayers, and requyreth of them both the dreame & the interpretacyon therof. They anſwere that they cannot ſhewe it. The kynge commaundeth all the wyſe men of Babylon to be ſlayne. Daniel requyreth tyme to ſolue the queſtyon. The Lorde openeth the myſtery vnto Danyel. Danyel is brought vnto the kynge/and ſheweth hym hys dreame and the interpretacyon therof. Of the euerlaſtynge kyngdome of Chryſte.

CAPI. II.

A IN THE ſeconde yeare of the raygne of Nabuchodonoſor/had Nabuchodonoſor a dreame/* where thorowe hys ſpreete was vexed/and hys ſlepe brake from hym. Then the kyng commaunded to call together all the ſothſayers/charmers/wytches and Caldees/for to ſhewe the king his dreame. So they came/and ſtode before the kynge. And the kynge ſayde vnto them: I haue dreamed a dreame, & my ſpreete was ſo troubled therwith/ꝧ I haue clene forgotten, what I dreamed. Upō this the Caldees anſwered.

Iob.vii.b
Danie.4.a
and.v.a

☞ anſwered the kynge ☞ in the Syꝛyans
ſpeach. O kynge. God ſaue thy lyfe foꝛ euer
Shewe thy ſeruauntes the dreame/and we
ſhal ſhewe the, what it meaneth. The kyng
gaue the Caldees theyꝛ anſwere, ⁊ ſayde: It
is gone fro me: Yf ye wyll not make me vnderſtande
the dꝛeame with the interpꝛetacyon
therof, ye ſhal dye, ⁊ your houſes ſhalbe
pꝛyſed. But if yee tel me the dꝛeame ⁊ the
meanynge therof, ye ſhall haue of me gyftes
/rewardes ⁊ great honoure: only, ſhewe
me the dꝛeame and the ſygnyfycacyon of it.
B They anſwered againe, and ſayde: the king
muſt ſhewe his ſeruauntes the dꝛeame, and
ſo ſhall we declare what it meaneth. Then
the kynge anſwered, ſayinge: I perceaue of
a trueth, that ye do but pꝛolonge the tyme:
foꝛ ſo moch as ye ſe, that the thynge is gone
fro me. Therfoꝛe ye wyll not tell me the
dꝛeame ye ſhal al haue one iudgement. But
ye fayne and diſſemble with vayne woꝛdes,
whiche ye ſpeake befoꝛe me, to put of the tyme.
Therfoꝛe tell me the dꝛeame, ⁊ ſo ſhal I
knowe, yf ye can ſhew me, what it meaneth.
Upon this yͤ Caldees gaue anſwere befoꝛe
the kynge, and ſayd: there is no man vpon
earth, that can tel the thyng which the king
ſpeaketh of: yee, there is nether kyng pꝛynce
noꝛ Loꝛde, that euer aſked ſuch thinges at a
ſothſayer charmer oꝛ Caldee: foꝛ it is a very
harde matter, that the kynge requyꝛeth.
Neyther is there any, that can certyfye the
kynge therof, excepte the goddes, whoſe
dwellynge is not amonge the creatures.
C For the which cauſe the kynge was wꝛoth
with great indignacion, and cōmaunded to
deſtroye all the wyſe men at Babylon: ⁊ the
pꝛoclamacyon wente foꝛthe/that the wyſe
men ſhulde be ſlayne. They ſought alſo to
ſleye Daniel with his companyons. Then
Daniel enquered of Arioch the kynges ſtewarde,
of the iudgement and ſentence/that
was gone foꝛth alredy to kyll ſuche as were
wyſe at Babilon. He anſwered ⁊ ſayde vnto
Arioch being then the kinges debyte: Why
hath the king pꝛoclamed ſo cruel a ſentence
So Arioch tolde Daniel the matter. Upon
this went Daniel vp/and deſyꝛed the king
that he myght haue leyſoure/to ſhewe the
kynge the interpꝛetacyon: and then came
he home agayne and ſhewed the thynge
vnto Ananias, Miſael and Azarias hys
companyons: that they ſhulde beſeche the
God of heauen foꝛ grace in this ſecret, that
Daniel and hys felowes with other ſuche
as were wyſe in Babylō, peryſhed not. The
was the myſtery ſhewed vnto Daniel in a
vyſyon by nyght. And Daniel pꝛayſed the
God of heauen. Daniel alſo cryed loude/⁊
ſayde: O that the name of God myght be
pꝛayſed foꝛ euer and euer/foꝛ wyſdome and
ſtrength are hys owne: * he chaungeth the
D tymes ⁊ ages: † he putteth downe kynges/
he ſetteth vp kynges: * he geueth wyſdome
vnto the wyſe, ⁊ vnderſtandynge/to thoſe
that vnderſtande, he openeth the depe ſecretes:
he knoweth the thyng that lyeth i darkneſſe
‡ foꝛ the lyght dwelleth with him. I
thancke the, and pꝛayſe the (O yͤ God of my
fathers) that thou haſte lente me wyſdome
and ſtrength, and haſt ſhewed me the thyng
that we deſyꝛed of the, foꝛ thou haſt opened
the kynges matter vnto me.

Dan. vii.b
Luke.i.e.
Job.34.c.
Iere.27.a.
Dani.iiii.e
Job xxxvi.b
1 Timo.6.c
1.Iohn.1.b.

Upon this went Daniel in vnto Arioch,
whome the kynge had oꝛdeyned to deſtroye
the wyſe at Babylon: he wente vnto him, ⁊
ſayde, deſtroye not ſuche as are wyſe in Babylon,
but bꝛynge me in vnto the kynge, ⁊
I ſhall ſhewe the kyng, the interpꝛetacion.
Then Arioch bꝛought Daniel into the king
in all the haſte, and ſayde vnto hym: I haue
foūde a man among the pꝛeſoners of Iuda
that ſhall ſhewe the kynge the interpꝛetacyon.
Then anſwered the kynge, and ſayde
vnto Daniel, whoſe name was Balthaſar/
Arte thou he, that canſte ſhewe me the dꝛeame/
whiche I haue ſene, and the interpꝛetacyon
therof? Daniel anſwered the kynge
to his face, and ſayde. As foꝛ this ſecrete/foꝛ
the whiche the kynge maketh inquyſycion,
it is neyther the wyſe, the ſoꝛcerer, the charmer
noꝛ the deuyl coniurer, that can certyfy
the kynge of it. * Only God in heauen can Mat.xi.d.
open ſecretes, and he it is, that ſheweth the
kyng Nabuchodonoſoꝛ what is foꝛ to come
in the latter dayes.
Thy dꝛeame, and that which thou haſt ſene E
in thyne head vpon thy bed, is this: O king
thou dydeſt caſte in thy mynde, what ſhulde
come herafter: So he that is yͤ opener of myſteryes,
telleth the, what is foꝛ to come. As
foꝛ me, this ſecrete is not ſhewed me, foꝛ eny
wyſdome that I haue, moꝛe then any other
lyuing: but only yͭ I myght ſhewe the king
the interpꝛetacyon, ⁊ that he myght knowe
yͤ thoughtes of his owne herte. Thou kyng
ſaweſt, and beholde: there ſtode befoꝛe the a
greate Image whoſe fygure was maruelous
greate, and his vyſage grymme. The
Image head was of fyne golde, his bꝛeſte ⁊
armes of ſyluer, hys body and loynes were
of copper, his legges were of yꝛon/hys fete
were parte of yꝛon/and parte of earth.

Thys

Mat. xxi. c. Luke. xx. b. * This thou ſaweſt, tyll the tyme that (without any handes) there was hewen of a ſtone which ſmote the Image vpon the fete that were bothe of yron & earth, and brake them to pouder: then was the yron/the erth the copper/the ſyluer/and golde/broken al together in peces/and became lyke the chaf of corne/that the wynde bloweth awaye frō the ſomer floores/that they can no more be founde. But the ſtone that ſmote the ymage became a greate mountayne/whiche fulfylleth the whole earthe. This is the dreame And nowe wyll we ſhewe before the kynge: what it meaneth.

F D. vi. b. * O kynge/thou arte a kynge of kynges: For the God of heuen hath geuen the a kyngdome/ryches, ſtrength: and maieſtye/ and hath delyuered the al thynges/that are amonge the chyldren of men: the beaſtes of the felde/and the foules vnder the Heuen/ and geuen the domynyon ouer them all. Thou arte that golden heade. After the there ſhall ryſe an other kyngdome, which ſhall be leſſe then thyne. The thyrde kyngdome ſhall be lyke copper/and haue domynacyon in all landes. The fourth kyngdome ſhall be as ſtronge as yron. For lyke as yron broſeth and breaketh all thynges. Ye, euen as yron beateth euery thyng downe ſo ſhall it beate downe and deſtroye.

Where as thou ſaweſt the fete and toes parte of earth and parte of yron: that is a deuyded kyngdome, whiche neuertheles ſhall haue ſome of the yron grounde myxte with it, for ſo moche as thou haſte ſene the yron myxte with the claye.

The toes of the fete that were parte of yron: and parte of claye/ſygnifyeth that it ſhall be a kyngdome partely ſtronge/and partely weake. And where as thou ſaweſt yron myxte with claye: they ſhall myngle them ſelues with the ſede of ſymple people/ and yet not continue one with an other lyke as yron wyll not be ſouldered with a potte ſharde.

G Esaye. ix. b In the dayes of theſe kynges, ſhall the God of heuen ſet vp an * euerlaſting kyngdome which ſhall not peryſhe, and his kyngdome ſhal not be geuen ouer to an other people: yee, the ſame ſhall breake and deſtroye all theſe kyngdomes/but it ſhall endure for euer.

And where as thou ſaweſt, that without eny handes there was cut out of ÿ * mount Hebr. xii. e Mat. xxi. e * a ſtone/whiche brake the yron, the copper the earth/the ſyluer, and golde in peces: by that hath the greate God ſhewed the kynge what wyll come after this. This is a true dreame, & the interpretacyon of it is ſure.

Then the kynge Nabuchodonoſor * fell Act. xiiii. downe vpon his face, and bowed hym ſelfe vnto Danyell/and commaunded that they ſhulde offre meatoffrynges and ſwete odoures vnto him. The kyng anſwered Daniel, and ſayde: yee/of a trueth youre God is a God aboue all goddes/a Lorde aboue all kynges/and an opener of ſecretes: ſeynge thou canſt dyſcouer this myſterye. So the kynge made Daniel a greate man, and gaue hym many and greate gyftes.

Gen. xli. * He made him ruler of al the countrees of Babilon, and lorde of all the nobles, that were at Babylon. Nowe Danyel intreated the kynge for Sidrach, Myſach and Abednago/ſo that he made them rulers ouer all the officers in the lande of Babylon: But Danyel him ſelfe remained ſtyl in the court by the kynge.

¶ The kynge ſetteth vp a golden Image, whiche he commaundeth to be worſhypped. Sydrach, Myſach, and Abednago are accuſed, becauſe they deſpyſed the kynges commaundement. They are brought vnto the kynge and commaunded to worſhyp the ymage. They refuſe to do it and are put into a burnynge ouen. By helpe in God they are delyuered from the fyre. Nabuchodonoſor confeſſeth the power of God after the ſyght of the myracle.

CAPI. III.

A NAbuchodonoſor the kynge cauſed a golden Image to be made: which was lx. cubytes hye/and ſyxe cubytes thycke. This he made to be ſet vp in ÿ felde of Dura in the lande of Babylon and ſent oute to gather together the Dukes, Lordes and nobles, the iudges and offycers/the debytes and ſhreues, with all the rulers of the lande that they myght come to the dedycacyon of the Image whiche Nabuchodonoſor the kynge had ſet vp. So the Dukes/Lordes and nobles/the iudges and offycers/debytes and ſhreues with all the rulers of the lande gathered them together, and came vnto the dedycacynge of the Image, that Nabuchodonoſor the kynge had ſet vp.

Nowe when they ſtode before the Image, which Nabuchodonoſor ſet vp, ÿ bedil cried out with al his might: O ye people, kynreddes and tunges, to you be it ſayde: that whē ye heare the noyſe of the trompettes/which ſhalbe blowen/with the harpes/ſhawmes/ Pſalteries, Symphonyes and all maner of Muſike: ye fall downe and worſhipe ÿ golden Image, that Nabuchodonoſor the king hath ſet vp. Whoſo then falleth not downe and boweth hym ſelfe/ſhall euen the ſame houre be caſte into an hote burnynge ouen.

Therfore, when al the folcke herde the noiſe of the trõpettes that were blowen, with the harpes/ ſhawmes/ Pſalteryes/ Symphonies ⁊ al kinde of Melody/ thẽ al the people kynreddes ⁊ nacions fell downe, ⁊ bowed them ſelues vnto the golden Image/ that Nabuchodonoſor the kynge had ſet vp.

B Nowe were there certayne men of the Caldees/ that went euen then and accuſed the Iewes/ ⁊ ſayde vnto the kynge Nabuchodonoſor: O king, god ſaue thy lyfe for euer. Thou beynge kynge haſt geuen a cõmaundemente/ that all men when they heare the noyſe of the trompettes, harpes/ ſhawmes/ pſalteryes/ ſymphonyes and all the other melodyes: ſhall fall downe and bowe them ſelues towarde the golden Image: whoſo then fell not downe and worſhypped not/ that he ſhulde be caſt into an hote burnyng ouen. Nowe are there certayne Iewes/ Dani.ii.g. * whom thou haſte ſet ouer the offyces of the lande of Babylon: namely/ Sydrache/ Myſache and Abednago. Theſe men (O kynge) regarde not thy commaundement/ yee/ they wyll not ſerue thy goddes/ nor bow them ſelues to the golden Image that thou haſte ſet vp.

Then Nabuchodonoſor in a cruell wrathe and diſpleaſure, cõmaunded, that Sidrach Miſach and Abednago ſhulde be broughte vnto hym. So theſe men were brought before the kynge. Then Nabuchodonoſor ſpake vnto them/ and ſayde: what? O Sydrach Myſache and Abednago/ wyl not ye ſerue my goddes? nor bowe youre ſelues to the golden Image, that I haue ſet vp: wel, be redy hereafter when ye heare the noiſe of the trompettes blowe wyth the Harpes/ ſhawmes/ pſalteries, ſymphonyes ⁊ all the other melodyes: that ye fall downe, ⁊ worſhippe the Image which I haue made. But yf ye worſhyppe it not, ye ſhal be caſt immediatly into an hote burnyng ouen. Let ſe/ what God is there, that maye delyuer you oute of my handes? Sidrach, Miſach and Abednago anſwered the kynge, and ſayde: O Nabuchodonoſor we ought not to cõſent vnto the in this matter/ for why? oure God Rom,16.g whom we ſerue/ * is able to kepe vs from the hote burninge ouen (O kynge) and can ryght well delyuer vs out of thy handes.

And though he wyll not/ yet ſhalte thou C knowe (O kynge) that we wyll not ſerue thy goddes, nor do reuerence to the Image/ which thou haſte ſet vp. Then was Nabuchodonoſor full of indignacyon, ſo that the countenaũce of his face chaunged vpon Sidrach, Miſach, and Abednago. Therfore he charged and commaũded, yͭ the ouen ſhuld be made ſeuẽ tymes hoter, then it was wõte to be: ⁊ ſpake vnto the ſtrongeſt worthyes that were in his hoſt, for to bynde Sidrach, Miſach and Abednago, ⁊ to caſt them into the hote burnynge ouen.

So theſe men were bounde in theyr cotes hoſen/ ſhues wyth theyr other garmentes/ and caſte into the hote burnynge ouen: for the kynges commaundemẽt was ſo ſtrayte, and the ouen was exceadynge hote. As for the men that put in Sidrach/ Miſach and Abednago/ the flamme of the fyre deſtroyed them. And theſe thre men Sidrach Miſach and Abednago fell downe in the hote burnynge ouen, beinge faſt bounde. Then Nabuchodonoſor the king marueled and ſtode vp in all haſt: he ſpake vnto hys councell and ſayde: dyd not ye caſte theſe thre men bounde into the fyre? They anſwered/ and ſayde vnto the kynge: Yee/ O kynge. He anſwered and ſayde: lo for all that/ yet do I ſe foure men goinge lowſe in the myddeſt of the fyre/ and nothynge corrupte: and the fourth is ☞ lyke an aungel to loke vpon. D Upon this went Nabuchodonoſor vnto the mouth of the hote burnynge ouen: he ſpake alſo and ſayde: O Sidrache/ Miſache and Abednago/ ye ſeruauntes of the hye God: go forth, and come hither. And ſo Sidrach, Miſache and Abednago wente oute of the fyre. Then the dukes Lordes, and nobles/ and the kynges councel came together to ſe theſe men, ⁊ vpon whom the fyre had no maner Esa.xliii.a of power in theyr bodyes: In ſo muche that the very heare of theyre head was not burnt, and theyr clothes vnchaunged: Yee/ there was no ſmell of fyre felt vpon them.

Then ſpake Nabuchodonoſor, and ſayd: Bleſſed be the God of Sidrach, Miſach ⁊ Psal.34.a. Dani.vi.b. Actes.xii.b. Abednago: * which hath ſent hys Angell/ and defended his ſeruauntes, that put their truſt in him: that altered the kynges commaundemente, and ieoperde theyr bodyes ther vpon: rather then they wolde ſerue or worſhyppe any other God, except theyr owne God only. Therfore I wyll and commaunde, that all people, kynredes and tunges/ whiche ſpeake any blaſphemy agaynſt the God of Sidrach, Miſach ⁊ Abednago ſhall dye, and theyr houſes ſhall be prayſed: Becauſe, * there is no God that maye ſaue, Esai.44.b Osee.xiii.b. as this. So the kynge promoted Sydrach, Myſache/ and Abdenago/ in the lande of Babylon.

CAPI. IIII.

¶ Nabu

¶ Nabuchodonoſor dreameth agayne. Daniel interpreteth it. Nabuchodonoſor is put out of his realme, and eateth with beaſtes. He confeſſeth the power of God, and is reſtored into hys kyngdome.

A
Dani. vi. c

N✝ Nabuchodonoſor kynge vnto al people, kynreddes and tunges that dwell vpon the whole earthe: peace be multyplyed among you. I thought it good to ſhewe the tokens and maruelous worckes / that the hye God hath wrought vpon me.

Pſal. cxv. b
Dani. vii. b
Luke. i. c.

O / howe greate are hys tokens / and howe mightie are his wonders? ✝ Hys kingdome is an euerlaſtyng kingdome, and his power laſteth for euer and euer.

I Nabuchodonoſor beynge at reſt in myne houſe, and floriſhynge in my palace / ſawe a dreame / whiche made me afrayed: and the thoughtes that I had vpon my bedde, with the vyſyons of myne heade / troubled me.

Dani. ii. a.

✝ Then ſent I out a cõmiſſion / that all they which were of wyſdome at Babylon ſhulde be brought before me, to tell me the interpretacyon of the dreame. So there came the ſothſayers / charmers / Caldees and coniurers of deuels: to whom I tolde the dreame but what it betokened / they coulde not ſhew me: tyll at the laſte / there came one Daniel) otherwyſe called Balthazar / accordyng to the name of my God) whiche hath the ſpryte of the holy goddes / in him: to whom I told the dreame, ſayinge:

B

O Balthazar / thou prince of Sothſayers: For ſo muche as I knowe, that thou haſt the ſpryte of the holy Goddes and no ſecrete is hyd from the: tell me therfore, what the vyſion of my dreame) that I haue ſene) maye ſygnyfye. I ſawe a vyſyon in my head vpon my bed: and beholde / there ſtode a tre vpon the grounde whiche was very hye / greate and myghtye / the heyghte reached vnto the heauen / and the bredthe extended to all the endes of the earthe: hys leaues were fayre / he had very much frute, ſo that euery man had ynough to eate therin.

The beaſtes of the felde had ſhadowes vnder it, and the foules of the aire dwelt in the bowes therof. Shortly / all creatures fed of it. I ſawe in my head a viſion vpon my bed & beholde / a watcher came downe from heauen, & cryed myghtely, ſaying. Hewe downe the tre, breake of his braũches / ſhake of his leaues / and ſcatre his frute abrode: that all the beaſtes may get them away from vnder him, and the foules frõ his braunches. Neuertheles, leaue the grounde of his rote ſtyl in the earth, and bynde him vpon the playn felde, with cheynes of yron and ſtele. Wyth the dewe of heauen ſhall he be wet, & he ſhal haue hys part in the herbes of the grounde with other wylde beaſtes.

C

That mans herte of hys ſhal be taken from him, and a beaſtes herte ſhall be geuen him tyll ſeuen yeare be come & gone vpon him. This erande of the watcher, is a comaũdement grounded and ſought out in the councell of him / that is moſt holy: to learne men for to vnderſtande, that the hieſt hath power ouer the kyndomes of men / and geueth them, to whom it lyketh hym, and bryngeth the very oute caſtes of men ouer them. This is the dreame, that I kyng Nabuchodonoſor haue ſene. Therfore O Balthazar / tell thou me what it ſignifieth: for ſo much as al the wyſe men of my kyngdome are not able to ſhewe me / what it meaneth. But thou canſte do it / for the ſpryte of the holy Goddes is in the.

Then Daniel (whoſe name was Balthaſar) helde his peace by the ſpace of an houre and hys thoughtes troubled hym. So the kinge ſpake, & ſayde: O Balthazar, let neyther the dreame nor the interpretaciõ therof feare yͤ. Balthazar, anſwered ſaying: O my Lorde, this dreame happẽ to thine enemies, & the interpretacyon to thyne aduerſaryes.

D

As for the tre that thou ſaweſt whiche was ſo great & myghtye / whoſe heyght reached vnto the heauen, and his bredth into all the worlde: whoſe leaues were fayre & the frute muche: vnder the whiche the beaſtes of the felde had their habitacyon, and vpon whoſe braunches the foules of the ayre dyd ſyt.

Euen thou (O kyng) art the tre / greate & ſtrong. Thy greatnes increaceth, and reacheth vnto the heauen ſo doth thy power to the endes of the earth. But where as the kyng ſawe a watcher euen an holy angell, that came downe from heauen: and ſayde: hewe downe the tre / and deſtroye it: yet leaue the grounde of the rote in the earthe: and bynde hym vpon the playne felde with cheynes of yron and ſtele:

E

He ſhall be wet with the dewe of heauen, and his parte ſhal be with the beaſtes of the felde / tyll ſeuen yeares be come and gone vpon hym: This (O kyng) is the interpretacyon, yee, it is the very deuyce of hym, that is hyeſt of all, and it toucheth my Lorde the kynge.

Thou ſhalt be caſt out from men / and thy dwellyng ſhalbe with the beaſtes of yͤ felde: wyth graſſe ſhalte thou be fed lyke an oxe. Thou muſt be wet wyth yͤ dewe of the heauen: yee, ſeuen yeares ſhall come, & go vpon the, tyll thou knowe, ✝ that the hyeſt hath

Daniel.
Iere.

power vpon the kyngdomes of men, & geueth the to whom he lyſt. Moreouer, where as it was ſayd, that the rote of the tree ſhuld be left ſtyl in the groũde: it betokeneth, yt thy kyngdome ſhal remayne whole vnto the, after thou haſt lerned to knowe, that ye power commeth from heauen. Wherfore, O kyng, be cõtent with my cõucell, that thou mayeſt lowſe thy ſinnes with ryghtuouſneſſe, * and thyne offences with mercy to poore people: for ſuche thynges ſhall prolonge thy peace. All theſe thynges touche the kynge Nabuchodonoſor. Eccle.19.b

F So after .xij. monethes, the kyng walked vp & downe in the palace of ye kyngdome of Babylon, and ſayde: This is the great cyte of Babylon, whiche I my ſelf (wt my power & ſtrẽgth) haue made a kinges courte, for the honour of my mageſty. Whyle theſe wordes were yet in the kynges mouth, there fell a voyce from heauen, ſayeng: O kyng Nabuchodonoſor, to ye be it ſpokẽ: Thy kingdome ſhall departe from the, thou ſhalt be caſt out of mens cõpany: thy dwellynge ſhalbe with the beſtes of the felde, ſo that thou ſhalt eate graſſe lyke as an oxe, tyl ſeuẽ yeares be come & gone ouer the: euen vntyll thou knoweſt/ yt the hyeſt hath power vpõ the kyngdomes of men, & that he may gyue thẽ, vnto whom it pleaſeth hym. The very ſame houre was this matter fulfylled vpon Nabuchodonoſor: ſo that he was caſt out of mens cõpany, & dyd eate graſſe lyke an oxe. His body was wet with the dewe of heauẽ, tyll his hearres were as great as Aegles fethers, & his nayles lyke byrdes clawes.

G When this tyme was paſt, I Nabuchodonoſor lyft vp myne eyes vnto heauẽ, and myne vnderſtanding was reſtored vnto me agayne. Then gaue I thankes vnto the hyeſt. I magnifyed and prayſed him that lyueth for euermore, * whoſe power endureth alway, and his kyngdome from one generacyon to another: in comparyſon of whom all they that dwell vpon the earthe/ are to be reputed as nothyng. Dani.iii.f.

Pſal.115.a * He handleth accordynge to his wyl amonge the powers of heuẽ and amonge the inhabytours of the earth: & there is none yt may reſyſt his hande/ or ſaye: what doeſt yu? Job.ix.b. * At ye ſame tyme was myne vnderſtanding geuen me agayne, and I was reſtored to the honoure of my kyngdome, to my dignyte/ & to myne owne ſhape agayne. My greate eſtates and Prynces ſought vnto me: and I was ſet in my kyngdome agayne/ ſo that I had yet greater worſhyppe.

Then

Then dyd I Nabuchodonoſor, loue/ magnifye and prayſe the kyng of heauẽ: for all his worckes are true/ and his wayes ryght. As for thoſe that go on proudly, he is able to brynge them downe.

¶ Balthazar kynge of Babylon, abuſynge the veſſelles of the Temple, ſeyth an hande wrytynge in the wall. The Sothſayers called of the kynge, can not expounde the wrytynge. Daniell is called, whiche readeth it, and interpreteth it alſo. Balthaſar beyng ſlayne, Darius ſuccedeth in his rowme.

CAPI. V.

A KYNGE Balthazar made a greate Bancket to hys thouſande Lordes: wyth all theſe thouſande he made greate chere/ and when he was droncken wyth wyne, he commaunded to brynge hym the golden & ſyluer veſſels * whiche his father Nabuchodonoſor had takẽ out of the tẽple at Jeruſalem: that the kyng and his Lordes with his quene & concubynes myght drinke therout. 2.Par.36.c

So they brought the golden veſſell, that was taken out of the temple of the Lordes houſe at Jeruſalẽ. Then the kynge and his Lordes with his quene & concubines dronck out of them. They droncke wyne, and prayſed their Idoles of golde, ſyluer/ copper, yrõ wodde and ſtone.

B In the very ſame houre there appeared fyngers/ as it had bene of a mans hãde wrytynge, ryght ouer agaynſte the candelſtycke vpon the playne wall in the kynges palace: & the kyng ſawe the palme of the hande that wrote. * Then chaũged the kyng his countenaũce/ and his thoughtes troubled him, ſo that the ioyntes of his body ſhoke/ and hys knees ſmote one agaynſte the other. Jere.1.a Wherfore the kyng cryed myghtelye/ that they ſhulde brynge hym the Charmers/ Caldees and Coniurers of Deuylles. Daniel.ii.a The kynge ſpake alſo to the wyſe men of Babylon, and ſayde: Who ſo can rede this wrytyng/ and ſhewe me the playne meaning therof: ſhalbe clothed with purple, haue a cheyne of golde about his necke/ and rule the thyrd parte of my kyngdome.

Upon this/ came al the kynges wyſe mẽ: but they coulde neyther rede ye wrytyng/ nor ſhewe the kyng what it ſignifyed. The was the kyng ſore afrayed, in ſo muche, yt hys colour chaũged/ & his Lordes were ſore vexed.

C So by reaſon of thys matter, that had happened to the kyng and his Lordes, ye Quene went vp her ſelf into the bancket houſe/ and ſpake vnto ye kyng, ſayinge: O kyng/ God ſaue thy lyfe for euer: Let not thy thoughtes trouble the and let not thy countenaunce be chaunged. For why? there is a man in thy

Daniel.1.a

kyngdome, that hath the ſprete of the holy goddes within hym, * as it was ſene in thy fathers dayes. He hath vnderſtãdyng & wyſdome lyke the goddes. Ye the kyng Nabuchodonoſor thy father made this man chefe of ẏ ſothſayers/charmers, Caldees and deuyl cõiurers; becauſe that ſuche an aboundaunte ſprete, knowledge & wyſdome (to expounde dreames, to open ſecretes, & to declare harde dowtes) was founde in him: yee, euen in Daniel, whom the kyng named Balthazar. Let this ſame Daniel be ſente for/and he ſhal tel what it meaneth.

Then was Daniell brought before the kyng. So the kyng ſpake vnto Daniel, and ſayde: Art thou that Daniel/one of the priſoners of Iuda, whom my father the kyng brought out of Iewry? I haue herde ſpeake of the/that thou haſt the ſprete of the holy goddes, experience and vnderſtandyng, and that there hath bene great wyſdome founde in ẏ.

D

Now haue there bene brought me, wyſe & cõnyng charmers/to reade thys wrytyng and to ſhewe me the meanyng therof: But they coulde not tel me/what this matter ſignifyed. Then hearde I ſay, that thou canſt expounde darcke thinges, and declare harde doutes. Well than/yf thou canſt reade thys wrytynge, and ſhewe me the meaninge therof: thou ſhalt be clothed wyth purple, haue a cheyne of golde about thy necke/and rule the thyrd part of my kyngdome.

E

4.Reg.v.b
Matth.x.a

Daniell anſwered, & ſayde before ẏ kyng: * As for thy rewardes, kepe thẽ to thy ſelf, or gyue thy rych gyftes to another: yet not theleſſe, I wyll rede ẏ wrytyng vnto the kyng/and ſhewe him ẏ interpretacyon therof.

Daniel.2.c

* O kyng, God the hyghest gaue vnto Nabuchodonoſor thy father, the dygnyte of a kyng/with worſhyppe & honour: ſo that all people kynredes & tunges ſtode in awe, & feare of hym, by reaſon of the hye eſtate, that he had lent him. For why/he ſlew whom he wolde, he ſmote, whom it pleaſed him. Againe: whõ he wolde, he ſet vp: and whom he lyſt, he put downe.

Dani.4.d.

* But becauſe his hert was ſo proude and his ſtomake ſet ſo faſt vnto wylfulnes: he was depoſed frõ his kyngely trone/and his mageſty was taken from him. He was ſhut out from among mẽ, his hert was lyke a beaſtes hert, and his dwellyng was wyth the wylde Aſſes: he was fayne to eate graſſe lyke an oxe/and his body was wet with the dewe of the heuẽ: tyl he knewe, that the hyeſt God had power vpon the kingdomes of mẽ and ſetteth ouer them, whom he lyſt.

F

And thou his ſonne (O Balthazar) for all this, haſt not ſubmytted thyne herte, though thou knewest al theſe thinges: but haſt magnyfied thy ſelfe aboue the Lorde of heauen/ſo that the veſſels of his houſe were brought before the: that thou, & thy Lordes with thy quene and concubynes, myght drincke wine therout: And haſt prayſed the Idoles of ſyluer and golde, copper and yron, of wod and ſtone which neyther ſe, heare nor vnderſtãd: As for the God * in whoſe hande conſyſteth the bredth and all thy wayes: thou haſte not loued hym.

Actu.17.a

G

Therfore is the palme of this hande ſente hyther from him, to token vp this wrytyng. And this is the ſcrypture, that is wryten vp: Mane, Thetel, Phares. Now the interpretacyon of the thynge is this: Mane, God hath nombred the kyngdome, and brought it to an ende: Thetell, thou art weyed in the balaunce, and art founde to lyght: Phares/thy kyngdome is delt in partes, and geuen to the Medes and Perſes.

Then cõmaũded Balthazar, to cloth Daniell wyth purple, to hange a cheyne of gold aboute his necke, and to make a proclamacion concernyng hym: that he ſhulde be the ruler of the thyrde parte of his kyngedome: * The very ſame nyght was Balthazar the kynge of the Caldees ſlayne/and * Darius out of Media toke in the kyngdome, beyng .lxij. yeare of age.

Esay.21

Dani.6.a

¶ Daniel is made ruler ouer the Lordes. The ymagination of an acte agaynſte Daniell. The proclamacion of the acte, whereof Daniel is accuſed vnto the kyng as a tranſgreſſour He is put into a denne of Lions by the cõmaundement of the kyng. He is delyuered by fayth in god. Daniels accuſars are put vnto the Lyons to be torne in ſonder. Darius by the proclamacyon of a decree, magnyfyeth the God of Daniel.

CAPI. VI.

A

IT pleaſed Darius to ſet ouer his kyngdome an. C.&.xx. Lordes, which ſhulde be in al his kyngdome about. Aboue theſe he ſet thre Prynces (of whom Daniell was one) ẏ the Lordes myght geue accomptes vnto thẽ & the kyng to be vndiſeaſed.

But Daniel exceaded al theſe Prynces & lordes, for the ſprete of God was plentuous in hym: ſo that the kynge was mynded to ſet hym ouer the whole realme. Wherfore the Prynces and Lordes ſought, to pycke out in Daniel ſome quarel agaynſt the kyngdome yet could they fynde none occaſion nor faute vpon him. For why/he was ſo faythful, that there was no blame nor dyſhoneſty founde in hym.

B

Then ſayde theſe men: we can get no quarell agaynſt thys Daniel, excepte it be in the law of his God. Upon this wẽt the Prynces and Lordes together vnto the kyng, & ſayde thus vnto him: kyng Darius/God ſaue thy lyfe for euer. Al the great eſtatꝭ of the realme as the Prynces, Dukes, Senatours & Judges, are determyned to put out a commaundement of the kynge, and to make a ſure ſtatute: namely, that who ſo deſyreth any petycion, either of any God or man (within this .xxx. dayes) except it be onely of the, O kyng: the ſame perſon may be caſt into the Lyons denne. Wherfore, O kynge, confyrme thou this ſtatute/and make a wrytynge: that the thynge which the Medes and Perſes haue ordeyned be not altered nor broken.

C

So Darius made the wrytynge, and confirmed it. Nowe when Daniell vnderſtode that the wrytynge was made/he wente into hys houſe: and the wyndowes of his wall towarde Jeruſalem ſtode open. There kneled he downe vpon his knees, thre tymes a daye: there he made hys petycion/and prayſed hys God/lyke as his maner was to do afore tyme.

D

Then theſe men made ſearche/& founde Daniell makynge his peticyon, & prayinge vnto his God. So they came to the kyng, & ſpake before him concerning his commaundement/ſaying: O kyng/haſt thou not ſubſcribed the ſtatute/ẏ within .xxx. dayes who ſo requyreth his peticyon of any God or mā but onely of thy ſelfe/O kyng: he ſhalbe caſt into the denne of the Lyons? The kynge anſwered, & ſayde: yee/it is true. It muſt be as a lawe of the Medes and Perſes, that maye not be broken.

Then anſwered they, and ſayde vnto the kynge: Daniel one of the priſoners of Juda O kyng/regardeth nether ẏ nor thy ſtatute, that ẏ haſte made, but maketh his petycyon thre tymes a daye. When the kynge hearde theſe wordes/he was ſore greued/and wold haue excuſed Daniel/to delyuer him, & put of the matter/vnto the Sunne wet downe/to the intent that he myght ſaue hym.

Theſe men perceauyng ẏ kynges mynde ſayde vnto him: knowe this (O kynge) that the lawe of the Medes and Perſes is/ that ẏ cōmaundement & ſtatute which the kynge maketh/may not be altered. † Then ẏ kyng bad them brynge Daniel/and they caſt hym into the Lyons denne.

E

The kynge alſo ſpake vnto Daniell, and ſayde: thy God, whom thou alwaye ſerueſt/euen he ſhall defende the. And there was brought a ſtone, and layed vpon the hole of the denne: this ẏ kyng ſealed with his owne rynge/& with the ſygnet of his prynces, that the kynges cōmaundement concernyng Daniel/ſhulde not be broken.

So the kyng wente into his palace/ and kepte him ſober all nyght/ſo that there was no table ſpred before hym, neyther coulde he take any ſlepe. But by tymes in the mornyng at the breake of the daye/ the kynge aroſe/ and went in all haſte vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel, yee the kynge ſpake/and ſayde vnto Daniel: O Daniel/thou ſeruaunt of the lyuyng God/ is not thy God (whom thou alwaye ſerueſt) able to delyuer the from the lyons? Daniel ſayde vnto the kynge. O kynge/God ſaue thy lyfe for euer. * My God hathe ſente hys aungell, † whiche hath ſhut ẏ lyōs mouthes ſo that they myght not hurte me. For why? myne vngyltyneſſe is founde out before him. And as for ẏ, O kynge, I neuer offended ẏ.

F
Daniel.3.d
Actes.12.c
Judic.14.c
1.Reg.17.e
Hebr.11.f

Then was the kynge exceadyng glad & cōmaunded to take Daniel out of the denne. So Daniel was brought out of the denne, & no maner of hurte was founde vpon hym. For he put his truſt in his God. And as for thoſe men whiche had accuſed Daniell, the kyng commaunded to bryng them, & to caſt thē in the Lyons denne, them, their chyldren & their wyues. So ẏ lyōs had the mayſtrye of them, and brake all their bones a ſonder/ or euer they came at the grounde.

Dani.14.a.

* After this wrote kyng Darius vnto al people/kynreddes/and tūges, that dwelt in al landes: peace be multiplied with you: My commaundement is/in all my domynyon & kyngdome, that men feare & ſtande in awe of Daniels God.

Daniel.3.f
G

* For he is the lyuynge God, whiche abydeth euer: his kyngdome ſhal not fayle, and his power is euerlaſtynge. † It is he that delyuereth, and ſaueth: he doth wonders and maruelous workes, in heauen and earthe; he hath preſerued Daniel from the power of the Lyons. This Daniel proſpered in ẏ raygne of Darius and Cirus of Perſia.

Dani.14.f
Cap.14.b
Oſee.13.a
Daniel.3.f

¶ A vyſyon of .iiii. beaſtes is ſhewed vnto Daniel. The vyſyon is interpreted of .iiii. kyngdomes of the worlde. Of the power and increaſe of Antichryſt. Of the euerlaſtyng kyngdome of Chriſte.

CAPI. VII.

I

IN the fyrſte yeare of Balthaſar kynge of Babylon/ ſawe Danyell a dreame/ and a vyſyon was in hys heade vpon hys bedde. Whiche dreame he wrote/and the ſomme of the matter is this, Daniel ſpake/ and ſayde: I ſawe in my vyſyon by nyght/

and beholde:the foure wyndes of the heauen ſtroue vpon the ſee/and foure great beaſtes came vp from the ſee one vnlyke another.

Iere.4.a.b Ezech.1.b. and.x.b. Ezech.17.a The fyrſt was as * a lyon, and yet had he * Aegles wynges. I ſawe, that his wynges were pluckte from him, and he taken awaye from the earthe: that he ſtode vpon hys fete as a man, and that there was geuen hym a mans herte.

B Prou.28.c. Beholde, ẏ ſeconde beaſt was lyke a * beare & ſtode vpon the one ſyde. Amonge his teeth in his mouth he had.iii.great longe teeth/& it was ſayde vnto him. Aryſe, eate vp much fleſh. Then I loked, and beholde, there was another lyke vnto a leoparde:this had wynges as a foule, * euen foure vpon the backe. Daniel.8.b 8.xi.a 1.Mac.1.a. This beaſt had foure heades, and there was power geuen him. After this I ſawe in a viſyon by nyght, and beholde the fourth beaſt was grymme and horrible/and maruelous ſtronge. It had great yron teeth, it deuoured and deſtroyed, & ſtamped the reſydue vnder his fete. It was farre vnlyke the other beaſtes ẏ were before it:for it had * ten hornes/ Apoca.13.a c whereof I toke good hede.

C And beholde, there came vp amõg them, another lytle horne, before whom there were thre of the fyrſt hornes pluckte awaye. Beholde, this horne had eyes lyke a man, and a mouth ſpeakynge preſumptuous thynges. Apoca.i.c. iiii.a.xx.b Daniel.x.a * I loked tyll the ſeates were prepared, and tyl ẏ olde aged ſat him downe. His clothyng was as whyte as ſnowe, and the heeres of hys heade lyke the pure wol. Hys trone was lyke the fyrye flame, and hys wheles as the burnynge fyre. There drewe forth a fyrye Apoca.v.b ſtreame, & went out from him. * A thouſãde tymes a thouſande ſerued hym. x.M. tymes ten thouſande ſtode before him. The iudgement was ſet/and the bokes opened. Then toke I hede there vnto, becauſe of the voyce of the proude wordes, whiche ẏ horne ſpake. I behelde/tyl the beaſte was ſlayne, and his Math.25.b Apoca.19.b xx.c. body deſtroyed, & geuen ouer to be brent in the fyre.

As for the power of the other beaſtes alſo it was taken awaye/ but their lyues were prolonged for a tyme and ſeaſon. I ſawe in Mat.viii.c Acte.1.b Apoca.1.a a vyſion by nyght, and beholde, * there came one in the cloudes of heauen lyke the ſonne of a man, whiche went vnto the olde aged/ before whom they brought him: Then gaue Philip.2.a he him power & dignite regall, that all people tribes and tonges ſhulde ſerue him. & hys Math.28.c Iohn.xii.d power is an euerlaſtynge power, which ſhal neuer be put downe:& his kyngdome endu- Dan.14.f reth vncorrupte. My herte was vexed, * & I Daniel had a troubled ſprete within me, & the viſiõs of my heade made me afrayed:tyl I gat me vnto one of them that ſtode by, to knowe the trueth, concernyng all theſe thinges. So he tolde me, & made me vnderſtande the interpretacyon of theſe thinges.

These foure greate beaſtes/are foure kynges whiche ſhall aryſe out of the earth, E These ſhall take in ẏ kingdome of the ſaintſ of the moſt hyeſt/ and poſſeſſe it ſtyll more & more for a longe ſeaſon. After this I requyred diligently to knowe the trueth, concernynge ẏ fourth beaſt, which was ſo farre vnlyke the other beaſtes, & ſo horrible: whoſe teeth were of yron/and his nayles of braſſe: which deuoured and deſtroyed, & ſtãped the reſydue vnder hys fete. I deſyre alſo to knowe the trueth/as touchynge ẏ x ten hornes that he had vpon his head, & thys other whiche came vp afterwarde/ before whoſe face there fell downe thre: whiche horne had eyes and mouth that ſpake preſumptuous thinges/and loked wyth a grymmer viſage then his felowes. I beheld, & the ſame horne F made batayle agaynſt the ſayntes, yee and gat the vyctory of them: vntyl the tyme that the olde aged came/ that the iudgemẽt was geuen to the chefeſt ſayntes:and tyl the tyme that ẏ ſayncts had the kyngdome in poſſeſſion. He gaue me this anſwere: That fourth beaſt ſhalbe ẏ fourth kyngdome vpon earth it ſhalbe more then all other kyngdomes, it ſhall deuoure/treade downe, and deſtroy al other landes.

* The ten hornes/are ten kynges, ẏ ſhall aryſe out of ẏ kyngdome, after whom there G ſhall ſtande vp another, which ſhalbe greater then ẏ fyrſt. He ſhal ſubdue thre kynges, and ſhall ſpeake wordes agaynſte the hyeſt of all: he ſhall deſtroye the Sayntes of the moſt hyeſt, & and thynke that he may chaũge tymes and lawes. They ſhalbe geuen vnder his power/ & vntyll a tyme/two tymes, and halfe a tyme.

But the iudgement ſhalbe kepte/ſo that his power ſhalbe takẽ from him, for he ſhall be deſtroyed/and peryſhe at the laſt. As for the kyngdome/ power/ and all myght that is vnder ẏ heuen: it ſhalbe geuen to the holy people of the moſt hyeſt, & whoſe kyngdome is euerlaſtynge: yee all powers ſhall ſerue & obeye hym. Thus farre extende the wordes. Neuertheles, I Danyel was ſo vexed in my thoughtes/that my countenaunce chaũged & but the wordes I kepte ſtyll in my herte.

¶ A viſyon of a ſtryfe betwene a ramme and an he goate. The vnderſtandynge of the viſyon is of the batall betwene the kynge of Perſia and the kynge of the Grekes. Of the ſhameleſſe kynge Antiochus.

CAPI. VIII.

A IN the thyrde yeare of the raygne of kyng Balthazar, there apeared a vyſion vnto me Daniel, after that I had ſene the * fyrſt. I ſawe in a viſion (& when I ſawe it, I was at Suſis in the chefe cytie, whiche lyeth in the lande of * Elam) and in the vyſyon/me thought I was by the ryuer of Ulai.

Dan.vii.a.
Gen.x.d.
[illegible]

Then I loked vp/and ſawe: and beholde there ſtode before the ryuer, a ramme, which had hornes: and theſe hornes were hye/but one was hyer then another, & the hyeſt came vp laſte. I ſawe that thys ramme puſhed with hys hornes agaynſte the weſt, agaynſt the north, and agaynſte the ſouth: ſo that no beaſtes myght ſtāde before hym, nor defende the frō hys power; but he dyd as him lyſted, B and waxed greatly. I toke hede vnto this, and then came there an he goate from the weſt ouer the whole earth, and touched nat the grounde.

The goate had a meruelus goodly horne betwyxte his eyes, & came vnto the ramme, that had the two hornes (whom I had ſene afore by thy ryuer ſyde) and ranne fearcely vpō him with his might. I ſawe him drawe nye vnto the ramme, beyng very fearce vpō hym: yee, he gaue him ſuche a ſtroke, that he C brake is two hornes: Neyther had the rāme ſo much ſtrength as to ſtāde before him: but he caſte hym downe, troade hym vnder hys fete: & no man was able to delyuer the rāme out of hys power.

The goate waxed exceadynge greate/ and when he was at the ſtrongeſt, his great horne was broken alſo. * Then grewe there other foure ſuch lyke in the ſteade, towarde the .iiii. wyndes of the heauē. Yee, out of one of the leaſt of theſe hornes, there came vp yet another horne/which waxed meruelous great: towarde the ſouth/towarde the eaſt, and towarde the fayre pleaſaunt lande. It grewe vp to the hooſt of heauen, wherof it dyd caſt ſome downe to the grounde, and of the ſtarres alſo/and trode them vnder fete.

Dan.vii.a.
[illegible]
1.Mach.i.a.

Yee, it grewe vp vnto the prynce of the hooſt, from whom the dayly offeringe was taken, & the place of his Sanctuary caſten downe. And a certayne ſeaſon was geuen vnto it, agaynſte the dayly offerynge (becauſe of wyckedneſſe) that it myght caſte downe the veryte to the grounde/ and ſo to D proſpere in al thynges, that it wente about.

Upon this I herde one of the ſayntes ſpeakynge, whiche ſaynte ſayde vnto one that aſked this queſtion. Howe longe ſhall thys vyſyon of the dayly ſacryfyce and of the waſtyng abhominacion endure: that the Sanctuary and the power ſhal ſo be troden vnder fote. And he anſwered hym: Unto the euenynge and the mornynge, euen two thouſande & thre hundreth dayes: then ſhall the Sanctuary be clenſed agayne.

Nowe whē I Daniel had ſene this viſiō, E & ſought for the vnderſtādyng of it: beholde, there ſtode before me a thynge lyke vnto a man. And I harde a mans voyce in ẏ ryuer of Ulay, which cryed, and ſayd: O Gabriel, make this man vnderſtande the viſiō. So he came, & ſtode by me. But I was afrayed at his cōmynge, & fell downe vpon my face.

Then ſayde he vnto me/ O thou ſonne of man/marke well/for in the laſte tyme ſhall this vyſyon be fulfylled. Nowe as he was ſpeakynge vnto me, I waxed faynte, ſo that I ſuncke downe to the grounde. But he toke holde vpon me, and ſet me vp agayne, ſayinge: Beholde, I wyll ſhewe the/what ſhal happen in the laſt wrath: for in the tyme appoynted it ſhalbe fulfylled.

The ramme which thou ſaweſt with the two hornes/is the kynge of the Medes and Perſes; but the goate is the kinge of Grekelande: the greate horne that ſtode betwyxte his eyes/that is the principall kynge. But where as it brake, and foure other roſe vp in the ſteade: it ſignifieth/that out of this people ſhall ſtande vp * foure kyngdomes/but not ſo myghtye as it. 1.Mac.1.a.

F After theſe kingdomes (whyle vngodlyneſſe is a growing) there ſhal aryſe a kynge of an vnſhamefaſt face/whiche ſhalbe wyſe in darcke ſpeakynges.

He ſhalbe myghtye and ſtronge/ but nat in his owne ſtrēgth. He ſhall deſtroye aboue meaſure/and all that he goeth aboute ſhall proſpere: he ſhall ſleye the ſtronge and holy people. And thorowe his craftynes/falſhed ſhall proſpere in his hande, his herte ſhalbe proude, and many one ſhall he put to death in his welthyneſſe. He ſhal ſtāde vp agaynſt the Prynce of Prynces, * but he ſhalbe deſtroyed without hande. And thys vyſyon that is ſhewed vnto the, is as ſure as the euenynge and the mornynge. * Therfore wryte thou vpō this ſight, for it wylbe longe or it come to paſſe.

1.Mac.9.c
2.Thes.2.b
Esa.viii.c

Upon this was I Daniel very faynte, ſo that I laye ſicke certayne dayes: but when I roſe vp, I wente aboute the kynges buſyneſſe, and merueled at the viſion, neuertheleſſe no man knewe of it.

¶ Daniel beſecheth to haue that perfourmed of God whiche he had promyſed concernynge the [illegible] of the people [illegible] they [illegible] went in Babylon. A true confeſſion. Daniels prayer is hearde. Gabriel the Aungell expowndeth vnto him the viſion of the lxx. wekes. The anoyntynge of Chriſte. The buyldynge agayne of Ieruſalē vnder Nehemiah. The death of Chriſte.

CAPI. IX.

A Dani. v. f. IN the fyrſt yeare of Darius the ſonne of Aſſuerus, * which was of the ſede of the Medes, & was made kynge ouer the realme of the Caldees: yee, euen in the fyrſt yeare of his raygne, I Daniel deſyred to knowe the yearly nombre out of the bokes/ wherof the Lorde ſpake vnto * Ieremy the Prophete: that Ieruſalē ſhulde lye waſt.lxx. yeares: & I turned me vnto God the Lord, for to pray and make myne interceſſion, with faſtynge, ſacke cloth & aſhes. I prayed before ỹ Lorde my God, and knowledged, ſayeng.

Iere. xxv. b. and. xxix. b.

ii. Eſd. i. a. and. ix. c.

* O Lorde, thou greate and fearful God, thou that kepeſt couenaunt and mercy with them, which loue the/and do thy commaundementes. We haue ſynned/we haue offended/ we haue bene diſobedient and gone backe: yee, we haue departed from all thy preceptes and iudgementes.

Baruc. i. d

B We wolde neuer folowe thy ſeruauntes the Prophetes/ that ſpake in thy name to our kynges and prynces, to our forefathers, and to al the people of the londe. * O Lorde, righteouſneſſe belongeth vnto the/vnto vs pertayneth nothynge but open ſhame: as it is come to paſſe this daye vnto euery man of Iuda/and to them that dwell at Ieruſalem. Yee, vnto all Iſrael/ whether they be farre or nye, thorowe out all landes: wherin thou haſte ſtrowed them/ becauſe of the offences/that they had done agaynſte the.

Treno. i. d

Yee/ O Lorde, vnto vs, to our kynges and prynces/to oure forefathers: euen to vs all * that haue offended the, belongeth open ſhame. C But vnto the/O Lorde oure God/ pertayneth mercy and forgeueneſſe. As for vs/ we are gone backe from hym/and haue nat obeyed the voyce of the Lorde oure God/to walke in his lawes, * whiche he layed before vs by his ſeruauntes the Prophetes: yee, all Iſrael haue tranſgreſſed/and gone backe from thy lawe/ſo that they haue nat herkened vnto thy voyce.

Pſal. cvi. a

ii. Petri. i. b. Eſaie. liii. b.

Wherfore/the curſe and othe * that is wrytten in the lawe of Moyſes the ſeruaunt of God/and(agaynſt whō we haue offended) is poured vpon vs. * And he hath perfourmed hys wordes, whiche he ſpake agaynſte vs/and agaynſte oure iudges that iudged vs/to brynge vpon vs ſuch a greate plage, as neuer was vnder heauen, lyke as it is nowe come to paſſe in Ieruſalē. Yee, all this plage/as it is wrytten in ỹ lawe of Moſes/ is come vpō vs. Yet made we nat our prayer before the Lorde oure God, that we myght turne agayne from our wickedneſſe/& to be lerned in thy verite. D Therfore hath the lorde made haſte/to brynge this plage vpon vs, for the Lorde oure God is ryghteous/in all his workes whiche he dothe: for why? we wolde nat herken vnto his voyce.

Deut. xxvii. xxviii. Leui. xxvi.

Baruc. ii. a

* And nowe/ O Lorde our God: thou that with a myghtie hande haſt brought thy people out of Egypt/to get thy ſelfe a name which remayneth this daye: we haue ſynned O Lorde/& done wyckedly agaynſt all thy ryghteouſnes: yet let thy wrathfull diſpleaſure be turned awaye (I beſeche the) frō thy cyte Ieruſalem thy holy hyll. And why? for oure ſynnes ſake, & for the wyckedneſſe of our forefathers, is Ieruſalem & thy people abhorred of all them ỹ are aboute vs. Nowe therfore, O our God/heare the prayer of thy ſeruaunt/& his interceſſion. O let thy face ſhyne ouer thy Sanctuary, ỹ lyeth waſte.

Baru. ii. [illegible]

E O my God/enclyne thyne eare/and herken (at the leeſt for thyne owne ſake) open thyne eyes: beholde howe we be deſolated/ yee/and the cytye alſo/ whiche is called after thy name: for we do nat caſt our prayers before the in oure owne ryghteouſnes, nor but onely in thy greate mercyes. O Lorde/ heare: O forgeue Lorde, O Lorde conſydre, tarye nat ouer lōge: but for thyne owne ſake do it. O my God: for thy cytie and thy people is called after thy name.

As I was yet ſpeakynge at my prayers, knowledgyng myne owne ſynnes/and the ſynnes/of my people Iſrael/ makynge ſo myne interceſſiō before the Lorde my God/ for the holy hils ſake of my God: yee/ whyle I was yet ſpeakinge in my prayer/beholde the mā Gabriel: (* whō I had ſene afore in the viſion) came flyinge to me/& touched me aboute the offerynge tyme in the euenynge. He enfourmed me/ & ſpake vnto me: O Danyel (ſayde he) I am nowe come to make the vnderſtande it. For as ſoone as thou beganneſt to make thy prayer/it was ſo deuiſed, & therfore am I come to ſhewe the. F And why? For thou art a man greatly beloued.

Dani. viii.

Wherfore/ponder the matter well/that thou mayeſt lerne/to vnderſtande the viſiō. Lxx. wekes are determined ouer thy people, and ouer thy holy cytie: that the wyckednes may be conſumed, that the ſynne may haue an ende, that the offence may be reconcyled, and to brynge in euerlaſtinge ryghteouſneſſe, G to fulfyl the vyſyons and the Prophetes/ & to anoynte the mooſt holy one. Underſtande this then, and marke it well: that from the tyme it ſhalbe concluded * to go & repayre Jeruſalem agayne / vnto Chryſte (or the anoynted) prynce: there ſhalbe ſeuen wekes: Then ſhall the ſtretes and walles be buylded agayne.lxij. wekes, but with hard troublous tyme. After theſe.lxij. wekes, ſhall Chryſt be ſlayne, and they ſhal haue no pleaſure in hym. Then ſhall there come a people with the Prynce, and deſtroye the cytie and the Sanctuary: and hys ende ſhall come as the water floude. But the deſolacyon ſhall contynue tyll the ende of the batell.

par.36.d. Eſd.1.a.

He ſhall make a ſtronge bonde with many, for the ſpace of a weke: & when the weke is halfe gone/ he ſhall put downe the ſlayne and meatofferinge. * And in the temple there ſhalbe an abhomynable deſolacion, tyll it haue deſtroyed all. And it is concluded that this waſtynge ſhall continue vnto the ende.

at.24.b. arc.13.b.

¶ There appeareth vnto Daniel a man clothed in lynnen, which ſheweth hym wherfore he is come.

A

CAPI. X.

IN the thyrde yeare of kynge Cirus of Perſia, there was ſhewed vnto Daniel (other wyſe called Balthaſar) a matter, yee, a true matter, but it is yet a longe tyme vnto it. He vnderſtode the matter well, and perceaued what the vyſyon was. At the ſame tyme/ I Daniel mourned for the ſpace of thre wekes, ſo that I had no luſt to eate brede: as for fleſhe and wyne there came none within my mouth: No, I dyd nat ones anoynte my ſelfe, tyll the whole thre wekes were out.

Upon the.xxiiij. daye of the fyrſt moneth, I was by the greate floude/ called Tygris, * I lyfte vp myne eyes/ & loked: & beholde/ a man clothed in lynen/ whoſe loynes were gyrded vp wt fyne golde of Araby: hys body was lyke the Chryſolite ſtone, his face (to loke vpõ) was lyke lyghtenyng, his eyes as the flame of fyre, his armes & fete were lyke B fayre glyſtering metal, but the voyce of his wordes was lyke the voyce of a multitude.

an.vii.b pocal.1.c.

Dani.iii.c. Apoc.1.d.

* I Daniel alone ſawe this vyſion, & the men that were with me/ ſawe it nat: but a greate fearfulneſſe fel vpon thẽ, ſo that they fled awaye/ and hyd thẽ ſelues. I was lefte there my ſelfe alone, and ſawe this great vyſyon/ ſo longe tyll there remayned nomore ſtrength within me: yee, I loſte my coloure clene/ I waſted awaye/ & my ſtrength was gone. Yet herde I the voyce of his wordes and as ſoone as I harde it/ faynteneſſe came vpõ me/ and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which ſet me vp vpon my knees and vpon the palmes of my handes, ſayinge vnto me. * O Daniel / thou well beloued man: take good hede of the wordes/ that I ſhall ſaye vnto the, and ſtande ryght vp, for vnto the am I nowe ſent.

Dani.9.d.

C And when he had ſayde theſe wordes/ I ſtode vp tremblinge. Then ſayde he vnto me: feare nat Daniel: for why/ ſence yͤ fyrſt daye that thou ſet thyne herte to vnderſtande, and dydeſt chaſten thy ſelfe before thy God: thy wordes haue bene herde. And I had come vnto the, whem thou beganneſt to ſpeake, had nat the prynce ouer the kyngdome of yͤ Perſes withſtãde me.xxj.dayes. But lo, * Michael one of the chefe prynces, came to helpe me / hym haue I lefte by the kynge of Perſia/ and am come to ſhewe the, what ſhall happen vnto thy people in the latter dayes. For it wylbe longe yet or the vyſyon be fulfylled.

Iude.9. Dani.12.a.

Nowe when he had ſpoken theſe wordes vnto me, I caſt downe my heade to yͤ grounde and helde my tunge. Beholde / there touched my lyppes one very lyke vnto a man. D Then opened I my mouth, and ſayde vnto hym/ that ſtode before me, O my Lorde/ my loyntes are lowſed in the viſion / and there is nomore ſtrength within me. Howe may my Lordes ſeruaunte then talke with my Lorde, ſeinge there is no ſtrength in me/ ſo that I can nat take my breth. Upon thys there touched me agayne / one much lyke a man * and conforted me/ ſayinge. O thou man ſo well beloued/ feare nat: be contente, take a good hert vnto the/ and be ſtronge. So when he had ſpoken vnto me, I recouered/ & ſayde. Speake on my Lorde/ for thou haſt refreſhed me. Then ſayde he: knoweſt thou wherfore I am come vnto the, nowe wyll I go agayne to fyght with the prynce of the Perſes. As ſoone as I go forth, lo, the prynce of Grekelande ſhall come. Neuertheles, I wyll ſhewe the/ the thyng/ that is faſte noted in the ſcrypture of truth. And as for all yonder matters / there is none yͤ helpeth me in thẽ/ but Michael your prynce.

Dani.9.d.

¶ A prophecye of the kynges of Perſia. Of the kyngdome of Grece. Of the kyngdome of Egypt, and of the kynges therof, and of the batell with the kyngdome of Syria. Of the Jewes that flye vnto the kynge of Egypte, whom Antiochus the kynge of Syria perſecuteth, which fygureth vnto vs Antichryſt. The pryde of Antiochus.

CAPI. XI.

A AND in ÿ firſt yeare of Darius of Meden, I ſtode by hym, to comforte hym, and to ſtrength him, and nowe wyl I ſhewe the trueth. Beholde/there ſhall ſtande vp yet thre kynges in Perſia, but the forth ſhal be farre rycher then they all. And whē he is in the cheſeſt power of hys ryches / he ſhall prouoke euery man agaynſte the reame of Grekelande. * Then ſhall there aryſe yet a myghtye kynge/that ſhall rule with greate dominion/and do what hym lyſt. * And as ſoone as his kyngdome cometh vp/ it ſhalbe deſtroyed / & deuyded towarde the foure wyndes of the heauen. They that come after hym, ſhal nat haue ſuche power and dominion as he: but his kyngdome ſhalbe ſcatred, yee, euen among other then thoſe. And the kynge of the ſouth ſhalbe myghtyer, thē his other prynces. Agaynſt hym there ſhall one make hym ſelfe ſtronge, and ſhall rule his domynion with greate power.

Dan. viii.a

1.Mach.i.a

But after certayne yeares they ſhalbe ioyned together / and the kynges daughter of B the ſouth ſhal come to the kyng of ÿ North, for to make frendſhyppe, but ſhe ſhal nat optayne the power of that arme/neyther ſhall ſhe be able to endure thorow his might: but ſhe, and ſuch as brought her (yee and he that begat her/and comforted her for his tyme) ſhalbe delyuered vp. Out of the braunches of her rote/there ſhall one ſtande vp in hys ſteade: which with power of armes ſhall go thorowe the kynges lande of the north/and handle hym accordynge to his ſtrength. As for theyr Idols & prynces/ with theyr coſtly Iewels of golde & ſyluer/he ſhal cary them awaye captyues into Egypte / and he ſhall preuayle agaynſt the kynge of the north certayne yeares. And when he is come into the kynges realme of the ſouth/he ſhalbe fayne to turne agayne into his owne lande. Wherfore his ſonnes ſhalbe diſpleaſed/ and ſhal gather together a myghtye greate hooſte of people: and one of them ſhall come / and go thorowe lyke a water flowde: then ſhall he returne / and go forth with defyinge & boaſtynge vnto hys owne lande.

Then the kynge of the ſouth ſhalbe angry and ſhall come forth to fyght agaynſte the kynge of the north: yee, he ſhall brynge a greate multitude of people together, and C a greate heape ſhalbe geuen into his hande: theſe ſhal he cary awaye with greate pryde, for ſo muche as he hath caſt downe ſo many thouſandes / neuertheles/ he ſhall nat preuayle. For the kynge of the north ſhal gather (of the newe) a greater heape of people then afore/and come forth (after a certayne tyme and yeares) with a myghtye hooſt and exceadynge greate good.

At the ſame tyme there ſhall many ſtāde vp agaynſte the kynge of the ſouth/ſo that the wycked chyldren of thy people alſo ſhal exalte them ſelues (to fulfyll the viſion) and then fall. So the kynge of the north ſhall come to laye ſege / and to take the ſtronge fenſed cyties: And the power of them of the ſouth ſhal nat be able to abyde him/and the beſt men of the people ſhall nat be ſo ſtrōge, as to reſyſt hym. Shortely/when he commeth/he ſhall handle him as he lyſt/and no man ſhalbe ſo hardy as to ſtande agaynſte hym. He ſhall ſtande in the pleaſaunt countre / whiche thorowe hym ſhalbe deſtroyed. He ſhall ſet hys face with all hys power to optayne hys kyngdome / and to be lyke it. Yee, that ſhall he do, and geue hym vnto the daughters amōge women/to deſtroye him. But he ſhall fayle/neyther ſhall he optayne hys purpoſe. After thys ſhall he ſet hys face vnto the Iles/and take many of them. A prynce ſhall ſtoppe hym, to do hym a ſhame, beſyde the confuſyon that els ſhal come vnto hym. D Thus ſhall he turne agayne to hys owne lande, ſtomble and fal, and be nomore founde: ſo he that came vpon him and dyd hym vyolence/ſhall ſtande in his place, and haue a pleaſaunte kyngdome: and after fewe dayes he ſhalbe deſtroyed/and that neyther in wrath, nor in battel. In hys ſteade there ſhal aryſe a vyle perſō/nat holden worthy of a kynges dygnyte: this ſhall come in craftely, & optayne the kyngdome with fayre wordes: he ſhall fyght agaynſte the armes of ÿ myghtye (and deſtroye thē) yee, and againſt the prynce of the couenaūt.

So after that he hathe taken truce with hym, he ſhall handle dyſceatfully: that he may get vp, and ouercome him with a ſmal flocke: and ſo with craftyneſſe to get hym to the fatteſt place of the lande, and to deale E other wyſe, thē eyther his fathers or graūdfathers dyd. For he ſhall deſtroye ÿ thynge, that they had robbed and ſpoyled, yee, and all theyr ſubſtaunce: ymagenynge thoughtes agaynſt the ſtronge holdes/and that for a tyme. Hys power and harte ſhalbe ſtyrred vp with a greate armye agaynſt the kynge of the ſouth where thorowe the kynge of the ſouth ſhalbe moued then vnto batell, with a great & a myghty hooſt alſo. Neuertheleſſe, he ſhall nat be able to ſtāde, for they ſhall conſpyre agaynſte hym. Yee, they that eate of his meate ſhal hurte hym: ſo that his hooſt ſhall fall/and many be ſlayne downe.

Theſe two kynges ſhalbe mynded to do myſchefe, and talke of diſceyte at one table: but they ſhall not proſpere, for why/the ende ſhall not come yet, vnto the tyme apoynted. * Then ſhall he go home agayne into his owne lande with great good, & ſet his herte agaynſt the holy couenaunt, he ſhalbe buſy agaynſt it, & then returne home. At the tyme apoynted he ſhal come agayne, & go toward the South. So ſhall it happen otherwyſe then at the fyrſt, yet ones agayne. And why? * the ſhippes of Cithim ſhal come vpon him that he may be ſmytẽ and turne agayne: that he may take indignacyon agaynſt the couenaunt of holyneſſe, to medle agaynſt it. Yee, he ſhal turne him/and drawe ſuch vnto him as leaue the holy couenaunt.

2.Mac.v.a

Nu.24.d

F

He ſhal ſet myghty men to vnhalowe the Sanctuary of ſtrẽgth, to put downe the dayly offering, and to ſet vp the abhomynable deſolacion. And ſuche as breke the couenaũt ſhall he flattre with fayre wordes. But the people that wyl knowe their God, ſhal haue the ouerhande and proſpere. Thoſe alſo that haue vnderſtanding among the people ſhal enfourme the multitude: and for a longe ſeaſon, they ſhalbe perſecuted with ſwerd, with fyre, with captiuite & with the takyng away of theyr goodes. Nowe whẽ they fall, they ſhalbe ſet vp with a lytle helpe: but many ſhal cleue vnto them faynedly.

D

Yee ſome of thoſe which haue vnderſtandyng ſhal be perſecuted alſo, that they may be tried, puryfyed and clenſed, tyll the tyme be out: for there is yet another tyme appoynted. The kyng ſhall do what him lyſt * he ſhall exalte and magnyfie him ſelfe agaynſt all that is God. Yee, he ſhall ſpeake marueylous thinges agaynſt the God of al goddes wherin he ſhall proſpere, ſo longe tyll the * wrath be fulfylled, for the concluſion is deuiſed alredy. He ſhall not regarde the God of his fathers, but his luſt ſhalbe vpon wemen, yee/he ſhal not care for any God, for he ſhall magnyfie him ſelfe aboue all. In hys place ſhall he worſhip the myghtye Idoles: and the God whom his fathers knewe not/ſhall he honour with golde and ſyluer, with precious ſtones and pleaſaunt Jewels.

2.Theſ.2.a

Apoc.15.a

E

This ſhall he do/ſekyng helpe and ſuccoure at the myghtye Idoles and ſtraunge Goddes. Suche as wyll receaue him, & take him for God, he ſhal geue them greate worſhyppe and power, yee/and make them Lordes of the multitude, and geue thẽ the lande with rewardes. In the latter tyme ſhall the kyng of the ſouth ſtriue with him: & the kyng of the Northe in lyke maner ſhall come agaynſt him with charettes, horſemen & with a greate nauy of ſhyppes. He ſhall come into the landes, deſtroye and go thorowe: he ſhall entre alſo vnto the fayre pleaſaũt land: Many cities and cõtrees ſhal decaye * excepte Edom, Moab and the beſt of the chyldren of Ammon, which ſhall eſcape from his hande. He ſhal ſtretche forth his hãdes vpon the countrees, and the lande of Egypte ſhal not eſcape him. For thorowe his goyng in/he ſhal haue dominion ouer the treaſures of ſyluer and golde/and ouer all the precyous Jewels of Egipte, Libia & Ethiopia. * Neuertheleſſe, the tydinges out of the Eaſt and the north ſhal trouble hĩ, for the which cauſe he ſhal go forth to deſtroye and curſe a great multitude. The tentes of his palace ſhall be pytched betwyxte the two ſees/vpon the hyl of the noble Sanctuary/for he ſhal come to the ende of it/* and then ſhall no man helpe hym.

G

Apoc.xii.c

Apoca.xi.c

Apoc.xix.d and xx.

¶ He prophecyeth the reſurreccyon of the deade. The darkeneſſe of the propheſye of Daniel.

CAPI. XII.

THe tyme wyll come alſo/that the great Prynce * Michael, whiche ſtandeth on thy peoples ſyde, ſhall aryſe vp, for * there ſhall come a tyme of trouble, ſuche as neuer was, ſens there began to be any people/vnto that ſame tyme. Then ſhall thy people be delyuered/yee/al thoſe that be founde wrytten in the boke. * Many of them that ſlepe in the duſt of the earth, ſhall awake: ſome to the euerlaſtĩg lyfe, ſome to perpetual ſhame & reproſe. * The wyſe (ſuche as haue taught other) ſhal glyſter/as the ſhynyng of heauẽ: and thoſe that haue inſtructe the multitude vnto godlynes, ſhalbe as the ſtarres, world without ende.

A

Apoc.xii.c

Mat.24.c

Job.xix.c

1.Cor.15.e

Mat.xiii.e

Sapi.iii.c

B

And thou O Daniell, ſhut vp theſe wordes, and ſeale the boke tyl ẏ laſt tyme. Many ſhall go aboute here and there, and then ſhall knoweledge increaſe. So I Daniel loked, & beholde, there ſtode * (as it were) other two: one vpon thys ſhore of the water/the other vpon yonder ſyde. And one of them ſayde vnto him, which was clothed in lynen & ſtode aboue vpon the waters of ẏ floude, Howe long ſhal it be to the ende of theſe wõderous workes?

C

* Then herde I the mã with the lynẽ clothes, which ſtode aboue vpon the waters of the floude: when he helde vp his ryght and left hande vnto heauen, and ſware by hym which lyueth for euer * that it ſhall tary for

Apoca.x.a

Apoca.xi.c and.xii.c

a tyme, two tymes and halfe a tyme: & when the power of the holy people is clene ſcatred abrode, then ſhal al theſe thynges be fulfylled.

D I herde it well, but I vnderſtode it not. Then ſayde I: O my Lorde, what ſhal happen after that? He aunſwered: Go thy waye Daniel, for theſe wordes ſhalbe cloſed vp & ſealed/ tyll the laſt tyme: and many ſhall be purified/ clenſed and tried. (as it were fyre) Mal. iii. b But the vngodly ſhall lyue wyckedly * and thoſe wycked (as many of them as they be) ſhall haue no vnderſtandynge. As for ſuche as haue vnderſtandyng, they ſhal regarde it. And from the tyme forth that the daylye offeryng ſhalbe put downe and the abhominable deſolacyon ſet vp, there ſhall be a thouſande two hundreth & xc. dayes. Math. xx. Mar. xxiiii * O wel is him/ that wayteth/ and cōmeth to the thouſande. iii. C. & xxxv. dayes. Go thou thy way nowe tyl it be ended: take thy reſt, & byde thy lot/ tyll the dayes haue an ende.

¶ The ende of the Prophecye of Daniell.

The Booke of the Prophete Oſeas.

¶ The tyme wherin Oſeas prophecyed. Oſeas by takyng an harlot to his wyfe, fygureth the Idolatrye of the people. The deſtruccyon of the offſprynge of Iehu, and of the Iſraelites, is prophecyed.

CAPI. I.

A THis is the worde of the Lorde, that came vnto Oſeas the ſonne of Beery * in þ dayes of Oſeas, Ioathan/ Ahas & Jezekias kynges of Iuda: in the tyme of Ierobo͞a the ſōne of Ioas kynge of Iſrael. 4. Re. xv. a. and. xvi. a.

☞ Fyrſt, when the Lorde ſpake vnto Oſeas ☞ he ſayde vnto him. * Go thy waye/ take an harlot to thy wyfe/ and get chyldren by her: for the lande hath cōmytted great whoredome agaynſt the Lorde. Leui. xxi. b. Ezec. 44. d. So he wente/ & toke Gomer the daughter of Deblaim: whiche conceyued, and brought forth a ſonne. And the Lorde ſayd vnto him: cal hys name Ieſraell, for * ☞ I wyll ſhortly auenge the bloude of * Ieſrael vpon the houſe of Iehu, and wyll brynge the kyngdome of the houſe of Iſrael to an ende. ☞ 4. Reg. 15. a. & 17. a. 10. b. 3. Reg. xxi. b The wyll I breake the bowe of Iſrael/ in the valley of Ieſrael.

She conceyued yet agayne, and bare a doughter. And he ſayde vnto hym. Call her name. Loruhamah (that is/ not optaynynge mercy): for I wyll haue no pitye vpon the houſe of Iſrael, but forget them/ & put them cleane out of remēbraunce. Neuertheleſſe/ 4. Reg. 17. a. B I wyl haue mercy vpon the houſe of Iuda, & wyll ſaue them, euen thorowe þ Lord their God. Gen. 49. b. 4. Re. xix. e. But I wyll not delyuer them thorowe any bowe, ſwearde/ batell/ horſes or horſmē.

C Nowe, when ſhe had weaned Loruhamah ſhe conceyued agayne & bare a ſonne. Then ſayde he: cal his name/ Lo amy. For why? ye are not my people/ therfore wyll not I be yours. And though the nombre of the chyldren of Iſrael be as the ſande of the ſee/ whiche can neyther be meaſured nor tolde: Roma. ix. c. yet in the place where it is ſayde vnto them: ye bē not my people: euen there ſhall it be thus reported of thē * they be the chyldren of the lyuyng God. Iohn. i. b. Ezech. 37. a. Then ſhal the chyldrē of Iuda and the chyldren of Iſrael be gathered together agayne & choſe them ſelues one head and then departe out of the lande: for greate ſhalbe the day of Iſrael.

¶ The people is called vnto repentaunce.

CAPI. II.

I TEll youre brethren, that they are my people: and youre ſyſterns, that they haue optayned mercy. As for ☞ your mother/ ye ſhall chyde with her/ & reproue her * Iere. iii. a. for ſhe is not my wyfe, neyther am I her huſbande/ oneleſſe ſhe put awaye her whoredome out of my ſyght/ & her aduoutry from her breſtes. If no I ſhall ſtryppe her naked, & ſet her euen as ſhe came into the worlde: yee Ezec. xvi. e. I ſhall lay her waſt, & make her lyke a wyldernes/ and ſleye her for thyrſt. I ſhall haue no pite alſo vpon her chyldrē: for they be the chyldren of fornicacion. Iohn. i. b.

Their mother hath broken her wedlocke, & ſhe that bare them * is come to confuſyon/ 4. Re. 17. a. For ſhe ſayd: ☞ I wyl go after my louers/ ☞ B that geue me my water & my bred, my woll & flaxe/ my oyle and my drynke. But I wyll hedge her way with thornes/ and ſtoppe it/ that ſhe ſhall not fynde her foteſteppes: and though ſhe rūne after her louers, yet ſhal ſhe not get them: ſhe ſhal ſeke thē/ but not fynde them. * Then ſhall ſhe ſaye: well/ I wyll go Leuit. xvi. turne agayne to my fyrſt houſbande/ for at that tyme was I better at eaſe, then nowe. But this wolde ſhe not knowe/ where as I yet gaue her corne/ wyne, oyle/ ſiluer, & gold * whiche ſhe hath hanged vpon Baal. Ezec. xvi.

☞ Wherfore, ☞ nowe wyll I go take my corne & wyne agayne in their ſeaſon, and ſet agayne my woll and my flax/ which I gaue her/to couer her ſhame. ‡ And nowe wyll I diſcouer her foolyſhneſſe, euen in the ſyght of her louers, & no man ſhall delyuer her out of my hãdes. C Morouer, I wyll take awaye al her myrth ‡ her holy dayes, her newmoones, her Sabbathes and all her ſolẽpne feaſtes: I wyl deſtroye her vyneyardes & fygge trees, thoughe ſhe ſayeth: lo, here are my rewardes, ỹ my louers haue geuen me. I wyll make it a wodde, and the wylde beaſtes ſhal eate it vp. I wyll puniſh her alſo for ỹ dayes of Baal, ‡ wherin ſhe cenſed hym, deckynge him with her earinges and cheynes: whẽ ſhe folowed her louers/and forgat me / ſayeth the Lorde.

Wherfore beholde, I wyl cal her agayne bryng her into a wyldernesse, & ſpeake frendly vnto her: there wyll I geue her, her vyneyardes agayne, D yee & the ‡ valey of Achor alſo to ſhewe her hope & comforte. Then ſhall ſhe ſynge there, ‡ as in the tyme of her youth and ‡ lyke as in the daye, when ſhe came out of the lande of Egypt. Then (ſayeth ỹ Lorde) ſhe ſhall ſaye vnto me: (O my houſbande) & ſhal call me nomore Baal / for I wyll take awaye thoſe names of Baal frõ her mouth/ yee/ſhe ſhal neuer remẽbre their names any more. ‡ Thẽ wyl I make a couenaunte with them, with the wylde beaſtes, with the foules of the ayre, & with euery thynge that crepeth vpon the earth.

‡ As for bowe, ſwerde and batel / I wyll deſtroy ſuche out of ỹ lande, & wyl make the to ſlepe ſafely. ‡ Thus wyll I marye the vnto myne owne ſelfe for euermore: yee, euẽ to my ſelfe wyl I mary the/in ryghteouſneſſe, in equyte, in louynge kyndneſſe and mercy. In fayth alſo wyl I mary the vnto my ſelfe and thou ſhalt knowe the Lord. At the ſame tyme wyll I ſhewe my ſelfe frendly and gracious vnto the heauens, ſayeth the Lorde: & the heauens ſhal helpe the earth, & the earth ſhall helpe the corne/wyne/and oyle, & they ſhal helpe Jeſrael. ‡ I wyl ſowe them vpon earth, for a ſede to myne owne ſelfe, ‡ & wyll haue mercy vpon her, that was without mercy. And to them which were not my people / I wyl ſaye: thou arte my people and he ſhal ſaye: thou arte my God.

¶ Of the loue of God towarde the people.

CAPI. III.

A Then ſayde the Lord to me: ‡ Go yet thy waye and loue an aduouterous woman / whom thy nyeghboure loueth/as the Lorde doth the chyldren of Iſrael: howe be it they haue reſpecte to ſtraunge goddes, ‡ & loue the wyne kannes. ☞ So I gather her for .xv. ſyluerlinges, and for an Homer, & an halfe of barlye, & ſayd vnto her: Thou ſhalt byde with me a long ſeaſon, but ſe that thou playeſt not ỹ harlot, & loke ỹ medle wt none other mã, & then wyll I kepe my ſelfe for the.

B ‡ Thus the chyldren of Iſraell ſhal ſyt a great whyle without kyng and prince, without offerynge and aulter, without preſte & reuelacyon. But afterwarde ſhal the chyldren of Iſrael conuerte, and ſeke the Lorde their God, & ‡ Dauid their kynge: & in the latter dayes they ſhall worſhyppe the Lorde, & hys louynge kyndneſſe.

¶ A cõplaynt agaynſt the people & the preſtes of Iſrael.

CAPI. IIII.

A Heare the worde of ỹ Lorde, O ye chyldren of Iſraell. For the Lorde muſte puniſh thẽ, that dwel in the lande. And why? There is no faythfulneſſe, there is no mercy there is no knowledge of God in the lande: but ſwerynge, lyeng, manſlaughter/ theft & aduoutry haue gotten the ouerhande, & one bloudgiltines foloweth another. Therfore ſhal the land be in a miſerable caſe, & al they that dwel therin/ſhal mourne. The beaſtes in the felde, the foules in the ayre/& the fiſhes in the ſee ſhal dye. Yet is there none/ỹ wyl chaſten nor reproue another. ‡ The preaſtes which ſhuld refourme other mẽ/are become lyke the people.

B Therfore ſtombleſt thou in the daye tyme & the prophet wt the in ỹ nyght. I wyl brynge thy mother to ſilence, and why? ‡ my people peryſh, becauſe they haue no knoledge. Seynge then ỹ thou haſt refuſed vnderſtãdyng therfore wyll I refuſe the alſo: ſo that thou ſhalt nomore be my preſte. And for ſo muche as thou haſt forgottẽ ỹ lawe of thy God, I wyl alſo forget thy chyldren. The more they increaſed in the multytude, ỹ more they ſynned agaynſt me, therfore wyl I chaunge their honoure into ſhame. ‡ They eate vp ỹ ſynnes of my people, and corage them in theyr wickednes. ‡ Thus ỹ preſt is become lyke the people. Wherfore I wyl puniſh them for theyr wycked wayes, and rewarde thẽ accordinge to their owne ymaginacions. C ‡ They ſhal eate, and not haue ynough. They haue vſed whordome, therfore ſhal they not proſpere: and why? they haue forſaken the lorde and not regarded him.

Whordome, wyne and dronckeneſſe taketh the herte awaye. ‡ My people aſke councell at their ſtockes, their ſtaffe muſt tel thẽ. For an whoriſh mynde hath diſceaued them / ſo that they cõmytte fornycacion againſt their God. ‡ They make ſacrifices vpon the hye

mountaynes, and burne their incenſe vpon
the hylles/yee/among the okes/groues and
D buſhes, for there are good ſhadowes. Ther-
fore your daughters are become harlottes /
& your ſpouſes haue broken their wedlocke
I wyll not punyſhe your daughters for be-
ynge defyled, and youre brydes that became
Numm. 25. a whores: ſeinge the fathers thē ſelues haue
medled with harlottes, & offred with vnthrif-
tes: but the people that wyll not vnderſtand
muſt be punyſhed.

Though thou Iſrael art diſpoſed to play
the harlot, yet ſhuldeſt not thou haue offen-
ded/ O Iuda: thou ſhuldeſt not haue runne
☞ to Gilgal * nor haue gone vp to Betha-
3. Reg. 12. d Deut. 6. b uen, & nor haue ſworne/ the Lord lyueth. For
Iſrael is gone backe lyke a wanton cowe.
The Lorde therfore ſhall make her fede/ as
the lambe that goeth aſtraye. And where as
Ephraim is become partaker of Idols, wel/
let him go. Their dronckennes hath put thē
backe, and brought thē to whoredome. Their
rulers loue rewardes/ brynge (ſaye they) to
their owne ſhame. A wynde ſhall take holde
of theyr fethers, and they ſhalbe confounded
in theyr offringes.

❡ Agaynſt the Prieſtes and rulers of Iſrael. The helpe of man can do nothynge agaynſt God.

CAPI. V.

A O ye Prieſtes: heare this/take hede/ O
thou houſholde of Iſrael: geue eare /
O thou kyngly houſe/ for this punyſhment
wyl come vpon you, that are become a ſnare
vnto Myzpah / and a ſpred net vnto the
mount of Thabor. They kyll ſacrifyces by
heapes/to begyle the people therwith: ther-
Ezech. 13. b. Iere. 23. b fore wyll I punyſhe them all * I knowe E-
phraim wel ynough, & Iſraell is not hyd fro
me: for Ephraim is nowe become an harlot:
& Iſrael is defiled. They are not mynded to
turne vnto their God, for they haue an who-
ryſhe hert, ſo that they can not know ẏ Lord
Oſee. viii. b * But the pryde of Iſrael wyl be rewar-
ded him in his face, yee, both Iſrael & Ephra
im ſhal fal for their wickednes, & Iuda wͭ
Iere. iii. b. Deute. 4. e Eſai. 16. a. thē alſo. ‡ They ſhal come with theyr ſhepe
and bullockes ‡ to ſeke the Lorde, but they
B ſhall not fynde him, for he is gone from thē.
As for the Lorde, they haue refuſed him, and
brought vp baſtarde chyldren: a moneth ther-
fore ſhal deuoure them with their porcions:
Blowe with the ſhawmes at Gabea, & with
the trompet in Ramah/crye out at Bethauē
vpon the yonſide of Beniamin. In the tyme
of the plage ſhall Ephraim be layde waſte /
therfore dyd I faythfully warne the trybes
of Iſrael. Yet are the prices of Iuda become
lyke them * that remoue the landemarckes, Deut. 19. d and 27. c
therfore/ wyll I poure out my wrath vpon
them lyke water. Ephraim is oppreſſed, and
can haue no ryght of the lawe: for why? they
folowe the doctrynes of men. Therfore wyll
I be vnto Ephraim as a moth, & to ẏ houſe C
of Iuda as a caterpyller.

When Ephraim ſawe his ſickeneſſe, and
Iuda his dyſeaſe / ‡ Ephraim wente vnto 4. Reg. 15.
Aſſur, and ſent vnto kyng Iareb: yet coulde
not he helpe you, nor eaſe you of youre pay-
ne. I am vnto Ephraim as a lyon/ and as a
lyons whelpe to the houſe of Iuda. Eue/ I
wyll ſpoyle them/ and go my waye. I wyll
take them with me, and no man ſhall reſcue
them. I wyll go/ & returne to my place, tyll
they waxe faynt, and ſeke me.

❡ Affliccyon cauſeth a man to returne to God. The wyckedneſſe of the Prieſtes.

CAPI. VI.

IN theyr aduerſytye they ſhall ſeke me / I
and ſaye: come/ let vs turne agayne to
the Lorde: ‡ for he hath ſmyten vs / and he Iob. 5. c
ſhall heale vs: He hath wounded vs, & he
ſhall bynde vs vp agayne: after two dayes
ſhall he quycken vs / in ẏ thyrde day he ſhal
rayſe vs vp, ſo that we ſhal lyue in his ſyght
Then ſhall we haue vnderſtandyng, and en
deuour our ſelues to knowe the Lorde. He B
ſhall go forth as the ſprynge of the day/ and
come vnto vs: as the euenynge and mor-
nynge rayne vpon the earth.

O Ephraim, what ſhall I do vnto the?
O Iuda/ howe ſhall I intreate the? ſeynge
youre loue is lyke a mornynge cloude / and
lyke a dewe that goeth earely awaye. Ther-
fore haue I cut downe the Prophetes, and C
let theym be ſlayne for my wordes ſake: ſo
that thy punyſhemente ſhall come to lyght.
‡ For I haue pleaſure in louynge kyndneſſe
* and not in offerynge: yee / in the knowe-
ledge of God/ more then in burntſacryfyce.
But euē lyke as * Adam dyd, ſo haue they
broke my couenaunt and ſet me at nought.
☞ Gilead is a cytie of wycked doers of ma- ☞
lycyous people & bloudſhedders. The mul-
tytude of the Prieſtes is lyke an heape of the-
ues/ murtherers & bloudthurſtye: for they
haue wrought abhomynacyon. * Horryble
thynges haue I ſene in the houſe of Iſrael/
there playeth Ephraim the harlot, & Iſrael is
defyled: but Iuda ſhall haue an harueſt for
hym ſelfe/ when I returne the captyuyte of
my people.

❡ Of the vyces and wantonneſſe of the people.

CAPI. VII.

A When I undertake to make Iſrael
whole/ then the vngracyouſneſſe
of Ephraim and the wyckedneſſe
of Samaria cometh to lyght: then go they
aboute with lyes. At home/ they be theues:
and without they fall to robbynge. They
conſydre not in theyr hertes that I remembre
all theyr wyckednes. They go aboute
with theyr owne inuencyons, but I ſe them
Rom. i. d. well ynough. * They make the kynge & the
prynces, to haue pleaſure in theyr wyckednes
B & lyes. All theſe burne in aduoutry, as
it were an ouen that the baker heateth, whē
he hath left kneadyng/ tyl the dowe be leuened.
Euen ſo goeth it thys daye with oure
kynges and prynces/ for they begynne to be
woode droncken thorowe wine: they vſe familiarite
with ſuch as diſceaue them. They
with the ymaginacyon of their hart are like
an ouen, theyr ſlepe is all the nyght lyke the
ſlepe of a baker, in ẏ mornynge is he as hote
as the flame of fyre: they are all together as
hote as an ouen.

C They haue deuoured theyr owne iudges,
all their kynges are fallen: yet is there none
☞ of them that calleth vpon me. ☞ Therfore
muſt Ephraim be myxte amonge the Heathen.
Ephraim is become lyke a cake, that
no man turneth, ſtraungers haue deuoured
his ſtrength, yet he regardeth it not: he wareth
Oſe. v. a. ful of gray heares yet wyl he not knowe
it * & the pryde of Iſraell is caſt downe before
theyr face, yet wyll they not turne to the
Lorde theyr God/ nor ſeke him for all thys.
4. Re. xvii. b Ephraim is lyke a doue, that is begyled/
and hath no harte. * Now cal they vpon the
Egypcians, nowe go they to the Aſſyrians:
but whyle they be goynge here and there/ I
ſhal ſprede my net ouer them, & drawe them
downe as the foules of the ayre: & accordyng
as they haue bene warned, ſo wyll I punyſhe
[illegible] them. * Wo be vnto them, for they
D haue forſaken me. They muſte be deſtroyed
[illegible] for they haue ſet me at naught, * I am he
that haue redemed them, and yet they dyſſemble
Mat. xv. a Eſay. xx. [illegible] [illegible] with me. * They call not vpon me
wyth theyr hertes but lye houlynge vpon
their beddes. Where as they come together
it is but for meate and drynche/ and me wyl
they not obey. I haue taught them, and defended
theyr arme, yet do they ymagyn miſchefe
agaynſt me They turne them ſelues/
but not a ryghte/ and are become as a broken
bowe. Their prynces ſhall be ſlayne
wyth the ſwearde/ for the malyce of theyr
tunges, ſuch blaſphemyes haue they lerned
in the lande of Egypte.

¶ The deſtruccyon of Iuda and Iſrael, becauſe of theyr Idolatrye.

CAPI. VIII.

A SET the horne to thy mouthe, and
blowe: get the ſwyftely (as an Aegle)
vnto the houſe of the Lorde: for they haue
Deu. xxxi. b. broken my * couenaunt/ and tranſgreſſed
my lawe. Iſrael can ſaye vnto me: thou art
my God, we knowe the: but he hath refuſed
the thing that is good, therfore ſhal the enemye
1. Reg. viii. a folowe vpon hym. * They haue ordened
kynges, but not thorowe me: they haue
made prynces/ and I muſt not knowe of it.
Exo. xxxii. b. * Of their ſiluer and golde haue they made
them Images, to brynge them ſelues to deſtruccyon.
3. Reg. xii. b * Thy calfe/ O Samaria/ ſhalbe
taken awaye, for my wrothful indignacion
is gone forth againſt the. Howe long wyl it
B be, or they can be clenſed. For the calfe came
from Iſrael/ the worckeman made it/ therfore
can it be no God/ but euen to a ſpyders
webbe ſhal the calfe of Samaria be turned
☞ ☞ They haue ſowen wynde, therfore ſhall
they reape a ſtorme.
Theyr ſede ſhall beare no corne, there ſhall
no meale be made of theyr increaſe: though
they reape, yet ſhall ſtraungers deuoure it
vp. Iſraell ſhall peryſhe, the Gentyles ſhal
intreate him as a foule veſſell. Sence they
went vp to the Aſſyryans/ they are become
lyke a wylde aſſe in the deſerte.
4. Re. xvii. c Eze. xvi. b * Ephraim geueth rewardes to get louers
therfore are they ſcatred among the Heathē
C ther wyll I gather thē vp. They ſhal ſoone
be weery of ẏ burthen of kynges & prynces.
Ephraim hathe made many aulters to do
wickednes, therfore ſhall ẏ aulters turne to
his ſynne. Though I ſhewe them my lawe
neuer ſo muche, they counte it but ſtraunge
doctrine. Wher as they do ſacrifice, offering
the fleſſhe and eatynge it: the Lorde wyll
haue no pleaſure therin: but wyl remembre
D theyr wyckednes, and puniſhe their ſinnes.
Deu. xvii. b 4. Reg. 17 a * Iſraell turneth agayne into Egipte, they
haue forgotten hym ẏ made thē they buylde
churches & Iuda maketh many ſtrong cyties:
4. Re. xxv. b * therfore wyll I ſende a fyre into their
cytyes/ and it ſhal conſume theyr places.

¶ Of the hunger and captyuyte of Iſrael.

CAPI. IX.

A DO ☞ not thou triumphe/ O Iſrael/ make no boaſtynge more then the
Heathen, for thou haſte commytted aduoutry
agaynſte thy God: ſtraunge rewardes
haſte thou loued, more then all the cornefloures.
Aggei. ii. b. * Therfore ſhall they nomore
enioy ẏ corne floures and wyne preſſes, and

theyr ſwete wyne ſhall fayle them. They
Oſe. viii.c. wyll not dwell in the Lordes lande * but
Ephraim turneth agayne into Egipte, and
eateth vncleane thinges amonge the Aſſy-
ryans. They poure out no wyne for a drinck-
offeryng vnto the Lorde, neyther geue they
him theyr ſlayne offringes: but they be vnto
them as mourners meates, wherin all they
B that eate them, are defyled. For the bred
☞ that they haue ſuche luſte vnto / ſhall not
come into the houſe of the Lorde ☞ What
wyll ye do then in the ſolempne dayes, and
in the feaſt of the Lorde? Lo/they ſhall get
them awaye for the deſtruccyon: Egypte
ſhall receaue them / and Noph ſhall bury
them. The nettles ſhall ouergrowe theyr
pleaſaunte goodes / and burres ſhall be in
theyr tabernacles. Be ye ſure (O Iſrael) the
tyme of viſytacion is come, the dayes of re-
compenſynge are at hande. As for the pro-
phete, ye holde him for a foole: and him that
is rych in the ſprite, for a mad man: ſo great
is youre wickednes and malyce. Ephraim
hath made him ſelfe a watchmā of my God
a prophet that is become a ſnare to do hurte
in euery ſtrete/ & abhomynacyon in ỹ houſe
of his God. They be gone to farre and haue
deſtroyed them ſelues like as they dyd afore
Iud. xix.d. tyme* at Gabaa.‡ Therfore theyr wycked-
1.Reg. x.c. nes ſhall be remembred, and theyr ſynnes
4.Reg. x.c.
C punyſhed. I founde Iſraell lyke grapes in
the wyldernesſe / and ſawe theyr fathers as
Iere. 24.a. the fyrſt * fygges in the toppe of the fygge
Nume. 25.b tre.‡ But they are gone to Baal Peor/and
runne awaye fro me to that ſhameful Idol
& are become as abhomynable as theyr lo-
☞ uers.☞ Ephraim flieth lyke a byrde, ſo ſhal
theire glory alſo: In ſo muche, that they ſhal
neyther beget, conceaue nor beare chyldren.

And though they bryng vp any, yet wyl I
make them chyldeles amonge men. Yee/ wo
ſhall come to them / when I departe from
Gene.4.a them. * Ephraim (as me thincke) is planted
in welthynes, lyke as Tyrus, but now muſt
ſhe brynge her owne chyldren forthe to the
D manſleyer. O Lorde, thou ſhalt geue them:
what ſhalte thou geue them? geue them an
vnfrutefull wombe and drye breſtes. All
Ioſu. iiii.d. theyr wyckednes is done at * Gylgal/there
do I abhorre them, For the vngraciouſnes
of theyr owne inuencyons / I wyll dryue
them out of my houſe. I wyl loue them no-
more, for all theyr prynces are vnfaythfull.

Ephraim is hewen downe, theyr rote is
dryed vp / ſo that they ſhall brynge nomore
frute: yee/and though they bryng forth any
yet wyll I ſleye euen the beſt beloued frute
of theyr body. My God ſhall caſt them a-
waye, for they haue not bene obedient vnto
hym, therfore ſhall they go aſtraye amonge
the Heathen.

¶ Agaynſt Iſraell and hys Idols.

CAPI. X.

ISrael was a goodly * vyne/but he hath A
brought forth vnprofytable frute: yee/ Eſa. v.a.
the more frute he had / the mo aulters he
made: the more good I dyd to theyr lande,
the more frendſhyppe ſhewed they to theyr
ymages. Theyr herte is deuyded/therfore
wyll they be deſtroyed. The Lorde ſhall
breake downe theyr ymages, he ſhal deſtroy
theyr aulters.

Then ſhal they ſaye: we haue no king, for B
why: we haue not feared the Lorde. And
what ſhall then the kynge do to vs? They
comen together, and ſweare vayne othes:
they be cōfederate together, therfore grow-
eth theyr punyſhment, as the wedes in the
forowes of the lande. They that dwell in
Samaria haue worſhypped the calfe of Be-
thauen: therfore ſhall the people mourne o-
uer them / yee / and the preſtes alſo/ that in
theyr welthyneſſe reioyſed with them: and
why? it ſhall paſſe away from them. It ſhall
be brought to the Aſſirian, for a preſēt vnto
kynge Iareb. Ephraim ſhall receaue full
punyſhment. Iſrael ſhalbe confounded for
hys owne ymagynacyons, Samaria with
his kynge ſhal vanyſhe awaye, as the fome
of the water. ☞ The hye places of Auen ☞
where Iſrael doth ſinne, ſhal be caſt downe
thyſtels and thornes ſhal growe vpon their
aulters.* Then ſhall they ſay to the moun- Luk. xxiii
taines: couer vs, and to the hylles, fal vpon Apoca. vi
vs. O Iſrael, thou haſt ſynned as * Gabaa C
did afore tyme, where they remayned: ſhuld Iud. xx.a
not the batayle then come vpon the wycked
chyldren, as well as vpon the Gabaonites?
I wyll chaſten them, euen after myne owne
deſyre, the people ſhalbe gathered together
ouer them, whē I punyſh thē for their great
wyckednes. Ephraim was vnto me/as a
cowe that is vſed to go to plowe, therfore I D
loued hym, and fel vpon hys fayre necke. I
droue Ephraim, Iuda plowed, and Iacob
played the huſbande man: that they myght
ſowe vnto righteouſnes, and reape the fru-
tes of weldoing: that they myght plowe vp
theyr freſhe lande, and ſeke the Lorde tyl he
came/and lerned them ryghteouſnes.

But nowe they haue plowed them wyc-
kednes/therfore ſhal they reape ſynne, and
eate the frute of lyes, ſeynge thou putteſt
thy confydence in thyne owne wayes: and

leaneſt to the multytude of thy worthyes/ there ſhal growe a ſedicyon among thy people. Al thy ſtronge cytyes ſhalbe layed waſte/ euen as Salmana was deſtroyed with his famylyers, thorowe him that was auenged of Arbell / in the daye of batayll/ where the mother periſhed with her chyldren. Euen ſo ſhall it go with you (O Bethell) becauſe of youre malycyous wyckednesse. Lyke as the mornynge goeth awaye, ſo ſhall the kynge of Iſrael paſſe.

Agaynſt the vnkyndneſſe of Iſrael.

CAPI. XI.

WHEN Iſrael was yong, I loued hym: and called my ſonne oute of the lande of Egypte. But the more they were called / the more they went backe/ offrynge vnto Idols and cenſyng Images. I lerned Ephraim to go/ and bare them in myne armes/ but they regarded not me, that wolde haue helped them. I led the with coardes of frendſhipe, & with bandes of loue: I was euen he, that layed the yoke vpon theyr neckes. I gaue theyr fodes my ſelfe that they ſhulde not go agayne into Egipt. And now is Aſſur their kynge. For they wolde not turne vnto me. Therfore ſhal the ſwearde begynne in their cytyes, the ſtoare that they haue layed vp/ ſhall be deſtroyed and eaten: and that becauſe of theyr owne ymagynacyons. My people hath no luſt to turne vnto me/ & their prophetes lay the yoke vpon them, but they eaſe them not of theyr burthen.

What greate thynges haue I geuen the, O Ephraim? how faythfully haue I defended the, O Iſrael? haue I dealt with the as with Adama? or haue I intreated the lyke Seboim? No, my hert is otherwiſe mynded. Yee, my mercy is to feruent: therfore haue I not turned me to deſtroye Ephraim in my wrothful diſpleaſure. For I am god and no mã, I am euen that holy one in the myddeſt of the/ though I came not within the cytye.

The Lorde roareth lyke a lyon, that they maye folowe hym: yee, as a lyon roareth he/ that they maye be afrayed lyke the chyldren of the ſee: that they maye be ſcatred awaye from Egypte, as men ſcatre byrdes: and frayed awaye (as doues vſe to be) from the Aſſyryans lande: and that becauſe I wolde haue them tary at home, ſayeth the Lorde. But Ephraim goeth about me with lyes, and the houſe of Iſrael diſſembleth. Onely Iuda holdeth hym with God, and with the true holy thynges.

CAPI. XII.

Agaynſt the [illegible] of the people.

Ephraim is fed with wynde, and foloweth after the eaſt wynde: he is euer increaſynge lyes and deſtruccyon. They be confederate with the Aſſyrians, & theyr oyle is caryed into Egypte. The Lorde hathe a courte to holde with Iuda, and wyl puniſh Iacob. After theyr owne wayes and accordynge to theyr owne inuencyons, ſhall he recompenſe them. He toke his brother by the hele/ when he was yet in hys mothers wombe: and in hys ſtrength he wraſtled with God. He ſtroue with the aungell/ and gat the vyctorye: ſo that he prayed and deſyred hym. He founde him at Bethell/ and there he talketh with vs.

Yee the Lorde God of hooſtes/ euen the Lorde hym ſelfe remembred hym. Then turne to thy God/ kepe mercy and equyte/ and hope ſtyll in thy God. But the marchaunte hathe a falſe weyght in hys hande, he hath a pleaſure to occupye extorcion. Ephraim thinketh thus: Tuſh, I am ryche, I haue good ynough: In all my worckes ſhall not one faute be founde / that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of the lande of Egypte/ and ſet the in thy tentes/ and as in the hye feaſte dayes.

I haue ſpoken thorow the prophetes, and ſhewed diuerſe viſions and declared my ſelf by the miniſtraciõ of the prophetes. But at Galaad is the abhominacion, they are fallẽ to vanite. At Gylgal they haue ſlayne oxen: as many hepes of ſtones as they had ĩ their lande forowes / ſo many aulters haue they made. Iacob fled into the lande of Syria/ and Iſrael ſerued for a wyfe/ and for a wife he kepte ſhepe.

By a prophete the Lorde brought them out of Egipt, and by a prophet he preſerued them. But Ephraim hath prouoked hym to diſpleaſure thorowe hys abhomynacyons/ therfore ſhall hys bloude be poured vpon him ſelfe / and the Lorde hys God ſhall rewarde hym hys blaſphemyes.

Of the abhomynacyon of Iſrael.

CAPI. XIII.

THE abhomynacyon of Ephraim is come alſo into Iſraell. He is gone backe to Baal/ therfore muſt he dye. And nowe they ſynne more and more: of theyr ſyluer / they make them molten ymages / lyke the Idols of the Heathen / and yet all is nothynge but the worcke of the craftesman: Notwithſtandynge they preach of the ſame: who ſo wyl kyſſe the calues, offre he men. Therfore they ſhalbe as the mornynge cloude, and as the dewe that early paſſeth awaye, and lyke as duſt that the wynde taketh awaye / from the flore / and as ſmoke that goeth out of the chymney.

[illegible] B ¶ I am the Lorde God, which brought the out of the lande of Egypt: that thou ſhuldeſt knowe no God but me only, and that thou ſhuldeſt haue no Sauioure but only me. I toke dylygent hede of the in the wyldernesse that drye lande. But when they were well fedde and had ynough, they waxed proude, and forgat me, therfore wyll I be vnto the as a lyon / and as a leoparde in the waye to the Aſſirians. I wyll come vpon them as a ſhe beare, that is robbed of her whelpes / & I wyl breake that ſtubburne hert of theirs. There wyll I deuoure them as a lyon: yee / the wylde beaſtes ſhall teare them.

[illegible] ¶ O Iſraell, thou doeſt but deſtroye thy ſelf. In me only is thy helpe. Where are thy kynges now / that ſhulde helpe the in al thy cyties? Yee / and thy iudges / of whom thou ſaydeſt: ¶ geue me a king and prynces? wel, I gaue the a kynge in my wrath, and in my dyſpleaſure wyll I take hym from the agayne. The wyckednesse of Ephraim is bounde together / and hys ſynne lyeth hyd. Therfore ſhal ſorowes come vpon hym / as vpon a woman that trauayleth. An vnwyſe ſonne is he: for he conſydreth not / that he ſhulde not haue bene able to haue endured in the tyme of hys byrth / had not I defended hym from the graue / and delyuered hym from death.

D [illegible] ¶ O death I wyll be thy death: O hell, I wyll be thy ſtyng. Yet can I ſe no comforte / for when he is nowe the goodlyeſt amonge the brethren, the eaſt wynde (euen the wynde of the Lorde) ſhall come downe from the wyldernesse / and drye vp his conduyte / and drynke vp hys welles: he ſhall ſpoyle the treaſure of all pleaſaunt veſſels.

As for Samaria / it ſhall be made waſte, and why? they are dyſobedyent vnto their God. They ſhall peryſh with the ſwearde / their chyldren ſhalbe ſlayne, and their women great with chylde ſhalbe rypte vp.

¶ The [illegible] of Iſraell.

CAPI. XIIII.

A [illegible] O Iſraell / ¶ turne the nowe / vnto the Lorde thy God / ¶ for thou haſt taken a greate fall becauſe of thy wyckednesse. Take theſe wordes with you / when ye turne to the Lorde / and ſaye vnto hym: O forgeue vs all oure ſynnes, receaue vs gracyouſly, ¶ and then wyll we offre the bullockes of oure lyppes vnto the. Aſſur ſhal be nomore oure helper / neyther wyll we ryde vpon horſes any more. As for the workes of oure handes / we wyll no more call vpon them. For it is thou that arte oure God / thou ſheweſt euer mercye vnto the fatherleſſe. B

O (yf they wolde do thys) I ſhulde heale their ſores: yee, withal my hert wolde I loue them: ſo that my wrath ſhulde cleane be turned awaye frō them. Yee, I wolde be vnto Iſrael as the dewe, and he ſhulde growe as the lyly, and hys rote ſhulde breake oute as Lybanus. Hys braunches ſhulde ſprede out abroade and be as fayre as the olyue tre and ſmell as Libanus. C They that dwel vnder hys ſhadowe / ſhulde come agayne / and growe vp as the corne, & floryſh as the vine he ſhulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do with Idols any more? D I wyll gracyouſly heare hym, and lede hym forth. I wyl be vnto the as a grene fyrre tre, vpō me ſhalt thou fynde thy frute. ¶ Who ſo is wyſe ſhal vnderſtande thys: and he that is ryght enſtructe, wyl regarde it. ¶ For the wayes of the Lorde are ryghteous, ſuche as be Godly wyll walcke in them. As for the wycked, they wyll ſtomble therin.

¶ The ende of the Prophecye of Oſeas.

The Booke of the Prophete Ioel.

¶ A prophecy agaynſt the Iewes. He exhorteth the prieſtes to prayer and faſtynge for the miſerye that was commyng at hande.

CAPI. I.

A THis is the worde of the Lorde / that came vnto Ioell the ſone of Phatuel. Heare / O ye elders: ponder this wel / all ye that dwel in yͤ land: yf euer there happened ſuch a thyng ĩ your dayes or ĩ the dayes of your fathers. Tell your chyldrẽ of it / & let thẽ ſhewe it vnto their chyldren, & ſo they to certifye their poſteritie therof. Loke what yͤ caterpiller hath left, yͭ hath the greſhoper eaten vp: what yͤ greſhoper left, that hath the locuſt eaten vp, & what the locuſte hath left, that hath the blaſtinge conſumed. B Wake vp ye dronkardes, & wepe: mourne al ye wyne ſuppers, becauſe of your ſwete wyne for it ſhall be taken awaye frō your mouth.

Yee/a mighty & an innumerable people ſhal come vp into my lande: theſe haue teeth like the teeth of lyons & chafteboones lyke the lyoneſſes. * They ſhall make my vyneyarde waſt, they ſhall pyl of the barckes of my fyg trees/ ſtrype thē bare, caſt thē away/ & make the braunches whyte. Deute.12.b

Make thy mone as a virgin with that gyrdeth her ſelfe with ſack/ because of her brydegrome. For yͤ meate & drincke offering ſhal be taken away from the houſe of the Lord, & the preſtes the Lordes miniſters ſhal mourne. The felde ſhalbe waſted/ the lāde ſhalbe C in a myſerable caſe: for the corne ſhalbe deſtroyed, the ſwete wyne ſhal come to confuſion/ and the oyle vtterly deſolate. The houſbandmen and the wyne gardeners ſhal loke piteouſly & make lamētacion, for the wheat, wyne & barly/ and because the harueſt vpon the felde is ſo cleane deſtroyed. The grape gatherers ſhall make great mone/ when the vineyarde and fygtrees be ſo vtterly waſted Yee/ al the pōgarnettꝭ/ palmtrees/ apletrees and the other trees of the felde ſhall wyther away. Thus the mery chere of the chyldren of men/ ſhall come to confuſion.

Gyrde you/ and make your mone/ O ye preſtes/ mourne ye mynyſters of the aulter: go your way in/ and ſlepe in ſacke cloth/ O ye officers of my God: for the meat & drinckofferyng ſhal be taken away from the houſe of your God. Proclayme a faſtyng/ call the D cōgregacion, gather the elders * and all the Joel.2.b. inhabytours of the lande togyther into the houſe of the Lorde your God, and crye vnto yͤ Lorde: alas, alas for this day. And why? the day of the Lord is at hande, and cōmeth as a deſtroyer from the almighty. Shal not the meates be taken away before our eyes, E Or the myrth alſo and ioye from the houſe of our God? The ſede ſhal peryſh in the grounde the garners ſhall lye waſt, the flores ſhalbe broken downe: for the corne ſhal be deſtroyed. O what a ſyghynge make the catell? the bullockes are very euel lykinge, because they haue no paſture: and the ſhepe are famyſhed away.

O Lorde, to the wyll I crye: for the fyre hath conſumed the goodly paſtures of the wyldernes, & the flame hath brent vp al the trees of the felde. Yee, the wylde beaſtes crye alſo vnto the: for the water ryuers are dryed vp, & the fyre hath conſumed the paſtures of the wyldernesse.

¶ He prophecyeth the commynge and crueltye of theyr enemyes. An exhortacion to moue them to conuerte.

CAPI. II.

BLowe out the trompet in Syon, & crye vpon my holy hyll, yͭ all ſuche as dwell in the lāde, may treble at it: for the day of the Lorde cōmeth, & is harde at hande: a darcke day, a gloomyng day, a cloudy day, yee, & a ſtormy daye, lyke as the mornynge ſpredeth out vpon yͤ hylles. Namely, a great & myghtye people: ſuche as haue not bene ſene frō the begynnyng: neyther ſhall be after them for euer more. Before hym ſhal be a conſumyng fyre, & behynde him a burnynge flame. The lande ſhalbe as a garden of pleaſure before him, but behynde hym ſhall it be a very waſt wyldernesse, and there is no man, that ſhall eſcape him. They are to loke vpon lyke barbed horſes, & rūne lyke horſmen. They ſkyp vp vpon yͤ hylles, as it were the ſoūde of charettꝭ as yͤ flame of fyre yͭ conſumeth yͤ ſtrawe & as a myghty people redy to the batayle. A Sopho.i.c Amos.v.c

The folke ſhalbe afrayed of hym, all faces ſhalbe as blacke as a pot: Theſe ſhal rūne lyke gyauntes, and leape ouer the walles lyke men of warre. Euery man in his going ſhall kepe hys araye/ and not go out of hys Path. There ſhal not one driue another, but eche ſhall kepe his owne waye. They ſhall breake in at the wyndowes: & not be hurte: They ſhal come into the cytie, & runne vpon the walles. They ſhall clyme vp vpon the houſes, and ſlyppe in at the wyndowes lyke a thefe. The earth ſhall quake before hym/ yee, yͤ heauens ſhalbe moued. * The ſunne & the moone ſhalbe darckened/ and the ſtarres ſhall withdrawe theyr ſhyne. The Lord ſhal ſhall ſhewe his voyce before his hooſte/ for his hooſte is great/ ſtronge/ and myghty to fulfyll his commaundement. This is that great and maruelous fearefull daye of the Lorde, * And who is able to abyde it? B C Joel.iii.c Mat.24.c

Now therfore ſayeth the Lorde. † Turne you vnto me with all your hertes, with faſtynge, weppynge and mournyng, rent your hertes, and not youre clothes. Turne you vnto the Lord your God: * for he is gracyous and mercyfull, long ſuffering and of greate compaſſion: and redy to pardon wickednes. Then (no doute) he alſo ſhall turne/ and forgeue: and after his chaſtenynge, he ſhall let your increaſe remayne, for meat and drinckoffringes vnto the Lord your God. * Blowe out with the trompet in Syon, proclayme a faſtynge, call the congregacion, and gather the people together: warne the congregaciō gather the elders, bringe the chyldren & ſuckelynges together. Let the brydegrome go forth of hys chābre, and the bryde out of her Apoc.vi.c Deut.iiii.e and.xxx.a Psal.85.a Jone.iiii.a Joel.1.c D cloſet. Let the preaſtes ſerue the Lorde betwyxte the porche & the aulter, weping and ſaying: be fauourable, O Lord, be fauourable vnto thy people: let not thine heritage be brought to ſuche confuſion, leſt the Heathen be Lordes therof. *Wherfore ſhuld they ſay among the Heathen: where is now their God. Pſal.79.b

E Then ſhal the Lorde be gelous ouer his lande, and ſpare his people: yee / the Lorde ſhall anſwere / & ſaye vnto his people. Beholde, I wyll ſende you corne, wyne / & oyle / ſo that ye ſhall haue plẽty of them: & I wyll no more geue you ouer to be a reprofe amõg the Heathen. Agayne, as for him of the North, I ſhal dryue him farre from you: & ſhut him out into a drye & waſt lande, his face towarde the eaſt ſee, & his hynder partes towarde the vtmoſt ſee. The ſtynche of him ſhall go vp / & his filthy corruption ſhal fal vpon hym ſelfe / becauſe he hath dealt ſo proudly. Feare not (O lande) but be glad & reioyſe, for the Lord wyl do great thinges. Be not ye afrayed nether (O ye beaſtes of the felde) for the paſtures ſhalbe grene, & the trees ſhal beare theyr frute: the fyg trees & vyneyardes ſhall geue theyr increaſe.

F Be glad then (O ye chyldrẽ of Syon) and reioyſe in the Lorde your god, for he hath geuen you a teacher of rightuouſneſſe: * & he it is ỹ ſhal ſende you downe ſhowers of rayne, early & late in the fyrſt moneth: ſo ỹ the garners ſhalbe ful of corne, & the preſſes plenteous in wyne & oile. And as for the yeres that the greſhopper, locuſt, blaſtyng, & caterpyller (my great hoſt, which I ſet among you) haue eaten vp, I ſhal reſtore thẽ to you againe, ſo that ye ſhal haue ynough to eate, & be ſatiſfied: & prayſe the name of the Lord your God that ſo maruelouſly hath dealt with you, Leuit.26.a Deute.28.b

G And my people ſhal neuer be confounded any more. Ye ſhal wel knowe, ỹ I am in the middeſt of Iſrael: & that I am the Lord your God: yea & that there is none other, & my people ſhal no more be brought to confuſion.

*After this, wyll I poure out my ſpirete ☞ vpon al fleſh: & your ſonnes & your daughters ſhal prophecy: your olde men ſhal dreame ☞ dreames, & your yong men ſhal ſe viſions. yee, in thoſe dayes I wyl poure out my ſpirete vpon ſeruauntes and maydens. I wyl ſhewe wonders in heauen aboue and tokens in the earth beneth: bloude, & fyre, and the vapour of ſmoke. The ſunne ſhalbe turned into darkenes, and the moone into bloude: before the great & notable day of the Lorde come. And the tyme ſhall come, that * whoſoeuer calleth on the name of the Lorde, ſhalbe ſaued. For Eſaie.44.a Ezech.36.b Actes.ii.b. Roma.x.b.

vpon the mount Syon and at Ieruſalem / there ſhalbe a ſaluacion / lyke as the Lorde hath promyſed: yee and among the other remnaunt, whom the Lorde ſhall call,

¶ Of the iudgement of God agaynſt the enemyes of his people.

CAPI. III.

For take hede: in thoſe dayes and at the ſame tyme, when I turne agayne the captiuite of Iuda and Ieruſalẽ: I ſhal gather al people together, & bryng thẽ in the valley of Ioſophat: & there wyl I reaſon wt them: becauſe of my people & my herytage of Iſrael: whõ they haue ſcatred about in the nacyons: & parted my lande: yee, they haue caſt lottes for my people / the yonge men haue they ſet ĩ the bordel houſe, & ſolde the damſels for wyne, ỹ they myght haue to drinke. * Thou Tirus and Sidon and all ye borders of the Philyſtynes: what haue ye to do with me? Wyll ye defye me? well / yf ye wyll nedes defye me / I ſhall recompence you, euen vpon your head, & that right worthely: for ye haue taken away my ſyluer & golde, my fayre and goodly Iewels, and brought thẽ into your goddes houſes. The chyldren alſo of Iuda and Ieruſalem haue ye ſolde vnto ỹ Grekes that ye myght brynge them farre from the borders of their owne countrees. A B

Beholde therfore / I wyl rayſe them out of the place, where ye haue ſolde thẽ, * & wyl rewarde you euẽ vpon your head. Your ſonnes & your daughters wyll I ſel thorow the hãdes of the chyldren of Iuda, and ſo they ſhall geue thẽ forth to ſel / vnto thẽ of Saba a people of a farre countre: for the Lord him ſelfe hath ſayd it. Crye out theſe thynges among the Gẽtyles, proclayme warre / wake vp the gyauntes, let them drawe nye / let them come vp al the luſty warriours of thẽ. Make you ſwerdes of your plowſhares, and ſpeares of your ſycles and ſythes. Let the weake man ſaye: I am ſtrong. Muſter you: & come all ye Heathen rounde about: gather you together, there ſhal the Lorde laye all thy Gyauntes to the grounde. Let the people aryſe, & get thẽ to the valley of Ioſaphat for there wyl I ſyt / and iudge al Heathẽ rounde about. * Lay to your ſythes / for ☞ the Harueſt is rype: come / get you downe: the wyne preſſe is ful / yee / the wyne preſſes runne ouer, for their wyckednes is waxen great. Ioel.i. C

In the valley appoynted / there ſhalbe many, many people: for the daye of Lorde is nye in the valley appoynted. * The ſunne & moone ſhalbe darkened / & the ſtarres ſhall withdrawe their lyght. * The Lorde ſhal roare out of D out of Syon/ & crye out of Ieruſalem/that the heauens and the earth ſhall quake w̄al. But ẏ Lord ſhalbe a defence vnto his owne people/and a refuge for the chyldren of Iſrael. Thus ſhall ye knowe/that I the Lorde youre God dwell vpon my holy mounte of Sion. Then ſhal Ieruſalem be holy, & there ſhall no ſtraūgers go thorow her any more.

☞ Amos.ix.c

* ☞ Then ſhall the mountaynes drope ſwete wyne/and the hylles ſhall flowe with mylcke. All the ryuers of Iuda ſhall haue water ynough/and out of the Lordes houſe there ſhal flowe a ſprynge/to water the broke of * Sitim: but Egypte ſhalbe layed waſte, and Edō ſhalbe deſolate: becauſe they haue dealte ſo cruelly with the chyldren of Iuda/ and ſhed innocent bloude in their lande. Agayne/ Iuda ſhalbe inhabited for euermore, and Ieruſalem from generacion to generacion: for I wyll not leaue their bloude vnauenged. And the Lorde ſhal dwell in Sion.

¶ The ende of the Prophecye of Ioel.

☙: The Booke of the Prophete Amos.

¶ The tyme of the Prophecye of Amos. The worde of the Lorde agaynſt Azah, agaynſte Tyre, agaynſte Edom, and agaynſt the ſonnes of Ammon.

CAPI. I.

A These are the ſermons that were ſhewed vnto Amos/ (which was one of the ſhepherdes at Thecua) vpon Iſrael, in the tyme of ‡ Oſiah kyng of Iuda, and in the tyme of * Ieroboam the ſonne of Ioah kynge of Iſrael, two yeare ☞ before the earthe quake. And he ſayde, * The Lorde ſhall roare out of Syon/ and ſhewe his voyce from Ieruſalem: ſo that the paſtures of the ſhepherdes ſhalbe in a myſerable caſe, & the toppe of Charmel dryed vp. Thus ſayeth the Lorde: for thre and foure wyckedneſſes of * Damaſcus/ I wyll not ſpare her because they haue threſſhed Galaad with yron flayles. But I wyll ſende a fyre into the houſe of Hazael, the ſame ſhal conſume ẏ palaces of Benadab. Thus wyll I breake the

B barres of Damaſcus, and rote out the inhabyter from the felde of Auen. And him that holdeth the ſcepter, out of the pleaſaūt houſe ſo that the people ſhalbe driuen out of fayre Syrya, ſayeth the Lord. Thus ſayth ẏ Lord For thre & foure wyckedneſſes of ‡ Gaza, I wyl not ſpare her: becauſe they make the priſoners yet more captiue, & haue dryuen them into the lande of Edom. Therfore wyl I ſend a fyre into the walles of Gaza/ which ſhal deuoure her houſes. I wyll rote out them that dwel at Aſdod and him that holdeth the ſcepter of Aſcalon, & ſtretch out mine hande ouer Accaron, that the remnaunt of the Philiſtynes ſhal periſh/ſayeth the Lorde.

Zacha.ix.a

C Thus ſayeth the Lorde: For thre & foure wyckedneſſes of the cytie of ‡ Tyre/ I wyl not ſpare her: becauſe they haue increaſed ẏ captyuite of the Edomites, & haue not remēbred the ‡ brotherly couenaūt. Therfore / wyll I ſēde a fyre into the walles of Tyre/that ſhall conſume her palaces. Thus ſayeth the Lord For thre & foure wyckedneſſes of ‡ Edom I wyll not ſpare him/becauſe * he perſecuted his brother w̄ the ſwerde/deſtroyed his mothers wōbe, bare hatred very long, & ſo kept indignacyon al waye by hym. Therfore wyl I ſende a fyre in to Theman, whiche ſhal deuoure the palaces of Boſra.

Ioel.iii.a

3.Reg.v.a

Abdi.i.a
Iere.xlix.a
Gene.27.g

D Thus ſayeth the Lorde: For thre & foure wyckedneſſes of the chyldren of * Ammon/ I wyll not ſpare them: becauſe they ript vp the wemen great with chylde in Galaad/ to make the borders of their landes the wider, Therfore, I wyl kyndle a fyre in the walles of Rabbath, that ſhal conſume her palaces: with a great crye/in the day of batayle, in tēpeſt and in the daye of ſtorme: ſo that their kynge ſhall go into captiuite he & his Princes together, ſayeth the Lorde.

Iere.xlix.a
Eze.xxi.d
and.xxv.a

¶ Agaynſt Moab, Iuda, and Iſrael.

CAPI. II.

A Thus ſayeth the Lorde, For thre & foure wyckedneſſes of * Moab/ I wyll not ſpare hym: ☞ becauſe he brent the bones of the kynge of Edom to aſſhes. Therfore wyl I ſende a fyre into Moab, which ſhal conſume ẏ palaces of Carioth: ſo that Moab ſhal peryſh with noyſe and the ſounde of a ſhawme. I wyll rote out the iudge from amonge them/ & ſleye all his princes with hym, ſayth the Lorde.

Eſay.xv.a
Iere.48.a
Eze.25.c ☜

B Thus ſayeth the Lorde: for thre and foure wyckedneſſes of ‡ Iuda/ I wyll not ſpare him: becauſe he hath caſt a ſyde the lawe of the Lorde, and not kepte hys commaundementes: for why their wolde neds be diſceyued with the lyes that their forefathers folowed. Therfore/ wyl I ſende a fire into Iuda/which ſhal conſume the palaces of Ieruſalem.

Iere.44.c
Ezech.22.c

Thus ſayeth ẏ Lord: For thre and foure wycked-

C wyckedneſſes of Iſrael, I wyl not ſpare hi: becauſe he hath ſolde the ryghtuous for money, & the pore for ſhoes. They trede vpõ pore mens heades, in the duſt of the earth, & croke the wayes of the meke. The ſõne & the father go to the harlot, to diſhonour my holy name they lye beſide euery alter vpon clothes take to pledge, and in the houſe of their goddes they drincke the wyne of the oppreſſed. Yet de- Num. xiii. c ſtroyed I yͤ Ammoryte before the, yͭ was as hye as yͤ Cedre trees, & as ſtrõg as the okes: notwithſtanding I deſtroyed his frute from aboue and his rote from vnder.

Exodi. 14. c De. viii. a. * Agayne, I brought you out of the lãde of Egypt, and led you fourty yeares thorow the wyldernes, that ye might haue the Amorites lãdes in poſſeſſion. I rayſed vp prophetes amonge youre chyldren, and abſteyners D amonge youre yong men. Is it not ſo/ O ye chyldren of Iſrael, ſayeth the Lorde? [illegible] † But ye gaue the abſteyners wyne to drynke, * yee ye commaunded the prophetes, ſaying: Prophecy not. Beholde, I wyl craſhe you in ſonder/ lyke as a wayne craſheth / that is full of ſheaues: ſo that the ſwyfte ſhal not eſcape neyther the ſtrong be able to do any thyng: no/ the gyaunte ſhall not ſaue his owne lyfe The archer ſhall not abyde, and the ſwyfte of fote ſhal not eſcape. The horſmã ſhal not ſaue hys lyfe, & he yͭ is as manly of ſtomake as a gyaũt, ſhal in that day be fayne to rũne his way naked, ſayeth the Lorde.

¶ He reproueth the houſe of Iſrael of wyckednes.

CAPI. III.

A HEare, what the Lorde ſpeaketh vnto you (O ye chyldren of Iſrael) namely/ vnto all the trybes, whom I brought out of Deu. iiii. c. and. [illegible] Egypt/ & ſayde: * you onely haue I accepted from al the generatiõs of the earth: therfore wyll I viſet you in all youre wyckedneſſes. May twayne walke together except they be Job. vi. a. agreed amonge them ſelues? Doth a Lyon roare in the wod/ except he haue a praye? Or crieth a liõs whelpe out of his denne, except B he haue gotten ſome thynge? Dothe a byrde fall in a ſnare vpõ the earth where no fouler is? Taketh a mã his ſnare vp frõ the groũde afore he catche ſomwhat? Cry they out Alarũ with yͤ trõpet in the cyte, & the people not afrayed? Commeth there any plage in a cite without it be the Lordes doyng? Now doth the Lorde God no maner of thynge / but he telleth his ſecrete before vnto hys ſeruauntes the prophetes. Whẽ a lyon roareth, who wyll not be afrayed? Seynge then that the Lorde God hym ſelfe ſpeaketh, * who wyll not propheſye?

Preache in the palaces at Aſdod, and in C the palaces of the lande of Egypte, & ſay: gather you together vpon the mountaynes of Samaria, ſo ſhall ye ſe great murthur and vyolent oppreſſyon amonge them/ for why? they regarde not the thynge that is ryght / ſayeth the Lorde: they gather together euyl gotten goodes, and lay vp robbery in their houſes.

Therfore thus ſayeth the Lorde God: This lande ſhalbe troubled & beſeged roũde aboute/ thy ſtrength ſhalbe plucte frome the D and thy palaces robbed. Thus ſayeth the Lorde: lyke as an herdman taketh two legges or a pece of an eare out of the liõs mouth Euen ſo the children of Iſrael (that dwel in Samaria (hauyng their couches in the corner/ and their beddes at Damſcus) ſhalbe plucte awaye. ☞ Heare / & beare recorde ☞ [illegible] in the houſe of Iacob (ſayeth yͤ Lord God of hooſtes) that when I begynne to vyſet the wyckedneſſe of Iſrael/ I wyll vyſet the aulters at Bethell alſo: ſo that the hornes of the aulter ſhalbe broken of/ and fall to the grounde.

As for the wynterhouſe & ſommer houſe I wyl ſmyte them downe: and the houſes of yuery: yee, and many other houſes ſhall peryſh, and be deſtroyed, ſayeth the Lorde.

¶ Agaynſt the gouernours of Samaria.

CAPI. IIII.

O Heare this worde ☞ ye fat kyne, that A ☞ be vpon the hyll of Samaria: ye that do poore men wronge, and oppreſſe the nedy ye that ſaye to your Lordes: bryng hyther/ let vs drynke. Therfore, the Lorde hathe ſworne by his holyneſſe. The dayes ſhall come vpon you/ that ye ſhalbe lyfte vp vpon ſpeares/ and youre poſteryte caryed awaye in fyſhers pannyers. Ye ſhall get you out at yͤ gappes one after another, & in Armõ ſhal ye be caſt awaye ſayeth the Lorde.

Ye came to * Bethel for to worcke vngraciouſnes, and haue increaſed youre ſinnes at † Galgal: ye brought your ſacrifices in the B mornynge, and your tythes vnto the thyrde daye. Ye made a thankoffrynge of leuen/ ye promyſed frewyloffrynges, and proclamed them. Such luſt had ye, O ye chyldren of Iſrael, ſayeth the Lord God. Therfore haue I geuen you ydle teeth in al your cytyes/ and ſcarſenes of bred in al your palaces: yet wyl ye not turne vnto me ſayeth the Lorde. Whẽ there were but thre monethes vnto the harueſt, * I withhelde the rayne from you: ye I rayned vpon one cyte: and not vpõ another one pece of groũde was moyſtured wͭ rayne,

and the grounde that I rayned nat vpon,
C was drye. Wherfore two, yee, thre cyties
came vnto one / to drynke water: but they
were nat ſatiſfyed, yet wyll ye nat turne vnto
me, ſayeth the Lorde. I haue ſmytten
you with drought and blaſtynge: and loke
howe many orchardes/vineyardes, fyggetrees
and olyuetrees ye had: the caterpyller
hathe eaten them vp. But yet wyll ye nat
turne vnto me, ſayeth the Lorde. Peſtilence
Exod.ix.b. haue I ſent amōg you, *as I dyd in Egipt:
your yonge mē haue I ſleyne wͭ the ſwerde,
and cauſed your horſes to be takē captiue: I
made the ſtynckynge ſauour of your tentes
to come vp into youre noſtrels. Yet wyll ye
not turne vnto me, ſayeth the Lorde. Some
Gene.xix.f of you haue I ouerthrowen, *as I ouer-
[illegible] threwe Sodome & Gomorre: ſo that ye were
D as a brande plucte out of the fyre. Yet wyl ye
nat turne vnto me, ſayeth the Lorde. Therfore,
thus wyl I handle ẏ agayne, O Iſrael
ye euen thus wyll I handle the. Make the
ready thē to mete thy God, O Iſrael. For lo
he maketh the moūtaynes, he ordeneth the
wynde, he ſheweth man what he is aboute
to do: he maketh the mornynge and the darkenes
he treadeth vpon the hye places of the
earth: the Lorde God of hoſtes is his name.

¶ A complaynte of the captyuyte of Iſrael.

CAPI. V.

A HEARE thys worde, O ye houſe of
Iſrael, and why? I muſte make thys
mone for you. The vyrgyn Iſrael ſhall fall,
& neuer riſe vp agayne: ſhe ſhalbe caſt downe
vpon her owne grounde, & no mā ſhal helpe
her vp. For thus ſayeth the Lorde God:
Where as there dwelt a .M. ī one citie, there
ſhalbe lefte ſcarce an hūdred therin, & where
there dwelt an .C. there ſhall ſcarce ten be
lefte for the houſe of Iſrael. Neuertheles,
thus ſayth ẏ Lord vnto the houſe of Iſrael:
Seke after me, & ye ſhal lyue, but ſeke nat
B after Bethel. Come nat at Galgal, & go nat
to Berſaba: for Galgal ſhalbe caryed awaye
captiue, and Bethel ſhall come to naught.
Seke the Lorde, ẏ ye may lyue: leſt the houſe
of Ioſeph be brent with fyre and conſumed,
and leſt there be none to quench Bethell.

Ye turne the lawe to wormewod/& caſte
downe ryghteouſnes vnto ẏ groūde. *The
Job.ix.a. Lorde maketh the .vij. ſtarres & the Oriō,
he turneth the nyght into daye, & of the daye
C he maketh darckeneſſe. *He calleth the waters
Amos.ix.b of the ſee, and poureth them out vpon
the playne grounde: the Lorde is his name.
He rayſeth deſtruccyon vpon the myghtye
people, & bryngeth downe the ſtronge holde:
but they owe him euell wyll, ẏ reproueth the
openly: & who ſo telleth thē the playne trueth,
they abhorre hī. For ſo muche then as ye oppreſſe
the pore, & robbe him of his beſt ſuſtenaūce:
*therfore/where as ye haue buylded Deut.28.c. Sopho.i.c
houſes of ſquare ſtone/ye ſhal not dwell in
thē. Maruelous pleaſaunt vineyardes ſhal
ye plāte/but ẏ wyne of thē ſhal ye not drike:
& wheras for ẏ multitude of youre wyckedneſſe
& your ſtoute ſinnes/I know thē right
well. Enemyes are ye of the ryghteous, *ye D
take rewardes/ye oppreſſe the poore in iudgemēt. Exo.xxiii.a Mich.iii.c
Therfore, ẏ wiſe muſt nowe be fayne
to holde his tunge/ſo wycked a tyme is it.

Seke after ẏ thing ẏ is good/& nat euel/
ſo ſhal ye lyue: yee/ẏ Lorde God of hooſtes
ſhalbe with you/accordynge to youre owne
deſyre. *Hate ẏ euell/& loue the good: & ſet Pſal.97.b Rom.xii.b
vp right agayne ī the porte: & (no doute) the Deu.xvii.b
Lorde God of hooſtes ſhalbe merciful vnto
the remnaunte of Ioſeph. If no (ſayeth the
Lorde God, the God of hoſtes) there ſhal be
mournyng in all ſtretes, yee, they ſhall ſaye
in euery ſtrete: alas, alas. They ſhal cal the
houſbandemā to lamētacion/& ſuch as can E
mourne to mournynge. In all vyneyardes
there ſhal be heuineſſe, for I wil come amōg
you/ſayeth the Lorde. Wo be vnto thē ẏ deſyre
the daye of ẏ Lorde. Wherfore wolde ye
haue it? As for the day of the Lorde, it ſhalbe
darke & not cleare. Yee, lyke as when a man
runneth frō a lyon/& a Beare meteth with
him: or whē he cōmeth into the houſe/& leaneth
his hande vpō ẏ wall/a ſerpent byteth
him. Shal not ẏ day of the Lorde be darke, F
*and not cleare? ſhall it not be cloudy/and Ioel.ii.b Sopho.i.c
no ſhyne in it? *I hate and abhorre your Eſaye.i.b. and.lviii.a
holy dayes/& where as ye cenſe me when ye Mich.vi.b
come together I wyll not accepte it. And Mala.i.a.
though ye offre me brentofferynges & meatofferinges/
yet haue I no pleaſure therin. As
for youre fat thanckofferynges/I wyll not
loke vpō thē: Awaye with ẏ noyſe of thy ſonges,
I wyl nat heare thy playes of muſyck,
but ſe ẏ equyte flowe as ẏ water, & ryghteouſneſſe
as a mighty ſtreame. O ye houſe of G
Iſrael, *gaue ye me offrynges and ſacryfices Iere.vii.c. Actu.vii.d
thoſe fourty yeares longe in the wyldernys?
yet haue ye ſet vp tabernacles to your
*Moloch, and ymages of your Idols, yee, Leuit.xx.a
and the ſtarre of youre God Rempha, fygu- iii.Reg.xi.f.
res which ye made to worſhyppe thē. Therfore
wyll I cauſe you to be caryed awaye
beyonde Damaſcus, ſaieth the Lord, whoſe
name is the God of Hooſtes.

¶ Agaynſt the prynces of Iſrael lyuynge in pleaſures.

CAPI. VI.

A Luke. vi. c.

O Wo be to the proude welthy in Syõ / to ſuche as thynke them ſo ſure vpon the mount of Samaria / which holde them ſelues for the beſt of the worlde and rule the houſe of Iſrael/euen as they lyſt. Go vnto Calne, and ſe: and from thence get you to Hemath the greate cytye / & ſo go downe to Gath of the Philyſtines: be they better at eaſe then theſe kyngdomes, or the border of theyr lande wyder then yours? Ye are taken out for the euell daye, euen ye that ſyt in the B ſtole of wyckedneſſe. Ye that lye vpõ beddes of yuery / and vſe youre wantonneſſe vpon your couches: ye that eate the beſt lambe of the flocke / & the fatteſt calues of the droaue: ye that ſynge to the lute / and in playnge of instrumẽtes cõpare your ſelues vnto * Dauid: ye that drynke wyne out of goblettes / and anoynte your ſelues with the beſt oyle, but no man is ſory for Joſephs hurte. Therfore / nowe ſhall ye be the fyrſt of them / that ſhall be led awaye captyue / & the luſty chere of the wylfull ſhall come to an ende.

Job. xxi. b. Eſaye. v. c.

C * The Lorde God hathe ſworne euen by hym ſelfe (ſayeth the Lorde God of hoſtes) I hate yͤ pryde of Jacob, & I abhorre his palaces: & I wyl geue ouer yͤ cytie, withal that is therin: ſo yͭ though there remayne ten mẽ in one houſe / they ſhall dye. So theyr nexte kynsfolkes & the deed buriers ſhal take thẽ, & cary awaye theyr bones / & ſaye vnto hym, that is in yͤ innermer houſe: is there yet any mo by the? And he ſhal anſwere: they are all gone, holde thy tũge (ſhal he ſaye) * for * they wolde nat remembre the name of the Lorde.

Jere. li. Amo. viii. a. Deu. viii. d.

Beholde, the Lorde is mynded to ſmyte the great houſes, ſo that they ſhal decaye, & the lytle houſes, yͭ they ſhal cleue a ſundre. Who can runne with horſes / or plowe with oxen vpõ the harde rockes of ſtone? For why? ye haue turned true iudgemẽt into bytterneſſe & yͤ frute of ryghteouſneſſe into wormwode yee, euen ye, yͭ reioyſe in vayne thinges: ye that ſaye: haue not we optayned hornes in oure owne ſtrẽgthe wel, take hede, O ye houſe of Iſrael, ſayeth the Lorde God of hooſtes: I wyll brynge a people vp you, which ſhal trouble you, frõ the way yͭ goeth to warde Hemath, vnto yͤ broke l yͤ medowe.

¶ Of the captiuytie of Iſrael and Juda.

CAPI. VII.

A THE Lorde God ſhewed me ſuche a vyſyon: beholde / there ſtode one that made graſhoppers, euen whẽ the corne was ſhutynge forth / after the kynge had clypte his ſhepe. Nowe when they vndertoke to eate vp al the grene thynges in the lande, I ſayde: O Lorde God, be mercyful, I beſeche the: who ſhulde els helpe vp Jacob that is brought ſo lowe? So the Lorde was gracyous therin / and the Lorde ſayde: wel / it ſhal not be. B Agayne / the Lorde ſhewed me thys vyſyon: beholde / the Lorde God called the fyre to punyſh withall / and it deuoured the great depe: yee, it conſumed a parte al redy. Then ſayde I: O Lorde God / holde thyne hande: for who ſhulde els helpe vp Jacob that is brought ſo lowe? So the Lorde was mercyfull therin / and the Lorde God ſayd: well / it ſhal nat be. Moreouer / he ſhewed me thys vyſyon: beholde / the Lorde ſtode vpõ a plaſtered wall / and a maſons trowel in his hande. And the Lorde ſayde vnto me: Amos, what ſeeſt thou? I anſwered: a maſons trowel. Thẽ ſayde the Lorde: beholde, I wyll laye the trowell amonge my people of Iſrael, and wyll nomore ouer ſe thẽ, but the hye hylchapels of Iſaac muſte be layed waſte / and the churches of Iſrael made deſolate, * and as for the houſe of Jeroboam, I wyl ſtande vp againſt it with the ſwerde. C Vpõ thys ſent Amaſyah the preſt to Bethel vnto Jeroboã the kyng of Iſrael, ſayenge. * Amos maketh the houſe of Iſraell to rebell agaynſte the / the lande can nat awaye with his wordes. For Amos ſayeth, Jeroboam ſhal dye with the ſwearde / & Iſrael ſhal be led awaye captyue out of theyr owne lande. And Amaſiah ſayde vnto Amos, Gette the hence * (thou that canſt ſe ſo wel) and fle in to the lande of Juda: get the there thy lyuynge / and prophecy there: and prophecy nomore at Bethell / for it is the kynges chapell, and the kynges courte.

4. Re. xv. 3. Reg. xii.

D Amos anſwered, and ſayde to Amaſiah: * As for me I am neyther prophet, nor prophetes ſonne: but a keper of catell. Nowe as I was breakinge downe molberyes, and goynge after the catell the Lorde toke me / and ſayde vnto me: Go thy waye / and prophecy vnto my people of Iſrael. And therfore, heare yͤ nowe yͤ worde of yͤ Lord: Thou ſayeſt: prophecy nat agaiſt Iſrael, & ſpeake nothynge agaynſt yͤ houſe of Iſaac. Wherfore, thus ſayeth yͤ Lorde: Thy wyfe ſhalbe defiled in the cytie, thy ſonnes & daughters ſhal be ſlayne with the ſwearde, & thy lande ſhalbe meaſured out with yͤ lyne. Thou thy ſelfe ſhalt dye in an vnclene lãde, * & Iſrael ſhalbe dryuen out of hys owne countre.

Zach. xiii. 4. Re. xv.

¶ Agaynſt the rulers of Iſrael. The Lorde ſweareth that he wyll fulfyll the thynges whiche he hathe determyned agaynſte Iſrael.

CAPI. VIII.

The

A THE Lorde God ſhewed me thys vyſyon: and beholde, there was a maunde with ſomer frute. And he ſayd: Amos what ſeyſt thou? I anſwered: a maunde with ſommer frute. Then ſayde the Lorde vnto me: the ende cõmeth vpon my people of Iſrael, I wyl nomore ouerſe thẽ. In yͤ daye ſhal the ſonges of the temple be turned into ſorowe, ſayth yͤ Lorde God, many deed bodyes ſhal lye in euery place/and be caſt forth ſecretly.

B Esay. v. b. * Heare this, O ye yͭ oppreſſe the poore/and deſtroye the nedy in the lande, ſaying: Whẽ wyl the newe moneth be gone, yͭ we may ſell vytayle, & the Sabboth/that we may haue ſcarceneſſe of corne: to make yͤ buſſhell leſſe/and the Sycle greater? We ſhal ſet vp falſe wayghtes/that we maye get the pore vnder vs with theyr money/and the nedy alſo for ſhoes: yee, let vs ſell the chaffe for corne.

C Amos. vi. b. * The Lord hath ſworne agaynſt yͤ pryde of Iacob: theſe workes of theyrs wyll I neuer forget. Shall nat the lande treble/and all they that dwell therin, mourne for thys? Shall nat theyr deſtruccyõ come vpon thẽ lyke a water ſtreame, and flowe ouer thẽ, as the floude of Egypte? Jer. xv. b. * At the ſame tyme (ſayeth the Lorde God) ☞ I ſhal cauſe the Sunne to go downe at none/and the lande to be darcke in the cleare daye. Tobi. ii. a. * Youre hye feaſtes wyll I turne to ſorowe/and youre ſonges to mournynge: I wyll brynge ſacke cloth vpõ all backes, & baldnes vpon euery heade: yee, ſuche a mournynge wyll I ſende them, Jere. vi. d. * as is made vpon an onely begotten ſonne, and they ſhal haue a myſerable ende.

Beholde/the tyme commeth (ſayeth the Lorde God) that I ſhall ſende an hunger in to the earth: ☞ nat the hunger of brede, nor the thyrſt of water: but an hunger to heare the worde of the Lorde: ſo that they ſhall go from the one ſee to the other, yee, from the north vnto the eaſt, runnynge about to ſeke the worde of the Lorde, and ſhall nat fynde it. ☞ In that tyme/ſhall the fayre virgins and the yonge men peryſh for thyrſt, yee, euẽ they that ſweare in the offẽce of Samaria/& ſaye: as truly as thy God lyueth at Dan, and as truly as thy God liueth at Berſaba. Theſe ſhall fall, and neuer ryſe vp agayne.

¶ Threatenynges agaynſte Iſrael. No man can eſcape the hande of God.

CAPI. XI.

A I Sawe the Lorde ſtãdynge vpon the aulter, & he ſayde: ſmyte the dore cheke/that the poſtes maye ſhake withall. For theyr couetouſneſſe ſhall fall vpon all theyr heades, and theyr poſterite ſhalbe ſlayne with the ſwearde. Psal. 139. a. * They ſhal nat fle away, there ſhall nat one of thẽ eſcape/nor be delyuered. Abdy. i. a. * Though they were buryed in the hell, my hande ſhal fetch thẽ frõ thence: though they clyme vp to heauen/yet ſhall I caſte them downe: though they hyde them ſelues vpon the toppe of Carmel, yet ſhal I ſeke thẽ out, and brynge them from thence: though they crepe downe fro my ſyght into the depe of the ſee, B I ſhall cõmaunde the ſerpente/euen there to byte them. If they go awaye before theyr enemyes into captiuite, then ſhall I cõmaunde the ſwearde/there to ſleye them.

Thus wyll I ſet myne eyes vpon thẽ, for theyr harme & not for their wealth. For whẽ the Lorde God of hooſtes toucheth a lande, it conſumeth awaye/and al they that dwell therin, muſt nedes mourne: And why? theyr deſtruccion ſhal aryſe as euery ſtreame and runne ouer thẽ/as the floude in Egypt. 3. Re. viii. g. * He that hathe hys dwellynge in heauen/and groundeth hys tabernacle in the earth: Amos. v. b. * he that calleth the waters as the ſee, and poureth them out vpõ the playne grounde: hys name is the Lorde. O ye chyldren of Iſrael, are ye nat vnto me, euen of the Morians/ſaieth the: Lorde haue not I brought Iſrael out of the lande of Egypte, Gene. x. b. & the Philiſtynes from Caphtor, and the Syrians from Cyre? C Beholde, the eyes of the Lorde are vpon the realme that ſynneth, to rote it cleane out of the earth: Neuertheles, Jere. xxx. b. Esaia. xiii. b. Roma. xi. e. & I wyl not vtterly deſtroye the houſe of Iacob, ſayeth yͤ Lorde.

For lo, this I promyſe: though I ſyfte the houſe of Iſrael among al nacyons (lyke as they vſe to ſyfte in a ſyue) yet ſhall nat the ſmalleſt grauel ſtone fall vpõ the earth: D But al the wycked doers of my people, that ſaye: Tuſh/the plage is nat ſo nye, to come ſo haſtely vpon vs: thoſe ſhall peryſh with the ſwearde. Actes. xv. c. Mich. 7. b. * At that tyme wyll I buylde agayne the ☞ tabernacle of Dauid, that is fallẽ downe/and hedge vp his gappes: and loke what is broken, I ſhall repayre it: Yee, I ſhall buylde it agayne, as it was afore tyme, that they maye poſſeſſe the remnaunt of Edom, yee, and all ſuche people as call vpon my name with thẽ/ſayeth the Lorde, which dothe theſe thynges.

Beholde/the tyme commeth (ſayeth the Lorde) that the plowmã ſhall ouer take the mower & treader of grapes, hym yͭ ſoweth ſede. Joel. iii. e. & The mountaynes ſhall droppe ſwete wyne/and the hylles ſhal be frutefull, and I wyll turne the captyuyte of my people of Iſrael: they ſhall repayre the waſte cyties/and haue thẽ in poſſeſſyon: they ſhall plante vynyardes, & drynke the wyne therof: they ſhall make gardens / & enioye the frutes of them. And I wyll plante them vpon theyr owne grounde/ ſo that I wyl neuer rote them out agayne from theyr lande which I haue geuen them ſayeth the Lorde thy God.

¶ The ende of the Prophecye of Amos.

¶ The booke of the Prophete Abdy.

¶ Agaynſte Edom, and the truſte that they had in ryches.

A THys is the viſion that was ſhewed vnto Abdy: Thus hathe the Lorde God ſpokẽ vpõ * Edom: we haue harde of the Lord that there is an embaſſage ſet amonge the Heathen: Up, let vs aryſe/ & fyght agaynſt thẽ. Beholde, * I wyll make the ſmal amõge the Heathen, ſo yͭ thou ſhalt be vtterly deſpyſed. The pryde of thine hert hath lyfte yͤ vp, thou yͭ dwelleſt in the ſtrong holdes of ſtone, & haſte made yͤ an hye ſeate: Thou ſayeſt in thyne hert: who ſhal caſt me downe to the grounde? * But though thou wereſt vp as hye as the Aegle, & madeſt thy B neſt aboue amonge yͤ ſtarres: yet wolde I plucke the downe frõ thẽce ſayeth yͤ Lorde. Yf the theues & robbers came to yͤ by night, thou takyng thy reſt: ſhulde they nat ſteale, tyll they had ynough? Yf yͤ grape gatherers came vpon the, wolde they nat leaue yͤ ſome grapes? But howe ſhall they repe Eſau, & ſeke out his treaſures? Yee, the men yͭ were ſworne vnto the/ ſhall dryue yͤ out of yͤ borders of thyne owne lande. They yͭ be nowe at one with yͤ, ſhall diſceaue the & ouercome the: Euen they yͭ eate thy brede, ſhal betraye the/ or euer yͤ perceaue it. * Shal nat I at yͤ C ſame tyme ſayeth the Lorde deſtroye yͤ wyſe mẽ of Edom, & thoſe yͭ haue vnderſtãdyng/ from the mount of Eſau? Thy gyauntes (O Theman) ſhalbe afrayed/ for thorowe the ſlaughter they ſhalbe al ouerthorowẽ vpõ the mount of Eſau. Shame ſhall come vpõ the/ for the malyce yͭ thou ſhewedeſt to thy * brother Iacob: yee, for euermore ſhalt thou peryſh/ and that becauſe of the tyme/ when thou dydeſt ſet thy ſelfe agaynſte hym, euen when the enemyes caryed awaye his hooſt/ and when the aleauntes came in at his portes/ and caſt lottes vpon Ieruſalem, & thou thy ſelfe waſte as one of them.

Ezech. 25. b and xxxv. a Amos. i. c.

Iere. xlix. c.

Amos ix. a. Abacuc. 2. b

Eſa. xxix. c. i. Corin. i. c.

Gene. 27. f.

D Thou ſhalte nomore ſe the daye of thy brother / thou ſhalte nomore beholde the tyme of hys captyuyte: thou ſhalte nomore reioyſe ouer the chyldren of Iuda, in the daye of theyr deſtruccyon, thou ſhalte tryumphe nomore in the tyme of theyr trouble. Thou ſhalt nomore come in at the gates of my people/ in the tyme of theyr decaye: thou ſhalte nat ſe theyr myſery in the daye of theyr fall.

E Thou ſhalt ſende out no man agaynſte theyr hooſt / in the daye of theyr aduerſyte: neyther ſhalte thou ſtande waytynge any more at the corners of the ſtretes/ to murthur ſuche as are fled, or to take them preſoners/ that remayne in the daye of theyr trouble. For the daye of the Lorde is harde by vpon all the Heathen. * Lyke as thou haſt done, ſo ſhalt thou be dealte wthal, yee, thou ſhalte be rewarded euen vpon thyne heade. For lyke wyſe as ye haue dronken vpon myne holy hyll / ſo ſhall all heathen drynke continually: yee, drynke ſhal they, and ſwalowe vp, ſo yͭ ye ſhalbe as though ye had neuer bene.

F But ☞ vpon the mounte Syon ſhall the ſaluacyon be, and holynes/ there ſhalbe holy / and the houſe of Iacob ſhall poſſeſſe euen thoſe, * that had them ſelues afore in poſſeſſyon. Morouer, ☞ the houſe of Iacob ſhalbe a fyre/ the houſe of Ioſeph a flame/ and the, * houſe of Eſau ſhalbe the ſtrawe, whiche they ſhall kyndle and conſume / ſo that nothynge ſhalbe lefte of the houſe of Eſau, the Lorde hym ſelfe hathe G ſayde it. They of the South ſhall haue the mounte of Eſau in poſſeſſyon: and loke what lyeth vpon the grounde: that ſhall the Philyſtynes haue: the playne feldes ſhall Ephraim & Samaria poſſeſſe: and the mountaynes of Galaad ſhal BenIamin haue: And this hooſt ſhall be the chyldren of Iſraels pryſoners: Nowe what ſo lyeth frõ Canaan vnto Sarephath, & in Sepharad that ſhalbe vnder the ſubieccyon of Ieruſalem: and the cytyes of the ſouth ſhall enheret it. Thus they that eſcape vpõ the hyl of Syon/ ſhal go vp to punyſh the mount of Eſawe/ * and the kyngdome ſhall be the Lordes.

Ieremi. Ioel. iii.

Iach. ii.

Ierem. l.

Ioel. ii.

¶ The ende of the boke of the Prophecye of Abdy.

The Booke of the Prophete Jonas.

¶ The flyght of Jonas when he was ſent to preache. A tempeſt aryſeth, ⁊ caſteth hym in the ſee for his dyſobedience.

CAPI. I.

A 4.Re.14.c.

The worde of the Lord came vnto * Jonas the ſonne of Amythai, ſayeng: ‡ Aryſe, ⁊ get yͤ ☞ to Niniue that great cyte: and preache vnto them, howe yͭ ‡ their wickednes is come vp before me. And Jonas made him redy to fle ☞ vnto Tharſis from the preſence of the Lorde, and gat him downe to Joppa: where he foūde a ſhyp redy for to go vnto Tharſis. So he payde his fare, and wente aborde / that he myght go with them vnto Tharſis / from the preſence of the Lorde. But the Lorde hurled a greate wynde into the ſee / and there was a myghtye tēpeſt in the ſee: ſo that the ſhyppe was in ieoperdy of goyng in peces. Then yͤ maryners were afrayed, and cryed euery mā vnto his God: and the goodes that were in the ſhyppe, they caſt into the ſee / to lyghten it of thē. But Jonas gat him vnder the hatches / where he layed him downe ⁊ ſlombred.

Jonas.3.a Gene.b Gene.18.c

B So the maſter of the ſhyppe came to him and ſayde vnto him: why ſlombereſt thou? Up, call vpon thy God: yf God (happely) wyll thynke vpon vs / that we peryſhe not. And they ſayde one to another: come / let vs caſte lottes: that we may knowe, for whoſe cauſe we are thus troubled. ‡ And ſo they caſt lottes, ⁊ the lot fell vpon Jonas.

Joſue 7.c

C Then ſayd they vnto him: tel vs / for whoſe cauſe are we thus troubled? what is thine occupacion? whence commeſt thou? (and whether goeſt thou?) what coūtreman art thou, ⁊ of what nacion? He anſwered thē: J am an Ebrue, ⁊ J fere the Lorde God of heauen / which made both yͤ ſee, ⁊ dry lād. Then were the mē excedyngly afrayed, ⁊ ſayd vnto him why dyddeſt yͧ ſo? (for they knew, yͭ he was fled from the preſēce of the Lord, becauſe he had tolde thē) ⁊ ſayde moreouer vnto him: What ſhal we do vnto yͤ, that the ſee may ceaſſe fro troublynge vs? (for the ſee wrought ⁊ was troublous) he anſwered them: Take me, and

D caſt me into the ſee, ſo ſhal it let you be in reſt: for J wote / it is for my ſake, that this great tempeſt is come vpon you.

Neuertheleſſe, the mē aſſayed with rowynge / to brynge the ſhyppe to lande: but it wolde not be / becauſe the ſee wrought ſo / ⁊ was ſo troublous agaynſt them. Wherfore they cryed vnto the Lord, ⁊ ſayde: ‡ O Lord let vs not peryſh for thys mans death / neyther lay yͤ innocēt blode vnto our charge: for yͧ, O lord, haſt done, euē as thy pleſure was.

Deut.21.b

So they toke Jonas, and caſte him into the ſee / and the ſee lefte ragyng. And the mē feared the Lorde excedyngly, doynge ſacryfices and makyng vowes vnto the Lorde.

¶ Jonas is ſwalowed of a whale. The prayer of Jonas.

CAPI. II.

A Mat.12.e

But the Lorde prepared a greate fyſhe / to ſwalow vp Jonas: So was Jonas in the bely of yͤ fyſh, thre dayes ⁊ .iii. nightes. And Jonas prayed vnto the Lord his God, out of the fiſhes bely, ⁊ ſayde. * In my trouble J called vnto the Lord, and he herde me out of yͤ bely of hell J cryed, ⁊ thou herdeſt my voice. Thou haddeſt caſt me downe depe in the myddeſt of the ſee, and the floude cōpaſed me aboute: yee / ‡ all thy waues ⁊ roules of water wēt ouer me, J thought that J had bene caſt awaye out of thy ſyght: but J wyll yet agayne loke towarde thy holy temple.

Pſal.120.a

B Pſal.xlii.b

The waters compaſſed me / euē to the very ſoule: the depe laye aboute me, ⁊ the wedes were wrapte about myne heade. J went downe to the botome of the hylles, and was barred in wyth earth for euer. But thou / O Lorde my God, haſte brought vp my lyfe agayne out of corrupcion.

C Whē my ſoule fainted within me / J thought vpon the Lorde: ⁊ my prayer came in vnto the, euen vnto thy holy temple. * They that holde of vayne vanyties, wyll forſake his mercy. But J wyll

D do the ſacrifice with the voice of thankeſgeuyng, ⁊ wyll paye that J haue vowed / for why? ſaluacyon commeth of the Lorde. And the Lorde ſpake vnto the fyſhe, and it caſte out Jonas agayne vpon the drye lande.

¶ Jonas is ſente agayne to Niniue. The repentaunce of the kynge of Niniue.

CAPI. III.

A Jonas.1.a ☞

Then came the worde of the Lorde vnto Jonas agayne, ſayenge: ‡ vp / and get the to Niniue ☞ that great Cytie / and preache vnto theym the preachynge whiche J bade the. So Jonas aroſe / ⁊ went to Niniue at the Lordes commaundement. Niniue was a greate cytie vnto God, namely / of thre dayes iourney.

B And Jonas wente to, ⁊ entred into the cytie: euen a dayes iorney / and cryed, ſayenge: There are yet .xl. dayes and then ſhal Niniue be ouerthrowen. ☞ ‡ And the people of Niniue beleued God, ⁊ proclaymed faſtyng, and arayed thē ſelues in ſacke cloth, as well the great as the ſmal of them. And the kyng

Mat.12.e ☞

ges came vnto the kynge of Niniue, whiche aroſe out of his ſeate, and dyd his apparell of/ ⁊ put on ſacke cloth, and ſat him downe in aſſhes.

C Mat.xii.d Luke.xi.c And it was cryed and cõmaunded in Niniue, by the auctoryte of the kynge and hys Lordes, ſaynge: * ſe that neyther mã or beeſt, oxe or ſhepe taſte ought at all: and that they nether fede nor drinck water: but put on ſack cloth bothe man ⁊ beaſt, and crye myghtely vnto God: * yee, ſe that euery man turne frõ Jere.18.a his euyll waye/ and from the wyckedneſſe/ that he hath in hande.

D Who can tell? God maye turne, ⁊ repent, and ceaſſe from his fearce wrath, that we peryſh not. And when God ſawe their workes howe they turned from their wycked wayes Esay 38.b * he repented on the euyll, whiche he ſayde he wolde do vnto them, and dyd it not.

Jonas is reproued of God.

CAPI. IIII.

A Therfore Jonas was ſore diſcontente ⁊ angrie. And he prayed vnto the Lorde, ⁊ ſayde: O Lorde was not this my ſaynge (I praye the) when I was yet in my cõtre? therfore I haſted rather to fle vnto Tharſis Psal.86.a Joel.ii.c * for I knowe wel ynough yͭ thou art a mercyfull God, full of cõpaſſyon, longe ſufferyng ⁊ of great kyndnes ⁊ repẽteſt whẽ thou ſhuldeſt take punyſhment, † And nowe O Lorde 3.Reg.19.a take my lyfe fro me (I beſeche the) for I had rather dye then lyue. Then ſayde the Lorde: art thou ſo angrye? And Jonas gat him out of the cytie ⁊ ſat downe on the eaſte ſyde therof: ⁊ there made him a boothe, ⁊ ſat vnder it in the ſhadowe, tyll he myght ſe/ what ſhuld chaunce vnto the cyte.

B And the Lorde God prepared a wylde vine, whiche ſprange vp ouer Jonas, that he myght haue ſhadowe aboue his head, to delyuer him out of his payne. And Jonas was exceadynge glad of the wylde vyne.

C But vpon the nexte morowe agaynſt the ſpryng of yͤ day. The lord ordeined a worme which ſmote the wylde vyne, ſo yͭ it wethered away. And when yͤ ſunne was vp, God prepared a feruent eaſt winde: ⁊ the Sunne bet ouer the head of Jonas, yͭ he faynted agayne ⁊ wyſſhed vnto his ſoule/ that he myght dye ⁊ ſayd: It is better for me to die/ then to liue And God ſayde vnto Jonas: Art yͧ ſo angry for the wylde vyne? And he ſaid: yee, very angry am I, euẽ vnto the death. And the Lord D ſayd: yͧ haſt cõpaſſyon vpon a wylde vyne/ wheron yͧ beſtowedeſt no laboure, nor madeſt it growe whiche ſprãge vp in one nyght and peryſhed in another: And ſhulde not I then haue cõpaſſion vpon Niniue that great cyte wherin there are aboue an .C.⁊.xx.thouſand perſõnes: that knowe not theyr ryght hande from the lefte, beſydes muche catell.

¶ The ende of the Prophecye of Jonas.

The Booke of the Prophet Micheas.

¶ Of the deſtruccion of Samaria becauſe of their ydolatry

CAPI. I.

A 4.Reg.15.a 2.Par.27.a 4.Re.16.a 4.Reg.18.a and.19.a Deut.32.a Esay.1.a Thys is the worde of the Lorde/ that came vnto Micheas the Moraſtite, in yͤ daies of † Jotham † Ahas ⁊ † Jehezekiah kĩges of Juda: which was ſhewed hĩ vpon Samaria ⁊ Jeruſalẽ. Here al ye people, marcke this well O earth, ⁊ all that therin is: Yee/ the Lorde God him ſelfe be wytneſſe amoung you/ euẽ the Lorde from Esay.26.d his holy tẽple. For why? * beholde, yͤ Lorde ſhal go out of hĩ place, ⁊ come downe, ⁊ tred vpon the hye thĩges of the earth. The mountaines ſhal cõſume vnder him, ⁊ the valleies ſhall cleue a ſunder: lyke as waxe cõſumeth at the fyre, ⁊ as the waters rũne downward And al this ſhalbe for the wickedneſſe of Jacob, ⁊ the ſynnes of the houſe of Iſrael.

B But what is the wyckedneſſe of Jacob? 3.Reg.12.d 3.Reg.16.d 4.Re.16.a 21.a Is not * Samaria? Which are the hye places of Juda? Is not * Jeruſalem? Therfore I ſhal make Samaria an heape of ſtones in the felde/ to laye aboute the vyneyarde: her ſtones ſhall I caſt into the valley, and diſcouer her foundacions. All her ymages ſhall be broken downe ⁊ all her wynnynges ſhall be brent in the fyre: yee/ all her ydols wyll I deſtroye: for why: † they are gathered out of Deut.23.c the hyre of an whore, ⁊ in to an whores hyre ſhal they be turned agayne. Wherfore I wil mourne and make lamentacyon, bare ⁊ naked wyll I go: I muſt mourne lyke the dragons/ and take ſorowe as the Eſtriches: for C theyr wounde is paſt remedy. And why? it is come into Juda, ⁊ hath touched the porte of my people at Jeruſalem alredy. 2.Reg.1.d † Wepe not, leſt they at Geth perceyue it.

Thou at Betaphra, welter thy ſelfe in yͤ duſt ⁊ aſſhes. Thou yͭ dwelleſt at Sephyr/ get the hence wyth ſhame. The proude ſhall boſte nomore for very ſorowe: and why? her neyghbour ſhall take frõ her what ſhe hath. The rebellyous cytie hopeth, yͭ it ſhall not be ſo

be ſo evyll: but for al yͭ / the plage ſhall come
frõ the Lord, euen into the porte of Jeruſalẽ
The great noyſe of the charettꝭ ſhal fere thẽ
4.Re.17.c that dwel at * Lachis, which is an occaſion
D of the ſine of the daughter of Syon, for in yͭ
came vp the wyckedneſſes of Iſrael. Yee, ſhe
ſent her courſers into the lande of Geth.

The houſes of lyes wyl dyſceyue the kin-
ges of Iſrael. And as for the (O thou yͭ dwel
leſt at Moraſſa) I ſhall bryng a poſſeſſioner
vpõ the, & the plage of Iſrael ſhall reach vn
to Odolla. Make the balde / & ſhaue the / be-
cauſe of thy tender chyldren: Make the clene
balde as an Aegle / for they ſhalbe caryed a-
way captiue from the.

Threatnynges agaynſt the ſynfull people.

CAPI. II.

A O Wo vnto thẽ, that Imagin to do har
me, & deuyſe vngraciouſnes vpõ their
beddes, to perfourme it in the cleare day: for
there power is agaynſt God. When they co-
uet to haue lãde, & they take it by violence /
3.Reg.21.a they robbe men of theyr houſes.

Thus they oppreſſe a man for his houſe, &
euery mã for hys herytage. Therfore thus say
mos.v.b eth yͤ Lord: Beholde & agaynſt this houſhold
haue I deuiſed a plage, wherout ye ſhal not
plucke your neckes: Ye ſhall no more go ſo
proudly, for it wyl be a perlous time. In that
day ſhal this terme be vſed and a mournyng
B ſhalbe made ouer you on this maner: We be
vtterly deſolate / the porcion of my people is
tranſlated. Whan wyll he parte vnto vs the
lande (that he hath) taken from vs?

ume.11.c Neuertheleſſe * there ſhalbe no man to de
uyde the thy porcyon in the congregacion of
the Lord. Tuſh, holde your tunge (ſay they)
It ſhal not fal vpon this people, we ſhal not
come ſo to cõfuſion, ſayeth yͤ houſe of Jacob
Is the ſpręte of the Lord ſo cleane awaye? or
C is he ſo mynded? Truth it is, my wordes are
frẽdly vnto thẽ that lyue ryght: but my peo-
ple doth contrary / therfore muſt I take parte
agaynſt thẽ: for they take away both cote &
cloke from the ſimple.

Ye haue turned your ſelues to fyght / the
wemen of my people haue ye ſhut out from
their good houſes, and takẽ away my excel-
lent gyftes from theyr children. Up / get you
hence / for here ſhal ye haue no reſt.

Becauſe of theyr Idolatrye they are cor-
rupte, & ſhall miſerably peryſh. If I were a
fleſhly felowe, & a preacher of lyes, and tolde
them that they myght ſyt bybbyng and bol-
lynge, & be dronkẽ: O that were a Prophete
D for this people. But I wyl gather the in de-
de / O Jacob, & dryue the remnaunt of Iſrael
all together. I ſhall cary them one with ano
ther, as a flocke in the folde / and as the catel
in theyr ſtalles, that they may be dyſquieted
of other mẽ. Who ſo breaketh the gappe / he
ſhal go before. They ſhal breake vp yͤ port, &
go in & out at it. Theyr kynge ſhal go before
thẽ, & the Lorde ſhalbe vpon yͤ head of thẽ.

Agaynſt the tyranny of Prynces, and falſe Prophetes.

CAPI. III.

H Eare / O ye heades of the houſe of Ja- A
cob, & ye leders of the houſe of Iſraell:
* Shuld not ye knowe, what were lawefull
and ryght? But ye hate the good / and loue Deut.17.b
the evyll: ye plucke of mennes ſkynnes, and Jeremy.5.a
the fleſſh from theyr bones: ye eate the fleſſh Psal.82.a
of my people, & flaye of theyr ſkynne / ye brea Esaye.v.c
ke theyr bones / ye choppe thẽ in peces as it
were into a cauldron, & as fleſhe into a pot.
Nowe the tyme ſhal come / * that when they Esaye.1.b
call vnto the Lorde / he ſhall not heare them Ezec.viii.c
but hyde his face from them / becauſe that 1.Pete.3.b
thorow theyr owne Imaginaciõs they haue B
dealte ſo wyckedly.

And as concernynge the Prophetes that
dyſceyue my people, thus the Lorde ſayeth
agaynſt them. & When they haue any thynge Ezech.13.b
to byte vpon, then they preache that al ſhal-
be wel: but if a man put not ſome thynge in-
to theyr mouthes / they preache of warre
agaynſt him.

* Therfore your vyſyon ſhalbe turned to Deut.18.c
nyght / & youre prophecyenge to darckeneſſe. C
The Sunne ſhall go downe ouer thoſe pro
phetes / & the day ſhalbe darcke vnto them.
Then ſhal the viſyon ſeers be aſhamed / and
the ſothſayers confounded / yee / they ſhalbe
fayne all the packe of them / to ſtoppe theyr
mouthes / for they haue not Gods worde. *
As for me / I am ful of ſtrength, & of yͤ ſpręte Jere.3.c
of the Lorde, full of iudgement, & boldneſſe: Ezech.iii.c
to ſhew the houſe of Jacob their wyckednes
and the houſe of Iſrael theyr ſynne.

O heare this ye rulers of the houſe of Ja-
cob, & ye iudges of yͤ houſe of Iſrael, ye that D
abhorre the thynge that is lawfull, & wreſte
aſyde the thyng that is ſtreight. * Ye yͭ buyl- Abacu.ii.b
de vp Sion with bloude, and Jeruſalem w
doynge wronge. & O ye iudges, ye geue ſen- Ezech.22.b
tence for gyftes: O ye preaſtes / ye teache for
lucre. * O ye Prophetes, ye prophecy for mo Jere.vi.b
ny. Yet wyll they be takẽ as thoſe that holde
vpon god, and ſay: Is not the Lord among
vs? Tuſh / there can no myſfortune happen
vs. Therfore ſhall Sion for youre ſakes) Jere.26.b
be plowed lyke a felde: & Jeruſalem ſhall be- Jere.ii.b
come an heape of ſtones / and the hyll of the 3.Reg.9.b
temple ſhalbe turned to an hye wood. and.xxi.a
Luk.xxvi.b

¶ Of the callynge of the Gentyles, and conuerſyon of the Iewes.

CAPI. IIII.

A Leui.26.g Eſay.ii.a BUt in the latter dayes it wyll come to paſſe, yͤ the hyl of the Lordes houſe ſhal be ſet vp hyer then any moūtaynes or hylles: Yee/ yͤ people ſhall preaſſe vnto it, ⁊ the multitude of the Gētiles ſhall haſt them thyther/ Eſay.ii.a Pſal.118 ſayenge: Come, ꝛ let vs go vp to the hyll of yͤ Lorde, and to the houſe of the God of Jacob that he may teache vs his wayes, ⁊ that we Pſal.49.c Eſay.ii.a Luke.24.b may walcke in his pathes. * For the lawe ſhall come out of Syon, ⁊ the worde of God From Jeruſalem; and ſhall geue ſentence amonge the multitude of the Heathen and refourme the people of farre coūtrees: ſo that of theyr ſweardes they ſhall make plowſhares/ ⁊ ſythes of theyr ſpeares.

B Eſay.ii.b. and.lxv.b * One people ſhall not lyft vp a ſwearde agaynſt another, yee/ they ſhall nomore learne to fyght: but euery mā ſhall ſyt vnder his vyneyarde ⁊ vnder hys fyg tree/ and no mā to fraye him away: for the mouth of yͤ Lord of hoſtes hath ſpokē it. Therfore, where as al the people haue walked euery mā in yͤ name of his owne God, Sopho.3. we wyl walke in yͤ name of the Lord our God for euer ⁊ euer. ꝛ At the ſame tyme, ſayth the Lord, wyl I gather vp yͤ lame ⁊ the outcaſtes/ ⁊ ſuch as I haue Luke.1.c chaſtened: ⁊ wyl geue iſſue vnto the lame/ ⁊ C make of the outcaſtes a great people, * ⁊ the Lorde him ſelfe ſhalbe theyr kyng vpon the mount Syon, from this tyme forth for euer Gene.35.d more. And vnto yͤ. (O thou tower of ꝛ Eder/ thou ſtronge holde of the daughter Syon) vnto the ſhal it come: euen the Lordſhippe ⁊ kyngdome of the daughter Jeruſalē. Why then art yͤ nowe ſo heuy? is there no kyng in the? are thy councelers away that thou arte ſo payned, as a woman in her trauayle? And nowe (O thou daughter Syon) be ſorye, let it greue the as a wyfe laboryng with chylde: for nowe muſt thou get the out of the cytie/ ⁊ dwel vpon the playne felde: Yee/ vnto Babylon ſhalt thou go/ there ſhalt thou be Mich.v.b delyuered, ⁊ there the Lorde ſhal lowſe the from the hande of thyne enemyes.

D Nowe alſo are there many people gathered together againſt the/ ſaying: what, Siō is curſed, we ſhall ſe our luſt vpon her. But Eſay 14.b they knowe not ꝛ the thoughtes of yͤ Lorde/ they vnderſtande not his councell, that ſhal gather them together as the ſheues in the barne. Therfore get the vp/ O thou daughter Syon/ and threſſhe out the corne: For I wyll make thy horne yron/ and thy clawes braſſe/ that thou mayeſt grynde many people: theyr goodes ſhalt thou appropriate vnto the Lorde/ and theyr ſubſtaunce vnto the ruler of the whole worlde.

¶ Of the deſtruccyon of Jeruſalem.

CAPI. V.

A AFter that ſhalt thou be robbed thy ſelfe O yͤ robbers daughter: they ſhall laye ſege agaynſt vs, ⁊ ſmyte the iudge of Iſrael wͭ a rodde vpon the cheke. ꝛ And yͤ Bethlee Math.2.a Joh.vii.e Ephrata, art lytle amōge the thouſandes of Juda, Out of the ſhal come vnto me, which ſhalbe the gouernour in Iſraell: whoſe out goynge hath bene from the begynnynge, ⁊ from euerlaſtynge. In the meane whyle he plageth them for a ſeaſon/ vntyll the tyme that ſhe (whiche ſhal beare) haue borne: then ſhall the remnaunt of his brethren be cōuerted vnto yͤ chyldren of Iſrael. He ſhall ſtāde Ezech.34.a Johan.10 Roma.11 faſt/ ꝛ and geue fode in the ꝛ ſtrength of the Lorde/ and in the victory of the name of the Lorde his God: and when they be conuerted he ſhalbe magnifyed vnto the fartheſt partes of the worlde.

B Then ſhall there be peace/ ſo that the Aſſyrian maye come into our lande, ⁊ treade in oure houſes. We ſhall brynge vp ſeuen ſhepherdes and .viii. princes vpon thē, theſe ſhal ſubdue the lande of Aſſur wͭ the ſwerde Gene.10.b and the lāde of ꝛ Nymrod wyth their naked weapēs. * Thus ſhall he delyuer vs from yͤ Mich.iii. Aſſirian, when he cōmeth within our lande/ and ſetteth his fote within our borders.

C And the rēnaunt of Jacob ſhalbe among the multitude of people/ as the dewe of the Lorde/ and as the droppes vpon the graſſe, that taryeth for no man/ and wayteth of no Gene.49.b body. Yee/ yͤ reſydue of Jacob ſhalbe among the Gentiles and the multitude of people, as the lyon among the beaſtes of the wod/ and as the Lyōs whelpe among a flocke of ſhepe which (when he goeth thorow) tredeth down teareth in peces/ and there is no man that can helpe. Thyne hande ſhalbe lyfte vp vpon thyne enemyes/ and all thyne aduerſaries ſhall peryſhe.

D The tyme ſhall come alſo, ſayeth yͤ Lorde/ that I wyll take thyne horſes from the/ and deſtroye thy charettes. I wyl breake downe the cytyes of thy lande/ and ouerthrowe all thy ſtronge holdes. * All witchcraftes wyll Deut.18 I rote oute of thyne hande, there ſhal no mo ſothſayinges be within the. * Thyne Idols Naum.1 and thyne Images wyll I deſtroye out of yͤ ſo that thou ſhalt nomore bowe thy ſelfe vnto the workes of thyne owne handes. Thy groues wyll I plucke vp by the rotes/ and breake downe yͤ cytyes. Thus wyl I be auenged

ged alſo, vpõ al yͤ Heathen yͭ wyl not heare.

¶ An exhortacyon to heare the iudgment agaynſt Iſrael beynge vnkynde. What maner of ſacrifyces do pleaſe God.

CAPI. VI.

A Herken nowe what the Lorde ſayeth: *
Eſa.i.b. Up, reproue the mountaynes / & let the
hylles heare thy voyce. O heare the puny-
ſhemẽt of the Lorde / ye mountaynes and ye
mighty foundaciõs of the earth: for yͤ Lorde
wyl reproue his people, & reaſon wᵗ Iſrael:
O my people, what haue I done vnto yͤ: or
wherin haue I hurte the? geue me anſwere.
Exo.14.c. * Becauſe I brought the from the lande of
B Egypte, & delyuered the out of the houſe of
Numeri 12.a bondage? Becauſe I made Moſes, Aaron
& Miriam to lede yͤ? Remẽbre (O my people)
Nu.22.23. what Balach yͤ kyng of Moab had Ima-
& xxiiii. gyned agaynſt the / and what anſwere that
Balaam the ſonne of Beor gaue hym, from
Sethim vnto Galgal / that ye may knowe
the louynge kyndneſſes of the Lorde

What acceptable thynge ſhal I offer vn-
to the Lorde? ſhall I bowe my kne to the hye
God? Shall I come before hym with brent
offrynges / and with calues of a yeare olde?
Hath the Lord a pleaſure in many thouſãde
rammes / or innumerable ſtreames of oyle?
C Or ſhall I geue my fyrſt borne for myne of-
fences / & the frute of my body for the ſynne
of my ſoule? I wyll ſhewe the, O mã / what
is good / & what the Lorde requyreth of the:
Namely, to do right, to haue pleaſure in lo-
uyng kyndneſſe / to be lowly / & to walcke wᵗ
Eſaye.i.d. thy God: that thou mayeſt be called a citie
of the Lorde, & that thy name maye be righ-
tuouſneſſe. Heare (O ye trybes) who wolde
Leui.xix.g. els geue you ſuch warnynge? Shuld I not
Deut.25.c. be diſpleaſed, for yͤ vnrighteous good in yͤ
Puer.11.b. houſes of the wycked, and becauſe the mea-
Eze.xlv.b ſure his mynyſhed? Or ſhulde I iuſtifye the
falſe balaunces and the bagge of diſceatful
weyghtes / amonge thoſe that be full of ry-
ches vnryghtuouſly gotten: where the cyte-
ſyns deale with falſhede, ſpeake lyes, & haue
D diſceatfull tunges in their mouthes? Ther-
fore, I wyll take in hãde to puniſh yͤ, and to
make yͤ deſolate / becauſe of thy ſines. Thou
ſhalt eat, & not haue ynough: yee, thou ſhalt
Leui.26.b. brige thy ſelf downe. Thou ſhalt fle, but not
Oſee.iiii.b. eſcape: & thoſe that thou woldeſt ſaue, wyll
Aggeus.i.a I delyuer to the * ſwerde. Thou ſhalt ſowe,
Deut.28.c. but not reape: yͤ ſhalt preſſe out olyues / but
oyle ſhalt yͤ not haue to anoint thy ſelf with
all: thou ſhalte treade out ſwete muſte / but
ſhalt dricke no wyne. Ye kepe the ordinaun-
3.Re.xvi.e. ces of * Amri / & al the cuſtomes of the houſe
of Ahab: ye folowe their pleaſures, therfore

wyl I make the waſt, and cauſe thy inhaby-
ters to be abhorred, O my people: and thus
ſhalt thou beare thyne owne ſhame.

¶ A complaynt of the ſmall nombre of the righteouſe. Agaynſt the truth ought we not to holde with our greateſt frendes.

CAPI. VII.

A Wo is me: I am become as one / that
goeth a gleanyng ĩ the harueſt. There
Rom.iii.b are no grapes to eate / yet wolde I fayne (wᵗ
all my herte) haue of the beſt frute. * There
is not a godly man vpon earth, there is not
one ryghtuous amonge men. They labour
all to ſhed bloude & euery man hunteth hys
brother to death: yet they ſaye they do well
when they do euyll. As the prynce wyll, ſo
ſayeth the iudge: that he may do him a plea-
ſure agayne. The greate man ſpeaketh
what his herte deſyreth: & the hearers alow
him. The beſt of thẽ is but as a thiſtle, & the
moſt righteous of thẽ is but as a breer ĩ the
hedge. But when the daye of thy preachers
Ierem.ix.a cõmeth, that thou ſhalt be viſyted: thẽ ſhall
they be waſted awaye. * Let no man beleue
B his frende, nor put hys confydẽce in a prĩce.
Math.x.c. kepe yͤ porte of thy mouth, from her that ly-
Deu.xiii.b eth in thy boſome: * for the ſõne ſhal put his
& xxiiii.b. father to diſhonoure, the daughter ſhal riſe
Pſal.37.b. agaynſt her mother / the daughter in lawe
and.liiii.b. agaynſt her mother in lawe: & a mans foes
ſhalbe euen they of hys owne houſholde.

Neuertheles, I wyl loke vp vnto yͤ Lord /
Pro.xvii.a I wyll pacyently abyde God my ſauioure:
my God ſhall heare me. O thou enemye of
myne, reioyce not at my fall, for I ſhall get
vp againe: & though I ſyt in darckneſſe, yet
the Lorde is my lyght. I wyll beare the pu-
niſhemẽt of yͤ Lorde (for why / I haue offen-
ded him) til he ſyt in iudgmẽt vpõ my cauſe,
& ſe yͭ I haue right. He wyll bryng me forth
C to the lyght, & I ſhall ſe his rightuouſneſſe.
4.Re.xix.a She that is myne enemy ſhal loke vpon it /
& be confoũded, which now ſayeth. * Where
is thy Lorde God? Myne eyes ſhall beholde
Amos.ix.c. her, when ſhe ſhalbe trodẽ downe, as yͤ clay
in yͤ ſtretes. * The tyme wyl come, that thy
gappes ſhal be made vp, & the lawe ſhal go
abrode: & at yͭ tyme ſhal they come vnto the,
frõ Aſſur vnto the ſtronge cyties, & from the
ſtrong cytyes vnto the ryuer: frõ the one ſee
to yͤ other, frõ the one moũtayne to yͤ other.

Notwithſtandynge, yͤ land muſt be wa-
ſted / becauſe of them that dwell therin, and
for the frutes of theyr owne Imaginacions
Therfore fede thy people with thy rod / the
flocke of thine heritage which dwel deſolate
in the wodde: that they maye be fedde vpon

the mount of Charmel/Baſan and Galaad
D as afore tyme. Maruelous thynges wyll I
Exod. 14. a ſhew them, * lyke as when they came out of
Egypte. Thys ſhall the Heathen ſe, and be
Job. 39. b. aſhamed for all their power, * ſo that they
ſhall laye theyr hande vpon theyr mouthe,
Gene. iii. c. and ſtoppe theyr eares. * They ſhall lycke
the duſt lyke a ſerpente, and as the wormes
of the earth, that tremble in theyr holes.
They ſhalbe afrayed of the Lorde our God,
and they ſhall feare the. Where is there
ſuch a God as thou? that pardoneſt wicked-
nes, and forgeueſt the offences of the rem-
naunt of thyne herytage? He kepeth not his
wrath for euer. And why? hys delyte is to
Jere. l. d. haue compaſſyon: * he ſhall turne agayne/
and be mercyfull to vs: he ſhall put downe
oure wyckednes, and caſt all oure ſynnes in-
to the botome of the ſee. Thou ſhalt kepe
thy trueth with Jacob / and thy mercy for
Abraham / lyke as thou haſt ſworne vnto
oure fathers longe ago.

¶ The ende of the Prophecye of Mycheas.

The boke of the Prophet Naum.

¶ Of the deſtruccyon of Niniue and of the delyueraunce of Iſrael.

CAPI. I.

A THys is the heuy bur-
then of Niniue/ whiche Naum
Deut. v. b. of Elchos dyd wryte as he ſawe
it. * The Lord is a gelous God,
Rom. xii. a. & a taker of vengeaunce is the
Lorde, and wrothfull. * The lorde taketh
vengeaunce of his enemyes, and reſerueth
Roma. xii. a. Exod. 34. a. diſpleaſure for his aduerſaryes. * The
Lord ſuffreth long, he is of greate power/ &
Jere. xxx. b. ſo inocēt: that he leaueth no man fautleſſe
before him. The Lorde goeth forth in tēpeſt
& ſtormy wether, the cloudes are the duſt of
his fete. Whē he reproueth the ſee, he dryeth
B it vp, & turneth al the floudes to drye lande.
Baſan is deſolate, Charmel & the pleaſure
of Lybanus waſteth awaye. The mōtay-
nes tremble for him, the hylles conſume. At
the ſyght of him, the earth quaketh: yee, the
Jere. x. b. Cap. 4. a. Abacu. iii. a. Soph. iii. b. whole world, and all ŷ dwell therin. * Who
maye endure before hys wrathe? Or who is
able to abyde his grym diſpleaſure? His
anger taketh on lyke fyre / and the harde
rockes burſt in ſunder before hym.
Full gracyous is the Lorde/ and a ſtrong
holde in the tyme of trouble, he knoweth the
that put theyr truſt in hym: when the floude
renneth ouer, and deſtroyeth the place/ and
whē the darckneſſe foloweth ſtyll vpon hys
enemyes. What do ye Imagin thē againſt
C ŷ Lord on this maner? (Tuſh, when he hath
once made an ende, there ſhal come nomore
trouble.) For lyke as the thornes that ſticke
together, and as the drye ſtrawe, ſo ſhall the
dronckardes be cōſumed together/ euē whē
they be full. There come out of the ſuche as
Imagin myſchefe/ & geue vngracious coū-
ſell agaynſt the Lorde.
D Therfore thus ſayeth the Lorde: Let them
be as well prepared: yee, & as many as they
can, yet ſhal they be hewen downe, and pas
awaye. And as for ŷ, I wyll vexe ŷ/ but not
vtterly deſtroy the. And nowe wyl I breake
his rodde frō thy backe, & burſt thy bondes
in ſonder. But the Lorde hath geuen a com-
maundement concernynge the, ŷ there ſhal
Abdi come nomore ſede of thy name. * The car-
ued & caſten Images wyll I rote out of the
houſe of thy God. Thy graue ſhal I pre-
pare for the/ and thou ſhalt be confounded.

¶ He deſcribeth the victorye of the Caldees agaynſt the Aſſyryans.

CAPI. II.

A BEholde/ * vpon the mountaynes come
the fete of him/ that bryngeth good ty-
dinges/ and preached peace. O Juda/ kepe
thy holy dayes / perfourme thy promyſes:
for Belial ſhall come no more in the / he is
vtterly roted oute.
The ſcaterer ſhall come vp agaynſt the, &
laye ſege to the caſtell. Loke thou wel to the
ſtretes/ make thy loynes ſtronge/ arme thy
ſelf with al thy myght: for the Lorde ſhal re-
ſtore agayne the glory of Jacob, lyke as the
glory of Iſrael. The deſtroyers haue brokē
thē downe, & marred the wyne braunches.
The ſhylde of hys gyaūtes glyſtereth/ hys
men of warre are clothed in purple. His cha-
rettes are as fyre, when he maketh him for-
ward, his archers are wel deckt & trimmed
B The charettes rol vpon ŷ ſtretes/ & welter
in the hye wayes. They are to loke vpō lyke
creſſettes of fyre, & go ſwyftly/ as ŷ lyghte-
nyng. Whē he doth but warne his gyaūtes,
they fall in theyr araye, & haſtely they clime
vp the walles: yee/ the engins of the warre
are prepared all ready. The water portes
ſhal be opened/ and the kynges palace ſhal
fall. The quene her ſelfe ſhall be led awaye
captiue, and her gentylwemen ſhal mourne
as the doues and grone within their hertes.
* Niniue is lyke a pole full of water, but the
ſhall

ſhall they be fayne to fle. Stand, ſtãde, (ſhal they crye(⁊ there ſhall not one turne backe. Awaye wͭ the ſyluer, awaye with the golde: for here is no ende of treſure. Ther ſhalbe a multitude of al maner of coſtly ornamẽtes. Thus muſt ſhe be ſpoyled/ emptied ⁊ clene ſtriped oute: that their hertes may be melted awaye, their knees tremble, all their loynes be weake, and theyr faces blacke as a pot.

D Where is nowe the dwellyng of the lyons, ⁊ the paſture of the lyons whelpes? where the lion and the liones went with the whelpes, ⁊ no man frayed them awaye? But the lyon ſpoyled ynough for hys yonge ones/ ⁊ deuoured for his lyoneſſe: he fylled his dennes with his praye, ⁊ his dwellynge places with that he had robbed. Beholde/ I wyll vpon the, ſayeth the Lorde of hoſtes, ⁊ wyll ſet fyre vpon thy charettes/ that they ſhall ſmoke with all, ⁊ the ſwerde ſhall deuoure the yonge lyons. I wyl make an ende of thy ſpoylyng from out of the earth/ ⁊ the voyce of thy meſſaungers ſhall nomore be herde.

¶ The fall of Niniue.

CAPI. III.

A Eze.16.a. Abac.ii.b W O to that bloudthurſty cyty whiche is all full of lyes ⁊ robbery, ⁊ wyl not leaue of from rauiſhing. There a man maye heare ſcourgynge/ ruſſhynge, the noyſe of the wheles, the cryenge of the horſes, ⁊ the rollyng of the charettes. Ther the horſemen get vp with naked ſwerdes/ and glyſterynge ſpeares: There lyeth a multytude ſlayne, and a greate heape of deed bodies: There is no ende of deed coarſes: yee mẽ fall vpõ their bodyes: And that for the great and manyfolde whordome/ of the fayre ⁊ beutyfull harlot: which is a maſtreſſe of witchcraft: yee, ⁊ ſelleth the people B thorow her whordome, and the naciõs thorowe her witchcraft.. Eſai.47.a Eze.xvi.d * Beholde, I wyll vpon the (ſayeth the Lord of hooſtes(and wyl put thy clothes ouer thy head: that I maye ſhewe thy nakednes amonge the Heathen/ and thy ſhame amonge the kyngdomes. I wyll caſt dyrte vpõ ÿ/ to make the be abhorred, and a galyinge ſtocke: Yee, all they that loke vpon the, ſhall ſtarte backe, and ſaye: Niniue is deſtroyed

Who wyll haue pytye vpõ the: where ſhall I ſeke one to cõforte the? Art thou better thẽ Eze.xxx.c. the greate cyte of * Alexandria? that laye in the waters/ And had ÿ waters rounde about it: which was ſtrongly fẽced ⁊ walled with C ÿ ſee? Ethiopa and Egypt were her ſtrẽgth, and ÿ excedyng great aboue meſure. Aphrica ⁊ Libia were her helpers, yet was ſhe dryuen awaye/ ⁊, brought into captyuyte: her yonge chyldren were ſmytten downe at the head of euery ſtrete/ the lottes were caſt for ÿ moſt auncyent men in her, ⁊ al her myghtye men were bounde in chaynes. Euen ſo ſhalt thou alſo be dronken, ⁊ hyde thy ſelf, ⁊ ſeke ſome helpe agaynſte thyne enemy. All thy ſtrõge cyties ſhalbe lyke figetrees with rype figes: which when a man ſhaketh: they ſhall fall into the mouth of the eater.

Beholde, thy people within the/ are but wemen: the portes of thy lãde ſhalbe opened vnto thyne enemyes/ and the fyre ſhall deuoure thy barres. Drawe water nowe agaiſt ÿ be beſeged, make vp thy ſtrõg holdes go into the clay, tẽpre ÿ morter, make ſtrõge bricke: * yet ÿ fyre ſhal cõſume the, ÿ ſwerde Eſa.x.a.Io e.xxvi.b. Zacha.x.b. ſhall deſtroye the: yee, as the locuſte doth, ſo ſhal it eate ÿ vp. It ſhal fal heuely vpõ ÿ as ÿ locuſtes: yee, ryght heuely ſhal it fal vpon the, eue as ÿ greſhoppers. Thy marchaũtes haue bene nõbred wͭ the ſtarres of heauen: but nowe ſhal they ſprede abrode as the locuſtes, ⁊ fle their waye. Thy Lordes are as the greſhoppers/ ⁊ thy captaynes as the multytude of greſhoppers: which whẽ they be colde, remayne in the hedges: but when the Sunne is vp they fle away, ⁊ no mã can tel where they are become. Thy ſhepherdes are a ſlepe (O kynge of Aſſur) thy worthyes are layed downe: thy people is ſcatred abrode vpõ the mountaynes, and no mã gathereth them together agayne. Thy woũde cannot be hyd, thy plage is ſo ſore. All they that heare this of the, ſhal clappe their handes ouer the. For what is he to whom thou haſt not alway bene doing hurte.

The ende of the Prophecye of Naum.

The Booke of the Prophet Abacuk.

A complaynt agaynſt Iſrael.

CAPI. I.

A T Hys is the heuy burthen/ whiche the Prophet Abacuk dyd ſe. Pſal.22.a O Lorde howe long ſhal I cry, ⁊ thou wylt not heare? * Howe lõge ſhal I cõplaine vnto ÿ ſuffringe Iob,xix.a. wrõge, and ÿ wylt not helpe? why letteſt thou me ſe wretchednes ⁊ labour? Eccle.iiii.a Tiranny and vyolence are before me, power ouergoeth righte: for the lawe is torne in peces, ⁊ there cã not ryght iudgment go forth. nō true And why? the vngodly is more ſet by then B the rightuous: this is the cauſe, that wronge iudgmēt procedeth. * Beholde, amonge the Heathē, & loke wel, wōdre at it, & be abaſhed for I wyl do a thynge in your tyme/ whiche though it be tolde you, ye ſhal not beleue.

Actes xiii.d
Deut. 28.e.

For lo/ I wyl rayſe vp the Caldees/ that bitter and ſwyfte people: which ſhall go as wyde as ỹ lande is, to take poſſeſsiō of dwellyng places, ỹ be not theyr owne. A grimme and boyſterous people is it/ theſe ſhal ſit in iudgment & puniſhe. Their horſes are ſwifter then the cattes of the mountayne/ & byte ſorer then * ỹ wolues in the euenyng. Their horſmen come by great heapes from farre/ they fle haſtely to deuour as the Aegle. They come all to ſpoyle: out of them commeth an eaſt wynde, whiche bloweth and gathereth their captyues, lyke as the ſande. They ſhal mocke the kinges, and laugh the princes to ſcorne. They ſhal not ſet by any ſtrong holde, for they ſhal lay ordynaunce agaynſte it, and take it. Then ſhall they take a freſh corage vnto thē, to go forth & to do more euil, and ſo aſcrybe the power vnto * their God.

C
Soph.iii.a

Eſa.xlvi.a.
2.Par 18.d
Pſal.89.c.
Clape.i.a.

But thou O Lorde my God & my holy one, thou art from the begynnyng, therfore ſhal we not dye. O Lorde, thou haſt ordened them for a punyſhement, and ſet them to reproue the myghtye. Thyne eyes are clene/ thou mayeſt not ſe euyll, thou cauſte not beholde the thynge that is wycked. * Wherfore then doſt thou loke vpon the vngodly/ and holdeſt thy tunge/ when the wicked deuoureth the man that is better thē him ſelf? Thou makeſt mē as the fyſhe in the ſee/ and lyke as the creppynge beaſtes/ that haue no gyde, they take vp all with theyr angle they catch it in their net, & gather it in the yarne: wherof they reioyce and are glad. Therfore offre they vnto theyr net/ and do ſacryfyce vnto theyr yarne: because that thorowe it their poryon is become ſo fat, & their meat ſo plenteous. Wherfore/ they caſte oute their net agayne/ and neuer ceaſe to ſleye the people.

D
Iere.xii.a.
Pſal.lxxii.a.

¶ Of the viſion of the prophete. Againſt pollyng, couetouſnes, and Idolatry.

CAPI. II.

A

I STODE vpon my watche/ and ſet me vpon my bulworke/ to loke and ſe what he wolde ſaye vnto me, and what anſwere I ſhulde geue hym that reproued me. But the Lorde anſwered me/ and ſayde: Wryte the vyſyon playnely vpon thy tables/ that who ſo commeth by/ maye rede it for the vyſyon is yet farre of for a tyme/ but at the laſte it ſhal come to paſſe/ and not fayle. * And though he tary, yet wayte thou for him, for in very dede he wyll come/ & not be ſlacke. Beholde, who ſo wyll not beleue/ his ſoule ſhall not proſpere: * but ỹ iuſt ſhal lyue by hys fayth. Lyke as the wyne diſceaueth the dronckarde, euen ſo the proude ſhal fayle & not endure. He openeth hys deſyre wyde vp as the hell/ * and is as vnſacyable as death. All Heathen gathereth he to him/ and heapeth vnto hym all people.

Dani.x.b.
Hebr.x.
Roma.i.
Gala.iii.
Hebr.x.
B
Pro.

But ſhal not all theſe take vp a prouerbe agaynſt him, & mocke him with a byworde, & ſaye: Wo vnto him that heapeth vp other mens goodes? How longe wyll he lade him ſelfe wt thicke claye? O howe ſoddenly wyll they ſtāde vp, that ſhall byte, & awake, that ſhal teare ỹ in peces? yee, thou ſhalt be their praye. * Seinge ỹ haſt ſpoyled many Heathen/ therfore ſhal the remnaunt of the people ſpoyle the: because of mens bloude, & for the wrong done in the lande/ in the cyty and vnto all them that dwell therin.

Abdy.a.

Wo vnto hym, that couetouſly gathereth euyl gotten goodes into his houſe: that he maye ſet his neſte an hye, to eſcape from the power of myſfortune. Thou haſt deuyſed the ſhame of thine owne houſe, for ỹ haſt ſlayne to much people, and haſt wilfully offended: ſo that the very * ſtones of the wall ſhall crye out of it, and the tymbre that lieth betwyxte the ioyntes of the buyldyng ſhall anſwere. * Wo vnto hym, that buyldeth the towne with bloude, & mayntened the cytye with vnryghteouſnes. Shall not the Lord of hoſtes bring this to paſſe, that the laboures of the people ſhall be brent with a great fyre, & that the thyng wher vpon the people haue weried thē ſelues, ſhal be loſt? * For ỹ earth ſhalbe full of knowledge of ỹ Lordes honoure, lyke as the waters ỹ couer the ſee. Wo vnto hym that geueth his neyghboure drynke, to get him wrothful diſpleaſure for his dronckennes: & that he may ſe his preuytyes. Therfore with ſhame ſhalt thou be filled, in ſteade of honour. Drinke thou alſo/ tyl thou ſlōber with all: for the cuppe of the Lordes right hande ſhal cōpas the about/ & ſhameful ſpewyng i ſteade of thy worſhipe. * For the wronge ỹ thou heſt done in Lybanus, ſhall ouerwhelme the, & the wylde beaſtes ſhall make the afrayed because of mens bloude, & for the wronge done in the lāde/ in the cyty, and vnto al ſuch as dwell therin.

Eſaye.b.
Abdy.a.
C
Luk.xix.
Ezec.24.
Naum.iii.
Mich.iii.
Eſa.xi.
Num.14.
Eſaye.
D
Gene.9.b.
Ieremi.li.
Abdy.i.a.

What helpe then wyll the ymage do, whō the workmā hath faſhioned? Or the vayne caſt ymage/ wherin because the crafteſman putteth his truſt, therfore maketh he dōme

Idols? Wo vnto him / that ſayeth to a pece of wod: aryſe, ⁊ to a dōme ſtone: ſtāde vp. For what iſtruccion may ſuch one giue? Beholde it is layde ouer wͭ gold ⁊ ſiluer, ⁊ there is no breth in it. * But the Lorde in his holy temple is he, whom al the worlde ſhulde feare. al.xl.b

¶ A prayer of the Prophete Abacuc for the ignoraunt.

CAPI. III.

A O Lord, whē I herde ſpeke of the I was afrayed. The worke ẏ thou haſt taken in hāde, ſhalte ẏ perfourme in his tyme, O Lord ⁊ when thy tyme cōmeth, ẏ ſhalt declare it. In thy very wrath ẏ thynkeſt vpon mercy. God commeth from Theman, ⁊ the holy one frō the mount of Pharan. Selah.

His glory couereth the heuens, ⁊ the earth is ful of his prayſe. His ſhine is as the ſōne, ⁊ beames of lyght go out of his hādes/ there is power hyd. Deſtruccion goeth before hī/ and burnyng creſſettes go frō his fete. * He ao.ix.a. B ſtandeth, and meaſureth the earth. He loketh and the people cōſume away/ the mōtaines of the worlde fal downe to poulder, and the hylles are fayne to bowe them ſelues, for his goinges are euerlaſtynge and ſure.

I ſawe, ẏ the pauilyons of the Morians and the tētes of the lāde of Madiā were vexed for werynesse. Waſt ẏ not angry, O Lord, in the waters? was not thy wrath in the floudes and thy diſpleaſure in the ſee? yes, whē thou ſatteſt vpon thyne horſe, and when thy charettꝭ had the victory. Thou ſheweſt thy bow openly/ lyke as ẏ haddeſt promyſed with an othe* vnto the trybes. Selah. ene.46.a

Thou dydſt deuyde ẏ waters of ẏ earth. When the mountaynes ſawe the/ they were afrayed, the water ſtreame went away: the depe made a noyſe at the lyftyng vp of thyn C hande. * The Sūne and Mone remayned ſtyl in their habitacion. Thine arowes went out gliſteryng, and thy ſpeares as the ſhyne of the lyghtnyng. * Thou trodeſt downe the lande in thyne angre, and dydeſt threſſh the Heathen in thy diſpleaſure. Thou cameſt forth to helpe thy people, to helpe thine anoīted. Thou ſmoteſt downe the heade of the houſe of the vngodly, ⁊ diſcoueredſt hys foūdaciōs, euen vnto the necke of hym. Selah. sue.x.c. bac.xl.b

Thou curſeſt his ſcepters/ the Captayne of his mē of warre: which come as a ſtormy wynde to ſcatre me abrode, ⁊ are glad when they may eat vp the pore ſecretly. Thou makeſt away for thyne horſes in the ſee, euen in the mudde of great waters. When I heare this, my body is vexed, my lyppes trēble at the voyce therof, my bones corrupte, I am afrayed where I ſtāde, O that I myght reſt in the daye of trouble, that I myght go vp vnto our people, which are alredy prepared.

For the fyg trees ſhal not be grene, ⁊ the vynes ſhall beare no frute. The labour of ẏ olyue ſhalbe al loſt, ⁊ the lande ſhall bring no corne: the ſhepe ſhalbe taken out of ẏ fold and there ſhalbe no catel in the ſtalles. But as for me/ I wyll be glad in the Lorde, and wyl reioyce in God my ſauiour. * The Lord God is my ſtrength, he ſhall make my fete as the fete of hertes: ⁊ he whiche geueth the vyctory, ſhal bryng me to my hye places ſyngyng vpon my pſalmes. Pſa.xviii.b

¶ The ende of the Prophecye of Abacuc.

The Booke of the Prophet Sophony.

¶ Threatnynges agaynſt Iuda and Ieruſalem becauſe of theyr Idolatrye.

CAPI. I.

A THys is the worde of the Lorde, whiche came vnto Sophony the ſonne of Chuſi/ the ſonne of Gedoliah, the ſōne of Amariah, the ſonne of Hezekiah in ẏ tyme* of Joſiah the ſōne of* Amō kyng of Iuda. 4.Re.21.d. 4.Regū.xxi B I wyl gather vp al thīges in the lande (ſayeth the Lord) I wyl gather vp man ⁊ beaſt: I wyl gather vp the foules in ẏ ayre ⁊ the fyſſh in the ſee (to the great decaye of the wycked) and wyll vtterly deſtroye the men out of the lande, ſayeth the Lord. I wyl ſtretche out myne hāde vpon Iuda, ⁊ vpon al ſuch as dwel at Ieruſalem. Thus wyl I rote out the remnaūt of Baal from this place, ⁊ the names of the * Kemarims ⁊ preſtes: yee, ⁊ ſuch as vpon their houſe toppes worſhyp and bowe thēſelues vnto the hoſte of heauen: which ſwere by the Lorde, ⁊ by their Malchom alſo: whiche ſtarte a backe frome the Lorde, and neyther ſeke after the Lorde, nor regarde him. 4.Re.24.b Deu.xviii.b Jere.v.a.

* Be ſtyl at the preſence of the Lord God, for the daye of the Lorde is at hande: yee, the Lorde hath prepared a ſlayne offeryng, and called his geſtes therto. And thus ſhall it happen in the daye of the Lordes ſlayne offerynge. I wyl vyſet the prynces, ⁊ ẏ kynges chyldren/ and al ſuch as weare ſtraunge clothynge. In the ſame daye alſo wyll I vyſet all thoſe/ that treade ouer the threſholde ſo proudly/ Zacha.ii.d. 4.Re.xxv.b Jere.39.b.

mordly / which fyl their Lordes house with C robbery and falſhede. At ẏ ſame tyme (ſayeth the Lorde) there ſhalbe herde a greate crye 1. Eſd. 3. a from the † fyſh porte and an howlynge from the other porte, and a great murthur from ẏ hylles. Howle ye that dwell in the myll / for all the marchaũt people are gone / ⁊ all they that were laden wyth ſyluer, are roted out.

At the ſame tyme wyll I ſeke thorow Ieruſalem wyth lanternes, ⁊ vyſet them that continue in theyr dregges / and ſaye in theyr Iere. v. c Deut. 28. c Iere. 29 Amos. v. b hertes: * Tuſh / the Lord wil do nether good nor euyl. Their goodes ſhalbe ſpoyled / and theyr houſes layde waſte: † they ſhal buylde houſes, ⁊ not dwell in them: they ſhall plãte vyneyardes, but not drincke ẏ wyne therof. D For the great * day of the Lorde is at hande Ioel. ii. a. it is herd by, ⁊ commeth on a pace. Horrible is the tydinges of the Lordes day, then ſhal the gyaunte crye out: for that daye is a daye of wrath, a daye of trouble and heuynyſſe / a daye of vtter deſtrucyon, ⁊ myſery, a darcke and glomyng day / a cloudy and ſtormy day a day of the noiſe of trõpettes and ſhawmes againſt the ſtrong cities ⁊ hye towres. I wyl brynge the people into ſuche vexacion / ẏ they ſhal go about lyke blynde mẽ / becauſe they haue ſynned agaynſt the Lord. Their blode ſhalbe ſhed as the duſt, and their bodyes as Ezec. vii. b the myre. † Nether their ſiluer nor their gold ſhalbe able to delyuere them in that wroth Sopho. 3. b full day of the Lorde, but the † whole lande ſhalbe cõſumed thorowe the fyre of hys gelouſy: for he ſhal ſone make clene ryddaunce of all them that dwell in the lande.

¶ He moueth to returne to God, propheſyeng vnto the one deſtruccyon, and to the other delyueraunce.

CAPI. II.

A COme together ⁊ gather you, O frowarde people: or the thyng go forth that is cõcluded / ⁊ or the tyme be paſſed away as ẏ duſt: or the fearefull wrath of the Lord come vpon you: yee / or the day of the Lordes ſore dyſpleaſure come vpon you. Seke the Lord al ye meke harted vpon earth, ye that worke after his iudgement: ſeke rightuouſneſſe / ſe 4. Re. xx. a Ionas. 3. a Eſay. 14. d Iere. 47. a Ezech. 25. c ke † lowlyneſſe: ẏ ye may be defended in the wrothful day of the Lorde: * For Gaza ſhal be deſtroyed, ⁊ Aſcalon ſhalbe layde waſte. They ſhall caſt out Aſdod at the noone day, and Accaron ſhalbe pluckt vp by the rotes.

B Wo vnto you ẏ dwell vpon the ſee coſt / ye murtherous people: the worde of ẏ Lorde ſhall come vpon you. O Canaan thou lãde of the Philiſtynes, I wyl deſtroy the, ſo that there ſhall no man dwell in the any more: ⁊ as for the ſee coſt / it ſhalbe herdemens cotages ⁊ ſhepe foldes: yee, it ſhalbe a porcyon for ſuch as remayne of the houſe of Iuda, to fede therupon. In the houſes of Aſcalon ſhal they reſt towarde nyght: for the Lorde theyr God ſhall vyſet thẽ, ⁊ turne away their captyuite. † I haue herde ẏ deſpyte of Moab / ⁊ the blaſphemyes of ẏ chyldren of Ammon howe they haue ſhamefully intreted my people / ⁊ magnifyed them ſelues within the bor C ders of theyr lande. Therfore as truly as I lyue (ſayeth the Lorde of hoſtes the God of Iſrael) Moab ſhalbe as Sodome, ⁊ Ammõ as Gomorra: euẽ dry thorne hedges, ſalt pyttes ⁊ a perpetuall wyldernes. The reſydue of my folke ſhal ſpoyle thẽ / the remnaunt of my people ſhal haue thẽ in poſſeſſion. † This ſhall happen vnto them for theyr pryde / becauſe they haue delte ſo ſhamefully with ẏ Lorde of hoſtes people, ⁊ magnified thẽ ſelues aboue thẽ. The Lord ſhalbe grym vpon thẽ, † ⁊ deſtroy al the goodes in ẏ lande. And all the Iles of the Heathen ſhal worſhyppe him, euery man in his place.

D Yee Moryãs alſo ſhal peryſh wᵗ my ſwerde / yee, he ſhall ſtretche out his hande ouer the north, ⁊ deſtroy Aſſur † As for Niniue / he ſhal make it deſolate, dry ⁊ waſte. The flockes ⁊ al the beaſtes of the people ſhal lye in ẏ myddeſt of it, pellicans ⁊ ſtorckes ſhall abyde in the vpper poſtes of it / foules ſhall ſyng in the wyndowes, and rauens ſhal ſyt vpõ the balckes, for ẏ bordes of Cedre ſhall be ryuen downe. This is the proude and careleſſe cyte, that ſayde in her herte. † I am and there is els none. O how is ſhe made ſo waſt / ẏ the beaſtz lye therin: who ſo goeth by, mocketh her / and poynteth at her wyth his fynger.

¶ Agaynſt the gouernours of Ieruſalem, of the callyng of al the Gentiles. A cõforte to the reſydue of Iſraell.

CAPI. III.

A WO to the abhomynable, fylthye, ⁊ cruell cyty: which wyll not heare / nor be refourmed. Her truſt is not in the Lorde / neyther wyll ſhe holde her to her God. Her rulers within her are as roarynge * lyons: her iudges are as † wolues in the euenyng, which leaue nothyng behynde thẽ tyll ẏ morowe. Her prophetes are lyghte perſonnes and vnfaythfull men: her preſtes vnhalowe the Sanctuary and do wronge vnder the pretence of the lawe. But the iuſte Lorde ẏ doth no vnryght, was amonge thẽ euery mornyng ſhewyng them his lawe clearly, ⁊ ceaſſed it not. But ẏ vngodly wil not lerne to be aſhamed. Therfore wyll I rote out thys people, and deſtroye theyr towres:

yee, and make their ſtretes ſo voyde, that no mā ſhal goo therin. Ther cyties ſhalbe bꝛoken downe, ſo that no body ſhall be left, nor dwell there anymoꝛe.

B I ſayde vnto thē: O feare me, and be content to be refoꝛmed. That theyꝛ dwellynge ſhulde not be deſtroyed, ⁊ that there ſhulde happen vnto them none of theſe thynges/ wherwith I ſhall vyſet them. But neuertheles, they ſtande vp early, to folowe the fylthines of their owne ymaginaciōs. Therfoꝛe, ye ſhall waite vpō me (ſayth the Loꝛde) vntyl the tyme ẏ I ſtand vp: foꝛ I am determyned, to gather the people ⁊ to bꝛynge the kyngdomes together, that I may poure out myne anger, ye all my wꝛothful * dyſpleſure vpō thē. ‡ Foꝛ all ẏ woꝛlde ſhall be cōſumed wᵗ the fyꝛe of my gelouſi. And thē wyl I clēſe ẏ lippes of the peple, ẏ they may euerychone call vpon the name of the Loꝛde ⁊ ſerue hym with one ſhoulder. Suche as I haue ſubdued, and my chyldꝛen alſo whom I haue ſcatered abꝛode ſhall bꝛynge me pꝛeſentes beyonde the waters of Etheopia.

um. i. a
phō. i. c

In that tyme ſhalt thou no moꝛe be confounded, becauſe of all thy ymagynacyons, wherthoꝛow thou haddeſt offended me: foꝛ * I wyll take awaye the pꝛoude booſters of thyne honour from the, ſo that thou ſhalt no moꝛe triumphe becauſe of my holy hill. Iuſt alſo wyll I leaue a ſmall pooꝛe ſymple people, which ſhall truſt in the name of ẏ Loꝛd.

i. b

C The remnaunt of Iſraell ſhall do no wyckednes, noꝛ ſpeake lyes: nether ſhall there any diſceatful tunge be foūde in theyꝛ mouthes. Foꝛ they ſhalbe fed, ⁊ take theyꝛ reſt, ⁊ no mā ſhal make thē afrayed. Geue thākes, O daughter Syon, be ioyfull, O Iſrael: reioyce and be glad from thy whole herte, O daughter Ieruſalē, foꝛ the Loꝛde hath takē awaye thy punyſhment/ and turned backe thyne enemyes. The kynge of Iſraell, euen the Loꝛde hym ſelfe is with the: ſo that thou nedeſt nomoꝛe to feare any myſfoꝛtune.

D In that tyme it ſhalbe ſayde to Ieruſalem: feare nat, ⁊ to Syon: let nat thyne handes be ſlacke/ foꝛ the Loꝛde thy God is with the/ it is he that hath power to ſaue: he hath a ſpecial pleaſure in the, ⁊ a merueìous loue towarde the: yee, he reioyſeth ouer the with gladneſſe. Such as haue bene in heuyneſſe, wyll I gather together/ and take out of thy congregacyon: as foꝛ the ſhame and repꝛoſe that hath bene layed vpō the, it ſhalbe farre frō the. And lo in that tyme wyll I deſtroye all thoſe that vexe the: * I wyll helpe the lame/ and gather vp the caſt awaye: yee, I wyl get them pꝛayſe and honoure in al landes, where they haue bene put to ſhame. At the ſame tyme wyl I bꝛynge you in/ ⁊ at the ſame tyme wyl I gather you. I wyl get you a name and a good repoꝛte amonge all people of the earth/ when I turne backe youre captiuite befoꝛe youre eyes, ſayeth ẏ Loꝛde.

ich. 4. b.

¶ The ende of the pꝛophecye of Sophony.

¶: The boke of the Pꝛophete Aggeus.

¶ The tyme of the Pꝛophecye of Aggeus. An exhoꝛtacyon to buylde the temple agayne.

CAPI. I.

A IN the ſeconde yeare of kynge * Darius, in the. vj. moneth the fyꝛſt daye of the moneth, came the woꝛde of ẏ Loꝛde (by the Pꝛophete Aggeus vnto * Zoꝛobabell the ſonne of Salatyell the pꝛince of Iuda/ and to Ieſua the ſōne of Ioſedech the hye pꝛeſt/ ſayinge. Thus ſpeaketh the Loꝛde of hooſtes and ſayeth. This people doth ſaye. The tyme is nat yet come to buylde vp the Loꝛdes houſe. Then ſpake the Loꝛde thoꝛow the pꝛophete Aggeus, and ſayde, * Ye youre ſelues can fynde tyme to dwell in ſyled houſes/ ⁊ ſhall this lye waſte.

i. Eſdꝛ. vi. c
Da.i.c.v.a
i. Eſ. iij. b

B Conſidꝛe nowe youre owne wayes in youre hertes (ſayeth ẏ Loꝛde of hooſtes) * ye ſowe much, but ye bꝛing litle in: ye eate, but ye haue not ynough: ye dꝛynck, but ye are nat fylled: ye decke your ſelues, but ye are nat warme: ⁊ he that earneth any wages, putteth it in a bꝛoken purſe. Thus ſayeth the Loꝛde of hooſtes: Cōſydꝛe your owne wayes in your hertes/ get you vp to the mountayne/ fetch wod/ ⁊ buylde vp ẏ houſe ‡ that it maye be acceptable vnto me, ⁊ ẏ I may ſhewe myne honour, ſayeth ẏ Loꝛde.

Iere. xxii. d
Leu. xxvi. d
Mich. vi. b
Oſee. iiii. b
Mala. iii. b

C Ye loked foꝛ much/ ⁊ lo it is come to lytle/ ⁊ though ye bꝛyng it home/ yet do I blowe it awaye. And why ſo ſayeth ẏ Loꝛde of hooſtes? ‡ Euen becauſe ẏ my houſe lyeth ſo waſt/ ⁊ ye renne euery mā vnto his owne houſe. Wherfoꝛe/ ẏ heauē is foꝛbyden to geue you any dewe/ ⁊ the earth is foꝛbydden to geue you encreaſe. * I haue called foꝛ a dꝛouth/ bothe vpō ẏ lande ⁊ vpō the moūtaynes/ vpō coꝛne/ vpō wyne/ and vpō oyle/ vpon euery thynge ẏ the grounde bꝛyngeth foꝛth/ vpō men and vpon catell/ yee, and vpon all handy laboures.

i. Re. viii. b
i. Coꝛ. iii. b
and. ix. c.
ii. Coꝛ. vi. c
Deut. 28. b

Nowe whẽ Zorobabel the ſonne of Salathiel,
& Jeſua the ſõne of Joſedech the hye
preſte with the remnaũt of the people, herde
the voyce of the Lord theyr God, and the
D wordes of yͤ prophete Aggeus (lyke as the
Lorde theyr God had ſent hym) the people
dyd feare the Lorde. Then Aggeus the Lordes
angel ſayde in the Lordes meſſage vnto
Deu. vii.b the people, *I am with you, ſaieth the Lorde.
and xxxi b. †So the Lorde waked vp the ſprete of
Jer. xliiii c Zorobabel the ſõne of Salathiel yͤ prince of
Aggeu ii a Juda, & the ſprete of Jeſua yͤ ſõne of Joſe-
i.Eſd. v.a dech the hye preſt, & the ſprete of yͤ remnaũt
of all the people: yͤ they came & laboured, in
the houſe of the Lorde of hooſtes theyr God

¶ He ſheweth that the goodlyneſſe of the ſecõde temple ſhall excede the fyrſt, becauſe of the commynge of Chriſte.

CAPI. II.

A VPON the .xxiiij. daye of the .vi. moneth, in yͤ ſeconde yeare of kynge Darius, the .xxi. daye of the ſeuenth moneth/
came the worde of yͤ Lorde by the prophete
Aggeus, ſayeng: ſpeake to Zorobabel yͤ ſõne
of Salathiel prynce of Juda, & to Jeſua the
ſõne of Joſedech yͤ hye preſte, & to the reſydue
i.Eſd.iii.c of yͤ people, & ſaye. *Who is left among
you, yͤ ſawe thys houſe in her fyrſte bewtye?
But what thyncke ye now by it? Is it not in
your eyes, euẽ as though it were nothinge?
Neuertheleſſe, be of good chere, O Zoroba-
Deu xxxi.b bel (ſayeth yͤ Lorde) *be of good cõforte, O
Joſue.i.b. Jeſua yͤ ſonne of Joſedech hye preſte: take
good hertes vnto you alſo all ye people of yͤ
lande, ſayeth the Lorde of hooſtes/ & do ac-
Aggei.i.b. cordynge to yͤ worde (*for I am with you,
ſayeth yͤ Lorde of hooſtes) lyke as I agreed
wͭ you, whẽ ye came out of yͤ lande of Egypt:
B & my ſprete ſhalbe among you, feare ye not.
Hebr.xii.d For thus ſayeth the Lorde of hooſtes: *yet
once more wyll I ſhake heauen & earth, the
Eſay.lx.a. ſee, and the drye lande, yee, †I wyl moue all
Heathen/ and the cõforte of al Heathen ſhal
come, and ſo wyl I fyll thys houſe with ho-
Deu. viii.b noure/ ſayeth yͤ Lorde of hooſtes. †The ſyl-
uer is myne/ & the golde is myne/ ſayeth the
Lorde of hooſtes. Thus the glory of the laſt
houſe ſhalbe greater thẽ the fyrſt/ ſayeth the
Lorde of hooſtes: and in this place wyll I
geue peace/ ſayeth the Lorde of hooſtes.
C The .xxiiij. daye of the nynth moneth in
the ſeconde yeare of kynge Darius/ came
the worde of the Lorde vnto the prophete
Aggeus/ ſayenge: Thus ſayeth the Lorde
God of hooſtes: Aſke the preſtes cõcernynge
Jerem.xl.b the lawe/ and ſaye: Yf one beare holy fleſh
in hys cote lappe/ & with his lappe do touch
the brede/ potage/ wyne/ oyle/ or any other
meate: ſhall he be holy alſo? The preſtes
anſwered & ſayde: No. Then ſayd Aggeus:
Nowe yf one beynge defyled with a deed
carcaſe/ touch any of theſe: ſhall it alſo be
vnclene? The preſtes gaue anſwere/ & ſayd:
Yee, it ſhalbe vncleane. Then Aggeus an-
ſwered & ſayde: euen ſo is this people & this
nacyon before me, ſayeth the Lorde: and ſo
are all the workes of theyr handes, yee, and
all that they offre/ is vnclene.

And nowe (I praye you) conſidre frõ this
daye forth/ & howe it hathe gone with you
afore or euer there was layed one ſtone vpõ
another in the tẽple of the Lorde: yͤ when ye
came to a corne heape of .xx. buſhels/ there
were ſcarce ten: & that when ye came to the
wyne preſſe for to powre out .l. pottes of
wyne/ there were ſcarce .xx. For I ſmote you
with heate/ blaſtynge and hayle ſtones in
all yͤ labours of your handes: yet was there
none of you/ yͤ wolde turne vnto me/ ſayeth
the Lorde. Conſyder then from this daye
forth and afore namely/ from the .xxiiij. day
of the nynth moneth/ vnto the daye that the D
foundacyon of yͤ Lordes temple was layed:
marke it well, †is not the ſede yet in the
barne? haue nat the vynes/ the fyggetrees,
the pomgranates/ and olyue trees bene yet
vnfrutefull? but frõ thys daye forth/ I ſhall
make them to proſpere.

Moreouer the .xxiiij. daye of the moneth
came the worde of the Lorde vnto Aggeus
agayne/ ſayenge: Speake to Zorobabell
the prynce of Juda/ and ſaye: I wyll ſhake
bothe heauen and earth, and ouerthrowe
the ſeate of the kyngdomes/ yee/ & deſtroye
the myghty kyngdome of the Heathen. I
wyll ouerthrowe the charettes, and thoſe
that ſyt vpon them/ ſo that bothe horſe and
man ſhall fall downe/ euery man thorowe
hys neyghbours ſwearde. And as for the/
O Zorobabell (ſayeth the Lorde of hooſtes)
thou ſõne of Salathiel my ſeruaunt I wyll
take the (ſayeth the Lorde) at the ſame tyme/
and make the as a ſeale/ for I haue choſen
the, ſayeth the Lorde of hooſtes.

¶ The ende of the prophecye of Aggeus.

¶: The boke of the Prophete Zachary.

¶ He moueth the people to returne to the Lorde, and to eſchue the wyckednes of theyr fathers. He prefigureth Chriſt and the Apoſtles.

CAPI. I.

A IN the eyght moneth
at.23.f. of the ſecōde yeare of kynge Darius,
came the worde of yͤ Lorde
vnto * Zacharye yͤ ſōne of Barachias,
the ſōne of Addo, yͤ prophete, ſayenge:
er.xxx.c The Lord hath bene ſore diſpleaſed at your
ala.iii.b forfathers. And ſaye thou vnto them: thus
ſayeth the Lorde of hooſtes: * Turne you
er.44.a vnto me (ſayeth the Lorde of hooſtes) and
ſal.78.a I wyll turne me vnto you, ſayeth the Lorde
of hooſtes. * Be ye nat lyke your forfathers,
vnto whom the prophetes cryed afore tyme,
iii.a ſayenge. Thus ſayeth the Lorde God of
ob.xiii.b hooſtes: * Turne you nowe from youre euel
er.44.a wayes, and from youre wycked ymagynacyons.
‡ But they wolde nat heare nor regarde
me, ſayeth the Lorde. What is nowe
become of youre forefathers and the prophetes?
are they yet ſtyll alyue? But dyd nat my
wordes and ſtatutes (whiche I cōmaunded
by my ſeruauntes the prophetes) touch your
forefathers? Upon this, they gaue anſwere
D and ſayde: lyke as the Lorde of hooſtes deuyſed
to do vnto vs/ accordynge to oure owne
B wayes and ymagynacyons, euen ſo hathe
he dealte with vs. Upon the .xxiiii. daye of
the .xi. moneth, which is the moneth Sebat,
in the ſeconde yeare of Darius, came the
worde of the Lorde vnto zachary the ſonne
ha.vi.a. of Barachias/ the ſōne of Addo the prophet,
oca.vi.a ſayenge: I ſawe by nyght and lo, there
ſat one vpon * a redde horſe/ and ſtode ſtyll
amonge the myrre trees, that were beneth
C vpon the grounde: and behynde hym were
there redde, ſpeckeled/ ⁊ whyte horſes. Then
ſayde I. O my Lorde, what are theſe? And
the angell that talked with me, ſayde vnto
me: I wyl ſhewe the what theſe be. And the
man yͤ ſtode amonge the Myrre trees anſwered
⁊ ſayde: Theſe are they/ whō the Lorde
hathe ſente to go thorowe the worlde. And
they anſwered the angell of the Lorde, that
ſtode amonge the myrre trees, ⁊ ſayde: We
haue gone thorowe the worlde, and beholde
al the worlde dwell at eaſe, and are careleſſe.

Then the Lordes angell gaue anſwere,
er.xxv.b and ſayde: O Lorde of hooſtes howe longe
ix.b, wylt thou be vnmercyful to Jeruſalem and
ij.i.a to the cytyes of Juda, * with whō thou haſt
bene diſpleaſed nowe theſe threſcore ⁊ tenne
yeares. So the Lorde gaue a louynge and a
cōfortable anſwere vnto the angel that talked
with me. And the angel that commoned
with me, ſayde vnto me: Crye thou/ ⁊ ſpeake
Thus ſayeth the Lorde of hooſtes: I am exceadinge
gelous ouer Jeruſalē and Syon,
and ſore diſpleaſed at the careleſſe Heathen:
for where as I was but a lytle angrye, they D
dyd their beſt that I myght deſtroye them. zach. viii.a
Therfore/ thus ſayeth the Lorde: * I wyll
turne me agayne in mercye towarde Jeruſalem
ſo that my houſe ſhalbe buylded in it,
ſayeth the Lorde of hooſtes: yee, ⁊ the plommet
ſhalbe layde abrode in Jeruſalem.

Crye alſo/ ⁊ ſpeake: thus ſayeth the Lorde
of hooſtes: My cyties ſhalbe in good proſperite
agayne, the Lorde ſhal yet cōforte Siō:
and choſe Jeruſalē. Then lyfte I vp myne
eyes and ſawe / and beholde foure hornes. Dan. vii.
And I ſayde vnto the angell, yͤ talked with
me: what be theſe? he anſwered me: * Theſe
are the hornes, whiche haue ſcatered Juda,
Iſrael and Jeruſalē abrode. And the Lorde
ſhewed me foure carpenters. Thē ſayde I:
what wyl theſe do? He anſwered, and ſayde:
Thoſe are the hornes, whiche haue ſo ſtrowed
Juda abrode, that no man durſt lyfte
vp his head: But theſe are come to fraye thē
awaye: and caſt out the hornes of the Gentyls,
which lyfte vp their horne ouer yͤ lande
of Juda, to ſcatre it abroade.

¶ The renewynge of Jeruſalem and Juda.

CAPI. II.

A
I Lyfte vp myne eyes agayne, and loked: Ezec.43.b
and beholde, * a mā with a meaſure lyne Apoc.xxi.c
in his hande. Then ſayde I whether goeſt
thou? And he ſayde vnto me: To meaſure
Jeruſalem, that I maye ſe howe longe and
howe broade it is. And beholde, the angell
that talked with me, wente his waye forth.
Then went there out another angel to mete
hym/ and ſayde vnto hym: Runne / ſpeake
to thys yonge man/ ⁊ ſaye: Jeruſalem ſhalbe
inhabited without any wall/ for the very B
multytude of people and catell, that ſhalbe Deu.iiii.b
therin: * Yee, I my ſelfe (ſayeth the Lorde) zacha.ix.a
wyl be vnto her a wall of fyre rounde about,
and wyll be honoured in her. Jerem.23.b

O get you forth, O flee frō the lande of the
north, ſayeth the Lorde, ye * whom I haue
ſcatred into yͤ foure wyndes vnder heauen,
ſayeth the Lorde. Saue thy ſelfe, O Syon:
thou that dwelleſt with yͤ daughter of Babylon/
for thus ſayeth the Lorde of hooſtes:
With a glorious power hath he ſent me out
to the Heathen, whiche ſpoyleth you, * for Jerem.li.a
who ſo toucheth you/ ſhal touche the aple of xx.b, xxx.c
his owne eye. Beholde/ I wyl lyft vp myne Eſa.xvii.b
hande ouer thē, ‡ ſo that they ſhalbe ſpoyled Hiere.xl.a
of thoſe/ which afore ſerued them: ⁊ ye ſhall Eſa.14.a
knowe/ yͤ the Lorde of hoſtes hathe ſent me. C

Be glad/ ⁊ reioyſe, O daughter of Syō, Eſa.xxv.a
for lo, * I am come to dwell in the myddeſt Mich.iiij.c

D of the/ ſayeth the Lorde. At the ſame tyme, there ſhal many Heathẽ cleue to the Lorde, ⁊ ſhalbe my people. Thus wyl I dwell in the myddeſt of the/ ⁊ thou ſhalt knowe/ that the Lorde of hoſtes hath ſent me vnto the. The Lorde ſhal haue Iuda in poſſeſſion for hys parte in the holy groũde, ⁊ ſhal choſe Ieruſalẽ yet agayne. * Let al fleſh be ſtyl before yͤ Lorde, for he is ryſen out of hys holy place.

Sopho.i,a

¶ Of the lawe and hye eſtate of Chriſte, vnder the fygure of Ieſua the prieſt. A prophecye of Chriſte.

CAPI. III.

A AND he ſhewed me Ieſua yͤ hye prieſte ſtandynge before the angel of yͤ Lorde, * and Sathan ſtode at his ryght hande to reſyſte him. And yͤ Lorde ſayde vnto Sathan. The Lorde reproue the (thou Sathan) yee, yͤ Lorde that hath choſen Ieruſalem, reproue the. Is nat this a brande takẽ out of yͤ fyre? Nowe Ieſua was clothed in vnclene rayment/ ⁊ ſtode before the angel/ which anſwered ⁊ ſayde vnto thoſe, yͭ ſtode before hym: take awaye yͤ foule clothes frõ him. And vnto hym he ſayde: Beholde, I haue takẽ away thy ſynne frõ the, ⁊ wyl decke yͤ with chaũge of raymẽt. He ſayd moreouer, ſet a fayre myter vpõ his heade. So they ſet a fayre myter B vpõ his heade, ⁊ put on clothes vpõ hym/ ⁊ the angel of the Lorde ſtode there. Then the angell of the Lorde teſtyfyed vnto Ieſua, and ſpake, thus ſayeth the Lorde of hoſtes: If thou wylt walke in my wayes, ⁊ kepe my watch: thou ſhalt rule my houſe, ⁊ kepe my courtes/ and I wyl geue the place amonge theſe yͭ ſtande here. Heare (O Ieſua) yͤ hye C prieſte, yͤ ⁊ thy frendes yͭ dwell before the, for they are wõderous people. Beholde, I wyll brynge forth * the braunche of my ſeruaũt: for lo, yͤ ſtone yͭ I haue layed before Ieſua: vpõ ı one ſtone ſhalbe. vii. eyes. Beholde, I wyl hewe him out (ſayth yͤ Lord of hooſtes) and take awaye the ſynne of that lande in one daye. Then ſhall euery man call for his neyghboure, vnder the vyne and vnder the fygge tree ſayeth the Lorde of hooſtes.

Pſal.cix.a
Mat.iiii.a
Jude.i,b.

Eſa.iiii.a.
Jere.23.a.
and xxxiii.c
zacha.vi.b.
Ephe.2.c
1.Petr.ii.a

A ¶ The vyſiõ of the golden candelſtycke, ⁊ the expoſiciõ therof.

CAPI. IIII.

AND the angell yͭ talked with me, came agayne, ⁊ waked me vp, as a man that is rayſed out of his ſlepe/ ⁊ ſayde vnto me: what ſeyſt thou? And I ſayde: I haue loked/ ⁊ beholde: a candelſtycke all of gold, B with a boll vpon it ⁊ his. vii. lampes therin/ and vpõ euery lãpe. vii. ſtalkes. And * two olyue trees therby/ one vpon the ryght ſyde of the boll/ ⁊ the other vpõ the left ſyde. So I anſwered/ and ſpake to the angell that talked with me/ ſayenge: O my Lorde what are theſe? The angel that talked with me anſwered and ſayde vnto me: knoweſt thou not what theſe bee? And I ſayde: No my Lorde. He anſwered/ and ſayde vnto me, This the worde of the Lorde vnto Zorobabell, ſayeng: * Neyther thorowe an hooſt of men, nor thorowe ſtrength, but thorowe my ſprete/ ſayeth the Lorde of hooſtes. What art thou, yͤ greate mountayne/ before Zorobabel? C thou muſt be made euen. And he ſhal brynge vp the fyrſt ı ſtone/ ſo that man ſhal crye vnto him/ good Lucke/ good lucke.

Apoc.xi.a.

Moreouer/ the worde of the Lorde came vnto me/ ſayenge: ı The handes of Zorobabel haue layed the fondacion of this houſe/ his handes, ſhall alſo fynyſhe it: ı yͭ ye maye knowe howe yͭ the Lorde of hooſtes hathe ſent me vnto you. For he yͭ hath bene deſpyſed a lytle ſeaſon/ ſhal reioyce, whẽ he ſeyth D the tynne weyght in Zorobabels hãde. The vii. eyes are the Lordes, whiche go thorowe the whole worlde. Thẽ anſwered I, ⁊ ſayde vnto him: what are theſe. ii. olyue trees vpõ yͤ ryght ⁊ left ſyde of the cãdelſtike? I ſpake moreouer, ⁊ ſayde vnto hym: what be theſe two olyue braũches (which thorowe the two goldẽ pypes) emptye thẽ ſelues into yͤ golde? He anſwered me, ⁊ ſayde: knoweſt thou not, what theſe be? And I ſayd, no, my lord. Thẽ ſayde he: ı Theſe are yͤ two olyue braũches, yͭ ſtande before the ruler of the whole earth.

¶ The vyſyon of the flyenge boke, ſygnyfienge the curſe of theues ⁊ ſuche as abuſe the name of God. By the vyſion of the meaſure, ys ſignified the bryngyng of Iuda to Babylõ. A

CAPI. V.

SO I turned me/ lyftinge vp myne eyes, and loked/ and beholde/ a flyenge boke. And he ſayde vnto me: what ſeyſt yͤ? I anſwered: I ſe a flyenge boke of. xx. cubytes longe, and. x. cubytes brode. Then ſayde he B vnto me: This is the curſe/ that goeth forth ouer the whole earth: for all theues ſhalbe iudged after this boke, ⁊ al ſwearers ſhalbe iudged acordynge to the ſame/ and I wyll brynge it forth (ſayeth yͤ Lorde of hooſtes) ſo that it ſhall come to the houſe of the thefe, ⁊ to the houſe of him, that falſely ſweareth by my name: ⁊ ſhall remayne in his houſe/ and cõſume it, with the tymbre ⁊ ſtones therof. Then the angel that talked with me/ went forth/ ⁊ ſayde vnto me: lyfte vp thyne eyes C and ſe/ what is thys that goeth forth. And I ſayde: what is it? He anſwered: thys is a meaſure goynge out. He ſayde moreouer: Euen thus are they (yͭ dwel vpon the whole earth) to loke vpon. And beholde, there was lyfte vp a talẽt of leade: ⁊ lo a womã ſat in yͤ myddeſt of the meaſure. And he ſayde: thys is vngodlynes. So he caſt her into the myddeſt of the meaſure, and threwe the lompe of leade vpon her mouth.

D Then lyfte I vp myne eyes, and loked: ⁊ beholde, there came out two wemen, and the wynde was in theyr wynges (for they had wynges lyke the wynges of a ſtorcke) ⁊ they lyft vp the meaſure betwyxte the earth ⁊ the heauen. Then ſpake I to the angell that talked with me: whyther wyll theſe beare the meaſure? And he ſayd vnto me: into the lāde of ‡ Synear, to buylde thē an houſe: whiche when it is prepared, the meaſure ſhall be ſet there in his place.

Gene. x. b.

¶ By the foure charettes, he deſcrybeth the proſperyte of foure kyngdomes.

CAPI. VI.

A MOreouer, I turned me, lyftyng vp min eyes, ⁊ loked, ⁊ behold, there came four charettꝭ out from betwixte .ij. hylles, whiche hilles were of braſſe. In the fyrſt charet were * red horſe/ in the ſecond charet were blacke horſe/ in the thyrd charet were whyte horſe/ in the fourth charet were horſes of diuers coloures, and ſtrōg. Then ſpake I, and ſayde

Zach. i. b.
Apoca. vi. a

B vnto the angel that talked with me: O Lord what are theſe? The angel anſwered ⁊ ſayde vnto me: ‡ Theſe are the .iiij. windes of the heauē, which be come forth to ſtāde before ẏ ruler of all the earth. That wt the blacke horſe went into the lāde of the north, ⁊ the white folowed them, and the ſpekled horſes wente forth towarde the ſouth. Theſe horſes were very ſtronge, and wente out: and ſought to go and take theyr iourney ouer the whole earth. And he ſayde: get you hence, ⁊ go thorowe the worlde. So they went thorow out the worlde. Then cryed he vpon me, and ſpake vnto me, ſayeng: beholde, theſe that go towarde the North, ſhall ſtyll my wrath in the North countre.

Jere. iiii. b

C And the worde of the Lord came vnto me ſayeng: Take of the preſoners that are come frō Babylon: namely, Heldai, Tobiah, ⁊ Idaia: ⁊ come ẏ the ſame day, and go into the houſe of Joſiah the ſōne of Sophony. Thē take golde ⁊ ſyluer, ⁊ make crownes therof, and ſet thē vpon the heades of Jeſua the ſōne of Joſedeh, the hye preſte, ⁊ ſpeake vnto him Thus ſayeth the Lorde of hoſtes. Beholde/ the mā whoſe name is * the braunche: and he that ſhal ſprynge vp after him, ‡ ſhal buylde vp the temple of the Lord, yee/ euen he ſhall buylde vp the temple of the Lord. ‡ He ſhall beare the prayſe, he ſhal ſyt vpon the Lords trone, ⁊ haue the domynacion.

Zacha. iii. b
Pſal. 127. a
Ag. 4. b. 5. b

D * A preſte ſhall he be alſo vpon his trone and a peacable cōſcel ſhalbe betwyxte them both. And the crownes ſhalbe in the temple of the Lorde, for a remembraunce vnto Helem/ Tobiah, Idaiah, and Hen the ſonne of Sophony. And ſuch as be farre of, ſhal come and buylde the temple of the Lorde/ that ye may knowe, howe that the Lorde of hooſtes hath ſent me vnto you. And thys ſhall come to paſſe, if ye wyl herken diligently vnto the voyce of the Lorde your God.

Pſal. cx. b
Hebr. 5. 6. 7
8. 9. 10

¶ The eſtymacyon of faſtynge without mercy. The deſpyſyng of charyte, and the obſtynacye of the people.

CAPI. VII.

A IT happened alſo in the fourthe yeare of kyng Darius/ that the worde of the Lord came vnto Zachary in the fourth day of the ninth moneth, which is called, Caſleu: what tyme as Saraſar and Rogomelech and the men that were with thē ſent vnto Bethel for to pray before the Lord: and that they ſhulde ſay vnto the preſtes/ which were in the hous of the Lorde of hooſtes/ and to the Prophetes. Shulde I wepe in the ‡ fyfth moneth, ⁊ abſteyne as I haue done nowe certayne yeares? Then came the worde of the Lorde of hooſtes vnto me ſayenge:

3. Reg. x. b

B Speake vnto all the people of the lande/ and to the preaſtes/ and ſaye: when ye faſted and mourned in the fyfth ⁊ ſeuenth moneth (nowe this .lxx. yeares) dyd ye faſt vnto me? When ye dyd eate alſo ⁊ drÿncke, dyd ye not eate and drÿncke for your owne ſelues? Are not theſe the wordes/ whiche the Lorde ſpake by his Prophetes afore tyme, when Jeruſalē was yet inhabited ⁊ welthy, ſhe ⁊ the cities rounde aboute her: when there dwelt men, both towarde the ſouth ⁊ in the playne countrees?

Jere. lii. a
4. Reg. 25. b

C And the worde of the Lorde came vnto Zachary/ ſayinge: Thus ſayeth the Lord of hooſtes: ‡ Execute true iudgemente: ſhewe mercy and louynge kyndneſſe, euery man to his brother. Do the wyddowe, the fatherles, the ſtraunger/ and poore no wrong: and let no man ymagen euyl againſt his brother in his herte. * Neuertheleſſe, they wolde not take hede, but turned their backes/ ⁊ ſtopped theyr eares, that they ſhulde not heare: yee/ they made their hertes as an Adamāt ſtone leſt they ſhulde heare the lawe and wordes/ * which the Lorde of hoſtes ſent in his holy ſprete by the prophetes afore tyme.

Zachary 8. c
Exodi. 22. c
Leui. xix. a
Iob. 24. a
Jere. vii. a
Jere. vii. c
2. Petr. i. d

D Wherfore the Lord of hooſtes was very wroth at them. And thus is it come to paſſe: * that lyke as he ſpake and they wolde not heare: euē ſo they cried, ⁊ I wolde not heare (ſayeth the Lorde of hooſtes) but ſcattered thē

Jere. xi. b

amonge all Gentyles / whome they k
not. Thus the lande was made ſo deſo
that there trauayled no man in it, neyth
nor fro, for that pleaſaũt lande was vtt
layed waſte.

¶ Of the returne of the people vnto Ieruſalem, and of the mercy of God to warde them. Of good workes. The callyng of the Gentyles.

CAPI. VIII.

A SO the worde of the Lord of hoſtes came vnto me, ſayeng: Thus ſayeth the Lord of hoſtes: I was in a great gelouſy ouer Sion/yee, I haue bene very gelous ouer her in a great dyſpleaſure/thus ſayeth the Lorde of hoſtes: I wyl turne me agayne vnto Sion/and wyll dwell in the myddeſt of Ieruſa- Eſay.i.d lem: ſo that Ieruſalẽ ſhalbe called a faythful and true cyte, the hyll of the Lorde of hoſtes, yee/an holy hyll.

Thus ſayeth the Lorde of hoſtes: There ſhal yet olde men ⁊ wemen dwell agayne in the ſtretes of Ieruſalem: yee, ⁊ ſuch as go wᵗ ſtaues in theyr handes for very age. The ſtretes of the cyte alſo ſhalbe full of yong boyes and damſels, playnge vpon the ſtretes.

B Thus ſayeth the Lord of hoſtes: yf the reſydue of this people thyncke it to be vnpoſſi- Mat xix.d ble in theſe dayes, * ſhulde it therfore be vnpoſſyble in my ſyght, ſayeth the Lord of hoſtes? Thus ſayeth the Lorde of hooſtes: Beholde/I wyl delyuer my people frõ the lãde of the eaſt and weſt / and wyll brynge them agayne, that they maye dwel at Ieruſalem. Iere.iii.c Apoc.xxi.c Hebr.viii.c * They ſhalbe my people, and I wyl be their God, in treuth and ryghteouſneſſe.

Thus ſayeth the Lorde of hoſtes: let youre handes be ſtronge/ye that nowe heare theſe wordes by the mouth of ẏ prophetes, which be in theſe dayes that the foũdacion is layed Aggeus.i.a vpon the Lord of hoſtes houſe, ẏ the temple maye be buylded. For why? * before theſe dayes, neyther mẽ nor catel coulde wynne any thyng, nether myght any man come in ⁊ out in reſt, for trouble: but I let euery man go agaynſt his neyghbour.

Neuertheleſſe, I wyl now intreate the reſydue of this people nomore as afore tyme/ Agge.ii.c ſayeth the Lorde of hooſtes, but they ſhalbe a ſede of peace. The vyneyarde ſhal geue her frute, the grounde ſhal geue her increaſe/ ⁊ ẏ heauens ſhal geue their dewe: ⁊ I ſhall cauſe C the remnaunt of this people, to haue all theſe in poſſeſſion. And it ſhal come to paſſe, ẏ lyke as ye were a curſe among ẏ the Heathen (O ye houſe of Iuda, ⁊ ye houſe of Iſrael) Euen ſo wyl I delyuer you, ẏ ye ſhalbe a bleſſynge: feare not, but let youre handes be ſtronge.

For thus ſayeth the Lorde of hoſtes: lyke as I deuyſed to punyſhe you/what tyme as youre fathers prouoked me vnto wrath/ſayeth the Lorde of hoſtes, ⁊ ſpared not. Euen ſo am I determyned now in theſe dayes, for to do wel vnto the houſe of Iuda ⁊ Ieruſalem/therfore feare ye not. Now the thynges that ye ſhal do/are theſe: * Speake euery mã Ephe.iiii. the treuth vnto his neyghbour/execute iudgement truely, and peaceably within youre portes, none of you ymagyn euyl in his hert agaynſt his neighbour/⁊ loue no falſe othes: for al theſe are the thinges ẏ I hate, ſayeth ẏ Lorde. And the worde of the Lord of hoſtes/came vnto me/ſayeng: thus ſayeth the Lord of hoſtes: The faſt of the fourth moneth/the faſt of the fifth/the faſt of the ſeuenthe, ⁊ the faſt of the tẽth, ſhalbe ioy ⁊ gladneſſe, ⁊ proſperous hye feaſtes vnto the houſe of Iuda, Onely, loue the treuth ⁊ peace.

Thus ſayeth the Lorde of hoſtes: There D ſhall yet come people, and the inhabiters of many cyties, and they that dwel in one cyte ſhal go to another, ſayeng: * Up, let vs go, ⁊ praye before the Lorde, let vs ſeke the Lorde of hoſtes/I wyl go wᵗ you: yee/moch people and myghtye Heathen ſhal come and ſeke ẏ Lord of hooſtes at Ieruſalem, ⁊ to praye before the Lord. Thus ſayeth the Lorde of hoſtes. In ẏ tyme ſhall ten men (out of all maner of languages of the Gentyles) take one Iewe by the hemme of hys garment, ⁊ ſaye: we wyll go with you, for we haue hearde/ẏ God is among you.

¶ The conuerſion of the Gentyles. The cõmyng of Chryſt ſyttynge on an Aſſe.

CAPI. IX.

THe worde of the Lorde ſhalbe receyued A at Adrach/and Damaſcus ſhalbe his offerynge: for the eyes of all men and of the tribes of Iſrael ſhal loke vp vnto the Lord. The borders of Hemath ſhalbe herde therby, Tirus alſo ⁊ Sidon, for they are very wiſe. Tirus ſhal make her ſelfe ſtronge, heape vp ſyluer as the ſande, ⁊ golde as the claye of the ſtretes. Beholde/the Lorde ſhal take her in/⁊ haue her in poſſeſſion: * he ſhall ſmyte downe her power into the ſee, ⁊ ſhe ſhalbe cõſumed wᵗ fyre. This ſhall Aſcalon ſe/⁊ be afrayed, B * Gaza ſhalbe very ſory/ſo ſhall Accaron alſo, becauſe her hope is come to confuſion. For the kynge of Gaza ſhal peryſhe, and at Aſcalon ſhall no man dwel.

Straungers ſhal dwel at Aſdod/and as for ẏ pryde of the Philiſtynes/I ſhal rote it out. * Their bloude wyll I take away from their mouth, ⁊ their abhominacions from amonge

monge their teeth. Thus they ſhalbe left for
our god, yee/they ſhalbe as a prince in Juda
⁊ Accaron like as a Jebuſy. And ſo wyl J cō-
paſe my houſe rounde aboute wͭ my men of
warre goyng to and fro: that no oppreſſour
come vpon thē any more. For that haue J
ſene nowe with myne eyes.

* Reioyſe yͤ greatly, O daughter Syon
be glad, O daughter Jeruſalē. For lo, thy
kynge cometh vnto the/euen the ryghtuous
⁊ Sauiour. Lowly ⁊ ſymple is he/he rideth
vpon an aſſe, ⁊ vpon the foale of an Aſſe. J
wil rote out the charettes frō Ephraim, ⁊ the
horſe frō Jeruſalē, the batel bowes ſhalbe de-
C ſtroyed. He ſhal gyue yͤ doctryne of peace vn-
to the Heathen, * and his dominion ſhall be
from the one ſee to the other, ⁊ from the flou-
des to the endes of the worlde.

Thou alſo thorow the bloude of thy coue-
naūt: ſhalt let * thy priſoners out of the pitte
wherin is no water. Turne you nowe to the
ſtronge holde/ye yͭ be in priſon, * ⁊ long ſore
to be delivered. And this daye J bryng the
worde/yͭ J wyl rewarde the double agayne
For Juda haue J bent out as a bowe for me
and Ephraim haue J fylled. Thy ſonnes, O
Siō, wyl J rayſe vp agaynſt the Grekes, ⁊
make the as a gyauntes ſwearde: the Lorde
God ſhalbe ſene aboue them, and his dartes
ſhal go forth as the lyghtnyng. The Lorde
God ſhal blowe the trompet/and ſhal come
forth as a ſtorme out of the ſouth.

D The Lorde of hoſtes ſhal defende them/
they ſhal cōſume ⁊ deuoure, and ſubdue thē
with * ſlynge ſtones. They ſhal drycke and
rage/as it were thorow wyne. They ſhalbe
filled lyke yͤ baſens, ⁊ as the hornes of yͤ aul-
ter. The Lord their God ſhal delyuer thē in
the day, as yͤ flock of his people: for yͤ ſtones
of his Sanctuary ſhalbe ſet vp in his lāde.
O how proſperous ⁊ goodly a thyng ſhal yͭ
be? The corne ſhal make yͤ yonge men chere-
ful, and the newe wyne the maydens.

¶ The people is moued to requyre the doctryne of trueth of
the Lorde. The Lorde promyſeth to vyſit and comforte the
houſe of Jſrael.

CAPI. V.

A Pray the Lorde then bytymes to geue you
the latter rayne * ſo ſhal the Lorde make
cloudes, and geue you rayne ynoughe for al
the increace of the felde. For vayne is the an-
ſwere of Jdols. The ſothſayers ſe lyes/and
tel but vayne dreames: the cōforte that they
geue/is nothynge worth. Therfore/go they
aſtraye lyke a flocke of ſhepe, ⁊ are troubled
becauſe they haue no * ſhepherd. My wrath-
ful diſpleaſure is moued at the ſhepherdes, ⁊
J wyl vyſet yͤ gotes. For the Lord of hoſtes B
wyl graciouſly vyſet his flocke/the houſe of
Juda, and holde thē as a goodly fayre horſe
in the batayle. Out of Juda ſhal come the Gen.xlix.b. Esay.22.b
helmet: the nayle the batelbowe/and al the
princes together. They ſhalbe as the gyaun-
tes/whiche in the batayle treade downe the
myre vpon the ſtretes. They ſhal fyght for
the Lord ſhalbe with them, ſo that the horſ-
men ſhalbe confounded.

J wyl comforte the houſe of Juda/and
preſerue the houſe of Joſeph. J wyll turne
them alſo/for J pyte them: and they ſhalbe
lyke as they were/when J had not caſt them
of. For J the Lorde am theyr God/and wyl
heare them. Ephraim ſhalbe as a gyaunt/⁊
their herte ſhalbe chereful as thorow wyne:
yee/their children ſhal ſe it, and be glad and
their herte ſhall reioyce in the Lorde. J wyll
blowe for them and gather them together/
for J wyll redeme them. They ſhal increace
as they increaſed afore. J wyll ſowe them
amonge the people/that they may thyncke
vpon me in farre coūtrees: they ſhal lyue wͭ
theyr chyldren, ⁊ turne agayne/J wyl bring
them agayne alſo from the lande of Egypt/
and gather them out of Aſſyria. J wyl cary
them into the lande of Galaad and to Liba- D
nus ⁊ they ſhal want nothing. He ſhal go v-
pon yͤ ſee of trouble, ⁊ ſmyte yͤ ſee waues: ſo
yͭ al the depe floudes ſhalbe dryed vp. The
proude boſtyng of Aſſur ſhal be caſt downe,
and the ſcepter of * Egypte ſhalbe taken a-
waye. J wyll comforte them in the Lorde/ Esay.x.a Ezec.29.a.
that they maye walcke in his name/ſayeth
the Lorde.

¶ The deſtruccyon of the temple. The care of the faythfull
is committed to Chriſt by the father. A greuous vyſion a-
gaynſt Jeruſalem and Juda.

CAPI. VI.

Open thy dores, O Libanus/that the A
fyre maye conſume thy Cedre trees.
Howle ye Firre trees for the Cedre is fallen
yee/al the proude are waſted away. Howle
(O ye oke trees of Baaſan) for the myghtye
ſtronge wodde is cut downe. Men maye
here the ſhepherdes mourne, for their glory
is deſtroyed. Men may here yͤ lions whelpes
rore, for yͤ pride of Jordane is waſted away
Thus ſayeth the Lorde my God: Fede the
ſhepe of the ſlaughter, whiche ſhalbe ſlayne
of thoſe that poſſeſſe thē: yet they take it for
no ſynne, but they that ſell them/ſaye. The
Lord be thācked, J am ryche: yee, their owne
ſhepherdes ſpare them not. Therfore wyl J
nomore ſpare thoſe that dwell in the lande
(ſayeth the Lorde) but lo, J wyll delyuer the B
people, euery mā into his neighbours hand

and into the hande of his kynge: that they
maye ſmyte the lande/and out of theyr handes
I wyll not delyuer them.

I my ſelfe fed the ſlaughter ſhepe(a pore
flocke verely)and toke vnto me two ſtaues:
the one I called louyng mekenes/the other
I called wo/and ſo I kepte the ſhepe. Thre
ſhepherdes deſtroyed I in one moneth for I
myght not awaye with them / neyther had
they any delyte in me. Then ſayde I: I wyll
Apoc.xxii.c fede you nomore* the thyng that dyeth let it
dye: and that wyll peryſh, let it peryſh/ and
let the remnaūt eate/ euery one the fleſhe of
his neighbour. I toke alſo my louyng meke
ſtaff, and brake it/that I myght diſanul the
Osee.ii.c. *couenaūt, whiche I made with all people.
And ſo it was broken in that day.

C Then the pore ſymple ſhepe that had a
reſpecte vnto me/ knewe therby, that it was
the worde of the Lorde. And I ſayde vnto
them: yf ye thynke it good/ bryng hyther my
Math 27.c pryce: yf no/ then leaue. ‡ So they wayed
downe .xxx. ſyluer pēs, the value that I was
pryſed at. And the Lorde ſayde vnto me: caſt
it vnto the potter(a goodly pryce for me to
be valued at of them)and I toke the .xxx. ſyluer
pens / and caſt them to the potter in the
houſe of the Lorde. Then brake I my other
ſtaf alſo(namely wo)that I might lowſe the
brotherhead betwyxte Iuda ⁊ Iſraell. And
the Lorde ſayde vnto me. Take to the alſo yͤ
ſtaffe of a foolyſhe ſhepherde: for lo/ I wyll
D rayſe vp a ſhepherde in the lande, which ſhal
not ſeke after the thīges that be loſt, nor care
for ſuche as go aſtraye: he ſhall not heale the
woūded, he ſhall not norysh the thynge that
is whole: but he ſhall eate the fleſhe of ſuche
as be fat, ⁊ teare their clawes in peces.

O Idols ſhepherd, that leaueth the flocke
The ſwerde ſhal come vpon his arme ⁊ vpō
his right eye. His arme ſhalbe clene dryed vp
⁊ his ryght eye ſhalbe ſore blynded.

¶ Of the deliueraūce and buyldynge agayne of Ieruſalē.

CAPI. XII.

A The heuy burthen which the Lorde hath
deuyſed for Iſraell. Thus ſayeth the
Esa.42.c Lorde ‡ whiche ſpred the heauens abroade/
44.d,45.b layde the foundacyon of the earth* and geueth
Gen.ii.b man the breath of lyfe. Beholde/ I wyl
make Ieruſalem a cuppe of ſurfet/ vnto all
Zach.14.a the people that are rounde aboute her. ‡ Yee,
Iuda him ſelf alſo ſhalbe in the ſege agaynſt
Ieruſalem. At the ſame tyme wyll I make
Ieruſalem an heuy ſtone for all people / ſo
that al ſuch as lyfte it vp / ſhalbe torne and
rente/and all the people of the earth ſhalbe
gathered together agaynſt it.

‡ In that daye/ſayeth the Lorde/I wyll B
make al horſes abaſhed/and thoſe that ryde
vpon them/to be out of theyr wyttes. I wyl
opē myne eyes vpon the houſe of Iuda/and
ſmyte all yͤ horſes of the people with blyndneſſe.
And the prynces of Iuda ſhall ſaye in
theyr hertes. The inhabyters of Ieruſalem
ſhal geue me cōſolacyon in the Lord of hooſtes
theyr God. In that tyme wyl I make yͤ
princes of Iuda lyke an hote burnyng ouen
with wood/and lyke a creſſet of fyre among
the ſtrawe: ſo that they ſhall conſume al the
people rounde aboute them, both vpon the
ryght hāde and the left. Ieruſalem alſo ſhal
be inhabyted agayne: namely / in the ſame
place where Ieruſalem ſtandeth. C

The Lorde ſhall preſerue the tētes of Iuda
lyke as a fore tyme: ſo that the glory of yͤ
houſe of Dauyd: ⁊ the glory of the cyteſyns
of Ieruſalem/ſhalbe but lytle regarded/ in
cōparyſon of the glory of Iuda. In that day
ſhal the Lorde defende the cyteſyns of Ieruſalem:
ſo that the weakeſt then among them
ſhalbe as *Dauid: and the houſe of Dauid
ſhalbe lyke as Gods houſe, ⁊ as the Angell
of the Lorde before them.

At the ſame tyme wyll I go aboute to deſtroye
all ſuch people as come agaynſt Ieruſalem.
Moreouer, vpon the houſe of Dauid
and vpon the cyteſyns of Ieruſalem, * wyl
I poure out the ſpirete of grace and prayer
ſo yͭ * they ſhall loke vpō me (whō they haue
pearſed: ⁊ they ſhal bewepe hī as mē mourne
for their onely begotten ſonne: yee/ ⁊ be ſory
for him, as mē are ſory for their fyrſt chylde.

‡ Then ſhall there be a great mournynge D
at Ieruſalem, * lyke as the lamentacion at
Adremnon in the felde of Maggadon. And
the lande ſhall bewayle euery kynred by thē
ſelues. The kynred of the houſe of Dauid
thē ſelues alone, ⁊ their wiues by thē ſelues
The kinred of the houſe of ‡ Nathā them ſelues
alone, ⁊ their wiues by thē ſelues. The
kinred of yͤ houſe of Leui thē ſelues alone, ⁊
their wiues by thē ſelues. The kynred of the
houſe of Semei them ſelues alone/ ⁊ theyr
wyues by them ſelues. In lyke maner, all
the other generaciōs, euerychone by thē ſelues
alone, and their wiues by them ſelues.

¶ Of the well of grace and truthe. Of the clene ryddaunce
of Idolatrye/and of falſe prophetes.

CAPI. XIII.

In that tyme ſhall the houſe of Dauyd
and the cyteſyns of Ieruſalem haue an
open * well/ to waſhe of ſynne and vncleneſſe.
And then(ſayeth the Lorde of hoſtes.)
* I wyll deſtroye the names of the Idoles

les out of the lande: ſo that they ſhal nomore be put in remembraunce.

*As for the falſe prophetes alſo and the vncleane ſprete, I ſhal take them out of the lãde. So that yf any of them prophecie any more, * hys owne father & mother that begat him, ſhal ſay vnto him. Thou ſhalt dye for thou ſpeakeſt lyes vnder the name of the Lorde: yee, his owne father and mother that begat him, ſhal woũde him, whẽ he prophecieth. B And then ſhall thoſe prophetes be confounded, euery one of his viſiõ when he prophecieth: nether ſhall they weare ſackclothʒ any more, to diſceaue men with all. But he ſhall be fayne to ſay: * I am no Prophet: I am an huſbãde man, for ſo am I taught: by C Adã fro my youth vp. And if it be ſayde vnto him: how came theſe woũdes then ĩ thyne hãdes? He ſhal anſwere, Thus am I wounded in the houſe of myne owne frendes.

Aryſe, O thou ſwearde, vpõ my ſhepherde, and vpon the Prince of my peple, ſayeth the Lord of hoſtes. * Smyte the ſhepherde and the ſhepe ſhal be ſcatred abrode, and ſo wyll I turne myne hande to the lytle ones. And it ſhall come to paſſe (ſayeth the Lord) that in al the lande two partes ſhalbe roted out, * but the thyrde parte ſhall remayne therin. ‡ And the ſame thyrde parte wyll I bringe thorow yͤ fyre, & wyl clenſe thẽ, as the ſyluer is clenſed: yee, & trye thẽ lyke as gold is tryed. Then ſhal they call vpõ my name/ and I wyll heare them: I wyl ſaye: it is my people. And they ſhal ſaye: Lorde, my God:

¶ The waſtynge of the churche vnder the fygure of Jeruſalem. Of the kyngdome of the Lorde.

CAPI. XIIII.

A BEholde/ the daye of the Lorde cõmeth/ that thou ſhalt be ſpoiled & robbed, for I wyl gather together all the Heathen/ to fyght againſt Jeruſalem: ſo yͭ the cyte ſhalbe wonne/ the houſes ſpoiled, and the wemẽ defyled. The halfe of the cyte ſhal go away into captiuite, and the reſydue of the people ſhal not be caryed out of the cyte. After that ſhal the Lorde go forth to fight againſt thoſe Heathẽ, as men vſe to fyght in the day of battel. Thẽ ſhall his fete ſtande vpõ yͤ mount oliuete, that lyeth vpon yͤ eaſt ſyde of Jeruſalẽ. B And yͤ mount olyuete ſhall cleue in two, Eaſtwarde & weſtwarde / ſo yͭ there ſhalbe a greate valley/ and the halfe mount ſhall remoue toward the north, & the other towarde the ſouthe. And ye ſhall fle vnto the valley of my hilles, for the valley of the hilles ſhal reach vnto Aſal. Yee, fle ſhall ye * lyke as ye fled for the earthquake ĩ the daies of Oſiah kyng of Juda. And the Lorde my God ſhal come, & all ſayntes wͭ him. In that day ſhal it not be lyght, but colde & froſt. ‡ This ſhal be that ſpecyal daye which is knowen vnto the Lorde nether daye nor nyght, but about the euenyng tyme it ſhalbe lyght. * In that tyme ſhal there waters of lyfe runne out frõ Jeruſalem: the halfe parte of them towarde the eaſt ſee/ & the other half towarde the vttermoſt ſee, and ſhall continue both ſomer & wynter. * And the Lorde hym ſelfe ſhalbe kynge ouer all the earth.

C At yͭ tyme ſhall there be one Lord onely/ & his name ſhalbe but one. Mẽ ſhal go about the whole earth, as vpõ a felde, frõ Gibea to Rẽmõ/ & frõ the ſouth to Jeruſalẽ. She ſhal be ſet vp, & inhabyted ĩ her place: frõ Ben Jamyns porte, vnto the place of the fyrſt port, & vnto the corner porte: & from the tower of * Hananeel/ vnto the kynges wyne preſſes. There ſhal men dwel, & there ſhalbe nomore curſinge/ but Jeruſalẽ ſhalbe ſafely inhabyted. This ſhalbe the plage/ wherwith the Lorde wyl ſmyte all people / yͭ haue foughte agaynſt Jeruſalẽ. Namely, theyr fleſh ſhall cõſume awaye/ though they ſtãde vpõ their fete, their eies ſhalbe corrupt in their holes, and their tung ſhal cõſume in theyr mouth.

In that daye ſhall yͤ Lord make a greate ſedicyon among them, ſo that one man ſhal take another by the hande, & lay his hande vpõ the handes of his neyghboure * Juda ſhal fyght alſo agaynſt Jeruſalem, and the goodʒ of al the Hethẽ ſhalbe gathered together rounde aboute: gold & ſyluer and a very great multitude of clothes. And ſo ſhal this plage go ouer horſes, mules, camels, aſſes & all the beaſtes that ſhall be in the hoſt/ lyke as yonder plage was. Euery one yͭ remayneth then of al yͤ peple, which came againſt Jeruſalem, ſhal go vp yerely/ to worſhippe yͤ king (euen the Lorde of hoſtes) * & to kepe the feaſt of tabernacles. And loke what generacyon vpon earth goeth not vp to Jeruſalem/ for to worſhype the kynge (euen the Lorde of hoſtes) vpon the ſame ſhal come no rayne. If the kynred of Egypt go not vp/ & come not, it ſhal not rayne vpon thẽ nether. D This ſhalbe yͤ plage wherwͭ the Lorde wyl ſmyte all the Heathẽ, yͭ come not vp to kepe yͤ feaſt of tabernacles: yee, thʒ ſhalbe yͤ ſinne plage of Egipt & the ſine plage of al people yͭ go not vp to kepe the feaſt of tabernacles.

At that tyme ſhal the rydyng gere of the horſes be holy vnto the Lorde/ & the kettels in the Lordes houſe ſhall be lyke the baſens before the aulter: yee, all the kettels in Jeruſalem

Math.24.d

Zacha.xiii.a
Apoc.xxii.a

2.Eſd.iii.a
Iere.xxxi.f

Zacha.xii.a

Leu.xxiii.f
Num.29.b
1.Eſd.v.a
ii.Eſd.i.b

ſalem and Juda, ſhalbe holy vnto the Lord
of hoſtes: and all they that ſleye offeringes/
ſhall come & take of them, & dyghte thē there
in. And at that tyme there ſhalbe no mo Ca-
naanytes in the houſe of the Lorde of hoſtes.

The ende of the Prophe cye of zachary.

The Booke of the Prophet Malachy.

¶ A complaynt agaynſt Iſrael and her preſtes,

CAPI. I.

A The heuy burthen whi-
che the Lorde ſheweth agaynſt
Iſrael by Malachy. I haue lo-
ued you/ſayeth the Lorde: and
Gene xxv.c yet ye ſay: wherī haſt thou loued vs? * Was
Rom. ix.b. not Eſau Jacobs brother, ſaieth the Lorde?
Joſu. 24.a yet haue I loued Jacob, & hated Eſau: yee
I haue made his hilles waſt, & his heritage
a wildernes for dragōs. And though Edom
ſayde: well / we are deſtroyed/we wyll go
builde vp agayne the places, that be waſted
Abdy.i.a. yet (ſayeth the Lorde of hoſtes) * what they
builded, that brake I downe: ſo that it was
called a curſed lande, & a people / whom the
B Lord hath euer bene angry withal. Youre
eyes haue ſene it, & ye youre ſelues muſt con-
feſſe, yͭ the Lord hath brought yͤ lāde of Iſ-
Exod. xx.a rael to great honour. ‡ Shulde not a ſonne
Deu. v.a. honour his father, & a ſeruaūt his maſter? *
If I be now a father wher is mine honour?
If I be the Lord, wher am I feared? ſayeth
the Lorde of hoſtes. Now to you preſtes yͭ
deſpiſe my name. And if ye ſay: wherin haue
we deſpiſed thy name? In this yͭ ye offre vn-
clene bred vpō myne aulter. And yf ye wyll
ſaye: wherin haue we offered any vnclene
C thing vnto yͤ? In this that ye ſay: the aulter
of yͤ Lord is not to be regarded. If ye offre yͤ
Leuit. 22.c. blynde, is not that euyl? And if ye offre the
Eze.xliiii.c. lame & ſycke, is not that euyl? *Yee, offre it
vnto thy prīce, ſhal he be cōtent with the / or
accept thy perſone, ſayeth yͤ Lorde of hoſtes?
And nowe make your prayer before God,
that he may haue mercy vpon vs: for ſuche
thīges haue ye done. Shal he regarde your
perſones, thike ye, ſaieth yͤ Lorde of hoſtes?
Yee, what is he among you yͭ wyll do ſo mu-
Gene iiii.a che as to ſhut the dores, or to kindle the fyre
D vpon myne aulter for naught? * I haue no
Eſaye.i.b. Pſa.xlix.a. pleaſure in you ſaieth yͤ Lord of hoſtes: ‡ &
as for yͤ meatoffringe. I wyl not accept it at
your hāde. ‡ For from yͤ riſing vp of yͤ ſunne
vnto the going downe of the ſame, my name
is great amōg yͤ Gētiles: yee, in euery place
ſhal their ſacryfyce be done, & a clene meat-
offring offred vp vnto my name: for my na-
me is great among yͤ Heathē, ſaith yͤ Lorde
of hoſtes. But ye haue vnhalowed it, i that
ye ſay, yͤ aulter of yͤ Lord is not to be regar-
ded/ & the thīge that is ſet therupon, not wor
thy to be eaten. Now ſay ye: It is but la-
bour and trauayle, & thus haue ye thought
ſcorne at it (ſaieth the Lorde of hoſtes(offe-
ring robbery, yee, the lame and the ſycke. Ye
haue brought me i a meatoffering, ſhulde I
accept it of your hāde, ſaieth the Lord? Cur-
ſed be the diſſēbler, which hath in his flocke
one yͭ is male, & when he maketh a vowe of-
fereth a ſpotted one vnto yͤ Lord. For I am
a great kyng (ſayeth the lorde of hoſtes) and
my name is fearfull among the Heathen.

¶ Threatenynges agaynſte the Preſtes beinge ſeducers of the people.

CAPI. II.

A And nowe (O ye preſtes (this cōmaun-
demente toucheth you: yf ye wyll not
heare it, nor regard it/ to geue the glory vn-
to my name, ſaieth the Lorde of hooſtes, ‡ I Deu.
wyll ſende a curſe vpon you, and wyl curſe
youre bleſſynges; yee, curſe them wyll I yf
ye do not take hede. Beholde, I ſhall cor-
rupte youre ſede, and caſt donge in your fa-
ces / euen the donge of your ſolempne fea-
ſtes and it ſhall cleue faſte vpon you. And
ye ſhall knowe, that I haue ſente this com- Num.
maundement vnto you: that my * couenaūt
whiche I made with Leui / myghte ſtande
ſayeth the Lorde of hoſtes. B
I made a couenaunt of lyfe & peace with
him: this I gaue him, that he myght ſtande
in awe of me: and ſo he dyd feare me, & had
my name in reuerence. The lawe of trueth
was in his mouth/ & there was no wycked-
neſſe founde in his lyppes. He walked with
me in peace and equyte, and dyd turne ma-
ny one awaye from theyr ſynnes. * For the
preſtes lyppes ſhulde be ſure knowledge/ yͭ
men may ſeke the lawe at his mouth/ for he
is a meſſaunger of the Lorde of hoſtes. But
as for you, ye are gone clene out of the way,
& haue cauſed the multytude to be offended
at the lawe: * ye haue broken the couenaūte Deu.
of Leui, ſayeth the Lorde of hooſtes. Ther-
fore wyl I alſo make you to be deſpyſed, and
to be of no reputacyon amonge all the peo-
ple: becauſe ye haue not kept my wayes, but
haue bene percyall in the lawe.

*Haue we not all one father(Hath not one God made vs? * why doth euery one of C vs the deſpyſe hys owne brother/ & ſo breake the couenaunt of our fathers? Now hath Juda offẽded: yee, ẏ abhomynacyõ is done in Iſrael & in Jeruſalẽ: for Juda hath defiled the Sãctuary of ẏ Lord, which he loued, and hathe kepte the daughter of a ſtraunge God, But the lorde ſhal deſtroy the mã that doth this: (yee, both the maſter & the ſcoler) out of the tabernacle of Jacob, with hym ẏ offreth vp meatoffring vnto the Lorde of hoſtes. Now haue ye brought it to thys point agayne, that the aulter of the Lord is couered with teres, wepyng & mourning ſo that I wyll nomore regarde the meat offeringe/ nether wil I receaue or accept any thyng at your hãdes. And yet ye ſay: wherfore? Euen becauſe that wher as the Lord made a couenaũt betwixt the and thy wyfe of thy youth, thou haſt deſpyſed. * Yet is ſhe thyne owne companyon and maryed wyfe.

D So dyd not the one/ and yet had he an excellent ſpryte? What dyd then the one? He ſought the ſede promyſed of God. Therfore loke well to your ſpryte/ and let no man deſpyſe the wyfe of his youth. If ẏ hateſt her * put her awaye/ ſaieth ẏ Lorde God of Iſraell and geue her clothynge for the ſcorne/ ſayeth the Lorde of hoſtes. Loke well then to youre ſprite, and deſpiſe her not. Ye greue the Lorde with youre wordes, & yet ye ſaye: wherwith all haue we greued him? In this that ye ſay. All that do euyll are good in the ſyght of God/ and ſuche pleaſe him. Or els where is the God that punyſhethe

¶ Of the meſſaunger of the Lorde John Baptyſte. Of the daye of the Lorde, and of Eliah.

CAPI. III.

A BEholde/ & I wyl ſende my meſſaunger, which ſhal prepare the way before me: and the Lorde * whom ye wolde haue/ ſhall ſoone come to his temple/ yee, euen the meſſaunger of the couenaunte whome ye long for. Beholde/ he commeth/ ſayeth the Lorde of hoſtes. But who maye abyde the daye of hys commynge? Who ſhall be able to endure/ when he appeareth? For he is lyke a goldſmythes fyre/ and lyke waſſhers ſope. He ſhall ſyt hym downe to trye and to clenſe the ſyluer/ he ſhall pourge the chyldren of Leui, and puryfy them lyke as golde and ſyluer: that they maye brynge meatofferynges vnto the Lorde in ryghteouſneſſe. Then ſhall the offeryng of Juda and B Jeruſalem be acceptable vnto the Lorde/ lyke as from the begynnynge and in the yeares, afore tyme. I wyll come and punyſhe you, and I my ſelfe wyl be a ſwyfte witnes agaynſt ẏ wiches, agaynſt the aduouterers, againſt falſe ſwearers: yee, & againſt thoſe/ that wrongouſly kepe backe the hyrelynges dewtye: whiche vexe the wyddowes and the fatherleſſe/ and oppreſſe the ſtraũger and feare not me/ ſayeth the Lorde of hoſtes. For I am the Lorde that chaunge not, & ye (O chyldrẽ of Jacob) wyl not leaue of * ye are gone awaye fro myne ordynaunces/ and ſens the tyme of your forefathers haue ye not kept them. Deu.xxxi.b 4.Re.17.c.

*Turne you now vnto me/ and I wyll turne me vnto you/ ſaieth ẏ Lorde of Hoſtes ye ſaye. Zachari.i.a C Wherin ſhall we turne? Shulde a man vſe falſhede and diſceate with God as ye vſe falſhede and diſceate with me? yet ye ſaye wherin vſe we diſceat wͭ the? In * Tythes and heaue offringes. * Therfore are ye curſed with penury, becauſe ye diſſẽble with me all the ſorte of you. Leuit.27.b Agge.i.a,b

* Brynge euery Tithe into my barne, that there maye be meat in myne houſe: & proue me withall (ſayeth the Lorde of hooſtes) yf I wyll not open the wyndowes of heauen vnto you/ & poure you out a bleſſynge with plenteouſneſſe. Yee, I ſhall reproue the conſumer for your ſakes, ſo that he ſhal not eat vp the frute of your grounde/ neither ſhall the vyniarde be baren in the felde, ſaieth the Lorde of hoſtes: In ſo much that all people ſhall ſaye/ that ye be bleſſed/ for ye ſhall be a pleaſaũt lande/ ſaieth the Lorde of hooſtes. Ye ſpeake harde wordes againſt me/ ſayth the Lorde. And yet ye ſaye: what haue we ſpoken agaynſt the? ye haue ſayde. Pro.iii.b.

D It is but loſte laboure/ to ſerue God * What profyt haue we for kepynge his cõmaũdementes, & for walkyng hũbly before ẏ Lorde of hooſtes? * Therfore may we ſay, that the proud are happy/ & that they which deale with vngodlynes, are ſet vp: for they tempte God, & yet eſcape. Job.xxi.b. Pſal.73.b. Job.xxi.a. Jere.xii.a. But they that feare god, ſaye thus one to another: ẏ Lorde conſydereth and heareth it. Yee, it is before him a memoryall boke/ wrytten for ſuche as feare the Lorde, & remembre his name. And in the day that I wyl make (ſaieth the Lord of hoſtes) they ſhalbe mine owne poſſeſſion: and I wyll fauoure them/ lyke as a man fauoureth hys owne ſonne/ that doth him ſeruyſe. Turne you therfore/ and conſydre what difference is betwyxte the ryghteous & vngodly: betwixte him that ſerueth God, and hym that ſerueth hym not.

CAPI. IIII.

* For marcke, the daye commeth that ſhall Eſa.xiii.a

burne as an ouen: and all the proude, yee, & all ſuch as do wyckedneſſe/ ſhalbe ſtrawe: & the day that is for to come, ſhal burne them vp (ſayeth yͤ Lorde of hooſtes) ſo that it ſhal leaue them nether rote nor braunche.

But vnto you that feare my name/ ſhall that Sonne of ryghteouſneſſe aryſe; and health ſhalbe vnder hys wynges: ye ſhal go forth, & multyply as the fat calues. Ye ſhall treade downe the vngodly: * for they ſhall be lyke the aſhes vnder the ſoles of youre fete in the daye that I ſhall make/ ſayeth the Lorde of hooſtes.

Pſalm.lb.

Remembre the lawe of Moſes my ſeruaunte/ * which I commytted vnto hym in Oreb for all Iſraell/ with the ſtatutes and ordynaunces. Beholde/ I wyl ſende you, * Elias the prophet: before the commyng of the daye of the greate and fearfull Lorde. He ſhal turne the hertes of the fathers to their chyldren, & the hertes of the chyldren to theyr fathers, yͭ I come not & ſmyte the earthe with curſynge.

Deu.4.b.a

(.·.)

❧ : The ende of the prophecy of Malachy: and conſequently of al the Prophetes.

To the Reader.

IN conſideracion that the bokes before are founde in the Hebrue tong/ receaued of all men: & that the other folowyng/ which are called Hagiographa (becauſe they were wōt to be reade/ not openly and in comē/ but as it were in ſecret and aparte) are neyther founde in the Hebrue nor in the Calde: in which tonges they haue not of long bene wrytten (in leſſe then it were happly the booke of Sapiēce) wherupon it were nowe very harde/ to repayre & amende them: And that alſo they are not receaued nor taken as legytymate & leafull/ as well of the Hebrues of the whole Church as S. Hierome ſheweth: we haue ſeparat them/ & ſet them aſyde/ that they may the better be knowen: to the intent that men may knowe of which bokes witnes ought to be receaued/ & of whiche not. For the ſayde S. Hierome ſpeakyng of the boke of Iudith (which is Hagiographe) ſayth that the auctorite therof is not eſtemed worthy and ſuffycyent to confyrme and ſtablyſh the thynges that lyght in diſputacyon. And generally of all the bokes called Hagiographa/ he ſayth/ that men maye reade thē to the edifying of the peple: but not to confirme & ſtrengthen the doctrine of the Church. I leaue out here the law (as they call it) of Canon. c. Sancta Romana. xv. diſtinc. where he ſheweth hys iudgement. Lykewyſe the Gloſe of. c. Canones. xvi. diſtin. which ſaith/ that men reade thē but in generall: as though he ſhulde ſaye/ that generally & thorowly they are not alowed. And not wythout a cauſe: For that they haue bene corrupted and falſyfyed in many places/ it appeareth ſuffycyently by Euſebius in his boke called Hiſtoria Eccleſiaſtica: which thing is eaſy to be knowen euen now a dayes i certain poītes/ namely in the bokes of the Machabees: whoſe ſecond boke S. Auſtē cōfeſſeth that he found not i the Hebrue/ by the meanes wherof it is become vnto vs the more ſuſpect and the leſſe receaued. In lyke maner is it of the thyrde & fourthe boke of Eſdras/ whiche S. Hierome proteſteth that he wolde not haue tranſlated/ eſteamyng thē for dreames: where as Ioſephus yet in hys boke of hys Antyquytyes declareth the ſumme of the matter after the maner of a ſtory/ as well of the boke of Machabees as of the .iii. of Eſdras: al though he eſteame the bokes cōpryſed ſēs the raygne of king Artaxerxes vnto his tyme, to be Agiographa. Wherfore then/ whā thou wylt mayntayne any thing for certen/ redynge a reſon of thy fayth/ take heade to procede therin by the lyuing and pithy Scriptures/ folowyng S. Peter/ which ſayth: He that ſpeaketh/ let him ſpeake as though he ſpake the word of God. He ſaith the word of God/ as a thyng moſt true & certē/ opened by Prophetes & Apoſtles/ inſpyred with the holy gooſt: of whom we haue wytneſſe moare cleare then the day. Lawers hauynge greate deſyre to confyrme and ſtablyſh theyr opynyons by the lawe of mā/ ſay that they ſhame to ſpeake without law: How much more feare & dreade thē ought he to haue/ that ſaith he is a Chriſtian/ the which holdeth not him ſelfe/ or reaſteth not in the lawes of the lyuing god: but in mēnes inuēcyons/ iudgynge of all thynges accordynge to them/ & lenyng to an vncerten ymaginacion & phantaſy: Let vs therfore that are buylded on the foūdacyon of the holy Prophetes and Apoſtles/ & on the heade corner ſtone (on whiche they them ſelues were founded/ and which they preached/ that is Ieſus Chryſt/ the ſure ſtone) leaue the thynges that are vncerten to folowe the certē/ holdynge vs & reaſtinge vs in them/ & faſtenyng oure ancre there/ as in a ſure place. For oure Chriſten fayth conſyſteth not in doubtefull thynges/ but in playne & moſt certen aſſuraūce/ & in mooſt true perſuaſyon/ taken & confyrmed by infallible verite. In whiche God graūte vs to walke perpetuallye/ to thyntent that accordynge to it (fulfyllynge his holy wyl in vs/ and ſettynge aſyde all thynges contrary vnto him) we maye lyue to hys honoure/ & to the edyfynge of hys Churche.

In the pro loge to the Prouer.

In the .iiii. boke the .22 chap.

SO BE IT.

¶ The volume of the Bokes called Hagiographa.

The thyrde Boke of Esdras.
The fourth Boke of Esdras.
The Boke of Tobiah.
The Boke of Judith.
The reſt of the Boke of Heſter.
The Boke of wyſdome.
Eccleſiaſticus.
Baruch the Prophete.
The ſong of the.iij.chyldren in the ouen.
The ſtory of Suſanna.
The ſtory of Bel and of the Dragon.
The prayer of Manaſſeh.
The fyrſte Boke of the Machabees.
The ſeconde Boke of the Machabees.

The thyrde Booke of Esdras.

¶ Joſias holdeth paſſeouer. After his death is Jechonias his ſonne made kynge in his ſteade: whome the kynge of Egypte putteth out, and ſetteth in his brother Joachim. Jeruſalem is deſtroyed, and Sedechias taken.

CAPI. I.

A AND Joſias helde the feaſt of Eaſter in Jeruſalem vnto the Lorde, and ſlewe the Paſſeouer ẏ.xiiij day of the firſt moneth. He ſet the preſtes alſo in ordre (accordyng to theyr dayly courſes) being arayed in long garmentes in the tẽple of ẏ Lord. And he ſpake vnto ẏ Leuites the holy miniſters of Iſraell, that they ſhulde halow thẽ ſelues vnto the Lord, to ſet the holy arcke of the Lorde, in the houſe that kyng Salomon the ſõne of Dauid had buylded, & ſayde: Ye ſhal nomore beare the Arcke vpon your ſhulders. Now ſerue your Lord, & take the charge of his people of Iſrael, after your villages & your trybes: accordynge as kyng Dauid the kyng of Iſrael hath ordayned, & accordyng as Salomon his ſõne hath honorably prepared: ye loke that ye all do ſeruyce in the tẽple, accordynge to the ordring & deſtribucion of the principal mẽ whiche are appoynted out of the tribes, to do ſeruice for the children of Iſrael. *Kyl the paſſeouer, & prepare offringes for your brethren & do accordynge to the commaundement of ẏ Lord/which was giuen vnto Moſes. And vnto the people ẏ was founde Joſias gaue, xxx.M.of ſhepe, lãbes, kyddes, & Goates, & iij.M.oxen. B These the kynge (of his kyngly liberalite) gaue vnto ẏ people, accordyng as he had promyſed: & to the Preſtes for the Paſſeouer) he gaue.ij.M.ſhepe, & an.C.oxen. Moreouer/Jechonias & Semeias, & Nathanael brethrẽ, & Haſabias, Jehiel, & Joſabad gaue thẽ to the Paſſeouer.v.M.ſhepe and v.C.bullockes.

And when theſe thinges were brought to paſſe, the Preſtes & the Leuites ſtode goodly in theyr ordre, & had the vnleuened bred thorowe out the tribes. And after the ordring of the principal mẽ in the tribes, they offred vnto the Lord in the ſyght of the people accordyng as it is wrytten in the boke of Moſes Exod.xii.b & ſo they roſted the Eaſter lãbe as accordyng was. As for the thãke offeringes & the other they dyght thẽ in kettels & pottes, and ſet thẽ before the people with good wyl, & afterwarde before thẽ ſelues, and the preſtes. For the preſtes offred the fat, vntyl the tyme was expyred, but the Leuytes prepared for thẽ ſelues & for theyr brethrẽ the chyldrẽ of Aaron. The holy ſyngers alſo the chyldrẽ of Aſaph ſtode in their ordre/accordyng as Dauyd deuiſed So dyd Aſaph zachary & Jduthun, which were appoynted by the kyng. Moreouer the porters and dore kepers ſtode by the dores & C that diligẽtly, ſo that none wente out of his ſtandyng and ſeruice: for theyr brethren (the Leuites) prepared for thẽ. Thus were al thinges performed, that belõged to the offeryng of the Lord. In that day they helde the paſſeouer, and offred thankofferynges beſyde the ſacrifyce of the Lorde, accordyng to the commaundement of kyng Joſias.

So the chyldrẽ of Iſrael which were thẽ preſent helde an honorable Paſſeouer, & the feaſt of ſwete bread, vij.dayes long. Yee ſuch a Paſſeouer was not kepte in Iſrael, ſyns the tyme of ẏ Prophete Samuel. And al the kinges of Iſrael helde not ſuche an Eaſter/ as this which kyng Joſias helde, & the preſtes the Leuites, the Jewes and al Iſrael, of all thẽ ẏ were at Jeruſalẽ. And in the.xviij.yere of the raygne of Joſias was this Paſſeouer kepte. And with a parfecte herte dyd kynge Joſyas order al his workes/before the lorde and the thynges that were wrytten of hym in tymes paſte, concernynge thoſe that ſynned and were vngodly agaynſte the Lorde: before all people / and that ſoughte not the wordes of the Lorde vpon Iſraell. *After al theſe actes of kynge Joſyas Pharao the kynge of Egypte wente vp & came towarde Carcmis by Euphrates, and Joſyas wente to 4.Reg.23.f 2.Par.35.d mete him. Then ſet the kyng of Egipt vnto Joſias ſaying: what haue I to do ẘ the/ O kyng of Juda? I am not ſent of the Lord to D fyght agaynſt ỷ, for my war is vpō Euphrates. go ỷ thy waye home agayne in al ỷ haſt. And Joſias wolde not turne agayne vpon his charet, but vndertoke to fyght agaynſt him, ⁊ herkened not vnto the worde of ỷ prophete, which he tolde hī out of the mouth of God, but pytched a batayle agaynſt him in the felde of Mageddo. And the princes preaſed to kyng Joſias. Then ſayd the kyng vnto his ſeruaūtes: Cary me awaye out of the batayle, for I am ſore woūded. And immediatly his ſeruaūtes toke him away out of the front of the batayle. Then ſat he vp vpon ỷ ſecond charet, came to Jeruſalē, died/ ⁊ was buried in hẏs fathers ſepulcre. And in al Jewry they mourned for Joſias/ yee the rulers alſo with their wyues made lamētacion for him vnto this day: And this was done euer ſtyll in Iſrael.

These thynges are wrytten in the boke of the ſtories of the kynges of Juda/ namely/ all the actes and workes of kynge Joſias / his kyngly power ⁊ maieſty, his vnderſtandyng in the lawe of God, ⁊ what he dyd, yee thinges which are not wrytten in the boke of
3.Reg.13.f
2.Pa.36.a
the kynges of Iſrael ⁊ Juda. * And the peo-
E ple toke Jechonias the ſonne of Joſias and made him kynge in ſteade of Joſias his father/ when he was .xxiij. yeare olde. And he raygned ouer Iſrael thre monethes. And ỷ kyng of Egypt put him downe, ỷ he ſhulde not raygne in Jeruſalem, ⁊ rayſed vp a taxe of the people: namely, an .C. talentes of ſyluer and one talente of golde. The kynge of Egypt alſo made Joachim his brother king of Juda and Jeruſalē. As for thē of the kynges counſel with the kyng him ſelfe and Zaracis his brother, he toke thē ⁊ caried them awaye preſoners into Egypt. Fyue ⁊ twentie yeare olde was Joachim, when he was made kyng in the lāde of Juda and Jeruſalē, ⁊ he dyd euyl before the Lord. After this /
4.Re.24.a
* Nabuchodonoſor ỷ kyng of Babilō came vp, and bounde him with bandes of yron, ⁊ caried him vnto Babylō. Nabuchodonoſor alſo toke alſo the veſſels ỷ were halowed in the tēple of the Lord, and al the Jewels and caryed thē vnto Babilon, ⁊ brought thē into his owne tēple at Babylon. Of his vnclenes and vngodlynes, it is wrytten in ỷ boke of the actes of the kinges. And Joachim his ſonne raygned in his ſteade: He was made
F kynge beyng .xviij. yeare olde, and raygned but thre monethes and .x. dayes in Jeruſalē ⁊ dyd euyll before the Lord. So after a yere Nabuchodonoſor ſent and cauſed him to be brought vnto Babylon ẘ the holy veſſels of the Lord, ⁊ made Sedechias his brother kyng of Juda ⁊ Jeruſalē, whē he was .xxi. yeare olde: and he raygned .xi. yeare.

And he dyd euyll alſo in the ſyght of the Lorde, and cared not for the wordes ỷ were ſpoken vnto hī * by the prophete Jeremy at the mouth of the Lorde. And where he had made an othe vnto kyng Nabuchodonoſor, he forſwore hī ſelfe, and fel from him hauīg a ſtyfneck ⁊ a hert, ⁊ trangreſſed all the ſtatutes and ordinaunces of the Lorde God of Iſrael. The rulers alſo ⁊ heades of the people of the Lord dyd much euyl, ⁊ became vngodly, more then the Heathen, beynge defyled in al maner of abhominacions: Yee/ ⁊ defiled the holy tēple of the Lord at Jeruſalē. And the God of their fathers ſente his meſſaungers vnto thē, to turne them backe ⁊ to cal them agayne frō their ſines: for he wolde fayne haue ſpared them for his holy tabernacles ſake. Neuertheles, they had his meſſāgers in deriſion: ⁊ loke what god ſpake vn- G to thē by his ꝓphetes, they made but a ſport of it. This drewe on ſo longe, tyll the Lorde was wroth with his people for their vngodlynes/ and tyl he cauſed the kynges of ỷ Caldees to come vp, whiche ſlew their yonge mē with the ſwerde/ yee euen in the compaſſe of their holy temple/ ⁊ ſpared no body/ neither yong nor olde, nether maden nor yonge mā: but they were all delyuered into the power of the kinges of the Caldees, and al the holy veſſels of the Lorde and the kynges treaſures toke they/ and caried them vnto Babilō. * As for the houſe of the Lorde, they wēt vp into it/ and brent it, ⁊ brake downe the walles of Jeruſalem/ ſet fyre vpon her towres/ deſtroyed al her noble buyldīges ⁊ brought them to nought / and the people that were not ſlayne with the ſwearde/ they caryed vnto Babylon.

Thus became they preſoners ⁊ bōdemē of the kyng of Babilon, tyll they were delyuered ⁊ raygned for them ſelues/ * when the wordes of the Lorde were fulfylled, whiche he promyſed them by the mouth of the Prophete Jeremy, and tyl the lande had her reſt namely/ all the tyme that it lay waſte/ had it reſt and quyetnes .lxxviij. yeares.

¶ Cyrus geueth lycence to the Jewes to returne to Jeruſalem, and reſtoreth them the veſſels of the temple. After that are there letters ſende to Artaxerxes, which accuſe the Jewes for buyldynge of the cytie, and ſo is the buyldyng hyndered tyll the .ii. yeare of Darius.

CAPI. II.

A N*Owe when the kyng Cyrus raygned ouer the Perſians/ ⁊ when the Lorde wolde perfourme the worde that he had promyſed by the mouth of the prophet Jeremy: the Lorde rayſed vp the ſprete of Cyrus/ the kynge of Perſians, ſo that he cauſed thys wrytynge to be proclaymed thorowe out his whole realme, ſayinge: Thus ſayeth Cyrus the kyng of Perſians: The Lorde of Iſrael that hye Lorde hath made me kynge of the lande, and commaunded me to buylde hym an houſe at Jeruſalē in Jewry. If there be any nowe of youre people, the Lorde be wyth hym, and go vp wyth hym to Jeruſalem. And all they that dwell rounde aboute that place ſhall helpe them, whether yt be wyth golde, wyth ſyluer, wyth gyftes, horſes and neceſſary catell, and all other thynges that are brought wyth a fre wyll to the houſe of the Lorde at Jeruſalem.

Then the principall men out of the trybes and vyllages of Juda and Beniamin ſtode vp: ſo dyd the preſtes alſo and the Leuites (whom the Lorde had moued) to go vp, and to buylde the houſe of the Lorde at Jeruſalem. And they that were about them, helped them with al maner of gold, and ſyluer, and catell alſo and with many lyberall gyftes, and thys dyd many one, whoſe mynde was ſtered vp there to. B *kynge Cyrus alſo brought forth the veſſels and ornamentes, that were halowed vnto the Lorde (whyche Nabuchodonoſor the kynge of Babylō had caryed awaye from Jeruſalem/ and conſecrated them to hys Idoll and ymage) ⁊ deliuered them to Mithridatus his treaſurer, and by him they were delyuered to Salmanaſar the debyte in Jewry. And this was the nōbre of them: Two thouſande ⁊.iiij.C. ſyluer boulles, xxx. ſyluer baſens, xxx. baſens of golde, ij. M. and .iiij. C. veſſels of ſyluer, and a thouſande beſyde. All the veſſels of gold and ſyluer were .v. M. viij. C. and .ix. Theſe were nōbred vnto Salmanaſar, and to thē that were come agayne with hym to Jeruſalem out of the captiuite of Babylon. *Nowe in yͤ tyme of kynge Artaxerſes the kynge of Perſia/ theſe men: Balemus and Mithridatus/ Sabellius/ Rathim⁹/ Balthemus, Semellius the Scribe, ⁊ other that dwelt in Samaria ⁊ in other places vnder yͤ dominiō therof, wrote a letter vnto kynge Artaxerſes, wherin they complayned vnto the kynge of them in Jewry and Jeruſalem The letter was made after thys maner.

C Syr, thy ſeruaūtes Rathimus the ſtory wryter, Sabellius the Scribe, ⁊ other iudges of the courte in Celoſyrya ⁊ Phenyces. Be it knowen ⁊ manifeſte to oure Lorde the kyng, yͭ the Jewes which are come vp from you vnto vs into Jeruſalem the rebellious and wicked cytye, begynne to buylde it agayne, and the walles aboute it, and to ſet vp the temple a new. Now yf this cytie ⁊ the walles therof be ſet vp agayne, they ſhall not onely refuſe to geue trybutes and taxes but alſo rebell vtterly agaynſt the kynge. And for ſo moch as they take thys in hande now aboute the temple, we thought it reaſō to thinke no ſcorne of it, but to ſhewe it vnto oure Lorde the kynge, and to certyfie hym therof: to thintent that if it pleaſe the kinge he maye cauſe it to be ſought in the bokes of olde: and thou ſhalt fynde ſoche warning wrytten, ⁊ ſhalt vnderſtande, that this cytie hath all way bene rebelyous and diſobediēt that it hath ſubdued kynges and cytyes, ⁊ that the Jewes whiche dwell therin, haue euer bene a rebellyous, obſtynate, vnfaythfull/ and fyghtyng people/ for the whiche cauſe thys cytye is waſted. Wherfore nowe we certyfye our Lorde the kynge/ yͭ yf thys cytye be buylded ⁊ occupyed agayne/ and yͤ walles therof ſet vp a new: thou canſt haue no paſſage into Celoſyria and Phenices.

Then wrote the kynge to Rathimus the ſtory wryter/ to Balthemus/ to Sabellius yͤ Scribe/ ⁊ to yͤ other officiers ⁊ dwellers in Syria and Phenices/ after thys maner: I haue red the epiſtle which thou ſēteſt vnto me, ⁊ haue commaunded to make diligēt ſearch/ ⁊ haue founde/ yͭ the cytie hath euen reſyſted kynges/ yͭ the ſame people are dyſobedient/ and haue cauſed much warre, and that myghty kynges haue raygned in Jeruſalem/ whiche alſo haue rayſed vp taxes of Syria and Phenices. Wherof/ I haue cōmaūded thoſe people, yͭ they ſhal nat buylde the cytie/ that they make nomore in it/ and that they proceade no forther with the buyldynge: for ſo much as it myght be the cauſe of warre/ and diſpleaſure vnto kynges. D

Nowe when Rathymus and Sabellius the Scribe/ ⁊ the rulers in the lāde had red the wrytynge of kynge Artaxerſes/ they gat them together, and came in all the haſte to Jeruſalem with an hooſt of horſmē/ ⁊ with muche people of fote, ⁊ forbad thē to buylde. And ſo they lefte of from buyldynge of the temple of Jeruſalem vnto the ſeconde yeare of yͤ raygne of Darius kynge of perſeans.

¶ Darius maketh a feaſt. The thre ſentēces of the thre yonge men, of whiche the fyrſt is declared,

CAPI. III.

A Kynge Darius made a greate feaſt vn-
to hys ſeruauntes, vnto all his courte,
and to all the offycers of Media & Perſia,
yee to all the debytes and rulers that were
vnder hym, from India vnto Ethiopia/ an
hundreth & xxvii. countrees. So when they
had eaten and droncken beynge ſatyſfyed, &
were gone home agayne/ Darius yͤ kynge
wente into his chambre/ layed hym downe
to ſlepe, & ſo awaked. Thē the thre yong mē,
that kepte the kynges perſonne, and wat-
ched his body, cōmoned amonge thē ſelues,
& ſpake one to another: let euery one of vs
B ſaye ſome thynge/ and loke whoſe ſētence is
wyſer & more excellent then the other, vnto
hym ſhal kynge Darius geue great gyftes,
and clothe hym with purple. He ſhall geue
hym veſſels of golde to drynke in/ clothes
of golde and couerynges: he ſhal make hym
a coſtly charet and a brydle of golde/ he
ſhall geue hym a bonet of whyte ſylke, and
a cheyne of golde aboute his necke: yee he
ſhalbe the ſeconde & pryncypall nexte vnto
kynge Darius/ & that because of hys wyſ-
dome, & ſhalbe called the kynges kynſman.
So, euery one wrote his meaning, ſealed
it/ and layed it vnder the kynges pyllowe/
and ſayde: when the kynge aryſeth, we wyll
geue hym oure wrytynges, and loke whoſe
worde the kyng and his chefe Lordes iudge
to be the moſt wyſely ſpoken/ the ſame ſhall
C haue the victory. One wrote: wyne is a
ſtronge thynge. The ſeconde wrote: The
kynge is ſtronger. The thyrde wrote: womē
haue yet more ſtrength/ but aboue al thyn-
ges the trueth beareth awaye the vyctory.
Nowe when the kynge was ryſen vp/ they
toke theyr wrytynges & delyuered thē vnto
hym/ and ſo he red them. Then ſent he forth
to call all his chefe lordes, all the debytes &
rulers of the countrees of Media & Perſia.
And when they were ſet downe in the coun-
cell/ the wrytynges were red before them.
And he commaunded to call for the yonge
mē/ yͤ they myght declare theyr meaninges
them ſelues by mouth. So when they were
ſente for, & came in/ the kynge ſayde vnto
them: ſhewe vs & make vs to vnderſtande
what the thynges are that ye haue wrytten.
D Then beganne the fyrſt (which had ſpokē
of the ſtrength of wyne) & ſayde: O ye men
Prou. xx. a. a wyne is meruelous ſtrōge and ouercom-
meth thē yͤ drynke it: it deceaueth yͤ mynde.
and bryngeth both yͤ poore man & the kynge
to dotage & vanyte. Thus doth it alſo with
the bonde man & with the fre/ with the poore
and rychemā taketh awaye theyr vnderſtā-
dynge, & maketh thē carelesſe & mery/ ſo that
none of thē remembreth any heuynes dette
or dewty: It cauſeth a mā to thynke alſo yͤ
the thynge which he doth/ is honeſt & good:
and remembreth not that he is a kynge/ nor
that he is in auctoryte/ & that he ought not
do ſuch thynges. Moreouer/ when men are
drynckynge/ they forget all frendſhyppe/ all
brotherly faythfulnes & loue: but as ſoone
as they are dronke/ they drawe out yͤ ſwerde
and wyll fyght: & whē they are layed downe
frō the wyne, & ſo ryſen vp agayne, they can
nat tel what they dyd: iudge ye nowe is nat
wyne yͤ ſtrongeſt? For who wolde els take
in hande to do ſuche thynges? And when he
had ſpoken thys/ he helde his tonge.

¶ The declaracyon of the .ii. laſt ſentences of the yonge mē,
propounded in the Chapter before: of whiche the laſt, that
is, that verytye beareth the vyctory in all thynges is moſte
commended and alowed. Darius wryteth letters to all the
rulers vnder hym, that they ſhulde ayde Zorobabell to the
buyldynge of Ieruſalem.

CAPI. IIII.

THEN the ſeconde (which had ſayde, A
that the kyng was ſtronger) beganne
to ſpeake/ ſayenge: O ye men, are nat they
the ſtrongeſt & moſte excellēte/ yͤ cōquere the
lande & the ſee, and all that is in the ſee and
in the earth? Nowe is the kynge lorde of all
theſe thynges/ & hath dominion of thē all: &
loke what he commaundeth, it is done. If he
ſende his men forth a warfare/ they go, and
breake downe hylles/ walles and towres.
They are ſlayne/ and ſlaye (other men) thē
ſelues/ & ouerpaſſe nat the kynges worde.
If they get the victory/ they bryng yͤ kynge
all the ſpoyle. Lyke wyſe, the other yͤ medle
nat with warres and fyghtynge, but tyl the
grounde: when they reape, they brynge tri-
bute vnto the kynge. And yf the kynge a-
lone do byd commaunde to kyll/ they kyll: yf
he cōmaunde to forgeue, they forgeue: yf he
commaunde to ſmyte, they ſmyte: yf he byd
dryue awaye, they dryue awaye: yf he com-
maunde to buylde, they buylde: yf he com-
maūde to breake downe, they breake downe:
yf he commaūde to plante, they plante. The
commen people and the rulers are obedient
vnto hym. And the kynge in the meane ſea-
ſon ſytteth hym downe, eateth, & drynketh,
and taketh hys reſt: then kepe they watch
rounde aboute the kynge/ and nat one of
them dare get hym out of the waye to do
his owne buſynes, but muſt be obediēt vn-
to the kynge at a worde. Iudge ye nowe, B
O ye mē, howe ſhulde nat he go farre aboue
vnto whom men are thus obedient? And
whē he had ſpokē this, he helde hȳ tōge. The
thyrde

thyrde, whoſe name was Zorobabel, whiche had ſpoken of wemen and of truth, began to ſaye after this maner: O ye men/ it is not the greate kynge/ it is not the multitude of men/ neyther is it wyne that excelleth: who is it then that hath the Lordſhyp ouer them haue not wemen borne the kynge/ and all the people that rule thoſe thinges? Haue not wemen borne thē/ and brought thē vp, that plāte the vynes, wherout the wyne cōmeth? They make garmentes for all men, they geue honour vnto all men, and without wemē cannot men lyue. If they gather golde and ſyluer and all precious thynges, & ſe a faire well fauoured woman, they leaue all together, and turne their eyes onely vnto ẏ woman, and gape vpon her, & haue more deſyre C vnto her, thē vnto the ſyluer & golde, or any maner of precious thynge. * A man leaueth ene.ii.d his father ẏ brought hī vp, leueth his owne at.xix.a naturall countre, & cleaueth vnto the womā Cor.6.b phe.v.g yee he ieopardeth his lyfe with the womā/ & remembreth nether father/ nor mother/ nor countre. By this then ye muſt nedes knowe, that wemen haue the dominion ouer you.

Doth it not greue you? A man taketh hys ſwerde, and goeth his way to ſteale, to kyll/ to murther, to ſayle vpon the ſee, and ſeyth a lyon, and goeth in the darckenes: & when he hath ſtollen, diſceyued and robbed, he bryngeth it vnto his loue. Agayne/ a man loueth his wyfe better then father and mother: yee many one there be/ ẏ renne out of theyr wyttes, and become bōdmen for theyr wyues ſakes: many one alſo haue peryſhed, haue ben ſlayne, & haue ſynned becauſe of wemen.

And now beleue me/ I knowe a kynge whiche is great in his power, and al landes ſtande in awe of hym, and no man dare laye hande vpon him: yet dyd I ſe/ that Apame (the daughter of the great kyng Bartacus) the kynges concubyne/ ſat beſyde the kynge vpon the ryght hande/ & toke of his crowne from his head, & ſet it vpon her owne heade, D and ſmote the kyng with her left hande. Moreouer, the kynge loked vpon her with open mouth: if ſhe laughed vpon him/ he laughed alſo: but yf ſhe toke any diſpleaſure with hī the kynge was fayne to flatter her, & to gyue her good wordes, tyll he had gotten her fauour agayne.

O ye men/ are not wemen then ſtronger? Greate is the earth, & hye is the heauē, who doth theſe thinges? Thē ẏ kyng & ẏ Prynces loked one vpon another. So he beganne to ſpeake of ẏ truth: O ye men, are not wemē ſtronger? Greate is the earth, hye is the heauen, ſwyft is the courſe of the ſonne, * he cōpaſeth the heauen rōde about, and fetcheth Eccle.i.a his courſe agayne to his owne place in one daye. Is he not excellēt that dothe this? yee greate is the truth, & ſtronger then al thinges. All the earth calleth vpō the truth/ the heauen prayſeth it/ all workes ſhake and tremble at it/ and with it is no vnrightuous thynge. Wyne is vnryghtuous: the kyng is vnryghtuous: wemē are vnryghtuous: al ẏ chyldren of men are vnryghtuous, yee all theyr workes are vnryghtuous/ and there E is no truth in thē, in theyr vnryghtuouſnes alſo ſhall they be deſtroyed & peryſh. As for the truth, * it endureth, & is al way ſtrōge: Eſaye.xl.a it lyueth and cōquereth for euermore worlde Pſal.117.a without ende.

The truth accepteth no perſonnes, it putteth no differēce betwixt the rych or poore, betwyxt the myghtye or ſimple, but doth right vnto euery mā, whether they be euil or good and all men are louyngly delte withal in the workes of it. In the iudgement of it there is no vnryghteous thyng, but ſtrength kyngdome and power and magieſty for euermore Bleſſed be the God of truth.

And with that he helde his tong, and all the people cryed, & ſayd: Great is the truth, and aboue all. Then ſayde the kynge vnto him: Aſke what thou wylt/ more then is appoynted in the wrytyng, and I ſhall geue it the/ for thou art founde wyſer then thy companyons: thou ſhalt ſyt nexte me, & be called my kynſmā. Then ſayd he vnto the kynge: Remembre thy promyſe and vowe, whyche thou haſt vowed and promyſed (in the daye when thou cameſt to ẏ kyngdome) to buylde vp Ieruſalē, & to ſende againe al the veſſels and Iewels, that were takē away out of Ieruſalem: whiche Cyrus ſeperated, when he offred in Babylon, & wold ſende thē agayne. And thy mynde was to buylde vp the temple whiche the Edomytes brent, when Ieru- F ſalem was deſtroyed by the Chaldees. This onely (O kynge) is the thing that I requyre this is the maieſty, which I deſyre and aſke of the: that thou perfourme the vowe, which thou wt thyne owne mouth haſt made vnto the kynge of heauen.

Then Darius the kynge ſtode vp/ and kyſſed hym, * & wrote a letter vnto al the debites and Shreues/ to al the Lordes and nobles/ that they ſhulde conuey him forth, and al thē ẏ wolde go vp wt him to buylde Ieruſalē. 2.Eſd.2.b 1.Eſd.6.b He wrote a letter alſo vnto al ẏ ſhreues ẏ were in Celoſiria & Phenices, & vnto Libanus, that they ſhuld drawe Cedre trees from

Lybanus vnto Jeruſalē,to buylde the cytie withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme into Jewry becauſe of ẏ fredome,that no officer no ruler/nor ſhreue,ſhulde come to theyr dores/and that all theyr lande which they had conquered,ſhuld be fre & not tributary: And that ẏ Edomites ſhulde geue ouer the cities and villages of the Jewes,whiche they had takē in:yee and that they ſhulde yerely geue xx.talentes to the buyldyng of the tēple,vntyll the tyme that it were fynyſhed / and to the dayly halowyng of ẏ brent offerīges(as it is commaunded)ten talentes yearely alſo And that all they which come from Babylō to buylde the cytie,ſhulde haue fre lybertie/ they and theyr chyldren,& all the Preſtes.

G He wrote the greatneſſe alſo,& commaūded that the holy garmēt ſhulde be geuē thē wherin they miniſtred:and wrote that commaundemētes ſhulde be geuen to the Leuites/vntyll the day/that the houſe were fynyſhed,and Jeruſalem buylded vp:and commaūded that all they that watched the cytie ſhulde haue theyr porcyons and wages.

He gaue ouer alſo al the veſſels that Cyrus had ſeperated from Babylon, & all that Cyrus had geuen in commaundemente/the ſame charged he alſo/that it ſhulde be done and ſent vnto Jeruſalem. Nowe when this yong mā was gone forth,he turned his face towarde Jeruſalem / and prayſed ẏ kynge of heauen/and ſayde:* Of the commeth the victory/of the cōmeth wyſdome & cleareneſſe & I am thy ſeruaūt. Bleſſed art thou/which haſt geuen me wyſdome:the wyll I prayſe / O Lord/thou God of our fathers.

And ſo he toke the letters,and wēt vnto Babylon:And when he came there, he tolde thys vnto all his brethren that were at Babylon/and they prayſed the God of their fathers,that he had geuē them refreſhyng and libertye to go vp,and to buylde Jeruſalē & the tēple(wherin the name of the Lord is called vpon) & they reioyſed with inſtrumētes and gladneſſe ſeuen dayes longe.

¶ They that returne to Jeruſalem are nombred. They begynne to laye the foundacyon of the tēple, but are let by the meanes of enemies:and ſo is the buyldynge hyndred by the ſpace of two yeares.

CAPI. V.

A After this were the pryncypall men of all the vyllages choſen in the trybes & kynredes/that they ſhulde go vp with theyr wyues and chyldren/with theyr ſeruauntes and maydens/with all theyr catel and ſubſtaunce. And Darius the kyng ſent with thē a thouſande horſmen/to conuey them ſafely vnto Jeruſalem: and theyr brethren were glad/playeng vpon inſtrumentes/and ſyngyng/and he cauſed them to go together w̄ them. And theſe are the names of the men / whiche wente vp out of the vyllages,accordynge to the trybes. Of the Preeſtes,the ſonne of Phinehes,the ſonne of Aaron: Jeſus the ſonne of Joſedec,Joachim the ſonne of * Zorobabel the ſonne of Salathiel(of the kynred of Dauid,out of ẏ kinred of Phares of the trybe of Juda)which ſpake wōderfull thynges vnder Darius the kynge of Perſia in the ſeconde yere of his raigne in ẏ firſt moneth of Niſan.

These alſo are they of Jewry,which came vp/and turned agayne vnto Jeruſalem / out of the captyuyte that Nabuchodonoſor the kynge of Babylon had brought vnto Babylon. And euery man ſought hys porcyon agayne in Jewry,hys cytye / they that came with Zorobabel,and with Jeſus. Nehemias,Saraias/Raelaias,Elimeus,Emmanius,Mardocheus,Beelſerus,Mechpſa Rochor,Oliorus,Emonias,one of theyre Prynces.

And the nōbre of thē accordynge to theyr kynredes and rulers were. The chyldren of Phares two thouſande,an hūdreth & lxxij. The chyldren of Ares.iij.M.an.C.and.lvij The chyldren of Femo,an.C.& xlij. The ſonnes of Jeſus and Joabes,a.M.iij.C.& two The ſonnes of Benu.ij.M.iiij.C.and.lxx. The ſonnes of Choroba.ij.C.& v. The ſonnes of Banica,an.C.and.lxviij. The ſōnes of Rebech.iiij.C.and thre. The ſōnes of Archad.iiij.C.and.xxvij. The ſōnes of Cham xxxvij. The ſōnes of Zoroar.ij.M.& .lxvij. The ſonnes of Adinu.iiij.C.& lxj. The ſonnes of Adarectis an.C.and.viij. The ſonnes of Ciaſo and zelas an.C.and ſeuē. The ſonnes of Azorer.iiij.C.and.xxxix. The ſonnes of Jedarbone,an.C.and.xxxij. The ſonnes of Hananias an.C.and.xxx. The ſōnes of Aſoni.xx. The ſonnes of Marſar.iiij.C.and.xxij. The ſonnes of zabatus.xcv. The ſōnes of Mepholemon an.C.and.xxiij. The ſonnes of Nepopas lv. The ſonnes of Hechanatus an.C.and.lviij. The ſonnes of zebethanus an.C.and.xxxij. The ſonnes of Crearprattos(which is called alſo Enohadies & Modias.)iiij.C.and.xxiij. Of them of Gramos and Gabea an.C.and.xxi. Of them of Beſſelon and Ceage.lxv. Of them of Baſtarus,an.C.and xxij. Of them of Bechenobes.lv. Of the ſonnes of Lyptis,there were an.C.and.lv. Of the ſōnes of Labonnus.iij.C.& lvij. Of the ſonnes of Sichem thre B iij. C. and. lxx. Of the ſōnes of Suadon and Elmon. iij. C. and. lxxviij. Of the ſonnes of Ericus. ij. M. an. C. and. xlv. The ſonnes of Inaas. iij. C. and. lxx.

C The Preſtes: The ſōnes of Jeddus: The ſonnes of Euther: the ſonnes of El Jaſib. iij. C. and. lxxij. The ſonnes of Enierus. ij. C. and. lij. The ſōnes of Faſurius. iij. C. ⁊. lvij The ſonnes of Carea. ij. C. and. xxvij. The Leuytes: The ſonnes of Jeſus in Caduhell and Banus, and Serebias/and Edeas/ſeuentye and foure.

The whole nōbre of theſe. from. xij. yeres was. xxx. M. iiij. C. and. lxij. Of the ſonnes/daughters ⁊ wyues, the whole ſumme was xl. M. ij. C. ⁊. xlij. The ſonnes of the preſtes that prayſed God in the tēple. The ſonnes of Aſaph. C. and. xxviij. But the dore kepers were: The chyldren of Eſmenus: the childrē of Aſer: the chyldren of Amon: the chyldrē of Acuba, Toba the chyldren of Tobi: an. C. ⁊ xxxix. in all.

The Preeſtes that ſerued in the temple: The ſonnes of Sel, the ſonnes of Gaſpha/the ſonnes of Tobloch, the ſonnes of Caria, the ſonnes of Sub, the ſonnes of Heliu/the ſonnes of Sabana/the ſonnes of Armacha the ſonnes of Acub, the ſonnes of Urha/the ſonnes of Cetha/the ſonnes of Aggab/the ſonnes of Obay/the ſonnes of Anani/the ſonnes of Canna, the ſonnes of Geddu/the ſonnes of In, the ſonnes of Radin/the ſonnes of Deſanon/the ſonnes of Nechoba, the ſonnes of Caſeba, the ſonnes of Goza/the ſonnes of Ozui, the ſonnes of Sinona/the ſonnes of Acra, the ſonnes of Haſtē, the ſonnes of Aſiana/the ſonnes of Manei/the ſonnes of Naſiſin/the ſonnes of Accua/the ſonnes of Agiſta/the ſonnes of Azui/the ſonnes of Fauon/the ſonnes of Phaſalon/the ſonnes of Meeda/the ſonnes of Suſa/the ſonnes of Cared/the ſonnes of Barcus/the ſonnes of Sarca/the ſonnes of Coeſi/the ſonnes of Naſit, the ſōnes of Agiſta/the ſōnes of Pedon: Salomon his ſonnes/the ſonnes of Aſophot, the ſonnes of Phaſida/the ſōnes of Celi, the ſōnes of Dedon/the ſōnes of Gaddahel/the ſōnes of Zapheus/the ſonnes of Aggia, the ſōnes of Sacharet, the ſōnes of Sabathem, the ſonnes of Saroneth the ſōnes of Malſit/the ſonnes of Ania, the ſonnes of Saſus, the ſonnes of Addus/the ſōnes of Suba, the ſonnes of Cara/the ſonnes of Rabotis/the ſonnes of Phaſphat, the ſōnes of Malmon. Al theſe miniſtred in the Saynctuary, and were ſeruauntes of Salomon: euen. iiij. C. and. lxxij.

D These folowynge are they/that went vp from Chelmellat Thelarſa (whoſe Prynces were Carmelā and Careth) and myght not ſhewe forth theyr cyties ⁊ kynreddes, howe they were of Iſrael: The ſōnes of Dalarus the ſonnes of Tuben, the ſonnes of Nechodaicus. Of the Preſtes that executed the offyce of the Preſthode, and were not founde: The ſonnes of Obia/the ſonnes of Achiſos the ſonnes of Addyn, whiche maryed one of the daughters of Phargelen, and were named after him. The wrytyng of the ſame kinred was ſought in the regiſter of theyr generacion, but it was not fōude: ⁊ therfore were they forbyddē to execute the office of ỹ preſthode. Unto thē ſayd Nehemias ⁊ Aſtharas, that they ſhulde haue no porcyon in the Sāctuary/tyll there roſe vp an hye Preſt/that were well inſtructe in the playne clearenes and trueth. Of all Iſrael (beſyde ſeruaūtes and maydens) there were. xlij. M. iij. C. and xl. Now were there of ſeruauntes and maydens. vij. M. iij. C. ⁊. xxxvj. Of ſyngyng mē and ſyngynge women there were two hundreth, ⁊ lxv. Foure hundreth. and. xxxv. Camels, Seuen thouſande, and. xxxvi. horſes. Two hundreth thouſande and. xlv. mules. Fyue. M. and. xxv. aſſes.

E Theyr heades alſo and the rulers in the tribes, whē they came to Jeruſalem, ⁊ wolde buylde and ſet vp the temple of God agayne in his place, they gaue (after theyr abylite) vnto the temple, to the treaſure ⁊ to the ſeruice of ỹ Sāctuary. xij. M. poūdes of golde, fyue thouſande of ſyluer, ⁊ an hundreth preſtes garmentes. And ſo dwelt the Preſtes ⁊ the Leuites, and the people that went out to Jeruſalem, ⁊ in the countre there aboute, ỹ ſyngers alſo ⁊ the porters, euery one of Iſrael in his owne lande.

i. Eſd. iii. a. * So when the ſeuēth moneth came, and whē the chyldrē of Iſraell were euery mā at his buſynes, they came al with one cōſent in to the court, which was before ỹ Eaſt dore. And there ſtode Jeſus the ſonne of Joſedec ⁊ his brethren the Preſtes, ⁊ Zorobabell the ſōne of Salathiel, ⁊ his brethrē, ſettynge vp an aulter, to offre brent ſacrifices vpō it, as it is wryttē in the lawe of Moſes.

There came people alſo of other cōtrees and the Heathen out of al landes to ſet vp ỹ aulter in his place, and offred ſacrifices and brent offerynges vnto the Lorde in the mornynge. And ſo they helde the feaſt of tabernacles, *as it is commaunded in the lawe. And dayly offered they as accordynge was, ⁊ made ỹ ſacrifices appoynted, the offriges

Leuit. [illegible] Num. [illegible] Exo. [illegible] alſo of the Sabbathes and of the newe mones, and all holy feaſtes. 1.Eſd.3.b * And al they that vowed offerynges vnto the Lorde, beganne at the newe mone of the .vii. moneth to offre vnto God / for the temple of the Lorde was not yet buylded. And they gaue vnto yͤ Maſons and Carpenters, money / meate / & drinke with cherefulneſſe. F Unto them of Sidon alſo and Tyre they gaue cartes, that they ſhulde cary Cedre trees from Libanus to be ioyſtes and beames, & that they ſhuld make ſhyppes in the hauen of Ioppe, accordynge as it was appointed and ordained by Cirus kynge of the Perſyans.

And in the ſecond yeare they came into yͤ temple of God at Ieruſalem. Eccl.29.b c * In the ſecōd moneth begāne Zorobabel the ſonne of Salathiel, and Ieſua the ſonne of Ioſedec and their brethren the Preſtes and Leuites, and all they that were come vnto Ieruſalem out of the captiuite of Babylon, & layed the foundacion of the temple, in the new mone of the ſecond moneth in yͤ ſecōd yere that they were come into Iewry & Ieruſalē. And they appoynted the Leuites (that were aboue .xx. yere olde) vnto the ſeruice of the Lord: ſo Ieſua & his ſonnes & his brethren, al the Leuites ſtode together, and perfourmed the lawe & ordinaunce in the houſe of the Lorde.

And the Preſtes ſtode, & had theyr garmentes and trōpettes, and the Leuytes the ſonnes of Aſaph had Cimbals geuyng thākes and prayſes vnto the Lorde, accordyng 1.Par.16 b * as Dauyd the kynge of Iſrael had ordayned. And the ſong that they dyd ſyng vnto yͤ Lorde, was after this maner. Psal.135.a Eſd.iii.b * O ſyng vnto the Lorde for he is gracious, & his goodnes vpon Iſrael endureth for euer. G And al yͤ people blew out with trompettes, and ſong with loude voyce, prayſynge the Lord together in the rearing vp of the houſe of yͤ Lord 1.Eſd.3.b * There came alſo from among the Preſtes and Leuites the rulers and elders, accordīg to the tribes and kynredes (ſuch as had ſene the houſe afore) to the buyldyng of this temple with greate crye and great mournynge, many alſo with trōpettes & great ioy: In ſo much, that the trōpettes myght not well be hearde for the wepyng and mournyng. For the cōmen people blewe goodly vpon the trōpettes, ſo that it myght be harde farre of.

1.Eſd.4.a * Then came the enemies of the tribes of Iuda and Beniamin, to knowe what that trompettyng and noyſe of ſhawmes myght be. And they perceyue yͤ it was they whiche were come agayne out of captyuite, & wolde buylde the temple vp a newe vnto the Lord God of Iſrael. So they went to Zorobabell and Ieſua, and to the rulers of the villages and ſayde vnto them. Shal we buylde with you alſo? For we lyke wyſe haue herde your Lorde, and we walke after the ſame maner, from the dayes of Aſbazareth the kynge of Aſſiria, which brought vs hyther. Then Zorobabel and Ieſua and the rulers of the villages of Iſrael ſayde vnto them. It is not mete, that ye ſhulde bulde the temple of our God wᵗ vs: we our ſelues alone wyll buylde vnto the Lorde of Iſrael lyke 1.Eſd * as Cyrus yͤ kyng of the Perſyās hath cōmaunded vs.

But the Heathen in the lande layde them ſelues agaynſt thoſe yͤ were in Iewry, helde vp yͤ buylding from them, layed wayt vpon them preuely / ſtopped ſuch as brought any tynge to them, forbad them to buylde, and hindered thoſe yͤ made the paſſage, that yͤ buildyng ſhuld not be fynyſhed: & this cōtynued ſo long as kynge Cyrus lyued: & ſo they put of the buylding for the ſpace of two yeres, vntyl the raygne of kyng Darius.

¶ Aggeus and zachary prophecye. They buylde the temple without let or hynderaunce, by the commaundemente of Darius.

CAPI. VI.

A 1.Eſd NOt withſtandynge in the ſeconde yere of the raygne of Darius. Aggeus and Zachary the ſōne of Addo prophecied vpon them in Iewry, and Ieruſalem, in the name of the God of Iſrael. Aggeu * Then Zorobabell the ſone of Salathiell, and Ieſua the ſonne of Ioſedec ſtode vp / and beganne to buylde the houſe of the Lorde at Ieruſalem, when the Prophetes of the Lorde helped them. At the ſame tyme came Syſennes the vnder Shreue in Syrya and Phenices / with the lande lordes and his companyons, and ſaid vnto them. Who hath bydden and commaunded you to buylde this houſe, to make yͤ rofe and al other thynges agayne? And who are the worcke men / that buylde them? Neuertheleſſe the elders of the Iewes had ſucche grace of the Lorde / that they wolde not be let (though they were prouoked therto) buylded on ſtyll / vntyl that kyng Darius were certifyed therof, & an anſwered receyued frō him. The letter that theſe mē ſent vnto king Darius, was after this maner.

Syſennes the vnder Shreue in Syrya and Phenyces, and the landlordes wᵗ theyr companyons, which are head rulers in Syrya and Phenices, ſende theyr ſalutacion vnto Darius the kynge. We certyfy the Lorde the kinge yͤ we came into the lāde of Iewry / and went to Ieruſalē: where we founde the

buyldynge

and went to Ieruſalē: where we founde the buyldyng the great houſe of God and the temple, with great coſtely free ſtone ⁊ wᵗ goodly tymbre for the walles: yee they make greate haſte with the worcke/ ⁊ helpe one another/ and it goeth forth proſperouſly in their handes, and with great dylygence and worſhip is it made. B Then aſked we the elders, who had commaunded them to make vp the houſe and the buylding, and this we dyd, to the intent that we myght certyfie the perfectly/ ⁊ wryte vnto the, the names of thoſe that were the rulers of the worke. So they gaue vs thys anſwere: we are the ſeruauntes of the Lord, which made heauen and earth: and as Reg. vi. a for this houſe, it hath bene buylded and ſet vp afore tyme by the great ⁊ myghty kinge of Iſrael. But when our fathers prouoked Re. 34. 35 God vnto wrath / and ſynned agaynſte the em. 39. lii. God of Iſrael, * he gaue them ouer into the power of Nabuchodonoſor king of Babylon the kynge of the Caldees/ whiche brake downe the houſe/ ⁊ brent it/ ⁊ caryed awaye [illegible] the peple preſoners vnto Babilon. * Neuertheles, in yͤ fyrſt yeare yͤ kyng Cyrus raygned at Babylon, Cyrus yͤ kynge wrote ⁊ cōmaunded to buylde vp thys houſe agayne: ⁊ all the holy veſſels of golde ⁊ ſyluer that Nabuchodonoſor caried away from Ieruſalem vnto Babylon, and appropriated vnto his owne tēple: theſe brought Cyrꝰ forth againe, and delyuered them to Zorobabel ⁊ to Salmanaſar, the vnder Shreue, commaundynge them that they ſhulde bringe thoſe ſame veſſels to Ieruſalem into the temple, ⁊ to begynne from yͤ tyme forthe/ to buylde yͤ tēple agayne ī his owne place. Thē Salmanaſar layed yͤ foūdacyō of yͤ Lordes C houſe at Ieruſalem/ ⁊ euer ſence haue they buylded/ ⁊ yet is it not ended. And therfore O kynge, yf thou thynckeſt it good/ let it be ſought in the Lybraries and rolles of kyng Cyrus that are in Babylon, yf it be founde then yͤ the buyldīge of the houſe of the Lord at Ieruſalem was begon by the coūcel ⁊ cōſent of king Cirus ⁊ if our lorde the kyng be ſo mynded let hym wryte vnto vs therof. Eſd. vi. c. * Then cōmaunded kynge Darius, to ſeke Eſd. iii. a in the Lybraryes: and ſo at Egbathanis in a lytle cyte in medea ther was founde ſuch a wrytynge: In the firſt yeare of the raygne of Cyrus, the ſame king Cyrus cōmaunded that the houſe of yͤ Lorde at Ieruſalē ſhuld be buylded agayne (and oblacions to be made ther cōtynually vnto yͤ Lord (whoſe heyght ſhalbe x. cubites, ⁊ the bredeth, thre ſcore cubites / ⁊ foure ſquare with thre hewen ſtones wᵗ a loft of tymbre of the ſame countrē/ yer wᵗ a new loft, ⁊ the expenſes therof to be geuen of the houſe of kyng Cyrus. And the ornamētes of golde and ſyluer/ that Nabuchodonoſor toke out of yͤ houſe of yͤ Lorde at Ieruſalē, ſhalbe ſet agayne in yͤ tēple at Ieruſalem, where they were afore. Syſennes alſo the vnder ſhreue ī Syria ⁊ Phenices, ⁊ Prynces ⁊ their cōpanions, ⁊ the other yᵗ be head rulers in Syria ⁊ Phenices, ſhall not medle nor haue any thīge to do with yͤ place.

I Cyrus haue commaunded alſo, yᵗ they D ſhal builde the houſe of the Lord whole vp, and haue ordeined them, to helpe thoſe that become out of captiuyte: tyl the houſe of the Lord be finiſhed: and out of the tribute and taxing that is yearly rayſed vp in Syria ⁊ Phenices, diligently to gyue the a certayne ſumme to the offeryng of the Lord: and the ſame to be deliuered vnto Zorobabel the offycer, that he therwithal may ordeine oxen/ rammes, lambes/ and corne, ſalt, wyne and oyle, and that cōtinually euery yeare: after the expences * which the Preſtes that be at Eſdr. vi. b. Ieruſalem ſhew to be made dayly: this ſhal be geuen vnto them without delaye/ yᵗ they may offer ſacrifices dayly to the hyeſt God, for the kynge and for his ſeruauntes, and to praye for theyr lyues. Let it be proclamed alſo on euery ſyde, that whoſoeuer breaketh or deſpyſeth this cōmaundemēt of the king, ſhalbe hanged vpon a galowes (made of hys owne good) and all his goodes ſhalbe ſeaſoned vnto yͤ king. The Lord therfore (whoſe name is there called vpon) rote out and deſtroye al the kynges and peple/ that vndertake by vyolence to hynder the ſame / or to deale vncurteouſly wᵗ the houſe of the Lord at Ieruſalem. I Daryus the kynge haue ordeyned/ that theſe thynges ſhall be done with all dylygence.

¶ The temple is fynyſhed and dedycate: and the feaſte of vnleuened breade is holden.

CAPI. VII.

THen Syſennes the vnder ſhreues in A Celoſyria/ and Phenyces / and the other Landelordes with their companyons/ obeyed the thynges that kynge Daryus had ordeyned, and were dylygent in the holy workes, ⁊ were felowe helpers with the olde rulers of the Iewes. And ſo the worke of the Sanctuary wente forthe and proſpered, when Aggeus and Zachary prophecyed. And they performed all thynges thorow yͤ cōmaundement of the Lord God of Iſrael, and after the deuyce of Cyrus/ Darius and Artaxerſes kynges of Perſia.

And thus was oure houſe finiſhed vnto

the .xxiii. daye of the moneth Adar, ī the .vi. yeare of kinge Darius. And the chyldren of Iſrael the preſtes and the Leuytes/and the other that were come out of captyuyte/and ſuch as were ioyned vnto them, dyd accordynge as it is wrytten in the boke of Moſes. And in the dedicacion of the temple: they offred an hūdred oxen two hundred rammes, foure hundred lambes/and twelue goates for ye ſynnes of al ye people of Iſrael/after ye nombre of the trybes of Iſrael. C The preſtes alſo ⁊ the Leuites ſtode arayed in ye preſtly garmētes, after ye trybes/ouer al the workes of the Lorde God of Iſraell accordynge to the boke of Moſes ⁊ the porters by al dores.

And the chyldren of Iſrael (with thoſe ye were come out of captyuite) helde the paſſeouer the fourtene day of the fyrſt moneth/ when the preſtes and the Leuytes were ſanctifyed. They ye came out of captyuyte/were not all ſanctyfyed together: but the leuytes were all ſanctyfyed together, and ſo al they that came out of captyuite, killed the eaſter lambe/for theyr brethrē/for the preſtes and for them ſelues. And the chyldren of Iſrael D that came out of captyuyte, and eſcaped frō all the abhominacyons of ye heathen, ſought ye Lorde, ⁊ kepte the feaſt of vnleuened bread ſeuen dayes longe, eatyng and drynckynge and were mery before the Lord: that ye Lord had turned the deuyſe of the kynge of Aſſyria, and comforted theyr handes to the workes of the Lorde God of Iſrael.

¶ Eſdras cauſeth the people to aſſemble and come together, and then readeth them the law. They kepe the feaſt of Tabernacles.

CAPI. VIII.

A AND after hym * when Artaxerſes the kynge of the Perſyans raygned, there 1. Eſd. vii. a wente vnto hym Eſdras the ſonne of Saraias/the ſonne of Azarias/the ſonne of Helchiach/the ſonne of Sallum/the ſonne of Sadoch/the ſonne of Achitob/the ſonne of Amarias, the ſonne of Azarias, the ſonne of Boccus/the ſonne of Abyſu/the ſonne of Phineas/the ſonne of Eleazar/the ſonne of Aarō the fyrſt preſte. This Eſdras wēte vp from babylon (for he had good vnderſtandynge in the lawe of Moſes, that was geuē of the Lord God of Iſrael, to be taught and done in dede.) And the kyng fauoured him, and dyd hym great worſhyppe and honour after al hys deſyres. There went vp wt him alſo certayn of the chyldren of Iſrael, of the preſtes/of the Leuites/of the ſyngers/porters ⁊ mynyſters of the tēple at Jeruſalem. In the ſeuenthe yeare of the raygne of kynge Artaxerſes/in the fyfth moneth that is in the ſeuenth yeare of ye raygne, they wēt from Babylon in the newe moone of the .v. moneth, and came thyther to Jeruſalē after his cōmaūdement, lyke as the Lorde had proſpered their iourney. For these Eſdras gat greate inſtruccyon that he ſhulde leaue none of ye thinges behynde, which are in the lawe and commaūdementes of God. And he taught whole Iſrael al ryghteouſnes and iudgment.

Then came the Secretaries of kyng Artaxerſes, and delyuered the wrytynges (that were come frō Artaxerſes the kynge) to Eſdras the preſte ⁊ reder of the lawe of ye Lord And thys is the copye of the letter: kynge Artaxerſes ſendeth hys gretynge vnto Eſdras the preſte and reder of the lawe of the Lorde. Of frendſhyppe ⁊ good wyll I haue ordeyned and charged/yf there be eny of the Jewes/of the preſtes ⁊ Leuytes in my realme/which deſyreth and is cōtent to go with the vnto Jeruſalem, ye he maye do it. Therfore/yf any be mīded to beare the company, B let them come together/and go with ye (lyke as I am content and my ſeuen frendes/my coūcelers) to ſe what they do at Jeruſalem ⁊ in Jewry/⁊ kepe the thynkes accordynge as thou haſt in the lawe of the Lorde: and to brynge the gyftes vnto God the Lord of Iſrael/that I and my frendes haue promyſed to Jeruſalem/and al the ſyluer and gold ye is in the countre of Babylon vnto the Lorde to Jeruſalem/with the thyng that is geuen for the people in the Lordes temple at Jeruſalem. Yee, that the ſame ſyluer and golde maye be gathered, and oxen, rammes, ſhepe and goates ⁊ other ye belonge to theſe thynges: ⁊ that they may offer ſacryfyces vnto ye Lorde, vpō the aulter of their Lorde, which is at Jeruſalem. And whatſoeuer thou ⁊ thy brethren wyll do with the ſyluer ⁊ gold, that do after thy mynde/accordyng to ye cōmaundement of the Lord thy God, ⁊ lykewyſe, wt the holy veſſels that are geuen the, for ye ſeruyce of ye houſe of ye Lord thy God: which is in Jeruſalem ⁊ other thīges whatſoeuer is neceſſary for ye to the worcke of the temple of thy god, that ſhal be geuen the of ye kinges treſure ⁊ loke what thou wt thy brethren wyl do with the gold ⁊ ſyluer, that do after the wyll of the Lord. And I kyng Artaxerſes haue commaūded the kepers of ye treaſures in Syria and Phenyces, ye whatſoeuer Eſdras the preſte and reder of the lawe of the Lorde doth wryte it ſhalbe dylygently geuen hym vntyl an hundred talentes of ſyluer,and of golde in lyke maner. Of corne alſo an hundreth meaſures,and tyl an hũdreth veſſels of wyne,& other plẽteous thynges without nombre. Let all thynges be done after the law of God, vnto the hyeſt God yͭ the wrath of God aryſe nat in the realme of the kyng,& of his ſonnes. I cōmaũde you alſo that ye requyre no taxe nor tribute of yͤ preſtes/Leuytes/ſyngers,and miniſters of the tẽple,nor of the wryters:& that no mã haue auctorite to medle any thyng agaynſt thẽ. As for the(O Eſdras) ſet thou iudges and arbyters in the whole lande of Syria & Phenices/after the wyſdome of God:& learne al ſuch as are ignoraũt in the lawe of God thy Lord/& let al them that offende agaynſt the lawe/be diligently punyſhed: whether it be with death/with payne/to be condemned in money,or to be banyſhed.

C

1.Eſdr.7.d Then ſayde Eſdras the wryter* Bleſſed be the God of our fathers,that hath gyuẽ ſo good a minde & wyl into the hert of the king to magnifie his houſe that is at Jeruſalem and hath made me to be accepted in the ſight of the kyng,of his councell/of hys frendes/& of his nobles. And ſo I was ſtedfaſt in my mynde/accordyng as the Lord my God helped me/and I choſe out mẽ of Iſraell to go vp wͭ me.‡ And theſe are yͤ hedes,(after their kynredes and houſes of theyr fathers) that went vp with me from Babylon/ out of the kyngdome of Artaxerſes: Of the ſonnes of Phares/Gerſonius. Of the ſonnes of Itemarith/Amenus. Of the ſonnes of Dauid/ Accus/the ſonne of Cecilia. 1.Eſdr.8.a

Of the ſonnes of Phares, Zachary: and wͭ him turned agayne an hundreth and fyftye men. Of the ſonnes of the captayne of Moabylon/Zaraei,and with him.ij.C,and l.men. Of the ſõnes of Zachues, Jechonias Zecholy,and with him two hundreth & fyftye men. Of the ſonnes of Salamaſias/Gotholy/and.lxx. with him. Of the ſonnes of Zaphacia. Zarias Mihely/and with hym foure ſcore. Of the ſõnes of Job/Abdias Iehelі,and with hym two hundreth & twelue men. Of the ſonnes of Bania, Salimoth yͤ ſonnes of Joſapha/ and with hym an hundreth an thre ſcore men. Of the ſõnes of Beer Zachari Behei/and with him two hundreth and.viij.men. Of the ſonnes of Eſead, Johannes Ezecham,and with him an hũdreth and tenne men. Of the ſonnes of Adonicam thoſe that were the laſte,and theſe are theyr names. Eliphalam the ſonne of Gebell and Semeias/and with hym.lxx.men. All theſe called I together by the water Thia,where we pitched our tentes thre dayes, and there I muſtered them.

D

1.Eſdr.8.b * As for the ſonnes of the preſtes & Leuites/I founde none there. Then ſent I vnto Eleazar/and Eccelom/and Maſmam/ and Malobam/and Enaathan/and Samea/ & Joribimathan/Eunagan Zachary, Moſollamum(theſe were the leders & men of experyence)and I ſente them worde / that they ſhulde come vnto Loddeus/whiche was by the place of the treaſury / and commaunded them that they ſhulde ſpeake vnto Loddeus and to his brethren and to thoſe that were in the treaſury,to ſende vs ſuch men as myght execute the preſtes offyce in the houſe of the Lorde our God. And with the myghty hãde of our Lord God/they brought vnto vs mẽ of good experience,from among the ſonnes of Moolius/the ſonne of Leui/ the ſonne of Iſrael/Sebebiam and the ſonnes and hys brethrẽ Aſbin and Anin/of whom there were xviij. From amonge the chyldren of the ſonnes of Cananeus , and theyr ſonnes were. xx.men. And of them that ſerued in the temple/whom Dauid had ordeyned,and yͤ principall men that miniſtred for the worcke vnto the Leuites in the temple two hundreth & twentie men/ whoſe names are all tokened vp in wrytynge.

1.Eſdr.8.c ‡ Then cōmaũded I a faſtyng vnto the yonge men before the Lorde/ that I myght deſyre of hym a proſperous iourney and a good waye for vs/yee for vs,for our chyldrẽ and for the catell,because of the layenges awayt/& I durſt not requyre of the kyng horſmen & fote men,to conuey vs ſafely agaynſt our enemyes,for we had ſaid vnto the king that the power of the Lorde our God ſhulde be wͭ them/that ſeke hĩ wͭ theyr whole hert. And therfore/ we beſought God oure Lord earneſtly becauſe of theſe thynges,& he was merciful vnto vs,and herd our prayer. And I ſeperated frõ among the rulers of the people,& from the preſtes of the temple.xij.men and Sebebia & Aſania,and ten men of theire brethren wͭ them. And I weied thẽ the gold and the ſiluer & al the preſtly ornamentes of the houſe of our God,which the kynge/ and his cõũcel,and his Prynces, and whole Iſrael had geuẽ. And when I had weyed it/ I gaue them an hundreth and fyfty talẽtes in ſiluer/and an hũdreth talẽtes of ſiluer veſſel an hũdreth talentes of golde/and of golden veſſell ſeuen tymes twentye/ and veſſels of other metall(yee,of good metal)twelue,gliſteryng as the golde,and ſayde vnto them: ye are holy vnto the Lorde / and the Veſſels are holy, ⁊ the golde and the ſiluer is promyſed vnto the Loꝛde God of our fathers. Be dylygente nowe and kepe it / vntyll the tyme that ye delyuer it to the Rulers of the people / to the pꝛeeſtes, to the Leuytes / and to the pryncypall men of the cyties of Iſrael in Jeruſalem / ⁊ in the chamber of the houſe of our God. 1.Eſd.8.d So the Pꝛeeſtes and the Leuytes whiche receyued of me the golde / the ſyluer, and the veſſel / bꝛought it into Jeruſalem into the temple of the loꝛde. And from the ryuer of Thya we bꝛake vp the twelueth day of the fyꝛſt moneth / tyll we came to Jeruſalem. And when the thyꝛde day was paſt the weyed golde / and ſyluer was delyuered in the houſe of the Loꝛd our God the fourth day, vnto Marimoth the ſonne of Joꝛ the pꝛeſt / and with him was Eleazar the ſonne of Phinees, and with them were Joſabdus the ſonnes of Jeſuet, Medias and the ſonne of Banus, and certaine of the Leuites to the nõbꝛe and to the weyght: ⁊ the weight of thẽ was wꝛytten vp the ſame tyme. As foꝛ thoſe that were come out of captiuite, they offred ſacryfyce vnto the Loꝛd God of Iſrael: euẽ twelue oxen foꝛ al Iſraell. lxxxvj. Rammes lxxij. ſhepe. xij. goates foꝛ ſinne, twelue kine foꝛ a thankofferyng / al to the ſacrifyce of the Loꝛd. And the kynges cõmyſſion delyuered they vnto the ſtewardes and debytes of the kynge, ⁊ to the vnderſhꝛeues in Celoſyꝛia and Phenices, ⁊ they honoured the people ⁊ the temple of the Loꝛde.

1.Eſd.9.a ¶ Nowe, when theſe thynges were done, the rulers came vnto me / and ſayd: The generacion of Iſrael / the Pꝛinces, the Pꝛeſtes and Leuites, the ſtraunge people ⁊ indwellers of the lande / haue not put awaye theyꝛ vnclenneſſe, from the Cananites / Hethytes Pherelytes, from the Moabites, Egyptiãs, and Edomytes. Foꝛ bothe they ⁊ theyꝛ ſonnes haue mingled them ſelues ẘ the daughters of them / and the holy ſede is mixte with the out landyſh Heathen, ⁊ ſens the begynnyng of theyꝛ raygne haue the rulers ⁊ heades bene partakers of theyꝛ wyckedneſſe.

F 1.Eſd.9.a ¶ As ſone as I had herde theſe thynges / immediatly I rent my holy garmentes, and pulled out the heares of my head ⁊ my berd / and ſat me downe ſoꝛowfull and heuye. So al they that were moued thoꝛowe the woꝛde of the Loꝛd God of Iſrael, came vnto me: beyng ſoꝛowful foꝛ this wyckednes, and I ſat ſtyl, full of heuyneſſe vntyl the euenynge ſacrifice. Then ſtode I vp from faſtynge / hauyng rente clothes ⁊ the holy garment, kneled downe vpon my knees, helde out my hãdes vnto the Loꝛde, and ſayde: O Loꝛde / I am cõfounded and aſhamed befoꝛe thy face foꝛ our ſynnes are become many vpon our heades, and our wyckedneſſes are exalted vnto the heauen: foꝛ ſens the tyme of our fathers we are in great ſynne vnto this daye. And foꝛ the ſynnes of vs and our fathers / we with our bꝛethꝛen and with our Pꝛeſtes haue bene delyuered vnto the kynges of the earth, into the ſwearde / and into captiuite: ⁊ became a ſpoyle with confuſion and ſhame vnto thys daye. And nowe, O Loꝛde God / howe great is the mercy that we haue gottẽ of thee, in that ẏ haſt left vs a rote ⁊ a name ĩ ẏ place of thy ſãctuary, to diſcouer our light ĩ the houſe of the Loꝛd our God, ⁊ haſt geuẽ vs meate at all tymes of our mynyſtracyon. And when we were in captiuyte, we were not foꝛſake of the Loꝛd our God: but he made the kynges of Perſia gracyous ⁊ fauourable vnto vs, ſo that they gaue vs vytayles and meate, yee and leue to buyld vp the temple of our Loꝛd God agayne, to repayꝛe the waſted places of Syon, and to dwell in Jewꝛy and Jeruſalem. And now, O Loꝛd, what ſhall we ſaye / hauynge al theſe thynges in poſſeſſyon? Foꝛ we haue bꝛoken thy commaundementes / which thou gaueſt vnto vs by the hãdes of thy ſeruauntes ẏ pꝛophetes / ſayeng: G The lande that ye go vnto and that is geuẽ you foꝛ an herytage to haue in poſſeſſion, is defiled with the vnclẽnes and fylthynes of the Heathen, and ẘ theyꝛ abhominacion haue they poluted it al togither. Therfoꝛe, ſhal ye not ioyne your daughters, vnto theyꝛ ſonnes, noꝛ mary your ſonnes vnto theyꝛ daughters. Moꝛeouer / ye ſhall neuer ſeke to make peace with thẽ that ye maye increaſe and eate the beſt in the lãd, and that ye maye deuide the inheritaunce of the lande vnto youre childꝛen foꝛ euermoꝛe. As foꝛ the thynge that now happeneth vnto vs, it commeth all foꝛ our wycked woꝛkes and great ſinnes, yet haſt thou geuẽ vs ſoch a rote, ẏ we are come agayne into our owne lande / and we are ſo wycked ẏ we haue bꝛoken thy ſtatutes ⁊ cõmaundementes agayne and mengled our ſelues with the vnclennes of the outlandyſh Heathen. O Loꝛde / arte ẏ angrye with vs? wylte thou rote vs cleane out? that our rote and name remayne no moꝛe? O Loꝛd God of Iſrael thou art true, foꝛ oure rote endureth yet vnto thys pꝛeſent day. And beholde, now are we befoꝛe the in our ſynnes, now can we not ſtãde befoꝛe the in them.

¶ And when Eſdꝛas ẘ thys pꝛayer had knowleged knoledged the ſynne, weppynge, and lyenge flat vpon the grounde before the tēple, there gathered vnto hym from Jeruſalē a greate multitude of men and wemen/ of yonge mē and maydens, for there was a very greate weppyng ⁊ mournynge in the cōgregacyon. So when Jechonias the ſōne of Jehely one of the chyldren of Iſrael cryed, he ſayd vnto Eſdras: we haue ſynned againſt the Lorde, becauſe we haue maried outlandyſh wemē of the Heathen. Nowe art yͧ ouer all Iſrael. We wyll ſweare an othe therfore vnto the Lorde, that we ſhall put awaye all our wyues, whiche we haue taken of the Heathen, with theyr chyldren: lyke as it is appoynted the by oure fore elders. Stande vp then, open thou it/ ⁊ declare it playnely vnto vs, accordynge to the lawe of the Lorde: for the matter belongeth vnto the, ⁊ we wyll helpe the, quite thy ſelf manly. So Eſdras aroſe, and toke an othe of the rulers of the preſtes, and of the Leuytes/and of all Iſrael/to do after theſe thynges: and they ſware.

¶ After Eſdras had reade the lawe, the people put awaye theyr ſtraunge wyues: and then returneth euery man merely vnto hys owne dwellynge.

CAPI. IX.

A THEN Eſdras ſtode vp frō the courte of the temple without, ⁊ went in to the chamber of Jonathas the ſōne of Naſabus, and remayned there, ⁊ dyd eate no meat, nor dronke drynke, for the multytude of the people. And there was made a proclamacion in all Jewry ⁊ at Jeruſalem, for all ſuch as were gathered at Jeruſalē out of captiuite, yͭ whoſoeuer came not to Jeruſalem within two or thre dayes (accordynge to the iudgement of yͤ olde lordes of councel) his goodes ſhulde be taken from hym/ and be excluded frō the congregacion of the captyuyte. And in thre dayes were all they of the trybe of Juda and Beniamin gathered together at Jeruſalem, the twētyeth daye of the nynth moneth. And the whole multytude ſat tremblynge in the courte of the temple, for it was wynter. So Eſdras aroſe vp, ⁊ ſayde vnto them: ye haue done vnryghteouſly, in that ye haue take outlandyſh wiues to mariage, and ſo to increaſe the ſynnes of Iſrael. And nowe knoledge the ſame, and geue prayſe vnto the Lorde God of our fathers/ ⁊ performe hys wyll/ departynge from the heathen of the lande/ and from the outlandyſhe

B wyues. Then cryed the whole multytude with loude voyce/ ⁊ ſayd: lyke as yͧ haſt ſpoken, ſo wyll we do: but for ſo much as yͤ people are many/ and the wynter here/ we may nat ſtāde without the houſe: agayne, thys worke is nat a thynge/ yͭ can be fynyſhed in a daye or two, for we be many yͭ haue ſynned in theſe thynges. Ordeyne therfore that the rulers of the multytude ⁊ they yͭ dwell with vs, ⁊ as many as haue outlandyſh wiues, yͤ preſtes alſo and iudges of euery place may ſtāde in the tyme appoynted, tyl they ſwage the wrath of the Lorde in this buſynes.

Eſdr.x.b.

Then Jonathas the ſonne of Ezely, and Ozias and Thecan receaued the charge of this matter/ ⁊ Bozoramus, and Letus/ and Sabatheus helped them therto. After thys, all they ſtode vp that were come out of captyuyte. And Eſdras the preſt choſe vnto hym the pryncypall men from amonge the fathers accordynge to theyr names/ ⁊ in the newe mone of the tenth moneth they ſat together, to examen thys matter. C And ſo the matter was a determynynge (concernynge the men that had outlandyſh wyues) vntyl the newe mone of the fyrſt moneth. And of the preſtes that had myxte them ſelues with outlandyſh wyues/ there were founde, *Of the ſonnes of Jeſu the ſonne of Joſedec and hys brethren, Mazeas/ Eleazar/ Jozibus ⁊ Joadeus/ whiche offred them ſelues to put awaye theyr wyues/ and to offre a ramme for theyr ignoraunce. And of the ſonnes of Semmeri/ Maſſeas/ and Eſſes/ ⁊ Jeelech Azarias. Of the ſōnes of Foſera, Limoſias, Hiſmaen/ Nathanea/ Juſſio, Jeddus, and Talſas. And of the Leuytes Joſabdus, Semeis/ and Colnis/ Caletas/ Facteas, Colnas/ ⁊ Elionas. Of the ſyngers of the Sanctuary/ Eliarib, Zackarus. Of the porters, Sallumus and Tolbanes. And of Iſrael/ of the chyldren of Fozo, Oſi/ ⁊ Remias, ⁊ Geddias, ⁊ Melchias/ Michilus, Eleazarus/ Jemmebias/ ⁊ Bannas. And the chyldrē of Jolamā/ Chamas/ Zachari/ Jeireelus/ Joddius, Erimoth/ and Elias. D And of yͤ ſonnes of Jathoim/ Eliadas, Liſamus/ ⁊ Zochias, Larimoth/ Sabdis/ and Tebedias. And of the ſonnes of Zebes/ Johannes/ Amanias/ Zabdias/ ⁊ Emmeus. And of yͤ ſonnes of Bannꝰ/ Olāmus/ Maluchus/ Jeddus, Jaſub, Aſabus/ and Jerimoth. And of yͤ ſonnes of Addin, Naatus, ⁊ Mooſias, ⁊ Calcꝰ, and Raanas, Maaluas Mathathias/ Beſel, Bannꝰ, ⁊ Manaſſes.

1.Eſdr.x.c.

And of the ſōnes of Naue, Mones, Alcas, Melchias, Sanneas, Simon/ Beniamin, Malchus and Marras. And of the ſōnes of Aſom, Carianeus/ Mathathias, Bannus, Eliphalach, Manaſſes, Semei. Of the ſonnes of Bauues, Jeremy, Moodias, Abramas,

mas, Joel/Baneas/Peliaas/ Jona/Maramoth, Eliaſib, Mathaneus, Eliaſis, Ozias, Dielus/Memedi⁹, zambris, & Joſeph. Of the ſonnes of Nobeus, Jdelus, Mathathias, Sabad⁹, Zecheda, Sedmi, Jeſſeus, and Baneas. All theſe had taken outlãdyſh women to mariage, and they put thẽ awaye with theyr chyldren.

E The preſtes and Leuites/and all they that were of Jſrael, dwelt at Jeruſalem and thorowout all the lande, in the newe moone of the ſeuenth moneth, & the chyldren of Jſraell were in theyr dwellynges. And the whole multitude came together vpon the floore at the Eaſt ſyde of the holy porte of the tẽple. And they ſpake vnto Eſdras the hye preſte and reader/that he wolde brynge the lawe of Moſes, whiche was geuen of the Lorde God of Jſrael. So Eſdras the hye Preſt brought yͤ lawe vnto the whole multitude of thẽ/to mã ⁊ womã, & to all Preſtes/yͭ they myght heare yͤ lawe, * in the newe mone of yͤ .vii. moneth. And he red in the floore yͭ is before the holy porte of the temple/frõ the mornyng early vnto the euenynge before men and wemen. And they applyed theyr mynde all vnto the lawe. ii.Eſd.iii.a ii.Eſd.iii.a

F And Eſdras the Preſt and reader of the lawe ſtode vp vpon a pulpyt of wodde, whiche was made therfore: and vpon his ryght hande there ſtode by hym Mathathias/Samus/Ananias/Azarias/Urias/Ozechias, and Balſamus: Upon his lefte hande ſtode Faldeus/ Miſael/ Malachias/ Abuſchas/ Sabus/ Nabadias and Zachary. Then toke Eſdras the boke before the whole multytude/for he was the pryncypall/ & had in moſt honoure of them all. And when he had red out the lawe/they ſtode al ſtrayght vpõ theyr fete. So Eſdras prayſed the Lorde the moſt hye God/yͤ almyghty God of Hoſtes. And all the people anſwered: Amen: and helde vp theyr handes/fell downe flat vpõ the earth/and prayſed the Lorde. And Jeſus/Beneas, Sarebias/Jaddinus/Accubus/Sabbatheus Calitthes, Azarias/Jozadus, Ananias, & Philias the Leuites lyft theyr handes vpwarde, & bowed their faces

G to the grounde/& prayſed the Lorde: Thoſe were they which taught the law of the Lord and red the lawe of the Lord/in the congregacion: & euery man ſet them before that vnderſtode the lawe. Then ſpoke Atharates vnto Eſdras the hye Preſt & reder/& to the Leuites that taught the multytude/ ſaying Thys daye is holy vnto the Lorde: and all they that had hearde the lawe/wepte. So Eſdras ſayde: * Departe youre waye then/ and eate yͤ beſt/& drynke the ſweteſt, & ſende gyftes vnto them that haue nothynge: for this daye is holy vnto the Lorde and be nat ye ſory/ for the Lorde wyll brynge you to honoure. And the Leuytes ſhewed it openly to them all, ſaynge: This daye is holy be ye not ſory. Then wente they theyr waye euery chone, and dyd eate and drynke, and were mery, and ſente rewardes vnto them that had nothynge, yͭ they alſo myght eate with gladneſſe: for they were excedyngly reioyſed, thorowe the wordes that were red vnto them in the lawe. And ſo they were all gathered together at Jeruſalem to holde the feaſt, accordynge to the couenaunte of the Lorde God of Jſrael. 2.Eſd.8.c

The ende of the thyrde boke of Eſdras.

The .iiij. booke of Eſdras.

¶ The people is reproued for theyr vnthankfulnes. God wyll ſynde another people yf theſe wyll nat be enformed.

CAPI. I.

THe ſeconde booke of the Prophete * Eſdras (the ſõne of Saraias, yͤ ſõne of Azarias, the ſonne of Helchia the ſõne of Sallum, the ſonne of Sadoc, yͤ ſonne of Achitob, the ſonne of Achia, the ſonne of Phinees the, ſonne of Hely the ſõne of Amerias, the ſõne of Azarias, the ſõne of Maraioth, the ſõne of Zarahias/the ſõne of Ozi, the ſonne of Boccus yͤ ſonne of Abiſu/ the ſonne of Phinees/the ſõne of Elezar, the ſonne of Aaron/of the trybe of Leui) which was preſoner in the lande of Medes/in the raygne of Artaxerſes kynge of Perſia. A

* And the worde of the Lorde came vnto me/ſaying: go thy waye, & ſhewe my people theyr ſynful dedes/and theyr chyldren theyr wyckedneſſes/ whiche they haue done agaynſt me, that they may tell theyr chylders chyldren the ſame: for the ſinnes of theyr fathers are increaſed in them. B And why? they haue forgotten me, and haue offred vnto ſtraunge goddes. Am nat J euen he that brought them out of the lande of Egypt, frõ the houſe of bondage? But they haue prouoked me vnto wrath, and deſpiſed my counſels. Pull thou out then the heare of thy heade, and caſt all euell ouer them, for they haue nat bene obediente vnto my lawe.

Jt is

It is a people without lernynge & nourtoure. Howe longe ſhall I forbeare them, vnto whom I haue done ſo muche good? Many kynges haue I deſtroyed for theyr ſakes: † Pharao with his ſeruauntes & all his power haue I ſmytten downe & ſlayne: All the nacions haue I deſtroyed and roted out before thē, & in the Eaſt haue I brought two landes & people to nought, euen Tyre and Sydō, & haue ſlayne all theyr enemyes. Speake thou therfore vnto them, ſayinge. Thus ſayeth the Lorde: * I led you thorowe the ſee/ and haue geuen you ſure ſtretes ſēſe the begynnynge. † I gaue you Moſes to be youre captayne, and Aaron to be the preſt: * I gaue you lyght in a pyler of fyre, and greate wonders haue I done amonge you: yet haue ye forgotten me, ſayeth the Lorde.

Thus ſayeth the almyghte Lorde: I gaue you quayles to eate, & tentes for youre ſuccoure: Neuertheles ye murmured, and aſcribed not the vyctory of youre enemyes vnto my name: yee, thys ſame daye do ye yet murmoure. Where are the benefytes, ẏ I haue done for you? When ye were hongrye in the wyldernes, * dyd ye nat cry vnto me ſaying: why haſt thou brought vs into this wyldernes, to kyll vs? It had bene better for vs, to haue ſerued the Egypcyans / then to dye in thys wyldernesse. Then had I pytye vpon youre mournynges, and gaue you Manna to eate. Ye dyd eate angels foode. † When ye were thyrſtye, dyd I nat hewe the harde ſtone/ & cauſed water to flowe therout? For

C

the heate I couered you with the leaues of the trees. A good pleaſaunte fat lande gaue I you: I caſt out the Cananites, the Pherezytes and Phylyſtines before you. * What ſhall I do more for you/ ſayeth the Lorde.

Thus ſayeth ẏ Almyghtye Lorde: † When ye were in the wildernes, in the water of the Amorytes, beynge a thyrſt, & blaſphemynge my name, I gaue you nat fyre for youre blaſphemyes, but caſt a tree into the water, and made the ryuer ſwete. What ſhal I do vnto the, O Iacob? Thou Iuda woldeſt nat obeye me * I wyll turne me to another people/ & vnto thoſe wyl I geue my name that they may kepe my ſtatutes. Seyng ye haue forſaken me, I wyl forſake you alſo. When ye deſire me to be gracious vnto you, I ſhal haue no mercy vpon you. * When ye call vpō me, I wyll nat heare you. For ye haue defyled youre handes with bloude/ & youre fete are ſwyft to commyt manſlaughter. Ye haue nat forſaken me (in a maner) but youre owne ſelues, ſayeth the Lorde.

Thus ſayeth the almyghtye Lorde: haue I nat prayed you, as a father his ſonnes, as a mother her daughters / and as a norſſe her yonge babes / that ye wolde be my people / & I ſhulde be youre God: that ye wolde be my chyldren, & I ſhulde be youre owne father? * I gathered you together/ as an henne gathereth her chekens vnder her wynges. But nowe what ſhall I do vnto you? I ſhal caſt you out fro my face? * When ye offre vnto me/ I ſhal turne my face from you: for your ſolempne feaſt dayes, youre newe moones/ and your circumcyſyons haue I forſake. I ſent vnto you my ſeruaūtes the Prophetes, whom ye haue taken and ſlayne, and torne theyr bodyes in peces / whoſe bloude I wyll requere of youre handes, ſayeth the Lorde. Math.xxiij.d.

D Eſaye.i.b. and.lxv.a.

Thus ſayeth the Almyghty Lorde: youre houſe muſt be deſolate, I wyll caſte you out as the wynde doth the ſtrawe, youre chyldrē ſhall nat be frutefull, for they haue deſpyſed my commaundement/ and done the thynge that is euell before me. Youre houſes wyl I geue vnto a people that ſhall come, & * they that neuer harde me/ ſhall beleue in me: and they vnto whom I neuer ſhewed tokē, ſhall do the thyng ẏ I cōmaunde thē. They haue ſene no Prophetes, yet ſhall they call theyr ſynnes to remembraunce / and knowledge them. I reporte me vnto the grace, ẏ I wyl do for the people which is come / whoſe chyldren reioyſe in gladnes: & though they haue not ſene me with bodely eyes, yet in ſprete they beleue the thing that I ſaye. And nowe brother, beholde what greate worſhyppe / & ſe the people that cōmeth frō the Eaſt / vnto whom I wyl geue the dukedom * of Abraham, Iſaac and Iacob, of Oſeas, Amos, & Micheas, of Ioel, Abdy / Ionas / Naum / & Abacuc / of Sophony, Aggeus, Zachary / & Malachy, which is called alſo an angell (or meſſenger) of the Lorde.

Eſa.lxv.a. Roma.x.c.

Eſa.xlix.b. Luke.xiii.f. Mat.viii.b

The Synagoge chydeth foule with her owne chyldre. The Gentiles are called.

CAPI. II.

A

THVS ſayeth the Lorde: I brought thys people out of bondage, I gaue them my commaundementes by my ſeruauntes the Prophetes / whiche they wolde nat heare / but deſpyſed my counſels. The mother that bare them / ſayeth vnto them: Go youre waye ye chyldren / for I am a wydowe and forſaken: I brought you vp with gladneſſe / but with ſorowe and heuynes haue I loſte you: for ye haue ſynned before the Lorde youre God, and done the thynge that is euell before hym. But what ſhall I nowe do vnto you? I am a wyddowe and forſaken: go youre waye, O my chyldre, and aſke mercy of the Lorde. As for me, O father/ I call vpon the for a wytneſſe ouer the mother of theſe chyldren, whiche wolde not kepe my couenaunt, that thou brynge them to confuſyon, and theyr mothers to ſpoyle, that ſhe beare no more. Let theyr names be ſcatred abroade amonge the Heathen, let them be put out of the earth, for they haue thought ſcorne of my couenaunte.

Wo be vnto the Aſſur/ thou that hydeſt ỷ vnryghtuous by the. Thou wycked people, remembre* what I dyd vnto Sodome & Gomorre, whoſe lāde is turned to pytch and aſhes. Euen ſo alſo wyll I do vnto all them/ that heare me not, ſayeth ỷ almyghty Lorde. Thus ſayeth the Lorde vnto Eſdras: Tell my people/ ỷ I wyl geue thē the kyngdome of Ieruſalem, whiche I wolde haue geuen vnto Iſrael. Theyr glory alſo wyll I take vnto me/ & geue them the euerlaſtynge tabernacles/ whiche I had prepared for thoſe.

Gene. xix. c

B

The tree of lyfe ſhalbe vnto them a ſwete ſmellynge oyntement: they ſhall neyther laboure nor be weery. Go ye youre waye/ and ye ſhall receaue it. Praye for youre ſelues a fewe dayes/ ỷ they maye dwel therin. Nowe is the kyngdome prepared for you, therfore watche. Take heauen & earth to witneſſe for I haue broken the euell in peaces, & created the good/ for I lyue ſayeth the Lorde. Mother embrace thy chyldren, & brynge thē vp with gladneſſe: make theyr fete as faſt as a pyler/ for I haue choſen the, ſayeth ỷ Lorde.

And thoſe that be dead wyll I rayſe vp agayne from theyr places, and brynge them out of the graues/ for I haue knowen my name in Iſraell. Feare nat thou mother of the chyldren/ for I haue choſen the, ſayeth the Lorde. And for thy helpe I ſhall ſende the my ſeruauntes Eſay and Ieremy/ after whoſe councel I haue ſanctifyed and prepared for the twelue trees loded with dyuerſe frutes/ and as many welles, flowynge with mylke & hony/ and ſeuen moūtaynes/ wherupon there growe roſes and lylyes/ wherin I wyll fyll my chyldren with ioye. Execute iuſtyce for the wyddowe, be iudge for the fatherles: geue to the poore: defende the comfortles: clothe ỷ naked: heale the wounded and ſycke: laugh nat a lame man to ſcorne: defende the creple, and let the blynde come into the ſyght of my clearnes, kepe the old & the yonge within thy walles. *Wherſoeuer thou fyndeſt the dead/ take them, and burye them/ & I ſhal geue the/ the fyrſt place in my

Tobi. i. b.

reſurreccyon. Holde ſtyll (O my people) and take thy reſt, for thy quietnes is come. Fede thy chyldren. O thou good norſſe/ ſtablyſh theyr fete. As for the ſeruauntes whom I haue geuen the/ there ſhall nat one of them peryſh, for I wyl ſeke them from thy nōbre, vexe nat thy ſelfe.

C

For when the daye of trouble and heuynes cometh/ other ſhall wepe and be ſorowfull/ but thou ſhalt be mery and plenteous. The Heathē ſhalbe gelous, but they ſhalbe able to do nothynge agaynſt the/ ſayeth the Lorde. My handes ſhall couer the/ ſo that thy children ſhal nat ſe the fyre euerlaſtyng. Be ioyfull, O thou mother with thy chyldren/ for I wyll delyuer the/ ſayeth ỷ Lorde. Remembre thy deed chyldren/ for I ſhall brynge them out of the earth/ and ſhewe mercy vnto them/ for I am mercyful/ ſayeth the Lorde almyghty.

Embrace thy chyldren/ vntyll I come, and ſhewe mercy vnto them/ for my welles runne ouer/ and my grace ſhall nat fayle.

I Eſdras receaued a charge of the Lorde vpon the mount Oreb/ that I ſhulde go vnto Iſraell. But when I came vnto Iſraell they ſet me at naught and deſpiſed the commaundemente of the Lorde. And therfore I ſaye vnto you, O ye Heathē that heare and vnderſtande: Loke for youre ſhepherde/ he ſhall geue you euerlaſtynge reſt, for he is nye at hande/ that ſhall come in the ende of the worlde. Be readye to the rewarde of the kyngdome, for the euerlaſtynge lyght ſhall ſhyne vpon you for euermore. Fle the ſhadowe of this worlde/ receaue the ioyfulnes of your glory. I teſtifie my ſauyour openly: O receaue the gyfte that is geuen you/ & be glad, geuynge thankes vnto hym ỷ hath called you to the heauenly kyngdome.

D

Aryſe vp, and ſtande faſte: beholde the nombre of thoſe that be ſealed in the feaſt of the Lorde, whiche are departed from the ſhadowe of the worlde/ and haue receaued gloryous garmentes of the Lorde. Take thy nombre O Syon/ and ſhut vp thy puryfyed, whiche haue fulfylled the lawe of the Lorde. The nombre of thy chyldren whom thou longedeſt for/ is fulfylled: beſeche the power of the Lorde, that thy people whiche haue bene called frō the begynnynge/ maye be halowed.

*I Eſdras ſawe vpon the mount Syon a great people/ whom I coulde nat nombre, and they all prayſed the Lorde with ſonges of thankeſgeuynge. And in the myddeſt of them there was a yonge man of an hye ſtature, more excellente then al they, & vpon euery one of theyr heades he ſet a crowne, & was euer higher and higher, whiche I marueled at greatly. So I aſked the angel, and ſayd: Syr, what are theſe? He anſwered and ſayde vnto me: Theſe be they, that haue put of the mortall clothynge and put on the immortal, and haue teſtifyed and knowledged the name of God. Nowe are they crowned, & receyue the rewarde.

Then ſayde I vnto the Aungell: what yonge perſonne is it, that crowneth them / & geueth thē the palmes in theyr handes? So he anſwered, & ſayde vnto me: It is yͤ ſonne of God, whom they haue knowledged in the worlde. Then begāne I greately to cōmende thē, yͭ ſtode ſo ſtyfly for the name of the Lord And ſo the angel ſayd vnto me: Go thy way, & tell my people, what maner of thinges and howe greate wonders of the Lorde thy God, thou haſt ſene.

¶ The wonderous workes whiche God dyd for the people are recited. Eſdras marueileth that God ſuffreth the Babilonias to haue rule ouer his people, which yet are ſiners alſo.

CAPI. III.

A IN the thyrtyeth yeare of the fall of the cytie, I was at Babylon, and laye troubled vpon my bed / and my thoughtes came vp ouer my herte: for I ſawe the deſolacion of Syon, and the plentuous wealthe of them that dwelte at Babylon: and my ſpryte was ſore moued / ſo that I beganne to ſpeake ferefull wordes to the moſt hyeſt / and ſayd: O Lorde Lord / thou ſpakeſt at the begynnyng when thou plantedſt the earth (and that thy ſelfe alone) and gaueſt commaundement vnto the people / and a body vnto Adā / whiche was a creature of thy handes, & haſt brethed in him the brethe of lyfe: & ſo he lyued before the / and thou leddeſte him into Paradyſe / whiche garden of pleaſure thy ryght hande had plāted, or euer yͤ earth was made. And vnto him thou gaueſt commaundemente to loue thy way / whiche he trāſgreſſed, and immedyately thou appoyntedſt death in hym / and in his generacions. Of hym came na-

B cyons, trybes people and kynreddes out of nombre. ene.vi.b. * And euery people walcked after their owne wyll / and dyd nyce thynges before the: & as for thy cōmaundementes, they deſpyſed them.

ene.vii.b * But in proceſſe of tyme thou broughteſt the water floude / vpon thoſe that dwelte in the worlde, and deſtroyedſt them. And lyke as the death was in Adam, ſo was yͤ water floude alſo in theſe. Neuertheleſſe one of thē thou lefteſt: namely Noe with his houſe holde, of whome came all ryghtuous men. And it happened that when they that dwelt vpon the earth / beganne to multyplye, and had gotten many chyldren, and were a great people / they begāne to be more vngodly thē the fyrſte.

Nowe when they all lyued ſo wyckedly before the / * thou dydeſt choſe the a man frō amonge them, whoſe name was Abraham. Gene.12.15. Him thou louedſt, and vnto hym onely thou ſhewedſt thy wyl, and madeſt an euerlaſting couenaunt with hym, promyſynge him, that thou woldeſt neuer forſake his ſede. Gene.xxi.a Gene.xxv.c * And vnto him thou gaueſt Iſaac, * vnto Iſaac alſo thou gaueſt Iacob and Eſau. As for Gene.32.a Iacob thou dydeſt choſe him / and put backe Eſau. * And ſo Iacob became a greate multytude.

C And it happened that when thou leddeſt his ſede out of Egypt, * thou broughteſt thē Exod.xix.a Deut.iiii.b vp to the mounte Syon bowyng downe the heauens, ſettynge faſt the earthe, mouynge the grounde, makyng the depthes to ſhake / and troublynge the worlde: And thy glorye went thorowe foure partes of fyre, and earth quakes, and wyndes / and colde: that thou myghteſt geue the lawe vnto the ſede of Iacob / & diligēce vnto yͤ generacion of Iſrael.

And yet tokeſt thou not away from them that wycked herte, yͭ thy lawe myght brynge forth frute in them. For the fyrſt Adam bare a wycked hert / tranſgreſſed, and was ouercome, & ſo be all they that are borne of hym Roma.5.c * Thus remayneth wickednes with the law in the herte of the people, wͭ the wyckeneſſe of the rote: ſo that the good departed awaye and the euyll abode ſtyll. So the tymes paſſed awaye / and the yeares were brought to an ende. 1.Reg.16.a * Then dydeſt thou rayſe the vp a ſeruaūt called Dauid, 2.Reg.v.c. * whom thou cōmaūdedſt to buylde a cyte vnto thy name, and to offre vp incenſe and ſacryfyce vnto the therin. This was done nowe many yeares. Thē the inhabiters of the cyte forſoke the & in all thīges dyd euē as Adā & al his generacions had done: for they alſo had a wicked hert.

D And ſo thou gaueſt thy cyte ouer into the handes of thyne enemyes. Are they of Babylon thē better and more ryghtuous then thy people, that they ſhall therfore haue the domynyon of Syon? For when I came there / and ſawe theyr vngodlynes, and ſo greate wyckedneſſe / that it coulde not be nombred: yee / when my ſoule ſaw ſo many euyl doers (in the thyrtye yeare) my herte fayled me for I ſawe, how thou ſuffredſt them in ſuch vngodlynes, and ſpareſt the wicked doers: but thyne owne people haſt thou roted out/ and preſerued thyne enemyes, and this haſt thou not ſhewed me.

I can not perceyue howe thys happened. Do they of Babylon then better, then they of Syon? Or is there any other people/ that knoweth the/ ſauynge the people of Iſrael? Or what generacion hath ſo beleued thy couenauntes, as Iacob? And yet theyr rewarde appeareth not, & theyr labour hath no frute. For I haue gone here & there thorow yͤ Heathen, & I ſe that they be riche & wealthy, and thyncke not vpon thy cõmaundementes. Wey thou therfore our wyckedneſſe now in the balaunce, and theirs alſo yͭ dwel in the worlde, & ſo ſhal thy name be no where foũde but in Iſrael. Or where is there a people vpon earth/ that hath not ſined before the? Or what people hath ſo kept thy cõmaundemẽtes? Thou ſhalt fynde/ that Iſrael by name hath kepte thy preceptes / but not the other people and Heathen.

¶ The angell reproueth Esdras because he semed to enter into the profounde iudgementes of God.

CAPI. IIII.

A AND the angel that was ſent vnto me (whoſe name was Uriell) gaue me an anſwere, & ſaid: Thy hert hath take to much vpon it in this worlde, and yͭ thynkeſt to comprehende the way of the hyeſt. Then ſayd I: Yee my Lorde. And he anſwered me, & ſayd: I am ſent to ſhew the thre wayes, and to ſet forth thre ſymylitudes, before the: wherof yf thou canſt declare me one, I wyll ſhewe the alſo the waye/ that thou deſyreſt to ſe: and I ſhall ſhewe the frome whence the wycked herte commeth. And I ſayde: Tell on my Lorde. Then ſayde he vnto me: Go thy way, weye me the weyght of the fyre / or meaſure me the blaſte of the wynde/ or cal me agayne the daye that is paſt. Then anſwered I and ſayde: What man borne is able to do that? why requyreſt thou ſuch of me? And he ſaid vnto me: If I ſhulde aſke the/ howe depe dwellynges are in the ſee? Or how great water ſprynges are vpon the firmamẽt? Or how great water ſprynges are in the begynnynge of the depe? Or whiche are the out goynges of Paradyſe? Peraduenture thou woldeſt ſaye vnto me: I neuer wente downe yet into the depe nor hel, neither dyd I euer clime vp into heauen. Neuertheleſſe/ nowe haue I aſked the but onely of fyre and wynde and of the day, where thorow thou haſt trauayled/ and from the which thou canſt not be ſeperated: and yet canſt thou geue me no anſwere of them.

He ſayd moreouer vnto me: Thyne owne thinges, & ſuche as are growne vp with the, canſt thou not knowe: howe ſhuld thy veſſel then be able to comprehende the waye of the hyeſt/ and nowe outwardely in the corrupte worlde, to vnderſtãde the corrupcion that is euidẽt in my ſight? Then ſaide I vnto him: It were better that we were not at all/ then that we ſhulde lyue in wyckedneſſe/ & to ſuffre/ & not to knowe wherfore. B He anſwered me/ & ſayde: I wente in a wod, & * the trees toke ſuch a deuyſe and ſayd: Come let vs go and fyght againſt the ſee, that it may depart away before vs, and that we maye make vs yet more woddes.

The floudes of the ſee alſo in lyke maner toke thys deuyſe, and ſayde: Come let vs go vp/ and fyght agaynſt the trees of the wood yͭ we maye make our lande the wyder. The thought & deuyce of the wod was but vayne & nothing worth, for the fyre came and conſumed the wod: The thought of the floudes of the ſee came likewiſe to naught alſo, for the ſande ſtode vp and ſtopped them.

If thou were iudge nowe betwyxte theſe two, whom woldeſt thou iuſtyfie, or whome woldeſt thou condemne? I anſwered & ſayd: Verely it is a folyſhe thought that they both haue deuyſed. For the grounde is geuen vnto the wod, and the ſee alſo hath his place to bere his floudes. Then anſwered he me/ and ſayde: Thou haſt geuen a ryght iudgement, why iudgeſt thou not thy ſelfe alſo? For lyke as the grounde is geuen vnto the wod / and the ſee to his floudes: euen ſo * they yͭ dwell vpon earth, may vnderſtande nothyng, but that whiche is vpon earth: and he that dwelleth aboue the heauẽs, may only vnderſtand the thynges, yͭ are aboue the heauens. Then anſwered I/ and ſayd: I beſeche yͤ, O Lord, let me haue vnderſtandynge: for it was not my mynde to be curyous of thy hye thinges, but of ſuche as we dayly medle withall/ namely, wherefore that Iſraell is blaſphemed of the Heathẽ, and for what cauſe the people (whom thou euer haſt loued) is geuen ouer/ to be puniſhed of vngodly nacyons: & why yͤ lawe of our fathers is brought to naught, and the wrytten couenauntes come to none effecte, and we paſſe away out of the worlde as the greſhoppers, & our life is a very feare and we are not worthy to optayne mercye. What wyll he do then vnto his name/ which is called vpõ ouer vs? Of theſe thĩges haue I aſked a queſtyon.

C Then anſwered he me, & ſayde: The more thou ſearcheſt/ the more thou ſhalt marueile for the worlde haſteth faſt to paſſe awaye/ & can not comprehende the thinges ẏ are promyſed for the rightuous in tyme to come, for Iohn.v.c *this worlde is ful of vnryghtuouſnes and weakenes.

But as concernynge the thinges wherof thou aſkeſt me/ I wyll tell the. The euyll is ſowed, but the deſtruccion therof is not yet come. Yf the euyl nowe that is ſowed, be not turned vpſyde downe, & yf the place where the euyll is ſowne, paſſe not awaye/ then can not the thyng come that is ſowne with good For the corne of euyll ſede hathe bene ſowne in the hert of man from the begynnyng, and how muche vngodlines hath he brought vp vnto this tyme? and how muche ſhall he yet brynge forth, vntyll he come into the barne?

Ponder nowe by thy ſelf, whē the corne of euyll ſede is cut downe, howe great a barne ſhall it fyll? I anſwered and ſayde. Howe & whē ſhall theſe thinges come to paſſe? wherfore are your yeares fewe & euyl? And he anſwered me, ſayinge: Haſt not thou to muche vpon the hyeſt, for thy haſtynes to be aboue him is but vayne/ thou makeſt to much a do. Did not the ſoules alſo of ẏ rightuous aſke queſtyon of theſe thynges in theyr holynes/ ſaying: poca.6.b *Howe long ſhall I hope of thys faſhyon? when cōmeth the frute of my barne/ and my reward? And vpon this Ieremiel ẏ Archangel gaue thē anſwere, and ſayd: Euē when ẏ nōbre of the ſedes is filled in you/ for he hath weyed ẏ world in the balaūce: in meſure & nōbre hath he meaſured ẏ tyme, & moueth it not, vntyll ẏ ſame meaſure be fulfylled. Thē anſwered I & ſaid: O Lord, Lord, now are we al ful of ſine, & for our ſake peraduenture it is not/ ẏ the barne of the ryghtuous ſhal not be fylled, becauſe of the ſines of thē that dwel vpon the earth.

D So he anſwered me, & ſayd: Go thy waye to a womā with chylde, and aſke of her, whē ſhe hath fulfylled her nyne monethes, yf her chyldbed may kepe ẏ birth any longer within her. Then ſayd I: No Lorde, that can ſhe not. And he ſayde vnto me: In hell the ſecret places of ſoules are lyke the preuy chambre of a woman. For lyke as a woman that trauayleth, maketh haſte/ when the tyme/ and neceſſyte of the byrthe is at hande. Euen ſo doth ſhe haſt to delyuer it that is commytted vnto her. Loke what thou deſyreſt to ſe/ it ſhall be ſhewed the from the begynnynge. Then anſwered I, & ſayde: If I haue founde fauoure in thy ſyght / and yf it be poſſyble/ and yf it be mete therfore, ſhewe me then/ whether there be more to come then is paſt/ or more paſte then is for to come. What is paſte/ I knowe: but what is for to come/ I knowe not.

And he ſayde vnto me: Stande vp vpon the ryght ſyde/ and I ſhall expounde the ſymylitude vnto the. So I ſtode, and behold, an whote burnynge ouen wente ouer before me: and it happened that when the flamme was gone by/ the ſmoke had the vpper hāde After this there went ouer before me a watery cloude, and ſent downe much rayne with a ſtorme: & when the ſtormy rayne was paſt the droppes remayned ſtyll. Then ſayde he vnto me: lyke as the rayne is more then the droppes/ and as the fyre exceadeth the ſmoke / euen ſo the meaſure of the thynges that are paſt, hath the vpperhande. Then wente the droppes and the ſmoke aboue: and I prayed and ſayde: May I lyue (thynkeſt thou) vntyll that tyme? Or what ſhall happen in thoſe dayes? He anſwered me, and ſayde: As for the tokēs wherof thou aſkeſt me/ I may tell the of them in a parte: but as touchynge thy lyfe, I may not ſhewe the / for I am not ſent therfore.

¶ Eſdras and the Angell comen together.

CAPI. V.

Neuertheleſſe / as concernynge the tokens/ marke this: Beholde/ the dayes ſhall come / that they whiche dwell vppon earth, ſhalbe taken in a greate nombre/ and the waye of the trueth ſhalbe hyd/ & the land ſhalbe baren from fayth: but *iniquite ſhal haue the vpperhande, lyke as thou haſt ſene nowe, & as thou haſt herde longe ago: And ẏ lande that thou ſeyſt now to haue rule, ſhalt thou ſhortly ſe waſte. But yf God graunte the to lyue, thou ſhalt ſe after the thyrde trōpet, that the ſūne ſhal ſodenly ſhyne agayne in the night, & the mone thre tymes i the day, & bloude ſhall droppe out of wodde, and the ſtone ſhall geue his voyce, & the people ſhal be vnquyete: and euen he ſhall rule, whom they hope not/ that dwell vpon earthe/ & the foules ſhall flyt, & the Sodomytiſhe ſee ſhall caſt out his fyſh, & make a noyſe in the nyght which many ſhall not knowe/ but they ſhall all heare the voyce therof. A Mat.24.a

There ſhalbe a cōfuſion alſo in many places, and the fyre ſhalbe oft ſent agayne/ and the wylde beaſtes ſhall go theyr waye / and menſtruous wemen ſhall beare monſters/ & ſalt waters ſhall be founde in the ſwete: one frende ſhal fyght agaynſt another: then ſhall all wyt and vnderſtandyng be hyd and put aſyde into their ſecrete places, & ſhalbe ſought of many, and yet not be foūde: then ſhal vn

cod

ryghtuouſnes and voluptuouſnes haue the vpperhande vpon earth. One lāde alſo ſhal aſke another/and ſay: Is ryghtuouſnes gone thorowe the? And it ſhall ſaye: No. At the ſame tyme ſhall men hope, but nothynge optayne: they ſhall laboure / but theyr wayes ſhall not proſpere.

¶ To ſhewe the ſuche tokens I haue leue / and yf thou wylt praye agayne, ⁊ wepe as nowe and faſt ſeuen dayes, thou ſhalt heare B yet greater thinges. Then I awaked, and a fearfulnes went thorowe all my body/ and my mynde was feble and carefull, ſo that I almoſt ſowned withall. So the angell that was come to talke with me, helde me/ cōforted me/and ſet me vpon my fete.

And in the ſeconde nyght it happened / ẏ Salathiel the captayne of the people came vnto me/ſaying: Where haſt thou bene? and why is thy countenaunce ſo heuy? Knoweſt thou not, that Iſrael is cōmitted vnto the, in the lande of theyr captiuite? Vp then/⁊ eate, ⁊ forſake vs not, as ẏ ſhepherde that leaueth his flocke in the handes of wycked wolues. Then ſayd I vnto hym: Go thy way fro me, ⁊ come not nye me, ⁊ he herde it/as I ſaid: ſo went he his way fro me. And ſo I faſted ſeuē dayes, mournyng ⁊ wepyng, lyke as Uriell the angel cōmaunded me. And after ſeuē dayes it happened ẏ the thoughtes of my herte were very greuous vnto me agayne / ⁊ my ſoule receyued the ſpirete of vnderſtandyng/ and I beganne to talke with the moſte hyeſt agayne/and ſayde: O Lorde, Lord/ of euery wood of the earth and all the trees therof: thou haſt choſen the one onely vyneyarde: and of all landes of the whole worlde thou haſt choſen one pyt: and of al floures of the grounde thou haſt choſen the one lylye: and of all the depthes of the ſee thou haſt fylled the one ryuer: and of all buylded cyties thou haſt halowed Syon vnto thy ſelfe: and of al the foules that are created, thou haſt named the one doue: ⁊ of all the catell that are made thou haſt prouyded the one ſhepe: and amōg all the multytudes of folckes thou haſt gotten the one people, ⁊ vnto this people whom thou louedſt/thou gaueſt a law/that is proued of all.

And nowe, O Lorde, why haſte thou geuen this one people ouer vnto many/and vpon the one rote thou haſt prepared other, ⁊ why haſt thou ſcatred thy one onely people among many/ which treade them downe / yet which haue euer withſtande thy promyſes, and neuer beleued thy couenauntes? And though thou wereſt enemye vnto thy people/yet ſhuldeſt thou punyſh them with thyne owne hādes. Nowe whē I had ſpoken theſe wordes ẏ angell ẏ came to me ẏ nyght afore, was ſente vnto me, ⁊ ſayde vnto me: C Heare me/and herken to the thynge that I ſay, ⁊ I ſhal tel the more. And I ſaid: Speke on my Lorde. Then ſayd he vnto me. Thou arte ſore vexed ⁊ troubled for Iſraels ſake. Loueſt thou that people better thē hym that made them? And I ſayd to hym: No Lorde/ but of very grefe ⁊ cōpaſſion haue I ſpoken For my reines payne me euery hour, becauſe I wolde haue experiēce of the way of ẏ moſt hieſt, ⁊ to ſeke out parte of his iudgmēt. And he ſayde vnto me: ẏ thou mayeſt not. And I ſayde: Wherfore Lorde? whereunto was I borne then? Or why was not my mothers childbed then my graue? So had I not ſene the miſery ⁊ trouble of Iacob, ⁊ the trauaile of my people of Iſrael.

And he ſayd vnto me: Nōbre the thynges that are not yet come: gather me together ẏ droppes, ẏ are ſcatred abroade: make me the floures grene agayne, that are withered: opē me the thyng that is cloſed: ⁊ bryng me forth the wyndes, ẏ are ſhut vp: Shewe me the ymage of a voyce, and then ſhal I declare the thyng, that thou laboureſt to knowe. And I ſayde: O Lord/Lord, who may knowe theſe thinges, but he that hath not his dwellynge with men? As for me/ I am vnwyſe, howe may I then ſpeake of theſe thynges wherof thou aſkeſt me? Then ſayde he vnto me: lyke as ẏ cāſt do none of theſe thīges that I haue ſpoken of, euē ſo canſt thou not fynde out my iudgement, or in the ende ẏ loue that I haue promyſed vnto my people. And I ſayd: Beholde, O Lorde/yet art thou nye vnto them that haue no ende: and what ſhall they do/ ẏ haue bene before me/ or we that be nowe/ or they that ſhall come after vs? And he ſayde vnto me: I wyll lyken my iudgemente vnto a ryng. Lyke as there is no ſlackeneſſe of the laſt, euen ſo is there no ſwyfteneſſe of ẏ fyrſte. So I anſwered and ſayd: couldeſt thou not make thoſe (that haue bene made, ⁊ be nowe/ and that are for to come) in one, that thou myghteſt ſhewe thy iudgemente the ſoner? Then anſwered he me/and ſayde: The creature may not haſte aboue the maker, neither D may the worlde holde thē at once, that ſhal be created.

And I ſayde: Howe haſt thou ſayde then vnto thy ſeruaūte, that thou lyuynge maker, haſt made the creature lyuynge at once, and the creature bare it: euē ſo might it now alſo beare them that be preſent, at once. And he ſayde he ſayde vnto me: Aſke the chyldebed of a woma͂, and ſaye vnto her: If thou bryngeſt forth chyldren, why doeſt thou it not together, but one after another? Praye her therfore to brynge forthe ten chyldren at once. And I ſayde: ſhe cannot/ but muſte do it one after another.

Then ſayde he vnto me: Euen ſo haue I geue a chyldebed vnto the earthe, for thoſe yͭ be ſowen vpo͂ it by proceſſe of tyme. For lyke as a yong chylde may not bryng forth yͤ thinges that belong to the aged: eue͂ ſo haue I ordayned the worlde which I made.

And I aſked and ſayd: Seyng thou haſt nowe geuen me a waye, I wyl ſpeake before the: for our mother of whom thou haſt tolde me/ is yet yonge/ and nowe ſhe draweth nye vnto age? He anſwered me, and ſayde. Aſke a woma͂ that beareth chyldren, and ſhe ſhall tell yͤ. Say vnto her: wherfore are not they (whom thou haſte nowe brought forth) lyke thoſe that were before yͤ, but leſſe of ſtature? And ſhe ſhall anſwere the: They that be borne in the youth of ſtre͂gth, are of one faſhyon and they that are borne in the tyme of age/ (when the chyldebed fayleth) are other wiſe. Conſydre nowe thy ſelfe, howe that ye are leſſe of ſtature, then thoſe yͭ were before you/ & ſo are they yͭ come after you, leſſe the͂ ye: as the creatures which now begynne to be old, and haue paſſed ouer the ſtrength of youth. Then ſayd I: Lord I beſeche the, yͭ I haue founde fauoure in thy ſyght, ſhewe thy ſeruaunt/ by whome doeſt thou vyſet thy creature?

¶ The Angel inſtructeth Eſdras, and geueth hym anſwere to his queſtyons.

CAPI. VI.

A AND he ſayde vnto me. In the begynnyng when the grounde was made: before the worlde ſtode, or euer the wyndes blew before it thondred and lyghtned, or euer the foundacions of Paradyſe were layed/ before the fayre floures were ſene, or euer the moueable powers were ſtabliſhed/ before the innumerable multitude of Angels were gathered together, or euer the hyghneſſes of the ayre were lyfted vp/ afore the meaſures of the firmament were named, or euer the chimnes in Syon were hote, & or the preſent yeres were ſought out/ and or euer the inuencyons of them that nowe ſynne, were put aſyde, before they were ſealed that nowe gather fayth for a treaſure: then dyd I conſydre and pondre all theſe thynges, and they all were made thorowe me, and thorowe none other: by me alſo they be ended, and by none other. Then anſwered I and ſayde: whiche ſhall be the partynge aſunder of the tymes? Or when ſhalbe the ende of the fyrſt and the begynnynge of it that foloweth? And he ſayd vnto me: From Abraham vnto Iſaac, when Iacob and Eſau were borne of hym. Iacobs hande helde fyrſte the hele of Eſau: for Eſau is the ende of this world, and Iacob is the begynnyng of it that foloweth The hande of man betwyxte the hele and the hande. Other queſtyon (Eſdras) aſke thou not.

I anſwered then, & ſayde: O Lord, Lord/ yͭ I haue founde fauour in thy ſyght/ I beſech the, ſhewe thy ſeruaunte the ende of thy tokens, wherof thou ſhewedſt me parte the laſt nyght. So he anſwered and ſayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce of ſounde. There ſhall come a greate mocyon/ but the place where thou ſtandeſt ſhall not be moued. And therfore whe͂ thou hereſt the wordes, be not afrayed: B for of the ende ſhall the worde and foundacyon of the earth be vnderſtand. And why? the worde therof trembleth and quaketh for it knoweth, that it muſte be chaunged at the ende. And it happened, yͭ when I had hearde it, I ſtode vp vpon my fete, and herkened: & beholde, there was a voyce that ſpake, & the ſounde of it was lyke yͤ ſounde of many waters, and it ſayde: Beholde, the dayes come/ that I wyll begynne to drawe nye, & to vyſet them that dwell vpon earth, and wyll begynne to make inquiſycion of them/ what they be that haue hurt equite with vnryghtuouſnes/ and when the low eſtate of Syon ſhalbe fulfylled: and when the worlde, that ſhall vanyſhe away, ſhalbe ouerſealed, then wyll I do theſe tokens.

The Bokes ſhalbe opened before the firmament, and they ſhall ſe all together, & the chyldre͂ of a yere olde ſhall ſpeake with their voyces: the wemen with chylde ſhall brynge forth vntymely chyldren of thre or foure monethes olde, and they ſhall lyue/ and be rayſed vp: and ſode͂ly ſhall the ſowen places appeare as the vnſowen/ the full ſtorehouſes ſhall ſodenly be founde emptye: & the trompet ſhall geue a ſounde, which whe͂ euery ma͂ heareth, they ſhalbe ſodenly afrayed. *At yͤ tyme ſhall frendes fyght one agaynſt another lyke enemyes, and the earthe ſhall ſtande in feare with them. Mich. vii. a Math. x. c

The ſprynges of the welles ſhall ſtande ſtyll/ and in thre houres they ſhall not renne. Whoſoeuer remaineth fro͂ all theſe thynges that I that I haue told the/ſhall eſcape,and ſe my ſaluacyon,and the ende of your worlde. And the men that haue receyued/ſhall ſe it/ they that haue not taſted deathe from theyr byrth:and the hert of the indwellers ſhal be chaunged,& turned into another meanynge for euyll ſhalbe put out/ and diſceyte ſhalbe quenched. As for fayth, it ſhall floryſhe,corrupcion ſhalbe ouercome:& the truth,which hath bene ſo longe without frute,ſhalbe declared. And it happened when he talked wt me,that I loked demurely vpon him,before whome I ſtode/ and theſe wordes ſayde he vnto me: I am come to ſhewe the/the tyme of the nyght for to come.

Yf thou wylte praye yet more,and faſt ſeuen dayes agayne,I ſhall tell the more thinges, and greater then before, for thy voyce is hearde before the hyeſt:for why?ẏ myghtye hathe ſene thy ryghtuous dealynge / he hath ſene alſo thy chaſtyte/ which thou haſt had euer ſence thy youth:and therfore hathe he ſent me to ſhewe the al theſe thynges,& to ſaye vnto the: Be of good comforte,& feare not/and haſt not wt the tymes that are paſte to thyncke vayne thynges,& make not haſte of the latter tymes.

C

And it happened after this/that I wept agayne/and faſted ſeuen dayes in lyke maner,ẏ I myght fulfyll the thre wekes:which he tolde me. In the eyght night was my hert vexed withī me agayne,& I begāne to ſpeke before the hyeſt:for my ſprete was greatly ſet on fyre/and my ſoule was in diſtreſſe, & I ſayd, O Lord,thou ſpakeſt vnto thy creature frō the begynnyng(euen the fyrſt daye) and ſaydeſt:a Let heauen & earth be made/ and thy worde was a perfecte worcke. And then was there the ſprete,and the darckeneſſes were yet on euery ſyde/and ſylence:there was no mans voyce as yet from the. Then cōmaunded thou a fayre lyght to come forth out of thy treaſures,that thy workes myght appere and be ſene.

Gene.1.a

Upon the ſeconde daye thou madeſt the ſprete of the firmament,and commaūdeſt it to part in ſunder,and to make a deuyſion betwixte the waters,that the one parte myght remayne aboue/and the other beneth. Upon the thyrde day thou broughteſt to paſſe,that the waters were gathered in the ſeuēth part of ẏ earth:ſyxe partes haſt thou dryed vp/ and kepte them, to thyntent that mē myght ſowe & occupye huſbandry therin. As ſoone as thy worde wente forth / the worcke was made. For immediatly there was greate innumerable frute/and many diuerſe pleaſures & deſyres of tēptacyon,floures of chaungeable coloure and ſmel/and this was done the thyrde day.

D

Gen

Deu

Gen

* Upon the.iiii.daye thou cōmaundedſt ẏ the Sunne ſhuld geue his ſhyne,& the mone her lyght:the ſtarres dydeſt thou ſet in order & gaueſt thē a charge:to do ſeruyce euen vnto man/that was for to be made. Upon the fyfth daye thou ſaydeſt vnto the ſeuenthe part(where the * waters were gathered)that they ſhulde brynge forthe diuerſe beaſtes/ foules and fyſhes. And ſo it came to paſſe, that the domme water and without ſoule/ brought forth lyuynge beaſtes/ at the commaundement of God,that all people myght prayſe thy wonderous worckes. Then dydeſt thou preſerue two ſoules/ the one thou calledſt Enoch and the other Leuiathan, & dideſt ſeperate the one from the other:for the ſeuenth parte(namely,where the water was gathered together) myght not holde them bothe. Unto Enoch thou gaueſt one parte/ whiche was dryed vp the thyrde daye/ that he ſhulde dwel in the ſame part/wherin are a thouſande hylles. But vnto Leuiathan thou gaueſt the ſeuēth part, namely ẏ moyſt and haſte kepte him to deuoure what thou wylte,and whan. Upon the ſyxte daye thou gaueſt cōmaundement vnto the earthe,that before the/it ſhulde brynge forth beaſtes,catell/and all that crepe,and(beſydes this)Adam alſo,whome thou madeſt Lorde of all thy creatures. Of hym come we all,and the people alſo,whom thou haſt choſē ſpecyally vnto thy ſelfe. Al this haue I ſaid nowe and ſpoken before the O Lord,ẏ I myght ſhewe howe that the world is made for our ſakes. As for the other people whiche alſo come of Adam thou haſt ſaid that they are nothyng/ but be lyke a ſpetle,& haſt lykened the aboūdaunce of them vnto a droppe(that falleth) from the rofe of the houſe.

And nowe,O Lorde/the Heathen which haue euer bene reputed as nothynge / haue begōne to be Lordes ouer vs/and to deuour vs:but we thy people(whom thou haſt called the fyrſt borne,thy onely begotten,& thy feruente louer)are geuen into theyr handes and power. Yf the worlde nowe be made for our ſakes,why haue we not the inherytaūce in poſſeſſyon with the worlde? Howe longe ſhall this endure?

¶ The Angell ſheweth Eſdras many thynges to come.

CAPI. VII.

A

AND it happened after that I had ſpoken out theſe wordes/there was ſente vnto me an Angell, whiche had bene by me alſo the nightes afore, and he ſayd vnto me: vp Eſdras/and here the wordes that I am come to tell the. And I ſayd: ſpeake on Lord my God. Then ſayd he vnto me. The ſee is ſet in a wyde place/that it might be depe and greate: but the entraunce is narowe & ſmall lyke a ryuer. For who wolde go into the ſee/ to loke vpon it/and to rule it? If he wente not thorow the narowe, how myght he come into the brode.

Item another: A cytie is buylded and ſet vpon a brode felde/and is full of al goodes, the entrãce is narowe and ſodayne, lyke as yf there were a fyre at the ryght hande, and a depe water at the lefte, and as it were onely one ſtrayte path betwixte thẽ bothe, ſo ſmall that there coulde but one man go there.

If this cyte nowe were geuẽ to an heyre/ & he neuer went thorowe the parlous waye/ how wolde he receyue his enheritaũce? And I ſayde: It is ſo Lord. Then ſaid he to me: Euen ſo is Iſrael alſo a porcyon. And why? for theyr ſakes haue I made the world: and when Adam tranſgreſſed my ſtatutes, then was the thyng iudged that was done. Thẽ were the entraũces of the worlde made narowe, ful of ſorowe & trauayle. They are but fewe & euil, ful of perels & labour. For the entraunces of the fore worlde were wide & ſure, and brought immortall frute.

If they nowe whiche are entred into this worlde, maye not comprehende theſe ſtrayte and vaine thinges, muche leſſe may they cõprehende and vnderſtande the ſecrete thynges: why diſquieteſt thou thy ſelf thẽ, ſeyng thou art but a corruptyble man? And what woldeſt thou knowe where as thou art but mortall? And why haſt thou not receyued in to thyne herte the thynge that is for to come, but that is preſent?

B
[illegible]

Then ſayd I: O Lord Lord, * thou haſt ordayned in thy lawe, that the ryghtuous ſhulde inherete theſe thĩges, but that the vnfaythful and vngodly ſhulde peryſh. Neuertheleſſe, the rightuous ſhal ſuffre ſtrayte thĩges/& hope for wide: for they that haue liued vngodly and ſuffred ſtrayte thynges / ſhall not ſe the wyde.

And he ſayd vnto me: There is no iudge aboue God/and none that hath vnderſtandynge aboue the Hyeſt. For there be many ẏ peryſhe, becauſe they deſpyſe ẏ lawe of God that is ſet before them. For God hath geuen ſtrayte cõmaundement to ſuch as come, that they knowe what they do / and howe they ſhulde lyue: and yf they kept this they ſhuld not be punyſhed.

Neuertheleſſe, they were not obediẽt vnto hym, but ſpake agaynſte hym: ymagyned vayne thynges/and purpoſed to ſynne, and ſayd moreouer, that there was no God/and that God regarded it not. Hys wayes haue they not knowen, his lawe haue they deſpyſed/and denyed hys promyſes: in his ſtatutes & ordynaunces haue they not bene faythfull and ſtedfaſte, and haue not perfourmed hys workes.

And therfore Eſdras: vnto the full, plenty: and to the emptye/emptyneſſe. Beholde/ the tyme ſhal come/that theſe tokens which I haue tolde the ſhall come to paſſe/and the bryde ſhall appeare/and the earth that now paſſeth awaye/ſhalbe ſhewed: and whoſoeuer is delyuered frõ the forſayde euyls, ſhal ſe my wonders. For my ſonne Ieſus ſhalbe opẽly declared, with thoſe that be with him. and they that remayne, ſhalbe mery in foure hundreth yeares.

After theſe ſame yeares ſhall my ſonne Chriſt dye/and al men that haue lyfe, and ẏ world ſhalbe turned into the olde ſylence ſeuen dayes/lyke as in the fore iudgementes, ſo that no mã ſhal remayne. And after ſeuen dayes, the world that yet a waked not/ſhalbe rayſed vp/and ſhal dye corrupte. And the earth ſhall reſtore thoſe that haue ſlept ĩ her and ſo ſhal the duſt thoſe that dwel in ſilẽce/ and the ſecrete places ſhal deliuer thoſe that be committed vnto thẽ. And the moſt hyeſt ſhalbe openly declared vpõ the ſeate of iudgement, and all myſery ſhall vanyſh away/ and long ſufferyng ſhalbe gathered together But the iudgement ſhal cõtinue/ the trueth ſhall remayne/and fayth ſhal waxe ſtronge, the worcke ſhall folowe, & the rewarde ſhall be ſhewed: the ryghtuouſnes ſhall watch/& the vnryghtuouſneſſes ſhall beare no rule.

C

Then ſayde I: * Abraham prayed fyrſte for the Sodomites/‡ & Moſes for ẏ fathers that ſinned in the wyldernes, & he that came after him for Iſrael, in the tyme of Achas & Samuel: and ‡ Dauid for the deſtruccyon ‡ and Salomon for them that came into the Saynctuary, * and Helias for thoſe that receyued rayne, & for the deade, that he myght lyue, & Ezechias for the people in the time of Sennacherib: & diuerſe other in lyke maner whiche haue prayed for many.

Gene.18.d.
Exod.32.
2.Reg.24.b
2.Par.[illegible]
3.Reg.17.[illegible]
Iaco.5.[illegible]

Euẽ ſo now, ſeyng the corrupte is growen vp/and wyckednes increaſed, and the ryghteous haue prayed for ẏ vngodly, wherfore ſhall it not be ſo nowe alſo?

He anſwered me/and ſayd: Thys preſente world is not the ende/there remayneth much honour in it, therfore haue they prayed for the weake. But the daye of dome ſhalbe the ende of this tyme/ & the begynnyng of the immortalite for to come, wherin all corrupcion baniſhed, al voluptuouſnes is louſed, al miſbeleue taken away, ryghtuouſneſſe growne & the verytie ſpronge vp. Then ſhall no man be able to ſaue hym that is deſtroyed, nor to oppreſſe him that hath gotten the vyctorye. I anſwered then, and ſayd: This is my firſt and laſt ſayinge: that it had bene better/ not to haue geuẽ the earth vnto Adã: or els whẽ it was geuen him, to kepe hym that he ſhuld not ſinne. For what profite is it for me nowe in this preſent tyme to lyue in heuineſſe, and after death to loke for punyſhment. O thou Adam/ what haſt thou done? For though it was thou that ſinned, thou art not fallen alone, but we all that come of the. For what profyte is it vnto vs, yf there be promyſed vs an immortall tyme, where as we medle wyth deadly workes? and that there is promyſed vs an euerlaſting hope, where as our ſelues are euyll & vayne, and that there are layed vp for vs dwellynges of health & fredome, where as we haue lyued euyll, & that the worſhyppe of the hieſt is kept to defende them, whiche haue led a paciente lyfe, where as we haue walked in the moſt wycked wayes of all? And that there ſhalbe ſhewed a paradyſe, whoſe frute endureth for euer, wherin is fredome and medycyne, where as we ſhall not go in? for we haue walcked in vnpleaſaũt places: And that the faces of them whiche haue abſteyned, ſhal ſhyne aboue the D ſtarres, where as our faces ſhall be blacke and darcke? For whyle we lyued & dyd vnryghtuouſly, we conſydered not, yͭ we ſhulde ſuffre therfore after death?

Then anſwered he me, and ſayde: Thys is the conſyderacyon and thought of the battayle, whiche man hathe vpon earth: that yf he be ouercome, he ſhall ſuffre as thou haſte ſayde. But yf he get the vyctorye, he ſhall receyue the thynge that I ſaye. For thys is the lyfe wherof Moyſes ſpake vnto the people, Deu. xxx. b whyle he lyued/ ſayng: *Choſe the lyfe, that thou mayſt liue. Neuertheleſſe/ they beleued hym not/ neither the Prophetes after hym, No nor me whiche haue ſpoken vnto them/ that heuynes ſhulde not reach vnto them to theyr deſtruccyon, lyke as ioye is for to come ouer thoſe that haue ſuffered them ſelues to be enfourmed in ſaluacyon.

I aunſwered then, and ſayde: I knowe Lorde/ that the hyeſt is mercyfull/ in that he hath mercy vpon them/ which are not yet in the worlde/ and vpon thoſe alſo that walcke in his lawe: and that* he is pacient and lõg Roma ſufferynge towarde thoſe that haue ſynned in theyr workes/ and that he is lyberall to geue where as it requyreth: and that he is of great mercy/ for he multiplied his louing kyndneſſes towarde thoſe yͭ are preſent/ and B that are paſte/ and to them whiche are for to come. For yf he multiplye not hys mercyes/ the worlde ſhall not be made lyuynge/ with thoſe yͭ dwel therin. He geueth alſo/ for yf he gaue not of his goodnes, that they whiche haue done euyll/ myght be eaſed, from theyr wyckednes, the ten thouſande parte of men ſhuld not be made lyuyng. And yf the iudge forgaue not thoſe that be healed with hys worde, & if he wolde deſtroye the multytude that ſtryueth, there ſhulde be very fewe lefte in an innumerable multitude.

¶ Eſdras prayeth God rather to loke vpon his owne mercye, then on the ſynnes of the people.

CAPI. VIII.

AND he anſwered me, ſayeng: The moſt hyeſt made this worlde for many, but I the worlde to come for fewe. I wyll tell the a ſymylitude/ Eſdras: As when thou aſkeſte the earth/ it ſhall ſay vnto the/ that it geueth muche moulde/ where of earthen veſſels are made, but lytle of it yͭ golde cõmeth of. Euen ſo is it wᵗ the worke of thys worlde. *There be many created/ but fewe ſhall be ſaued. Then anſwered I and ſayde: Thẽ ſwalowe vp the witte (thou ſoule) and deuoure the vnderſtandynge/ for thou art agreed to herken and to geue eare, and wyllyng to prophecy/ for thou haſt no longer ſpace geuen the, but onely to lyue. O Lord/ wylte thou not gyue thy ſeruaunt leaue, that we may pray before the/ & that thou mayeſt gyue ſede vnto oure herte, & tyllynge to our vnderſtandyng, that there maye cõme frute of it: & that euery one which is corrupte/ and beareth the ſtate and place of a man/ may lyue?

For thou art alone, & we al are one workmanſhyppe of thy handes, lyke as thou haſt ſayd/ and lyke as the body is faſhioned now in the mothers wõbe/ & thou geueſt the mẽbres, and thy creature is preſerued in fyre & water: & .ix. monethes doth thy worke ſuffre thy creature, whiche is faſhyoned in her: but the thing that preſerueth/ and it that is preſerued/ ſhall both be kept together: and whẽ tyme is/ the wombe delyuereth the thynge that is kepte and growen in her.

For thou haſt cõmaũded the breſtes to geue mylcke vnto the frute, that the thyng

whiche

which is created and faſhyoned, may be nouryſhed for a tyme: and then thou dyſpoſeſt & ordreſt it with thy mercy/ bryngeſte it vp wt thy righteouſnes, nurtureſt it in thy lawe, & refourmeſt it with thy wiſe vnderſtandyng, mortifieſt it as thy creature, & makeſt it lyuyng as thy workes. B Seynge then that thou deſtroyeſt him, which with ſo great laboures is created and faſhyoned thorowe thy commaundemẽt, thou couldeſt lyghtly ordeyne, alſo, that the thynge which is made, myght be preſerued.

And thys I ſpeake now of all men in generall/ as yͤ knoweſt: but of thy people/ for whoſe ſake I am ſory: & of thy inheritaũce: for whoſe cauſe I mourne: and of Iſraell/ for whom I am wofull: and for Iacob/ for whoſe ſake I am greued/ therfore begynne I to pray before the, for my ſelfe & for them/ for I ſe the fall of vs, euen of vs/ that dwel vpon earth. But I haue herde the ſwiftnes of yͤ iudge, which is to come: therfore heare my voice, and vnderſtande my wordes, and I ſhall ſpeake before the. Thys is the begynnynge of the wordes of Eſdras/ before he was receaued. And I ſayde, O Lorde/ thou that dwelleſt in euerlaſtingneſſe, whoſe eyes are lyfte vp in the ayre, whoſe ſtoole is exceadynge hye, whoſe glory & mateſty may not be comprehended, before whom the Hoſtes of aungels ſtande with trẽbling, whoſe kepyng is turned in wynde and fyre/ whoſe worde is true, whoſe talckynge is ſtedfaſte, whoſe commaundement is ſtronge, whoſe ordinaunce is fearful, whoſe loke dryeth vp the depthes, whoſe wrath maketh the moũtaynes to melte awaye / and whoſe trueth beareth wytnes: O heare the prayer of thy ſeruaunt / and marke with thyne eares the petycyon of thy creature.

For whyle I lyue, I wyll ſpeake, and ſo longe as I haue vnderſtanding, I wyl anſwere. O loke not vpon the ſynnes of thy people/ which ſerue the in trueth. Haue no reſpecte vnto the wicked ſtudies of the Heathen, but to the deſyre of thoſe that kept thy teſtimonyes with ſorowes. Thyncke not vpõ thoſe that haue walked fainedly before the/ but vpon them/ whiche with wyll haue knowen thy feare.

Let it not be thy wyll to deſtroye them, which haue had beaſtly maners, but to loke vpon thẽ that haue clearly taught thy law. Take thou no indignacyõ at thẽ, which are worſe then beaſtes: but loue them/ that alwaye put theyr truſt in thy ryghteouſnes & glory: for we & our fathers haue al the ſame ſyckenes and dyſeaſe, but becauſe of our ſynnes thou ſhalt be called mercyfull.

C For yf thou haſt mercy vpon vs/ yͤ ſhalt be called mercyfull? where as we haue no workes of righteouſnes: for the righteous whiche haue layed vp many good workes together, ſhal out of theyr dedes receaue rewarde. For what is man, that thou ſhuldeſt take dyſpleaſure at him? Or what is the corruptible mortal generacyon, that thou ſhuldeſt be ſo rough towarde hym.

†For of a trueth there is no man amonge them that be borne, but he hath dealte wyckedly: and among the faithful there is none whiche hath not done amyſſe. For in thys (O Lord (thy ryghteouſnes and thy goodnes ſhalbe prayſed and declared, yf thou be mercyfull vnto them, which are not rych in good workes.

3.Re viii.g
2.Par. vi.f
1.Iohn.i.b

Then anſwered he me and ſayde: Some thinges haſt thou ſpoken a right, and accordinge vnto thy wordes it ſhall be. For I wyl not verely conſydre the workes of them/ which haue ſynned before death/ before the iudgment, before deſtruccyon, but * I wyll reioyce ouer the worcke and thought of the ryghteous. I wyll remẽbre alſo the pylgremage the holy makynge and the rewarde. Lyke as I haue ſpoken now, ſo ſhal it come to paſſe. For as the huſbande man ſoweth much ſede vpon the grounde/ and planteth many trees, and yet alwaye the thynge that is ſowne or planted is not al kepte ſafe, nether doth it all take rote: Euen ſo is it of thẽ that are ſowne in the worlde/ they ſhall not all be ſalued.

Gen.iiii.a.

I anſwered then and ſayde: If I haue foũde grace, then let me ſpeake. Like as the huſbande mans ſede periſheth, yf it receaue not rayne in dewe ſeaſon, or if there come to much rayne vpõ it: Euen ſo peryſheth man alſo, which is created with thy handes, and is lyke vnto thyne owne ymage and to thy ſelfe, for whoſe ſake thou haſt made al thynges/ and lykened hym vnto the huſbande mans ſede. Be not wroth at vs / O Lorde/ but ſpare thy people/ and haue mercy vpon thyne owne inherytaunce: O be mercyfull vnto thy creature.

D Then anſwered he me & ſayde: Thinges preſent are for the preſẽte, & thinges to come for ſuche as be to come. For thou lackeſte yet much, ſeynge thou mayeſt loue my creature aboue me: I haue oft times drawne me vnto the, but neuer to the vnryghteous. In this alſo thou art maruelous before yͤ hieſt in that thou haſt humbled thy ſelfe as it becõmeth tormenteſt the/and haſte not regarded thyne owne ſelfe/that thou art had i ſuch honour amōge the ryghteous. Therfore ſhall great wretchednes and myſery come vpō the, that in the latter tyme ſhall dwell in the worlde, becauſe they haue walcked in greate pryde.

But vnderſtande thou for thy ſelfe/ and ſeke out glory for ſuch as be lyke the: for vnto you is paradyſe opened/ the tre of lyfe is planted, the tyme to come is prepared, plenteouſnes made ready: a cytie is buylded for you, & a reſt is prepared, yee perfecte goodnes and wyſdome. The rote of euel is marcked from you/the weaknes & mothe is hyd frō you, & into hell flyeth corrupcyon in forgetfulnes. Sorowes are vanyſhed awaye/ and in the ende is ſhewed the treaſure of immortalyte. And therfore aſke thou no more queſtions, concernyng the multytude of thē that peryſhe. For they haue taken libertye/ deſpyſed the hyeſte/ thought ſcorne of hys lawe/and forſaken his wayes.

Moreouer/they haue troden downe hys Psa. xiiii.a ryghteous, and * ſayde in theyr herte/that there is no God, yee and that wyttingly, for they dye. For lyke as the thige that I haue ſpoken of, is made ready for you: Euen ſo is thyrſt & payne prepared for them. For it was not hys wyll that man ſhulde come to naught: but they which be created haue deſpyſed the name of hym that made them, and are vnthanckful vnto him/ which prepared lyfe for them. And therfore is my iudgment now at hand. Theſe thiges haue I not ſhewed vnto all men/ but vnto fewe/ namely vnto the, and to ſuch as be lyke the. Then anſwered I & ſayd, Beholde O Lorde, nowe haſt ỹ ſhewed me the multitude of the tokens, which ỹ wylt begyn to do at the laſt: but at what tyme & whē, thou haſt not ſhewed me.

¶ Eſdras hath reſponſe vnto hym.

CAPI. IX.

A HE anſwered me then & ſayd: Meaſure thou ỹ tyme dylygētly in it ſelfe/when thou ſeyſt that one parte of the tokens come to paſſe / whiche I haue tolde the before: ſo ſhalte thou vnderſtande/that it is the very ſame tyme/ wherin the hyeſt wyll begynne to vyſet the worlde, whiche he made. And when there ſhall be ſene earth quake & vproure of the people in the worlde, thē ſhalt thou well vnderſtande/ that the moſt hyeſt ſpake of thoſe thinges/from the dayes that were before the, euen from the begynnynge.

For lyke as all that is made in the worlde hath a begynnyng and ende/and the ende is manyfeſt: Euen ſo the tymes alſo of ỹ hyeſt haue playne begynnynges in wonders and ſygnes, and the ende in worckyng and in tokens. And euery one that ſhalbe ſaued/ and ſhall be able to eſcape by hys workes and by faith, wherin ye haue beleued, ſhalbe preſerued from the ſayde parels, and ſhal ſe my ſauyoure in my lande and within my borders, for I haue halowed me frō the worlde. Thē ſhall they be in carefulnes, which nowe haue abuſed my wayes: & they ỹ haue caſte thē oute deſpytefully, ſhal dwell in paynes.

For ſuche as in theyr lyfe haue receaued benefytes, and haue not knowne me/ & they that haue abhorred my lawe / whyle they had yet fredome, and whē they had yet open leyſure of amendemēt and conuerſyon, and vnderſtode not, but deſpiſed it: ỹ ſame muſt knowe it after death in payne. And therfore be thou nomore careful, howe the vngodly ſhalbe puniſhed, & howe the ryghteous ſhal be ſaued, and whoſe the worlde is, & for whō the worlde/and when it is. Then anſwered I and ſayde: * I haue talcked before & now I ſpeake, and wyl ſpeake alſo herafter, that B there be many mo of them whiche peryſhe/ thē ſhalbe ſaued/lyke as the floude is greater then the droppes.

And he anſwered me/ſayinge, lyke as the felde is, ſo is alſo the ſede: as the floures be/ ſo are the coulours alſo: ſuche as the workmanes, ſuch is alſo the worcke: and as the huſband man is him ſelfe, ſo is his huſbandrye alſo/for it was the tyme of the worlde.

And when I prepared for them that are nowe or euer the worlde was made / wherein they ſhulde dwell / then was there no man that withſtode me. Nowe when euery one was/ and the maker alſo in the worlde which is nowe prpared/ & the moneth that ceaſeth not/ and the lawe which is vnſearcheable, theyr maners were corrupte. So I conſydred the worlde/& beholde/there was parell / becauſe of the thoughtes that were come into it. And I ſawe/ and ſpared them greatly/ and haue kepte me a wynebery of the grapes/ & a plante from amonge many generacyons. Let the multytude peryſhe then/whiche are growne vp in vayne/ and let my grape and wynebery be kepte: euen my plante: for with greate laboure haue I made it vp.

Neuertheles, yf thou wylt take vpon the yet ſeuen dayes mo(but thou ſhalt not faſte in them(go thy waye then in to the felde of floures, where no houſe is buylded, and eat onely of the floures of ỹ felde, taſt no fleſh, drynke no wyne, but eate floures onely.

Pꝛaye vnto the Hyeſt contynually, ſo wyll I come/ and talke with the.

C So I went my waye and came into the felde which is called Ardath (lyke as he cōmaunded me) and there I ſat amonge the floures, & dyd eat of the herbes of the felde, and the meat of the ſame ſatiſfyed me. After ſeuen dayes I ſat vpon the graſſe/ and my herte was vexed within me lyke as afoꝛe: & I opened my mouth/ and beganne to talke befoꝛe the Hyeſt/ and ſayde: O Loꝛde/ thou that ſheweſt thy ſelfe vnto vs, * thou haſte declared and opened thy ſelfe vnto oure fathers in the wyldernes, in a place where no man dwelleth/ in a baren place/ when they came out of Egypt, and thou ſpakeſt, ſayinge: Heare me O Iſrael, & marke my woꝛdes yͤ ſeade of Iacob. Beholde, I ſowe my lawe in you/ and it ſhall bꝛynge frute in you & ye ſhalbe honoured in it foꝛ euer. Foꝛ oure fathers which receaued yͤ lawe/ kepte it not and obſerued not thy oꝛdinaunces and ſtatutes, and the frute of thy lawe was not declared: foꝛ it myghte not/ foꝛ why? it was B thyne. * Foꝛ they that receaued it, periſhed, becauſe they kepte not the thynge that was ſowen in them.

xix.d
xxiiii.a
iii.b.

It is a cuſtome when the grounde receaueth ſede, oꝛ the ſee a ſhyp, oꝛ a veſſell meate and dꝛincke, that when it periſheth oꝛ is bꝛoken wherin a thing is ſowen, oꝛ wherin any thynge is put: the thynges alſo peryſhe and are bꝛoken, which are ſowen oꝛ put therin. D But vnto vs it hath not happened ſo foꝛ we that haue receyued the lawe, peryſh i ſinne, & oure herte whiche alſo receaued the lawe: notwithſtādyng * the lawe peryſheth not/ but remayneth in hys laboure.

And when I conſydered theſe thinges in my herte after thys maner/ I loked aboute me with mine eyes, and vpon the right ſyde * I ſawe a woman, whiche mourned ſoꝛe/ made greate lamentacyon/ and wepte with loude voyce: her clothes were rent in peces, and ſhe had aſſhes vpon her heade. Then let I my thoughtes go, that I was in and turned me vnto her, and ſayde: wherfoꝛe wepeſt thou? why art thou ſo ſoꝛy & diſcomfoꝛted? And ſhe ſayde vnto me: Syꝛ, let me bewayle my ſelfe and take yet moꝛe ſoꝛow: foꝛ I am ſoꝛe vexed i my mynde/ & bꝛought very lowe. And I ſayde vnto her: what ayleth yͤ? Oꝛ who hath done eny thyng to yͤ? tel me. She ſayde: I thy hand maid haue bene vnfruteful & baren, and haue had an huſband thyꝛtie yeares. And theſe xxx. yeares I do nothynge els daye and nyght & all houres but make my pꝛayer to yͤ Hyeſt. After thyꝛtie yeares God herde me thy handmayden, loked vpon my humylite, cōſydꝛed my trouble, and gaue me a ſōne, and I was glad of him, ſo was my huſbād alſo & al my neyghbours, & we gaue greate honoure vnto the Myghtie. And I noꝛyſhed hym with great trauayle. So when he grewe vp, and came to the tyme, that he ſhulde haue a wyfe/ I made a feaſt.

¶ Eſdꝛas and the woman that appeareth vnto him commen together.

CAPI. X.

A AND it happened that when my ſonne went into his chamber he fell downe, & dyed: then ouerthꝛewe we all the lyghtes, & all my neyghbours roſe vp to cōfoꝛte me. Then toke I my reſt vnto the ſeconde day at night: & whē they had all reſted, that they might comfoꝛte me/ I reſted & alſo roſe vp by night, & fled/ and am come hyther in to thꝫ felde, as thou ſeyſt: & am purpoſed not to returne into the cyte, but to remayne here, & neither to eate noꝛ dꝛyncke, but continually to mourne and to faſt, vntyll I dye.

Then let I my meditacyons & thoughtes fal, that I was in, & ſpake to her in diſpleaſure: Thou moſt foolyſh woman, ſeiſt thou not oure heuynes & mournyng/ & what happeneth vnto vs? how Syon our mother is all wofull and ſoꝛy/ and howe ſhe is cleane bꝛought downe and in miſery? ſeinge we be all nowe in heuynes, & make oure moue (foꝛ we be all ſoꝛowful.) As foꝛ the heuines that thou takeſt, it is but foꝛ one ſōne. Demāde the earthe, and ſhe ſhall tel the, that it is ſhe which ought (by reaſon) to mourne/ foꝛ the fall of ſo many that growe vpon her.

Foꝛ from the begynnyng all men are boꝛne of her, and other ſhal come: and beholde they walke almoſt al into deſtruccyon, and many of them ſhall be roted out. Who ſhulde then (by reaſon) make moꝛe mournynge/ then ſhe, that hath loſt ſo great a multitude & not thou/ which art ſoꝛy, but foꝛ one. But yf thou woldeſte ſaye vnto me: My mournynge is not lyke yͤ mournyng of the earth, foꝛ I haue loſt the frute of my body, whiche I bare with heuines & ſoꝛowe: but the earth is accoꝛdyng to the maner of the earth, and the pꝛeſent multitude goeth agayne into her as it is come to paſſe: Then ſay I vnto the: lyke as thou haſt boꝛne with trauayle & ſoꝛowe/ euē ſo the earth alſo frō the begining geueth her frute vnto man, foꝛ hym yͤ made her. And therfoꝛe withholde thy ſoꝛowe and heuynes by thy ſelfe & loke what happeneth

Hebr.xii.a.

peneth vnto the, beare it ſtrongly. For yf thou iudgeſt the marche and ente of God to be righteous and good, ⁊ receaueſt his councell i tyme, thou ſhalt be cōmēded therin. Go thy way then into the cyte to thy huſbande.

And ſhe ſayde vnto me: that wyll I not B do/ I wyll not go into the cytye, but heare wyl I die. So I commened more with her, and ſayde: Do not ſo, but be counceled/ and folowe me, for how many falles hath Siō? Be of good comforte because of the ſorowe of Jeruſalem. For thou ſeiſt that our Sanctuary is layed waſte/ oure aulter broken/ oure temple deſtroyed, oure playenge of inſtrumentes and ſyngyng layed downe/ the thankeſgeuinge put to ſylence, our myrthis banyſhed awaye/ the lyght of oure candelſtick is quenched, the arcke of the couenaūt is taken from vs/ all oure holy thynges are defyled/ and the name that is called vpon ouer vs, is diſhonoured: our childre are put to ſhame, our preſtes are brente, oure Levytes are caryed away into captiuite, oure virgins are defyled, and oure wyues raviſhed, oure ryghteous men ſpoyled, and oure chyldren deſtroyed, oure yong men are brought in bondage/ and oure ſtronge worthyes are become weake: and Syō (which ſeale is the greateſt of all) is lowſed vp from her worſhyp for ſhe is delyuered into the handes of them that hate vs.

And therfore ſhake of thy great heuynes/ and put awaye the multytude of ſorowes: that the Mighty maye be mercyfull vnto the, and that the Hyeſt maye geue the reſt from thy laboure and trauayle. And it happened/ that when I was talkynge with her, her face dyd ſhine and gliſter, ſo that I was afrayed of her, ⁊ muſed what it myght be. And immediatly ſhe caſte oute a greate voyce/ very fearful/ ſo that the earth ſhoke at the noyſe of the woman: and I loked, and beholde the woman appeared vnto me nomore but there was a cyte builded, ⁊ a place was ſhewed frō the grounde ⁊ foundacion.

Then was I afrayed/ and cryed with loude voyce/ and ſayde: where is Uriel the C angell, ⁊ which came to me at the fyrſt? For 4. Eſd. 4. a he hath cauſed me to come in many conſideracyons and hye thoughtes, and myne ende is turned to corrupcion, ⁊ my prayer to rebuke. And as I was ſpeakynge theſe wordes, he came vnto me, and loked vpon me, ⁊ I laye as one that had bene deed, and myne vnderſtanding was altered, and he toke me by the ryght hande, and cōforted me, and ſet me vpon my fete, and ſayde vnto me: what ayleth the? and why is thyne vnderſtanding vexed? and the vnderſtandyng of thy herte, ⁊ wherfore art thou ſory? And I ſayd: Becauſe thou haſt forſake me: ⁊ I haue done *accordynge vnto thy wordes/ I wente into the felde, and there haue I ſene thinges, that I am not able to expreſſe. He ſayd vnto me: Stande vp and be manly/ and I ſhall geue the exortacyon.

4. Eſd.

Then ſayd I: Speake on to me my Lord forſake me not, leſt I dye in vayne: for I haue ſene that I knewe not, and herde that I do not knowe. Or ſhall my vnderſtandyng be diſceaued/ ⁊ my minde? But nowe I beſeche the, that thou wylt ſhewe thy ſeruaūte of this wōder. He anſwered me then ⁊ ſayd: heare me, and I ſhall enfourme the, and tel the wherfore thou art afrayed/ for the hyeſt hath opened many ſecrete thiges vnto the.

He hath ſene that thy waye is ryght, and that thou takeſt ſorowe continually for thy people, and makeſt greate lamentacyon for Sion: and therfore vnderſtande the viſyon whiche thou ſaweſt a lytle whyle ago after thys maner: Thou ſaweſt a woman mourninge, and thou haſt comforted her. Neuertheles now ſeyſt thou the lykenes of the womā nomore, but thou thoughteſt there was a cyte buylded: and lyke as ſhe tolde the of ẏ fal of her ſonne, ſo is this the anſwere: The woman whom thou ſaweſte/ is Syon/ and where as ſhe tolde the/ that ſhe hathe bene thyrtye yeares vnfrutefull and baren, thoſe are the .xxx. yeares, wherin there was no offerynge made in her.

But after .xxx. yeares Salomon buylded D her/ ⁊ offred/ ⁊ then bare the baren a ſonne. And where as ſhe tolde ẏ: that ſhe noryſhed hym with laboure, that was the dwellyng of Jeruſalem. But where as ſhe tolde the ẏ her ſōne dyed whan he came into his chamber, that is the fall of Jeruſalem. And thou ſaweſt her lykeneſſe/ howe ſhe mourned for her ſōne: and what els happened vnto her/ I haue ſhewed ẏ. And now God ſeyth/ that thou arte ſory in thy mynde/ ⁊ ſuffreſt from thy herte for her, ⁊ ſo hath he ſhewed the her clearneſſe, and the fayrnes of her bewtye. And therfore I bad the remayne in ẏ felde where no houſe is builded. For I knew that the Hyeſt wolde ſhewe thys vnto the/ therfore I commaunded the to go into the felde/ where no foundacyon of buyldynge is. For in the place where the Hyeſt wyll ſhewe his cytie, there ſhal be no mans buyldyng. And therfore feare not/ and let not thyne herte be afrayed/ but go thy waye in, and ſe the

glory-glorious and fayre buyldynge, and howe greate it is, and howe greate thou thynkeſt it after the meaſure of thyne eyes, and then ſhalte thou heare as muche as thyne eares maye comprehende. For thou art bleſſed aboue many other, and arte called with the hyeſt, as the fewe. But to morowe at nyght thou ſhalt remayne here, & ſo ſhall the hyeſt ſhewe the vyſiōs of hye thynges, whyche he wyll do vnto them, that dwell vpon earth in the laſt dayes. So I ſlepte yͤ ſame nyght and the other lyke as he commaunded me.

¶ In this Chapter & in the.ii. next enſuynge, he entreateth of ſeuen vyſyons and of the interpretacyons therof.

CAPI. XI.

A THEN ſawe I a dreame: and beholde, there came vp from the ſee an Aegle, whiche had.xii. wynges & thre heades: And I ſawe, & beholde, he ſpred his wynges ouer all the earth, and all the wyndes of the ayre blewe in thē, & ſo they were put together agayne. And I behelde, & out of his fethers there grewe other lytle cōtrary fethers: the heades reſted, the heade in the myddeſt was greater thē yͤ other, yet reſted it with the reſidue. Moreouer I ſawe, that the Aegle flewe with his wynges, & rayned vpō earth, and ouer all thē that dwel vpon the earth: & I ſawe that all thinges vnder heauen were ſubiecte vnto hym/ & no man ſpake agaynſt hym/ no not one creature vpō earth. I ſawe alſo that the Aegle ſtode vp vpon hys clawes, & gaue a ſounde with his fethers/ and a voyce ſayinge after this maner: watch not all together, ſlepe euery man in his owne place, and watch for a tyme/ but let the heades be preſerued at the laſt. Neuertheles I ſawe/ that the voyce wente nat out of hys heades/ but from the myddeſt of hys body. And I nombred his cōtrary fethers/ and beholde, there were eyght of them. And I loked/ and beholde vpon the ryght ſyde there aroſe one fether/ & rayned ouer all the earth. And it happened/ that when it rayned, the ende of it came, and the place therof appeared nomore. B So the nexte folowynge ſtode vp, and rayned, and had a great tyme: and it happened, that when it rayned, the ende of it came alſo lyke as the fyrſt, ſo that it appeared nomore.

Then came there a voyce vnto it, & ſayd, Heare thou that haſte kepte in the earth ſo longe thys I ſaye vnto the, before thou begynneſt to appere nomore: There ſhal none after the atteyne vnto thy tyme. Then aroſe the thyrde, & rayned as the other afore, and appeared nomore alſo. So went it with all the reſidue one after another/ ſo that euery one rayned/ and then appered nomore. Then I loked/ and beholde/ in proceſſe of tyme the fethers that foloweth were ſet vp vpon the ryght ſyde/ that they myght rule alſo: and ſome of them ruled/ but within a whyle they appeared nomore: for ſome of them were ſet vp, but ruled nat. After thys I loked, and beholde the.xii. fethers appeared no more/ and the two wynges: and there was nomore vpō the Aegles body/ but two heades that reſted, and ſyxe fethers. Then ſawe I alſo/ that the ſyxe fethers were parted in two/ and remayned vnder the heade, that was vpon the ryght ſyde, for the foure continued in theyr place. C So I loked, and beholde, they that were vnder the wynges, thought to ſet vp them ſelues, & to haue the rule. Then was there one ſet vp, but ſhortly it appeared nomore/ & the ſeconde was ſoner awaye then the fyrſt. And I behelde and lo, yͤ two thought alſo by thē ſelues to rayne: and when they ſo thought/ beholde/ there waked one of the heades that were at reſt, namely/ it that was in the myddeſt, for that was the greater of the two heades. And thē I ſawe, that the two heades were fylled with hym, & the heade was turned with thē that were by hym, and dyd eate vp the two vnder wynges, that wolde haue rayned.

But thys heade put the whole earth in feare/ and bare rule in it/ ouer all thoſe that dwelt vpō earth with much labour/ and he had the gouernaunce of the worlde/ ouer al the fowles yͭ haue bene. After this I loked, and beholde/ the heade that was in yͤ myddeſt, ſodenly appeared nomore, lyke as the wynges: then came the two heades, whiche ruled vpon earth/ & ouer thoſe yͭ dwell therin. D And I behelde/ & lo, the heade vpon the ryght ſyde, deuoured it that was vpon the lefte ſyde. And I herde a voyce, which ſayde vnto me, loke before the, and conſydre the thynge that thou ſeyeſt. Then I ſawe and beholde, as it were a lyon that roareth, rennynge haſtely out of the wod, & he ſent out a mans voyce vnto the Aegle, & ſayd: Heare thou/ I wyl talke with the/ & the hyeſt ſhal ſaye vnto yͤ: Is it nat thou yͭ haſt yͤ victory of the foure beaſtes/ whō I made to rayne vpon earth and in my worlde/ and that the ende of their tymes might come thorow thē?

And the fourth came, and ouercame all the beaſtes that were paſte/ and had power ouer the worlde with great fearfulnes, and ouer the whole cōpaſſe of the earth with the moſt wicked laboure, & ſo longe tyme dwelt he vpon the earth with diſceate/ & the earth haſt thou iudged nat with trueth. For thou haſt troubled the meke/ thou haſte hurte the peaceable & quyete, thou haſt loued lyers, & deſtroyed yͤ dwellynges of thē that brought forth frute, and haſt caſt downe the walles of ſuch as dyd yͤ no harme. Therfore is thy wrongeous dealynge and blaſphemye come vp vnto the Hyeſt, and thy pryde vnto the Myghty. The Hyeſt alſo hath loked vpon the proude tymes, and beholde/ they are ended, & theyr abhominacyons are fulfylled. And therfore appeare nomore thou Aegle, & thy horrible wynges, & thy wycked fethers, and thy vngracyous heades, & thy ſynfull clawes, and all thy vayne body: that the earth maye be refreſhed/ and come agayne to her ſelfe/ when ſhe is delyuered from thy vyolence/ and that ſhe maye hope for the iudgement & mercy of hym that made her.

CAPI. XII.

A AND it happened when yͤ Lyon ſpake theſe wordes vnto yͤ Aegle, I ſawe/ & beholde/ the heade that afore had the vpper hande appeared nomore: nether dyd yͤ foure wynges appere any more/ yͭ came to hym & were ſet vp to raygne: and theyr kyngdome was ſmall & full of vproure. And I ſawe, & beholde, they appered nomore, & the whole body of yͤ Aegle was brent, & the earth was in greate feare. Then awaked I out of the traunce of my mynde, & from greate feare, and ſayde vnto my ſpirite: Lo, this haſt thou geuen me in yͭ thou ſearcheſt out the wayes of the Hyeſt: lo, yet am I werye in my mynde, and very weake in my ſpirite, & lytle ſtrēgth is there in me, for yͤ great feare yͭ I receaued this nyght. Therfore wyll I nowe beſeche the Hyeſt yͭ he wil cōforte me vnto the ende: And I ſayde/ Lorde Lorde, yf I haue fōde grace before thy ſyght, & yf I am iuſtyfyed with the before many other/ & yf my prayer be come vp before thy face, cōforte me then, and ſhewe me thy ſeruaunte the interpretacyon and playne difference of this horrible ſyght/ that thou mayſt perfectly cōforte my ſoule: for thou haſte iudged me worthy, to ſhewe me the laſt of tymes.

And he ſayde vnto me: this is the interpretacyon of this ſyght. The Aegle whom thou ſaweſt come vp frō the ſee, is the kyngdome
Dani. 7. a. which was ſene in the vyſyon of thy brother Daniel, but it was not expounded vnto
B hym/ for nowe I declare it vnto yͤ. Beholde the dayes come, yͭ there ſhal ryſe vp a kyngdome vpon earth/ yͭ it ſhalbe feared aboue all the kyngdomes yͭ were before it. In the ſame kyngdome ſhall .xii. kynges raygne, one after another. For the ſeconde ſhall begynne to raygne/ and ſhall haue more tyme then the other twelue: & this do the twelue wynges ſignifie/ which thou ſaweſt. As for the voyce that ſpake/ & that thou ſaweſt go out from the heades/ but not frō the body/ it betokeneth/ yͭ after the tyme of that kyngdome there ſhall aryſe greate ſtryuynges/ & it ſhall ſtande in parell of fallynge: neuertheles it ſhall nat yet fall/ but ſhalbe ſet into his begynnynge. And the eyght vnderwynges which yͧ ſaweſt hange vnto the wynges of hym, betoken/ yͭ in hym there ſhall aryſe eyght kynges, whoſe tyme ſhalbe but ſmal, and theyr yeares ſwyfte/ & two of them ſhall peare. But when the myddeſt tyme cōmeth, there ſhalbe foure kepte in the tyme/ when his tyme begynneth to come that it maye be ended, but two ſhalbe kepte vnto the ende.

And where as thou ſaweſt thre heades reſtynge/ this is the interpretacyō: C In his laſt ſhall the Hyeſt rayſe vp thre kyngdomes, & cal many agayne into thē/ & they ſhall haue the domynyon of yͤ earth/ & of thoſe yͭ dwell therin, wt much labour aboue all thoſe that were before thē. Therfore are they called the heades of yͤ Aegle: for it is they yͭ ſhal bryng forth his wyckednes agayne/ and that ſhal perfourme & fynyſh his laſt. And where as thou ſaweſt/ yͭ the greate heade appered nomore/ it ſignifieth/ yͭ one of thē ſhal dye vpō his bed, and yet with payne/ for the two that remayne/ ſhalbe ſlayne wt the ſwerde. For yͤ ſwerde of yͤ one ſhall deuoure the other but at the laſt ſhal he fall thorowe yͤ ſwerde him ſelfe. And where as yͧ ſaweſt two vnderwynges vpō the heade yͭ is on yͤ ryght ſyde, it ſygnyfyeth that it is they/ whom yͤ Hyeſt hathe kepte vnto theyr ende: this is a ſmall kyngdome, and full of trouble. The Lyon whom yͧ ſaweſt ryſinge vp out of the wod, and roarynge/ & ſpeakyng vnto the Aegle, & rebukynge him for his vnryghteouſneſſe, is the wynde, which yͤ Hyeſt hathe kepte for them & for theyr wyckedneſſe vnto the ende: he ſhall reproue them, & rente them aſunder before them. For he ſhal ſet thē lyuynge be- D fore the iudgemente: and ſhal rebuke them: for the reſydue of my people ſhal he delyuer with trouble/ thoſe yͭ be preſerued ouer mine endes: and he ſhall make them ioyful vntyl the commynge of the daye of iudgemēt, wherof I haue ſpoke vnto the frō yͤ begynnynge. This is the dreame that thou ſaweſt & this is the interpretacion. Thou onely haſt bene mete to knowe the ſecrete of the Hyeſt.

Therfore wryte all theſe thynges ỹ thou haſt ſene in a boke, and hyde thē / and teach thē the wyſe in ỹ people, whoſe hartes thou knoweſt maye comprehende and kepe theſe ſecretes. But wayte thou here thy ſelf yet ſeuene dayes mo, that it maye be ſhewed the, whatſoeuer it pleaſeth the Hyeſt to declare vnto the, and with that he wente his waye.

And when all the people perceaued / that the ſeuen dayes were paſt / and I nat come agayne into the cytie / they gathered thē all together from ỹ leaſt vnto the moſt, ⁊ came vnto me, and ſayde: what haue we offended the? ⁊ what euell haue we done agaynſt the, that thou forſakeſt vs / ⁊ ſytteſt here in thys place? For of all people thou onely art lefte vs / as a grape of the vyne, ⁊ as a candel in a darke place / ⁊ as an hauen and ſhyppe preſerued frō the tempeſt. Haue we nat els aduerſite ynough, but thou muſte forſake vs? C were it nat better for vs / that we had bene brent with Syon? For we are nat better, thē they that dyed there: ⁊ they wepte wᵗ loude voyce. Then anſwered I them ⁊ ſayde: Be of good comforte O Iſraell / ⁊ be nat heuy thou houſe of Iacob: for the Hyeſt hath you in remembraūce, ⁊ the Myghtie hathe not forgotten you in temptacion. As for me / I haue not forſaken you, neyther am I departed from you: but am come into thys place to praye, for the deſolacyon of Syon, that I myght ſeke mercy for the lowe eſtate of youre Sāctuary. And nowe go youre waye home euery man, and after theſe dayes wyll I come vnto you. So the people went theyr waye into the cytie / lyke as I cōmaunded them, but I remayned ſtyl in the felde ſeuen dayes / as the Angell bad me / and dyd eate onely of the floures of the felde / and had my meate of the herbes in thoſe dayes.

CAPI. XIII.

A AND it happened after ỹ ſeuen dayes, that I dreamed a dreame by nyght. And beholde, there aroſe a wynde frō the ſee, that it moued all the floude therof. And I loked / ⁊ beholde, the man was ſtronge and increaſed with the cloudes of heauen. And when he turned his countenaunce to D conſyder, all the thynges trembled that were ſene vnder hym, and when the voyce went out of hys mouth, all they brent that herde hym, lyke as the earth when it feleth the fyre.

After theſe I ſawe / ⁊ beholde, there was gathered together a multitude of men out of nombre from the foure wyndes of the heauen / to fyghte agaynſt the man / that came oute from the ſee. And I loked / and beholde, he graued hym ſelfe a great mountayne, and flewe vp vpon it. But I wolde haue ſene the border or place, wherout the hyll was grauen / and I coulde not.

I ſawe after theſe, that all they which came to fyght agaynſt hym, were ſore afrayed and yet durſt they fyght. Neuertheles, whē he ſawe the fearſneſſe and violēce of the people / he neyther lyfte vp hys hande nor helde ſwerde, nor any weapē: but only (As I ſawe) he ſent out of hys mouth / as it had bene a blaſt of fyre, ⁊ out of hys lyppes the wynde of the flamme: and out of hys tonge he caſt out ſparkes and ſtormes, and they were all myxte together: the blaſt of fyre, the wynde of the flammes, ⁊ the greate ſtorme, and fell with a ruſſhe vpon the people, whiche was prepared to fyght and brent them vp euerychone: ſo that of the innumerable multitude there was nothyng ſene / but onely duſt and ſmoke. When I ſawe this: I was afrayed. B

Afterwarde ſawe I the ſame man come downe from the moūtayne, ⁊ callynge vnto hym another peaceable people: ⁊ there came muche people vnto hym: ſome were glad ſome were ſory / ſome of them were bounde, ſo that they were caryed and brought forth.

Then was I ſycke thorowe great feare, and I awaked, and ſayde: thou haſt ſhewed thy ſeruaunte all thy wonders from the begynnynge / and haſte counted me worthy, that thou myghteſt receaue my prayer, ſhew me nowe yet the interpretacion of this dreame. For thus I conſydre in my vnderſtandynge: Wo vnto them that ſhal be lefte in thoſe dayes and muche more wo vnto thē that are nat left behynde: for they that were not lefte / were in heuynes.

Nowe vnderſtāde I the thynges that are layed vp in the latter dayes which ſhal happen vnto them / ⁊ to thoſe that are lefte behynde. Therfore are they, come into greate parelles / ⁊ many neceſſities / lyke as theſe dreames declare. Yet is it eaſier, ỹ he which ſuffred hurte / come in theſe, then to paſſe awaye as a cloude out of the worlde, ⁊ nowe to ſe the thynges that ſhall happē in the las

Then anſwered he me / ⁊ ſayde: The interpretacion of the ſyght ſhall I ſhewe the, and I wyl open vnto the, the thynge ỹ thou haſt required. For thou haſt ſpoken of them that are left behynde / and thys is the interpretacyon. He that taketh awaye the parell in that tyme, hath kepte hym ſelf. They that be fallen into harme, are ſuch as haue workes ⁊ fayth vnto the Moſt myghtie. Know thys therfore / that they which be lefte be-kynde, are more bleſſed, thē they that be ded. This is the meanynge of the viſyon. where as thou ſaweſt a man commynge vp from yͤ depe of the ſee, the ſame is he whom God the Hyeſt hathe kepte a great ſeaſon, whiche by his owne ſelfe ſhal delyuer his creature, and he ſhall ordre thē that are left behynde. And where as yͧ ſaweſt, that oute of his mouth there came a blaſt of wynde, fyre ⁊ ſtorme, and howe that he lyft vp nether ſwerde nor weapen/but that the ruſhynge in of him deſtroyed the whole multitude, that came to fyght agaynſt him: it ſignifieth, that yͤ dayes C come, whā God wyll delyuer them that are vpon earth, and in a traunce of mynde ſhall he come vpon them/that dwell in the earth. And one ſhall vndertake to fyght agaynſte another, one cyte agaynſt another, one place Mat.24.a. agaynſt another * one people agaynſt another, and one realme agaynſt another. when this commeth to paſſe/then ſhall the tokens come, that I ſhewed the before: and thē ſhall my ſonne be declared, whom yͧ ſaweſt clyme vp as a man. And when al the people, heare his voyce, euery mā ſhal in theyr owne lande leaue the battayll yͭ they haue one agaynſte another/⁊ an innumerable multitude ſhalbe gathered together/as they that be wyllynge to come/ ⁊ to ouercome hym by fyghtynge. But he ſhall ſtande vpō the toppe of the mount Syō. Neuertheleſſe Syon ſhall come, ⁊ ſhalbe ſhewed, beynge prepared and buylded for all men, lyke as thou ſaweſt the hyll grauen forth without any handes. But my ſōne ſhall rebuke the people yͭ are come, for theyr wyckednes, with the tempeſt, ⁊ for theyr euell ymagynacyons: ⁊ theyr paynes wherwith they ſhalbe punyſhed, are lykened vnto the flamme: and with out any laboure/ſhall he deſtroye them / euen by the lawe/whiche is compared vnto the fyre.

And where as thou ſaweſt, that he gathered another peaceable people vnto hī: thoſe are the ten tribes which were caryed awaye 4.Re.17.a. preſoners out of theyr owne lande, * in the tyme of Oſeas the kynge / whom Salmanaſar the kynge of Aſſyria toke preſoner, and caryed them ouer the water, ⁊ ſo came they into another lande.

But they gaue them this councell, that they ſhulde leaue the multitude of the heathen, and to go forth into a farther countre where neuer mankynde dwelt: that they myght there kepe theyr ſtatutes, which they neuer kepte in theyr owne lande. And ſo they entred in at the narowe paſſages of the water of Euphrates/ ⁊ God ſhewed tokens for them, * and helde ſtyll the floude tyll they were paſſed ouer: for thorow yͤ countre there Ex.1 Joſ was a greate waye, namely of a yeare and a halfe iourney, for the ſame regyon is called Aſareth. Then dwelt they there vnto the latter tyme: ⁊ whē they come forth agayne, the Hyeſt ſhall holde ſtyl the ſprynges of the ſtreame agayne, that they may go thorowe, therfore ſaweſt thou the multytude with peace. And they that be lefte behynde of thy people, are thoſe that be founde within my border. Nowe when he deſtroyeth the multytude that is gathered together, he ſhall defende his people that remayne, and then ſhall he ſhewe them greate wonders.

Then ſayde I O Lorde, Lorde, ſhewe me this, wherfore haue I ſene the man cōmyng vp from the depe of the ſee? And he ſayde vnto me: Lyke as thou cāſt nether ſeke out nor knowe theſe thynges that are in the depe of the ſee, euen ſo mayeſt thou not ſe my ſonne, or thoſe that be with hym/but in the tyme of the daye. at.24. ohn.2. This is the interpretacyon of the dreame which yͧ ſaweſt, therfore thou onely arte here lyghtened: for thou haſte forſaken thyne owne lawe, ⁊ applyed thy dylygence vnto myne, and ſought it. * Thy lyke haſt thou ordred in wyſdome, and ⁊ haſte called 1.Re Pro vnderſtandyng thy mother, ⁊ therfore haue I ſhewed the, the treaſure of the Hyeſt. After thre dayes I wyll ſhew the more, ⁊ talke with the at more large / yee heuy and wonderous thynges wyll I declare vnto the.

Then wēt I forth into the felde, geuyng prayſe ⁊ thankes greatly vnto God, becauſe of hys wonders whiche he dyd in tyme/and becauſe he gouerneth the ſame/and ſuch as is in tyme/and there I ſat thre dayes.

¶ God appeareth vnto Eſdras in the buſh, and ſheweth him what he ſhall do.

CAPI. XIIII.

VPON the thyrde daye I ſat vnder an oke tree/then came there a voyce A vnto me out of the buſh/and ſayde: Eſdras, Eſdras? And I ſayde: here am I Lorde, and ſtode vp vpon my fete. Then ſpake he vnto me: * In the buſh dyd I appere Exo vnto Moſes / and talked with hym / when my people ſerued in Egypte / and I ſente hym/and led my people out of Egypt/ and brought hym vpō the mount Syon/ where I helde him by me a longe ſeaſon, and tolde hym my wonderous workes/ and ſhewed hym the ſecretes of the tymes and the ende, and commaunded hym, ſayinge: Theſe wordes ſhalt thou declare, ⁊ not hyde them. And nowe I ſaye vnto the, that thou laye vp in thyne herte the dreames that thou haſt ſene/ ⁊ the interpretacions whiche I haue ſhewed the: for thou ſhalte be receyued of all, thou ſhalt be turned and remayne with my counſell, and with ſuch as be lyke the, vntyll the tymes be ended. For the worlde hath loſt his youth, and the tymes begynne to waxe olde. For the tyme is deuided into twelue partes/ and ten partes of it are gone all redye / and halfe of the tenth parte: yet remayneth there yͭ which is after the half of the tenth parte.

B Therfore, prepare and ordre thy houſe / and refourme thy people; comforte ſuche of them as be in trouble: and tel nowe of the deſtruccion: let go from the mortall thoughtes caſt awaye the burthens of man; put of the weake nature; laye vp in ſome places the thoughtes that are moſt heuy vnto the, and haſte the to flyt from theſe tymes: for ſuche euyl and wyckedneſſe as thou haſt now ſene happen, ſhal they do yet muche worſſe. *For the weaker that the worlde and the tyme is/ the more ſhal ſynne and wyckednes increaſe in them that dwel vpon earth. For the truth is fled farre away, ⁊ leſyng is harde at hāde. For nowe haſteth the vyſion to come / that thou haſt ſene.

24.a
2.c

Then anſwered I before the, ⁊ ſayde: Beholde Lorde, I wyl go as yͧ haſt cōmaunded me, ⁊ refourme the people which are preſent But they yͭ ſhall be borne afterwarde, who wyl exhorte or rebuke thē? Thus the worlde is ſet in darknes: ⁊ they that dwel therin, are wͭout lyght: for thy lawe is kyndled, becauſe no man knoweth the thynges that are done of the, or yͭ ſhall be done. If I haue founde grace before the, ſēde the holy ghoſt into me, ⁊ I ſhall wryte al that hath bene done in the worlde ſens the begynnyng/ which was wrytten in thy lawe, that mē may fynde the path, and that they whiche wyll lyue in the latter dayes, may lyue.

And he anſwered me, ſayeng: Go thy way gather the people together, ⁊ ſay vnto them that they ſeke the not for fourtye dayes, but loke thou gather the many boxe trees / and take with the Sarea, Dabria, Selemia, Ecanus and Aſiel / theſe fyue / which are redy to wryte ſwyftely / and come hyther / and I ſhall lyght a candle of vnderſtandynge in thyne herte, whiche ſhall not be put out / tyl the thinges be perfourmed which thou ſhalt begynne to wryt. And then ſhalt thou declare ſome thynges openly vnto the perfecte, and ſome thynges ſhalt thou ſhewe ſecretly vnto the wyſe. To morowe this houre ſhalte thou begynne to wryte.

C Then went I forth (as he commaunded me) and gathered al the people together, and ſayde: Heare theſe wordes O Iſraell: Oure fathers at the begynnynge were ſtraungers in Egypte, from whence they were delyuered and receyued the lawe of lyfe *which they kepte not/ whiche ye alſo haue tranſgreſſed after them. Then was thys lande and the lande of Syon parted amonge you by lot to poſſeſſe. But your fathers and ye your ſelues alſo haue done vnryghtuouſnes, and haue not kepte the wayes whiche the Hyeſt commaunded you. And for ſo muche as he is a righteuous iudge, he toke from you in time the thyng that he had geuen you. And nowe are ye here and your brethren amonge you. Therfore yf ſo be that ye wyll ſubdue youre owne vnderſtandynge, and refourme youre herte, ye ſhalbe kepte alyue, and after death ſhall ye optayne mercy. For after death ſhal the iudgemente come/ when we ſhall lyue agayne: and then ſhal the names of the ryghtuous be manifeſt, ⁊ the workes of the vngodly ſhalbe declared. Let no man therfore come now vnto me, nor aſke any queſtion at me theſe fourtye dayes.

Deute.4.d

D So I toke the fyue men (as he commaūded me) and we wente into the felde, and remayned there. The nexte day a voyce called me ſayinge: Eſdras *open thy mouth, and drynke that I geue the. Then opened I my mouth, ⁊ beholde, he reached me a ful cuppe which was ful as it were wͭ water/ but yͤ couler of it was lyke fyre. And I toke it and dranke. And when I had droncke it / my herte had vnderſtandyng, ⁊ wyſdome grew in my breſt: for my ſprete was kepte in remembraunce, and my mouth was opened ⁊ ſhut nomore. The hyeſt gaue vnderſtandyng vnto the fyue men/ that they wrote the hye thinges of the nyght/ which they vnderſtode not But in the nyght they dyd eate breade: as for me/ I ſpake in the day and helde my tong by nyght. In .xl. dayes, they wrote two hundreth and foure bokes.

Ezech.3.a.
Apoca.8.b

And it happened when the fourtye dayes were fulfilled/ that the Hyeſt ſpake, ſayinge: The fyrſte that thou haſt wrytten/ ſpeake openly, the worthy ⁊ vnworthy maye rede it. But kepe the .lxx. laſt/ that thou mayſt ſhewe it onely to ſuche as be wyſe among thy people. For in them is the ſprynge of vnderſtandynge, the fountayne of wyſdome, and the ſtreame of knowledge. And I dyd ſo.

¶ The punyſhment that euyl people ſhal haue, which God commaundeth Eſdras to ſhewe vnto them.

CAPI. XV.

A Beholde, ſpeake thou in the eares of my people ẏ wordes of prophecy, whiche I wyll put in thy mouth, ſaieth the Lorde: and cauſe thē to be wrytten in a letter, for it is the treuth. Feare not the ymaginaciōs agaynſt the. Let not the vnfaithfulnes of thē trouble the, that ſpeake againſt the. For all the vnfaythful ſhall dye in their vnfaythfulnes.

Beholde ſayeth the Lorde/ I wyl bryng plages vpon the worlde, the ſwearde/ hongre/ death and deſtruccion; for wyckednes hath the vpper hande in all the earthe, and theyr ſhamefull workes are fulfylled.

Therfore ſayeth the Lorde: I wyll holde my tonge nomore vnto theyr wyckednesſe/ whiche they do ſo vngodly: nether wyl I ſuffre thē in the thynges/ that they deale wyth all ſo wyckedly. Beholde * the innocente bloude of the troubled cryeth vnto me, and ẏ ſoules of the ryghtuous complayne continually: and therfore (ſayeth the Lorde) I wyl ſurely auenge, & receyue vnto me all the innocent bloude from amonge them.

Apoc. vi. b. and. xix. a.

Psal. 44. c. Roma. 8. f. 1. Cor. 4. b.

* Beholde/ my people/ is led as a flocke of ſhepe to be ſlayne. I wyll not ſuffre them nowe to dwell in Egypte/ but wyll brynge thē out with a myghtye hāde and a ſtretched out arme, and ſmyte it with plages as afore, and wyll deſtroye all the lande of it. Egypte ſhall mourne, and the foundacions of it ſhal be ſmytten with the plage and punyſhment, that God ſhall brynge vpon it.

B They that tyll the ground*, ſhal mourne: for theyr ſedes ſhall be deſtroyed thorow the blaſtynge and hayle/ and an horryble ſtarre. Wo worth the worlde and them that dwell therin/ for the ſwearde and theyr deſtrucyon draweth nye/ and one people ſhall ſtande vp to fyght agaynſt another/ & ſwerdes in their hādes. For men ſhalbe vnſtedfaſt, and ſome ſhal do vyolence vnto other: they ſhal not regarde theyr kyng and prynces/ the wayes of theyr doynges and hādlinges in theyr power. A man ſhall deſyre to go into the cytie/ & ſhal not be able. For because of theyr pryde the cyties ſhalbe brought in feare/ the houſes ſhall ſhake/ and men ſhall be afrayed. A man ſhall haue no pytie vpon hys neyghboure/ but one ſhall prouoke another vnto batayle to ſpoyle theyr goodes because of the honger of bread, and because of the great trouble.

Beholde, I gather and call together all the kynges of the earth which are from the
C vprysyng, from the South, from the Eaſt & Lybanus to turne vnto thē, and reſtore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my choſen, ſo wyl I do alſo, and recompenſe thē in theyr boſome. Thus ſayeth the Lorde God: My ryght hand ſhal not ſpare the ſynners, & my ſwerde ſhall not ceaſſe ouer them, that ſhed the innocent bloude vpon earth. The fyre is gone out from his wrath, and hath conſumed the foundacions of the earth, and the ſinners like the ſtrawe that is kyndled. Wo worth them that ſynne, & kepe not my commaundementes/ ſayeth the Lorde. I wyll not ſpare them. Go your way ye chyldren frome vyolence defyle not my Sanctuary: for the Lord knoweth all them that ſynne agaynſt him/ and therfore delyuereth he them vnto death & deſtrucyon. For nowe are the plages come vpon ẏ worlde, and ye ſhall remayne in them. For God ſhall not delyuer you, because ye haue ſynned agaynſt hym.

D Beholde, an horryble vyſyon commeth from the Eaſte, where generacions of Dragōs ſhal come out/ and the people of the Arabes with many charettes, and the multitude of them ſhall be as the wynde vpon earthe/ that all they whiche heare them ragynge in theyr wrath, may feare and be afrayed/ and as the wylde bores out of the wood, ſo ſhall they go out, and with great power ſhal they come & ſtande fyghtyng wᵗ them & ſhal waſt the porcyon of the lande of the Aſſyrians.

And then ſhall the Dragons haue the vpper hande, not remembryng their byrth, and ſhall turne aboute ſwearynge together in greate power, to perſecute them. But theſe ſhalbe afrayed, & kepe ſilence at theyr power and ſhall fle: and one out of the lande of the Aſſirians ſhal beſege them, & conſume one of them/ and in theyr hoſte ſhalbe feare & drede, and ſtryfe among theyr kynges.

E Beholde cloudes from the Eaſte, & from the North vnto the South, and they are very horryble to loke vpon, full of wrath and ſtorme. They ſhall ſmyte one vpon another and they ſhal ſmyte at the great ſtarre vpon earth and theyr ſtarre, and the bloude ſhalbe from the ſwerde vnto the bely, and the ſmoke of man vnto the Camels lytter: And there ſhalbe great ferefulneſſe & tremblyng vpon earthe/ and they that ſe the wrath ſhall be afrayed/ and a tremblynge ſhall come vpon them.

And then ſhall there come greate raynes from the South & from the Northe, & parte from the Weſt, and from the ſtormy wynde from the Eaſt, and ſhall ſhut thē vp agayne and the cloude which he rayſed vp in wrath, and the ſtarre to cauſe feare towarde ẏ Eaſt

and

& weſt wynde, ſhalbe deſtroyed: & the greate cloudes ſhalbe lyfte vp, & the myghtie cloudes full of wrathe/ and the ſtarre/ that they maye make all the earth afrayed and them that dwell therin. and that they maye poure out ouer all places an horryble ſtarre / fyre and hayle and flyenge ſweardes/ and many waters: that all feldes may be full, and al ryuers/ and they ſhal breake downe the cytyes and walles, mouñtaines and hylles/ al trees, wood/ and the graſſe of the medowes / and al their frute. And they ſhal go ſtedfaſt vnto Babylon/ and make her afrayed / they ſhall come to her and beſege her / the ſtarre & all wrath ſhall they poure out vpon her.

G Then ſhall the duſt & ſmoke go vp vnto the heauen, and all they that be aboute her, ſhal bewayle her: and they that remayne vnder her, ſhal do ſeruice vnto them that haue put her in feare? And thou Aſia ẏ comforteſt thy ſelfe alſo vpõ the hope of Babylon/ and art a worſhip of her perſonne: Wo be vnto the thou wretch/ becauſe thou haſt made thy ſelfe lyke vnto her, & haſt deckte thy daughters in whoredome/ that they might triũphe and pleaſe thy louers, whiche haue alwaye deſired to cõmitte whordome with the: thou haſt folowed the abhominable cite in all her workes and inuencions.

Therfore ſayth God: I wyl ſende plages vpõ the/ wyddowhode, pouerte/ hõgre, warres/ and peſtylence/ to waſt thy houſes with deſtruccion and death, and the glorye of thy power ſhalbe dryed vp as a floure, whẽ the heate riſeth ẏ is ſent ouer the: Thou ſhalt be ſycke as a pore wyfe that is plaged & beaten of wemẽ: ſo that the myghtie and louer ſhal not be able to receyue the. Wolde I ſo hate the ſayeth the Lorde? If thou haddeſt not alwaye ſlayne my choſen, exaltynge the ſtroke of thy handes/ and ſayde ouer theyr death / whẽ thou waſt dronken: ſet forth the beautie of thy countenaunce.

The reward of thy whoredome ſhalbe recompenſed the in thy boſome/ therfore ſhalt thou receyue rewarde.

H Lyke as thou haſt done vnto my choſen (ſayeth the Lorde) euẽ ſo ſhall God do vnto the/ and ſhal deliuer the into the plage. Thy chyldren ſhall dye of honger/ and thou ſhalt fall thorowe the ſwerde. Thy cytyes ſhalbe broken downe, & all thyne ſhall periſhe with the ſwerde in the felde. They that be in the mountaynes ſhall dye of hongre / and eate their owne fleſh, & drynke their owne bloud for very hongre of bred and thyrſt of water. Thou vnhappy ſhalt come thorowe the ſee, and receyue plages agayne.

In the paſſage they ſhall caſt downe the ſlayne cytie, & ſhall rote out one parte of thy lande, & conſume the porcyon of glory. They ſhall treade the downe lyke ſtubble, & they ſhalbe thy fyre & ſhal conſume the: thy cities & thy lande, thy woode & thy frutefull trees ſhal they burne vp wt the fyre. Thy chyldren ſhal they cary awaye captiue, & loke what ẏ haſt, they ſhall ſpoyle it, & marre the bewtye of thy face.

¶ The Heathen ſhalbe punyſhed.

CAPI. XVI.

WO be vnto the Babylon & Aſia, wo be vnto the Egypt & Syria: gyrde your A ſelues wt clothes of ſack & hearte/ & mourne your chyldren/ be ſory / for your deſtruccyon is at hande. A ſwerde is ſente vpon you, and who wyll turne it backe? A fyre is kyndled among you, and who wyl quench it? Plages are ſet vnto you & what is he that wyl driue them awaye? May any man dryue awaye an hongrye lion in the wode? Or maye any man quẽch the fyre in ſtubble, whã it hath begõne to burne? May one turne agayne the arowe that is ſhot of a ſtrõg archer? The myghtye Lorde ſendeth the plages, & what is he that wyl driue them awaye? The fyre is kindled & gone forth in his wrath, & what is he ẏ wyll quenche it? He ſhal caſt lyghtnynges, & who ſhal not fere? He ſhal thõdre, & who ſhall not be afrayed? The Lorde ſhal threaten, & who ſhall not vtterly be beaten to poulder at his preſence? The earth quaketh, & the foundacions therof: the ſee aryſeth vp wt waues from the depe, & the floudes of it are vnquyete & the fyſhes therof alſo before the Lord/ & before the glory of his power. For ſtrong is his ryght hande ẏ holdeth the bowe, his arowes that he ſhoteth, are ſharpe, & ſhal not myſſe / when they begynne to be ſhot into the endes of the worlde.

Beholde the plages are ſente, & ſhall not turne agayne/ tyl they come vpon earth. The B fyre is kyndled, and ſhal not be put out/ tyll it cõſume the foundacions of the earth. Like as an arowe whiche is ſhot of a myghtye archer, returneth not backewarde: euen ſo the plages that ſhal be ſent vpon earth/ ſhal not turne agayne. Wo is me, wo is me/ who wil delyuer me in thoſe dayes? The begynnyng of ſorowes and great mournyng: the begynnyng of darth and greate death/ the begynnyng of warres/ and the powers ſhal ſtande in feare: the begynnynge of euyls/ and they ſhal tremble euery one. What ſhal I do in theſe thynges/ when the plages come? Beholde/ honger, and plage/ trouble and anguyſh are ſent, as ſcourges for amendemēt. But for all theſe thinges they ſhal not turne from theyr wyckedneſſe, nor be alway myndefull of the ſcourges.

C Beholde, vitailes ſhalbe ſo good cheape vpon earth, that they ſhall thinke thē ſelues to be in good caſe: & euen then ſhall myſchefe growe vpon earth, warres, darth and great diſquietnes. For many of them ỳ dwel vpon earth ſhal periſh of honger, & the other that eſcape the hongre, ſhall the ſwerde deſtroy: & the deed ſhalbe caſt out as dong, & there ſhal be no mā to cōfort them. For the earth ſhalbe waſted, & the cities ſhalbe caſt downe: there ſhalbe no mā left to tyl the earth & to ſowe it. The trees ſhal geue frute, & who ſhal plucke them of & gather them? The grapes ſhall be rype, & who ſhall treade thē? For all places ſhalbe deſolate of men, ſo ỳ one man ſhal deſyre to ſe another, or to here his voyce. For of one whole cytie there ſhalbe ten left, & two in the felde, which ſhall hyde them ſelues in the thycke buſhes, and in the clyffes of ſtones: lyke as whē there remayne thre or foure olyues vpon the olyue tree, or as when a vyneyard is gathered, there are left ſome grapes, of them that diligently ſought thorowe the vyneyarde.

D Euen ſo in thoſe dayes there ſhalbe thre or foure left, for thē that ſearch theyr houſes with the ſwerde. And the earth ſhalbe left waſte, and the feldes therof ſhall waxe olde: and her wayes and al her pathes ſhall grow full of thornes, becauſe no man ſhal trauaile there thorowe. The daughters ſhal mourne, hauynge no brydegromes: the wemen ſhall make lamentacion, hauyng no huſbandes / their daughters ſhal mourne, hauīg no help of theyr brydgrome. In the warres ſhal they be deſtroyed, and theyr huſbādes ſhal periſh of hongre. O ye ſeruauntes of the Lord, here theſe thynges/and marke thē. Beholde/the worde of the Lorde, O receyue it: beleue not the Goddes of whom the Lord ſpeaketh. Beholde/the plages drawe nye, & are not ſlacke in tarieng. Lyke as a trauaylynge woman / which after the .ix. moneth bryngeth forth a ſonne, when the houre of the byrthe is come, an houre two or thre afore that the paynes come vpon her body, and when the chylde cōmeth to the byrth, they tary not the twynckelynge of an eye: Euen ſo ſhall not the plages be ſlacke to come vpon earth, and the worlde ſhall mourne, & ſorowes ſhall come vpon it on euery ſyde.

O my people, heare my worde/ make you redy to the batayle: and in all euyll be euen as pylgrems vpon earth. * He that ſelleth / let him be as he that flyeth his waye: and he that byeth as one that wyl leſe. Whoſo occupyeth marchaundyes / as he that wynneth not: & he that buyldeth / as he that ſhall not dwell therin: he that ſoweth, as one that ſhal not reape: he that twyſteth the vineyarde, as he that ſhall not gather the grapes: they that mary/as they that ſhal get no chyldren: and they that mary not: as the wyddowes: and therfore * they that labour, labour in vayne For ſtraungers ſhall reape their frutes, and ſpoyle their goodes, ouerthrow their houſes, & take their chyldren captiue, for in captiuite and hongre ſhal they get chyldren. And they that occupye their marchaundies with robbery, howe longe decke they theyr cytyes / theyr houſes/theyr poſſeſſyons/and perſonnes: the more wyll I punyſhe them for theyr ſynnes, ſayeth the Lorde. Lyke as an whore enuyeth an honeſt woman / ſo ſhall ryghteouſnes hate iniquite, when ſhe decketh her ſelfe/and ſhall accuſe her to her face, when he cōmeth that defendeth/whiche ſhal make inquiſicion for all ſynne vpon earthe. And therfore be not ye lyke therevnto, nor to the workes therof: for or euer it be long, iniquite ſhalbe taken away out of the earth/& ryghteouſnes ſhall raygne amonge you.

F Let not the ſynner ſaye/ that he hathe not ſynned: for coles of fyre ſhall burne vpon his head, which ſayeth before the Lord God and his glory: I haue not ſynned. Beholde/the Lord knoweth all the worckes of men/their ymaginacions, their thoughtes and theyr hertes. * For he ſpake but the worde: let the earth be made/and it was made: let the heauen be made, and it was made. In his worde were the ſtarres made/& he knoweth the nōbre of them. He ſearcheth the groūde of the depe, & the treaſures therof: he hathe meaſured the ſee, and what it conteyneth. He hath ſhut the ſee in the myddeſt of the waters, and with his worde hath he hāged the earth vpō the waters. He ſpredeth out the heauen lyke a vawte, vpō the waters hath he founded it. In the deſerte and drye wyldernes hathe he made ſprynges of water/and poles vpon the toppe of the mountaynes / that the floudes myght poure downe frome the ſtony rockes to water the earth. He made man/ & put hys herte in the myddeſt of the bodye/ and gaue hym breth/lyfe and vnderſtandyng, yee and the ſprete of the Almyghty God, which made al thynges, and hath ſerched the grounde of all the ſecretes of the earth.

He

G He knoweth your ymagynacyons and inuencions/and what ye thynke when ye ſinne/ and wolde hyde your ſynnes. Therfore hath the Lorde ſearched and ſought out all youre workes/and he ſhall bewraye you all. And when your ſynnes are brought forth/ye ſhal be aſhamed before men, & your owne ſynnes ſhalbe your owne accuſers ī that day. What wyll ye do? Or howe wyll ye hyde youre ſynnes before God and his Aungels? Beholde/ God him ſelfe is the iudge, feare him/leue of from your ſynnes, and forget your vnryghtuouſnes, & medle nomore with them: ſo ſhal God leade you forthe, and delyuer you from all trouble. For beholde/the heate of a great multitude is kyndled ouer you, & they ſhall take awaye certayne of you / and fede the ſlayne with Idols: & they that conſent vnto thē, ſhalbe had in deriſion, laughed to ſcorne and troden vnder fote.

For vnto the places there ſhalbe a place/ H and in the nexte cytyes a great inſurreccyon vpon thoſe that feare the Lorde. They ſhall be lyke mad mē/they ſhall ſpare no mā: they ſhal ſpoyle & waſte ſuche as fere the Lorde / theyr goodes ſhall they take from them, and ſhutte them out of theyr houſes. Then ſhal it be knowen who are my choſen, & they ſhalbe tryed as the golde in the fyre. Here O ye my beloued/ſayeth the Lorde: beholde/ the dayes of trouble are at hāde/but I wyll delyuer you frō the ſame. Be not ye afrayed, diſpayre not/for God is your captayne.

Who ſo kepeth my commaundementes and preceptes (ſayeth the Lorde God) let not youre ſynnes weye you downe/ and let not youre vnryghtuouſneſſe be lyfte vp. Wo be vnto them that are ſubdued vnto theyr ſynnes / and tangled in theyr wyckedneſſe: lyke as a felde is hedged in with buſhes/and the path therof couered with thornes, that no mā may trauayle thorow: and ſo is he taken/ and caſte in the fyre/and brent.

¶ The ende of the .iiij. Boke of Eſdras.

Here beginneth the Booke of Tobias.

¶ Tobias beynge taken pryſoner, forſaketh not the lawe of trueth. The mercy and charyte of Tobias and the maners of him in his youth. He taketh Hannah to wyfe, by whome he hath a ſonne named Tobias. He ſuccoureth Gabel with money. He and his are fayne to flye, but after the death of Sennaherib they returne agayne.

CAPI. I.

Tobias was of the trybe & cite of Nepthali, which lieth A in ẏ hye coūtres of Galile aboue Naaſon the way towarde ẏ weſt, hauīg the cytie of Sephet vpon the lefte ſyde.

Though he was taken preſoner in the dayes of Salmanaſar kyng of the Aſſyryās neuertheleſſe beyng in captiuite, he forſoke not the waye of trueth: In ſo muche ẏ whatſoeuer he myght get/he parted it dayly with his felowes preſoners & brethren / that were of his kynred. And though he were yonger then all in the tribe of Nepthali, yet dyd not he behaue him ſelfe childeſhly in his workes And when al the other went to ẏ golden calues, which Jeroboā the kyng of Iſrael had made he him ſelf alone fled al their cōpanies & gat him to Jeruſalem vnto ẏ temple of the Lorde, & there worſhypped ẏ Lorde God of Iſraell, faythfully offerynge of all his fyrſte frutes & tythes, ſo that in the thyrde yeare he miniſtred al the tythes vnto the ſtraungers & conuertes. Theſe & ſuche lyke thinges dyd he obſerue accordyng to the law of God, whē he was yet but yonge.

B But when he was a mā, he toke out of his owne tribe a wife called Anna, & of her he begat a ſōne, whom he called after his owne name, & taught hī from his youth vp / to feare God, & to refrayne from all ſynne.

Nowe when he with his wyfe, hys ſonne and with all his kynred was come in captiuite vnto the cytie of Niniue/ what tyme as they al dyd eate of the meates of the Heathē/ he kept his his ſoule/and was neuer defyled in theyr meates. And for ſo muche as he was myndeful of the Lorde in al his herte. God gaue him fauoure in the ſyght of Salmanaſar the kynge/whiche gaue him power to go where he wolde, and ſo had he lybertie to do whatſoeuer him lyſt.

C So wente Tobias vnto all them ẏ were in preſon, and comforted them and, gaue thē wholſome exortacions. And whan he came to Rages a citie of the Medes, hauynge ten talentes of ſyluer (of the thynges where with the kyng had honoured him) ⁊ ſawe among a greate company of people of his kynred / one Gabelus (which was of his owne tribe) beyng in neceſſite, he gaue hī the ſaid weight of ſyluer vnder an hand wrytyng.

After a longe ſeaſon when Salmanaſar the kynge was deed, and Sennaherib hys ſonne reigned in his ſteade, which hated the chyldren of Iſrael, Tobias went dayly thorowe out al his kynred / and comforted thē, ⁊ gaue of hys goodes to euery one of them / as much as he myght: he fed the hongrie, clothed the naked, ⁊ buried the dead and ſlayne and that diligently.

D And when Sennaherib the kynge came agayne and fled out of Iewry (what tyme as God punyſſhed him for his blaſphemy) and in his wrath ſlew many of the chyldren of Iſrael. Tobias buried their bodies. But when it was tolde the kyng, he cōmaunded to ſleye him / and toke awaye all his goodes. Neuertheles, Tobias with hys ſonne and with hys wyfe fled hys way and was hyd naked / for there were many that loued hym. But after .xlv. dayes the kynge was ſlayne of his owne ſonnes. Then came Tobias agayne to his houſe, ⁊ all his goodes were reſtored vnto hym.

¶ Tobias byddeth ſuche of hys frendes as feare God, to a Banckett or Feaſte. he is reproued of hys frendes he feareth God more then the kyng. He becommeth blynde by the permyſſyon and ſufferaunce of God, hys kynſfolckes mocke hym.

CAPI. II.

A After theſe thynges vpon a ſolempne day of the Lorde Tobias made a good feaſt in his houſe / and ſayde vnto his ſonne: Go thy way ⁊ bryng hither ſome of our tribe ſuche as feare God, that they may make mery with vs. And when he was gone / he came agayne / and tolde his father / that one of the chyldren of Iſrael lay ſlayne vpon the ſtrete. And immediately he leapte from his table / left the feaſt: came faſting to the deed coarſe, toke him ⁊ bare him preuely into his houſe / that when the Sunne was downe / he might ſafely burye hym. And when he had hyd the coarſe / he dyd eate hys meate with mournyng and feare / remembrynge the wordes / that the Lord ſayde by the Prophete Amos: your hye feaſtes ſhalbe turned to ſorow and heuyneſſe.

B But when the Sunne was downe, he wente his waye and buryed him: Thē al his neyghbours reproued him ſayeng: It is not longe / ſens it was commaunded to ſleye the because of this matter, and haſt ſcarce eſcaped the daunger of death / and burieſt thou the deed agayne? Neuertheles Tobias fearynge God more then the kyng / toke the bodyes of the ſlayne / and hyd thē in his houſe / and buried them at mydnyght.

C It happened vpon a day, that he had buried yͤ deed, ⁊ was wery, came home, ⁊ layed him downe by the wall ⁊ ſlepte. And whyle he was a ſlepe / there fell downe vpon his eyes warme dong out of the ſwalowes neſt / ſo that he was blinde. This temptacion dyd God ſuffre to happen vnto hym / that they whiche came after, myght haue an exāple of his pacience, lyke as of holy Iob. For in ſo muche as he euer fered God from hys youth vp / ⁊ kepte his commaundementes, he grudged not agaynſt God, that yͤ plage of blyndnes chaunſed vnto him / but remayned ſtedfaſt in the feare of God, ⁊ thāked God, al the dayes of his lyfe.

D For lyke as bleſſed Iob was had in deryſion of kynges, euen ſo was he laughed to ſcorne of his elders and kynſfolckes, whiche ſayde vnto him: where is thy hope / for the which thou haſt done almes and buryed the deed? But Tobias rebuked them / ⁊ ſpake: Saye not ſo / for we are the chyldren of holy men / and loke for the lyfe, whiche God ſhall geue vnto them / that neuer turne theyr beleue from him. Anna hys wyfe wente dayly to the weeuynge worcke: ⁊ loke what lyuynge ſhe coulde get with the labour of her hādes / ſhe brought it. And it happened yͭ ſhe toke a kyd and brought it home.

And when her huſbande herde it crye / he ſayd: loke yͭ it be not ſtollē / reſtore it agayne to the owners: for it is not lawful for vs / to eate or to touch any thynge of theft. Then was his wyfe angrie, and ſayde: Now is thy hope become vayne openly / and thy almes dedes are manyfeſt. With theſe ⁊ ſuche lyke wordes dyd ſhe caſt him in the tethe.

¶ The prayer of Tobias. Sara the daughter of Raguel is ſclaundred of her fathers ſeruaunt. The prayer and faſtyng of Sara. And alſo the innocēcy and chaſtyte of her. The prayers of Tobias and of Sara are harde.

CAPI. III.

A Then Tobias toke it heuely / and with teares beganne to make his prayer, ſayenge: O Lorde thou arte ryghtuous, and all thy iudgementes are true, yee all thy wayes are mercy, faythfulnes and iudgement. And nowe O Lorde be myndeful of me, and take no vengeaunce of my ſynnes, nether remēbre my myſdedes, nether the myſdedes of my elders. For we haue nat bene obedient vnto thy commaundementes, therfore are we ſpoyled brought into captiuite, into death/ into deriſion ⁊ ſhame vnto al naciõs, among whom thou haſt ſcatred vs. And nowe O Lord, thy iudgementes are great, for we haue not done accordyng to thy commaundemẽtes, nether haue we walcked innocently before the. And nowe O Lorde, deale with me accordyng to thy wyll/ and commaunde my ſprete to be receyued in peace, for more expedyente were it for me to dye/ then to lyue.

B At the ſame tyme it happened/ that Sara the daughter of Raguel at Rages a cytie of the Medes was ſclaundred of one of her fathers handmaydes, namely/ that ſhe ſhulde haue had ſeuen huſbandes, whiche as ſone as they were gone in vnto her, were ſlayne of ỹ deuyll called Aſmodeus. Therfore, whẽ ſhe reproued the maydẽ for her faute/ ſhe anſwered her/ ſaying: God let vs neuer ſe ſone nor daughter of the more vpon earthe/ thou kyller of thy huſbandes. Wylt thou ſleye me alſo, as thou haſt ſlayne ſeuen men? At thys voyce wente Sara into an hye chambre of her houſe, and thre dayes and thre nyghtes ſhe neither eate nor dranke, but cõtinued in prayer, and beſought God with teares/ that he wolde delyuer her from thys rebuke.

C Upon the thyrde day it chaunced, ỹ when ſhe had made an ende of her prayer, ſhe prayſed the Lord ſaying: Bleſſed be thy name O God of our fathers/ whiche when thou arte wrothe, ſheweſt mercy, ⁊ in tyme of trouble thou forgeueſt the ſynnes of them, that call vpon the. Unto the O Lorde turne I my face/ vnto the lyft I vp myne eyes. I beſeche the O Lorde / loſe me out of the bondes of thys rebuke / or els take me vtterly awaye from of the earthe. Thou knoweſt Lorde/ ỹ I neuer had deſyre vnto man, and that I haue kepte my ſoule cleane from al vnclenly luſt. I haue not kepte company with thoſe that paſſe theyr tyme in ſporte, neyther haue I made my ſelf partaker with thẽ that walke in lyght behauour. Neuertheles an huſbãde haue I cõſented to take/ not for my pleaſure but in thy feare.

D Now peraduenture eyther I haue bene vnworthy of them/ or els were they vnmete for me, for thou happly haſt kept me to another huſbande. For why? thy councel is not in the power of man. But whoſoeuer loueth the ⁊ leueth the a ryght/ is ſure of thys / that yf his lyfe be tempted and proued / it ſtandeth in the tryeng/ and yf he endure in pacyence/ he ſhall haue a rewarde and be hyghly crowned: and yf he be in trouble / that God (no doute) ſhall delyuer hym: and yf his lyfe be in chaſtenyng, that he ſhal haue leue to come vnto thy mercy.

For thou haſt no pleaſure in our dampnacyon: and why? after a ſtorme thou makeſt the wether fayre and ſtyll: after wepyng and heuynes thou geueſt greate ioye. Thy name O God of Iſrael be prayſed for euer. At the ſame tyme were both their prayers herde in the ſight of the maieſty of the hyeſt god. And Raphael the holy Angell of the Lorde was ſent to helpe them both, whoſe prayers came at one tyme together before God.

¶ Tobias thynckynge to dye geueth a godly exhortacyon and monycion to his ſonne.

CAPI. IIII.

A SO when Tobias thought hys prayer to be herde/ that he myght dye/ he called vnto hym his ſonne Tobias and ſayde vnto him: My ſõne, heare the wordes of my mouth and lay them in thyne herte as a foundacion When God taketh awaye my ſoule, burye thou my bodye and holde thy mother in honour al the dayes of her lyfe. For thou oughteſt to remẽbre, what and howe great parels ſhe ſuffered for the in her wombe. And when ſhe alſo hathe fulfylled the tyme of her lyfe/ bury her beſide me. Haue god in thy thought all the dayes of thy lyfe, and beware/ leaſt at any tyme thou conſente vnto ſynne, and leſt thou let ſlyppe the cõmaundementes of the Lorde our God.

B Geue almes of thy goodes, and turne neuer thy face from the poore: ⁊ ſo ſhal it come to paſſe, that ỹ face of the Lorde ſhall not be turned awaye from the. Be mercyfull after thy power. If thou haſt much, geue plentuouſly: yf thou haſt lytle/ do thy diligẽce, gladly to geue of that litle. For ſo gathereſt ỹ thy ſelfe a good rewarde in the day of neceſſyte. For mercy delyuereth from all ſynne ⁊ from death, ⁊ ſuffreth not the ſoule to come in darkenes. A great cõfort is mercy before the hie God/ vnto all them that ſhewe it.

C My ſonne/ kepe the well from all whoredome, and (beſyde thy wyfe) ſe that no faute be knowne of ỹ. Let neuer pryde haue rule in thy mynde nor in thy worde / for in pryde beganne all deſtruccyon.

Whoſoeuer worketh any thinge for the/ immediatly geue him his hire, and loke that thy hired ſeruauntes wages remayne not by the ouer nyght. Take that thou neuer do vnto another man / the thynge that thou woldeſt not another man ſhulde do vnto ỹ. Eate thy bred with the hongrye ⁊ poore / ⁊ couer the naked with thy clothes. Set thy bredde and wyne vpon the burial of the ryghteous, and do not thou eate & drynke therof wt the ſynners. Aſke euer councel at the wyſe.

Be alwaye thanckefull vnto God / and beſeche hym/that he wyll ordre thy wayes/ & yͭ whatſoeuer yͧ deuyſeſt or takeſt in hand/it may remayne in him. I certyfie the alſo my ſone,yͭ (when thou waſt yet, but a babe) I delyuered ten talentes of ſyluer vnto Gabelus, at Rages a cytie of the Medes, & hys hande wrytynge haue I by me. And therfore ſeke ſome meanes,how yͧ mayeſt come by hym/& receyue of him the ſayde weyght of ſyluer/& geue him his handwrytyng agayne.

My ſonne, be not afrayed:treuth it is we leade here a poore lyfe:but greate good ſhal we haue,yf we feare God, and departe from all ſynne,and do well.

¶ The obedyence of yonge Tobias to his father, which is ſent vnto Rages. An Angell accompanyeth with hym in his iourney.

CAPI. V.

A THEN anſwered Tobias his father / and ſayde: father/all that thou haſt cõmaunded me, wyl I do/and that diligently But howe I ſhall requyre this money I can not tell. Neyther dothe he knowe me, nor I him. What token ſhall I geue him? And as for the way thyther/ I neuer knewe it. Then his father anſwerd hym,and ſayde: I haue his hande wrytyng by me, which when thou ſheweſt hym, immediately he ſhall paye the. But go thy way now/and get the ſome faithful man to go with the for an hyre/that thou mayeſt receyue the money / whyle I am yet lyuynge. Then went Tobias out, and vpon the ſtrete he founde a fayre yonge man ſtandyng, gyrded vp/ and as it were one readye to take his iourney. And he knewe not that it was an Angell of God, but ſaluted hym / and ſayde: From whēce art thou/thou good yonge man? He aunſwered: Of the chyldren of Iſrael.

B And Tobias ſayde vnto hym: knoweſt yͧ the waye, that ledeth vnto the countre of the Medes? He anſwered: I knowe it well/and all thoſe ſtretes haue I gone oft tymes, and haue lodged with our brother Gabelus / that dwelleth in Rages a cytye of the Medes / which lyeth vpon the mounte Egbathanis. Tobias ſayd vnto him: I praye the/tary for me,tyl I haue tolde my father theſe thynges. Then went Tobias in,& tolde his father al. At the which his father marueiled,& prayed that he wolde come in vnto him.

C Nowe whē the Angel came in,he ſaluted him, and ſayd: Ioye be wyth the for euermore. And than Tobias ſayd: what ioye can I haue that ſit here in darkenes, & ſe not the light of heauē? The yonge man ſayde vnto him: Be of good cheare/God ſhall helpe the ſhortly. And Tobias ſayd vnto him: Canſt yͧ brynge my ſonne to Gabelus/ vnto the cytie of Rages in Medea? And when yͧ cōmeſt agayne/ I ſhall paye the thy hyre. And the Aungell ſayde vnto him: I ſhall leade thy ſonne/and brynge him to the agayne. Thē Tobias anſwered him,tell me I praye yͤ/of what houſe or of what trybe arte thou? The Angell Raphael ſayde vnto him: Askeſt thou after the kynred of an hyrelyng/or ſekeſt thou a gyde for thy ſonne to go with hym? But that I make the not carefull, I am Azarias yͤ ſone of great Hananias. And Tobias anſwered: thou art come of a great kynred: but I praye the be not diſpleſed/that I deſyred to know thy kynred. The Angel ſayde vnto him: thy ſonne ſhall I leade forth ſafely, & brynge him whole to the agayne.

D Then anſwered Tobias, and ſayde: wel, go on your way, & God be in your iourney,& his angel beare you company. So whē they had prepared all thynges, yͭ they wolde take wt them in theyr iourney: Tobias bad his father & his mother fare wel, and they wēte on theyr way both together. Nowe when they were gone: his mother beganne to wepe, & ſayde: The ſtaffe of our age haſt thou taken away, & ſent hym from vs.

Wolde God that money had neuer bene, for the whiche thou haſt ſent hym awaye. If we had bene content with our pouertie, thys had bene great ryches vnto vs/that we ſaw our ſone here. Then ſayde Tobias vnto her: wepe not, oure ſone ſhall come to vs agayne ſafe & ſounde, & thine eyes ſhal ſe him. For I truſt, that the good Angel of God ſhal beare him cōpany, & ordre wel all the thynges that he dothe: ſo yͭ he ſhall come to vs agayne wt ioye. At theſe wordes his mother left of from wepyng, and helde her tonge.

¶ Yonge Tobias is delyuered from the fyſhe, by the angell. The Angell counſayleth Tobias to take Sara to his wyfe.

CAPI. VI.

A SO Tobias went on hys way / & a dogge folowed hym/ and the fyrſte nyght they abode by the water of Tygris. Then wente he out to waſh his fete/& behold/ there came forth an horrible fyſhe to deuoure hym. Of whom Tobias was afrayed,& cryed with a loude voyce/ſayenge: Lorde/he commeth vpon me. And the Angell ſayde vnto him: Take hym by the gyll/ and drawe hym to the. And he dyd ſo/and drewe hym vpon the lande. And the fyſhe begane to leape at hys fete.

B Then ſayde the Aungell vnto hym: take out the bowels of thys fyſhe/ and as for the herte/ the gall & the leuer/ kepe them by the. For theſe thīges are neceſſary and good for medecyne. Tobias dyd ſo/ and roſted the fyſh/ and they toke hym with them in theyr iourney: the reſydue they ſalted, as much as was ſuffycyent for them/ tyll they came to Rages a cytye of the Medes. Then Tobias aſked the aungell/ & ſayde vnto hym: I praye the brother Azaria, tell me, wherto are theſe thynges good of the fyſh that thou haſt bydden me kepe?

The Aungell anſwered him and ſayde: If thou layeſte a pece of the herte vpon the coales/ the ſmoke therof dryueth awaye all maner of euyll ſpretes/ whether it be from man or from woman, ſo that from thence forth the ſame ſhall come nomore vnto thē. The gall is good to anoynte or to ſtryke the eyes withall/ where as there is any blemiſh in them, ſo that they ſhalbe whole.

C And Tobias ſayde vnto hym: where wylt thou that we remayne? The Aungel anſwered & ſayd: Here is a nye kynſman of thyne, one Raguell by name, which hath a daughter called Sara, and hath nether ſonne nor daughter but her. All hys good belongeth vnto the, and thou muſt mary her, and therfore deſyre her of her father, & he ſhall geue her the to wyfe. Then anſwered Tobias and ſayde: As I vnderſtande, ſhe hath bene maryed vnto ſeuen huſbandes, and they al are deed: and I haue herde ſaye, that the deuell ſlewe them. I am afrayed therfore, leſte ſuche thynges happen vnto me alſo: whiche yf it came to paſſe (ſeynge I am the onely ſonne of my father and my mother) I ſhulde brynge them in theyr age with ſorowe to theyr graues.

D Then ſayde yͤ Aungel Raphael vnto him: Heare me, & I wyll tell the what they be, of whom the deuell hath power. Namely, they that receaue mariage of ſuch a faſhion, that they ſhut God out from thē & frō theyr hert. & geue thē ſelues to theyr owne luſt, euen as it were an horſe & Mule, which haue no vnderſtãdyng: vpõ ſuch hath the deuel power. But when thou takeſte her, and arte come into the chamber, wytholde thy ſelfe from her thre dayes, and geue thy diligence vnto nothyng but vnto prayer with her.

And in the firſt nyght, roſt the liuer of the fyſh, & the deuel ſhalbe dryuen awaye. The ſecõde nyght ſhalt thou be receaued into the company of the holy patriarkes. The thyrde nyght ſhalt thou optayne yͤ blyſſyng of God ſo that whole chyldren ſhalbe borne of you. After the thyrde nyght take the mayden in the feare of God, and more for the deſyre of chyldren, then for any fleſhly luſt: that in the ſede of of Abraham thou mayeſt optaine the bleſſynge in chyldren.

¶ Yonge [illegible] and the Aungell come to the houſe of Raguell. He [illegible] Raguels daughter to wyfe and ob-tayneth her.

CAPI. VII.

A Then wente they into Raguell, whiche receaued them ioyfully. And when Raguel loked vpon Tobias, he ſayde vnto Anna hys wyfe: Howe lyke is thys yong man vnto my ſyſters ſonne? And when he had ſpoken thys, he ſayde: whence be ye good brethren? They ſayde: Of the trybe of Nephthaly, out of the captyuyte of Nyniue. Then ſayde Raguel vnto them know ye my brother Tobias? They ſayde: yee, we knowe hym well. And when he had ſpoken muche good of hym/ the Aungell: ſayde vnto Raguell. Tobias of whome thou aſkeſt,, is thys yonge mans father. Then Raguell bowed him ſelfe downe and wepte, toke hym aboute the necke, and kyſſed hym, and ſayde: Gods bleſſynge haue thou my ſonne, for thou arte the ſonne of a good verteous man. And Anna his wyfe & Sara hys daughter wepte alſo.

B Now whē they had talked together, Raguel bad kyll a wether, and to make a feſte. And when he prayed them to ſyt downe to dynner, Tobias ſayd: I will nether eat nor drynke here thys daye, excepte thou fyrſte graũt me my peticion, & promiſe me to geue me thy daughter Sara. When Raguel herd thys, he was aſtonied, for he knew, what had happened vnto the other ſeuen men, yͭ wēte in vnto her: and he beganne to feare, that it ſhulde chaũce vnto him alſo in lyke maner.

And whyle he ſtode ſo in doute and gaue the yonge man no anſwere, the aungel ſayd vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belõgeth thy daughter to wife, therfore might none other haue her.

C Then ſayde Raguell: I doute not/ but God hathe accepted my prayers and teares in his ſight: & I truſt he cauſed you to come vnto me for yͤ ſame intent, that thys daughter of myne myght be maryed in her owne kinred/ accordynge to the lawe of Moſes. And now dowte thou not/ but I wyll geue her vnto the: So he toke the ryght hande of hys daughter / and gaue her into the ryght hand of Tobias, and ſaide: The God of Abraham / the God of Iſaac / and the God of Iacob be with you, ioyne you together, and fulfyll hys bleſſyng in you. And they toke a letter, and made a wrytyng of the mariage. And thē made they mery, and prayſed God. And Raguell called Anna hys wyfe vnto hym / and bad her prepare another chamber and thether he brought Sara hys daughter and ſhe wepte. Then ſayde he vnto her: Be of good chere my daughter / the Lord of heauen geue the ioye, for the heuynes that thou haſt ſuffred.

¶ The Angel byndeth the deuyl. Tobias exhorteth hys wife to prayer, ⁊ they pray thre dayes before they lye together.

CAPI. VIII.

A NOwe after that they had ſupped / they brought the yong man into her. Then thought Tobias vpon the wordes of the Aungell / and toke out of hys bagge a pece of the lyuer of the fyſhe / and layed it vpon the hote coales. So the Aungell Raphaell toke holde of the deuell / and ſente hym awaye / and bounde hym in the wyldernes of the vper Egypt. Then ſpake Tobias vnto the vyrgyn / and ſayde: Up Sara / let vs make oure prayer vnto God to day / to morowe / and ouermorowe: for theſe thre nyghtes wyll we reconcyle our ſelues with God: and whan the thyrde nyght is paſt / we ſhal ioyne together in dutye of maryage. For we are the chyldren of holy men and we maye not come together as the Heathen / that knowe not God.

B Then ſtode they vp both together / and beſought God earneſtly / that he wolde preſerue them. And Tobias ſayde: O Lorde God of oure fathers / prayſed be thou of heauen and earth / of the ſee / welles / ⁊ floudes / and of all thy creatures ÿ be therin. Thou madeſt Adam of the ˟moulde of the earthe / and gaueſt him Eua for an helper And now Lord thou knoweſt that it is not becauſe of voluptuouſnes / ÿ I take thy ſyſter of myne to wyfe, but only for the loue of chyldren / in whō thy name be bleſſed for euer. And Sara ſayde: haue mercy vpon vs (O Lorde) haue mercy vpō vs / and let vs both come whole and ſounde together to a good age.

Gene. ii. a.

C And aboute ÿ cocke crowynge it happened / that Raguel called his ſeruaūtes / and they wente with hym, to make a graue. For he ſayde: it is chaunced now vnto hym peraduenture / as it did vnto the other ſeuē mē, that went in vnto her. Now when they had made ÿ graue / Raguel came agayne to hys wyfe, and ſayde vnto her: ſende one of thy maydens, to loke yf he be deed, that I maye burye hym afore it be lyght daye. So ſhe ſet a mayden to ſe, which when ſhe came into ÿ chāber, founde them whole and ſounde, ſlepyng together. And ſo ſhe came agayne, and brought good tydinges. Then Raguel and Anna hys wyfe prayſed the Lord and ſayd: Prayſed be ÿ, O Lorde God of Iſraell, for it is not happened vnto vs as we thought.

D For thou haſte dealte mercyfully with vs, and put awaye frō vs the enemye that perſecuted vs. and haſt ſhewed mercy vnto yō her two beloued. O Lorde, cauſe them to magnify the more perfectly, and to offre the ſacryfyce of thy prayſe, and of theyr health: that all people may knowe / that thou only arte God in all the earthe.

And immediatly Raguel commaunded hys ſeruauntes / to fyll the graue / that they had made / with earth / ⁊ fore it was lyght / and bade hys wyfe prepare a feaſte / and to make redy all thynges that were neceſſary for meate / to ſuch as wente by the waye. He cauſed two fat kyne alſo / and foure wethers to be ſlayne, and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias to remaine with hi two wekes. As for all the good that he had, he gaue Tobias the halfe of it, ⁊ made thys wrytynge, that the halfe whiche remayned, ſhulde fall vnto Tobias after theyr death.

¶ The Aungel goeth to Gabelus, at the deſyre of Tobias which delyuereth the letter, and receaueth the moneye.

CAPI. IX.

A THEN Tobias called vnto hym the Aungell / whome he thought to haue bene a man / and ſayde vnto hym: Brother Azarias / I praye the herken vnto my wordes: yf I ſhulde geue my ſelfe to be thy ſeruaunte / I ſhal not deſerue thy prouidence. Neuertheleſſe I beſeche the / that thou wylt take the beaſtes and the ſeruauntes, and go vnto Gabelus in rages the cyte of Medes / and deliuer hym his hand wrytyng / and receaue the money of him / and praye hym to come to my mariage.

B For thou knoweſt thy ſelfe, that my father wyll nombre the dayes: and if I tary one day to long, he wylbe ſory in his mynd. Nowe ſeiſt thou how earneſtly Raguell hathe requyred me / ſo that I cannot ſaye hym nay.

Then toke Raphaell foure of Raguels ſeruauntes, and two Camels, and were vnto Rages the cyte of the Medes: and when he had foūd Gabelus he gaue him his hādwrytyng, ⁊ receaued all the money. He tolde hym

C him alſo of Tobias the ſonne of Tobi, how all thynges had happened/ and cauſed him to come wͭ hym to the mariage. Now when he came into the houſe of Raguel/ he founde Tobias ſyttyng at the table: and he leaped vp, and they kyſſed one another, and Gabelus wepte, and prayſed God, and ſayde: the bleſſyng of the God of Iſrael haue thou for thou art the ſonne of a ryght vertuous and iuſt man, and of one that feareth God, and geueth great almes. And bleſſyng haue thy wife, & your elders, that ye may ſe your chyldren & your childers chyldrē, vnto the thyrd & fourth generaciō, & your ſede be bleſſed of the god of Iſraell, which reygneth worlde without ende. And when they all had ſayde D Amē, they wēt to yͤ feaſt, but with yͤ feare of the Lord helde they the feaſt of the mariage.

¶ Tobias and hys wyfe are ſadde for the taryaūce of their ſonne. Raguel ſendeth agayne Tobias with hys wyfe.

CAPI. X.

A NOw whyle yonge Tobias made long taryeng/ by reaſon of the mariage, his father was full of care and heuyneſſe/ and thought: what ſhulde be the cauſe/ that my ſonne taryeth ſo longe? Or why ſhulde he be kept ſo long there? Peraduenture Gabelus is deade/ and no man wyll geue hym the money. Thus begāne he to be very ſorowfull, he and Anna hys wyfe with him, & beganne to wepe both together/ becauſe their ſōne was not come agayne vnto them at the daye appoynted. As for his mother/ ſhe wepte with diſcomfortable teares/ and B ſayd: Wo is me, my ſonne: Oh what ayled vs to ſende the awaye into a ſtraūge cōtre yͤ lyght of our eyes, thou ſtaffe of our age/ thou comforte of oure lyfe, thou hope of our generacyon? Seynge all the thynges yͭ we haue are onely ī the/ we ſhuld not haue ſent the away from vs. Then Tobias comforted her, and ſayd: holde thy tonge and be not dyſcomforted, oure ſonne is whole and ſounde: the man that we ſent hym withall, is faythful ynough. Neuertheles ſhe might in no wiſe be comforted: but dayly went out loked aboute, and wente about all the ſtretes, wherby ſhe thought he ſhulde come agayne: that (yf it were poſſyble) ſhe myght ſe hym commynge a farre of.

But Raguell ſayde vnto hys ſonne in C lawe: O tary here, and I ſhall ſende a meſſaunger vnto thy father Tobias, to tel him that thou art in good health. Tobias ſayde vnto hym: I am ſure, that my father & my mother counte euery day, and that their hertes are ſory.

So when Raguell prayed Tobias with many wordes, and wolde in no wyſe heare hym/ he delyuered Sara vnto him, and the halfe part of all his good: in ſeruauntes and handmaydens, in ſhepe, in Camels, and in kyne, and much money, & ſo ſent him away from hym with peace and ioye, and ſayde: The holy aungell of the Lorde be with you D in your iourney, and bringe you forth ſafe & ſounde, that ye may finde al thinges ī good caſe with your elders, & that myne eyes may ſe your children afore I dye. So the parens embraced their daughter, kiſſed her, and let her go, exhortyng her to honour her father & mother in law, to loue her huſbande, to rule well her huſholde, to kepe her houſe in good order, and to ſhewe her ſelfe fautleſſe.

¶ Yonge Tobias leuing his wyfe & houſhold in the myddle waye/ commeth before with the Aungel. The dreame of his mother loking after her ſōne. He is ioyfully receaued of his father and mother, Sara commeth ſeuen dayes after.

CAPI. XI.

AS they nowe were goyng home ward A agayne, vpon the .xi. daye they came to Charra, whiche lyeth in the halfe waye towarde Niniue. And the Aungell ſayde. Brother Tobias, thou knoweſt howe thou haſte left thy father: therfore yf it pleaſe the, we two wyl go before, and let the houſholde with thy wyfe and the catell come ſofte and fayrly after vs. And when Tobias was content that they ſhulde go before, Raphael ſayde vnto hym: Take of the gall of the fyſh with the, for it ſhalbe neceſſary. So Tobias toke of the gal, & they wēt their waye. But Anna the mother of Tobias ſat dayly B by the waye ſyde vpon the toppe of an hyll/ from whence ſhe myght ſe farre aboute her. And whyle ſhe was waytynge there for hys commynge/ ſhe loked a farre of, and anone ſhe perceaued her ſonne commynge/ and ranne and tolde her huſbande/ ſaying: Beholde, thy ſonne commeth. And Raphael ſayde vnto Tobias: As ſoone as thou commeſt into the houſe, immediatly worſhyppe the Lorde thy God, and geue thankes vnto hym: then go to thy father: and kyſſe hym, & ſtryke his eyes ouer with the gal of the fiſh, that thou haſt brought with yͤ. For be ſure, that his eyes ſhal ſtraight waye be opened/ and thy father ſhal ſe the lyght of heauen, & ſhal reioyce at the ſyght of the. Then yͤ dog that had bene with them in their iourneye, ranne before, and came as a meſſenger, and wagged with his tayle for gladneſſe.

So the blynde father aroſe and beganne C to runne, and ſtombled with hys fete/ and gaue a ſeruaunt his hand, came to mete his ſonne, receaued hym, and kyſſed him, he and his wyfe/ and they begāne to wepe for ioye.

Nowe when they had worſhypped and thanked God/they ſat downe. Then toke Tobias of the fyſhes gall / and anoynted hys fathers eyes: and taried whyle an houre and than beganne the blemyſh to go out of his eyes lyke as it had bene the whyte ſkine of an egge: which Tobias toke /and drew from hys eyes, and immediatly he receaued hys ſyght.

D Then they prayſed God, he and his wyfe, and all they that knewe hym. And Tobias ſayde: O Lorde God of Iſraell/ I geue the prayſe and thanckes for thou haſt chaſtened me, and made me whole. And lo, nowe do I ſe my ſōne Tobias. After ſeuen dayes came Sara his ſōnes wyfe alſo whole and ſoūde with all the houſholde & catell, with camels and much money of hys wyues, and with the money that he had receaued of Gabelꝰ: and he tolde his father and hys mother al ỹ benefytes which God had done for hym/ by the man that led hym. Achior alſo and Nabath Tobias ſiſter ſōnes came, & were glad and reioyſed with hym/ by reaſon of all the good that God had ſhewed vnto hym. And ſo for the ſpace of ſeuē dayes they made mery/and were ryght ioyfull euerychone.

¶ Yonge Tobias rehearſeth vp vnto hys father the pleaſures that the aungell dyd hym. He offreth vnto the aungell halfe the goodes that he brought with hym.

CAPI. XII.

A THen Tobyas called his ſonne vnto hym, and ſayde: What may we geue thys holy man / that wente with the? Tobias anſwered hys father/ and ſayde: Father/what rewarde ſhall we geue hym? Or what thynge can deſerue his benefytes? He hath bene my gyde, and brought me ſafe agayne: he receaued the money frō Gabelus he cauſed me to get my wyfe / he droue the euyll ſpyrte from her/ he hath bene an occaſyon of gladneſſe to her father and mother: he delyuered me / that I was not deuoured of the fyſhe, he hath made the to ſe the lyght of heauen, yee we all haue receaued greate good of him. Howe ſhulde we worthely deſerue theſe thynges vnto hym? But I praye the my father, that thou wylt deſyre him/ yf happly he wyll vouch ſafe/ to take w hym the halfe of all that we haue brought.

B So the father and the ſonne called hym/ toke him aſyde/and beganne to praye hym, ỹ he wolde be cōtent to take in good worth/ the halfe parte of al that they had brought. Then ſayde he ſecretly vnto them. Prayſe ye the god of heauen, and geue thankes vnto hym before all men lyuynge/for he hathe ſhewed his mercy vnto vs. It is good to hyde the kynges ſecrete, but to ſhew & to prayſe ỹ workes of god, it is an honorable thyng. Prayer is good with faſtinge, and mercy is better, then to horde vp treaſures of gold. For mercy delyuereth from death/ clenſeth ſynne, and cauſeth to fynde euerlaſting lyfe. But they that do ſynne & vnrighteouſnes, are the enemyes of theyr owne ſoule.

C Wherfore I tell you the truth, and wyll hyde nothinge from you. When thou prayedſt with teares, and buryedſt the dead, and lefteſt thy dyner, and hiddeſt the deed in thy houſe vpon the day tyme/that thou myghteſt burye them in the nyghte/ I offred thy prayer before the Lorde. And becauſe thou waſt accept and beloued of God, it was neceſſary that temtacyon ſhulde trye the. And now hath the Lord ſent me to heale the, and to delyuer Sara thy ſonnes wyfe from the euyll ſpryte. For I am Raphael an aungel, one of the ſeuen that ſtande before God.

C When they hearde thys / they were ſore afrayed / and trembled / and fell downe vpon theyr faces vnto the grounde. Then ſayde the Aungel: Peace be with you, feare not. Where as I haue bene with you/ it is the wyll of God: geue prayſe and thanckes vnto hym.

You thought that I dyd eat and drynke with you / but I vſe meate that is inuyſyble/and drincke that cannot be ſene of men.

Nowe therfore is the tyme that I muſte turne agayne, vnto him that ſent me: but be ye thanckfull vnto God, and tel out all hys wonderous workes.

And when he had ſpoken theſe wordes/ he was taken awaye out of theyr ſyghte/ ſo that they ſawe hym nomore. Then fell they downe flat vpon their faces by the ſpaces of thre houres, & prayſed God: when they roſe vp, they tolde all hys wonderous workes.

¶ Tobias the elder geueth thankes vnto God.

CAPI. XIII.

A THen olde Tobias opened his mouthe and prayſed the Lorde/and ſayde: Great art thou O Lorde for euermore /and thy kigdome worlde without ende: for thou ſcourgeſt and healeſt: thou ledeſt vnto hell, and bryngeſt out agayne /and there is none that may eſcape thyne hande. O geue thankes vnto the Lorde, ye chyldren of Iſraell, and prayſe hym in the ſyght of the heathen.

For amonge the Heathen whiche knowe

hym not hathe he ſcatered you, to the intent that ye ſhulde ſhewe forth hys maruelous worckes: and cauſe them for to knowe, that there is none other God almyghtye but he. He hathe chaſtened vs for our myſdedes/⁊ for hys owne mercye ſake ſhall he ſaue vs.

Conſydre then, howe he hath dealt with you/and prayſe hym with feare ⁊ drede, and magnyfye the euerlaſtynge kynge in youre
B worckes. I wyll prayſe him euen in the lande of my captiuyte/for he hath ſhewed his maieſtye vnto ſynful people. Turne you therfore O ye ſynners, and do ryghteouſnes before God/and be ye ſure, that he wyll ſhewe his mercy vpon you. As for me, ⁊ my ſoule, we wyll reioyſe in God. O prayſe the Lorde all ye his choſen, holde ẏ dayes of gladneſſe, and be thankfull vnto hym. O Jeruſalem thou cytie of God/the Lorde hath punyſhed the for the workes of thyne owne handes. O prayſe the Lorde in thy good thynges/and geue thankes to the euerlaſtynge God, that he may buylde vp his tabernacle agayne in the/that he maye call agayne vnto the, all ſuche as be in captiuyte/⁊ that thou mayeſt haue ioye for euermore. With a fayre lyght ſhalte thou ſhyne / and all the endes of the worlde ſhall honoure the. The people ſhall come vnto the from farre/ they ſhall brynge gyftes, ⁊ worſhip the Lorde in the/and thy lande ſhall they haue for a Sanctuary/for
C they ſhall call vpon the greate name in the.

Curſed ſhall they be that deſpyſe the/⁊ all that blaſpheme the/ſhalbe condempned: but bleſſed ſhall they be that buylde the vp. As for the/thou ſhalt reioyſe in thy chyldren, for they all ſhalbe bleſſed / and gathered together vnto the Lorde. Bleſſed are they all that loue the/and that be glad of thy peace. Prayſe thou the Lorde, O my ſoule, for the Lorde our God hathe delyuered hys cytie Jeruſalem from all her troubles. I wyll counte my ſelfe happye/yf my ſede remayne to ſe the clearnes of Jeruſalem.

The gates of Jeruſalem ſhalbe buylded with Saphyre and Smarage / and all the compaſſe of her walles with precyous ſtones. All her ſtretes ſhalbe paued with white marble ſtone/and in al ſtretes ſhal Alleluya be ſonge. Prayſed be the Lorde/ whiche hath exalted her / that his kyngdome maye be vpon her for euermore. Amen. And ſo Tobias made an ende of hys talkynge.

¶ Tobias prophecyeth the deſtruccion of Niniue. His ſõne returned to Raguel, after the deceaſſe of hys father ⁊ mother.

CAPI. XIIII.

AND after that Tobias had gottẽ his
A ſight agayne, he lyued .xlii. yeares, ⁊ ſawe his chylders chyldren Now when he was .C. and .ii. yeare olde, he dyed: and was buryed honorably in Niniue. For when he was ſixe and fyftye yeares of age he loſt the ſyght of his eyes, and whẽ he was thre ſcore yeare olde he gat his ſyght agayne. The reſidue of his lyfe led he in ioye/and increaſed well in ẏ feare of God / ⁊ departed in peace.

B But in the houre of hys death he called vnto hym hys ſonne Tobias / and ſeuen yonge ſpringaldes hys ſõnes chyldren, and ſayde vnto thẽ: The deſtruccyon of Niniue is at hande, for the worde of the Lorde can not fayle, and oure brethren that are ſcatred out of the lande of Iſrael/ſhal come thyther agayne. And the whole lande of it that hathe bene waſte/ ſhalbe fylled: ⁊ the huoſe of God that was brent in it / ſhalbe buylded agayne: and all ſuche as feare God / ſhall returne thyther: the Heathen alſo ſhall forſake theyr Idols, and come to Jeruſalem, and dwel there, ⁊ al the kynges of the earth ſhalbe glad of her, and worſhyp the Lorde God of Iſrael.

C And therfore my chyldren, heare your father: Serue the Lorde in the trueth, ſeke al his wyll / and do the thynge that pleaſeth hym. Commaunde youre chyldren that they do ryght/geue almes/be myndeful of God, and euer to be thankful vnto hym in trueth and with all theyr power. Heare me nowe therfore my chyldren/⁊ abyde not here: but in what daye ſoeuer ye haue buryed youre mother beſyde me/get you from hence. For I ſe, that the wyckednes of it ſhall brynge it to deſtruccyon and ende.

After the death of his mother, Tobyas D departed awaye frõ Niniue, with his wyfe and chyldren, and with his childers childrẽ, and came agayne to hys father ⁊ mother in lawe, and founde them whole and in a good age, and toke the care of them. And he cloſed theyr eyes, and was heyre vnto al Raguels goodes, and ſawe the fyfth generacyon, and his chylders childrẽ. And whẽ he was .xcix. yeare of age, he dyed in ẏ feare the Lorde, and his kynſfolkes buryed him. And all his poſterytye continued in a good lyfe, and holy conuerſacyon: ſo that they were loued and accepted bothe of God and men / and of all the people of the lande.

¶ The ende of the booke of Tobias.

The booke of Judith.

¶ The buyldynge of Egbathanis. The vyctory of Nabuchodonoſor agaynſt Arpharat. The meſſengers of Nabuchodonoſor are deſpyſed.

CAPI. I.

Arpharat the Kyng of
A the Medes ſubdued many people
vnto his dominyon, & buylded
a noble ſtronge cytie, which
he called Egbathanis. The walles
of it made he of fre ſtone, foure ſquared,
ſeventye cubytes hye / and thyrtye cubytes
brode. He made towres there vpon an hundreth
cubites hye. But vpon the foure corners
euery ſyde was twentye fote brode. He
made the portes in the heygth, lyke as the
towres. This kynge truſted in his myghtye
hoſt / and in his glorious charettes.

B So in the twelfth yeare of his raygne it
happened, yͭ Nabuchodonoſor the kynge of
yͤ Aſſirians (which raygned in yͤ great cytye
of Niniue) fought agaynſte Arpharat, and
ouercame hym in the great felde called Ragau,
beſide Euphrates & Tigris & Jadaſon
in yͤ felde of Erioth yͤ kynge of the Elykes.

Then was yͤ kyngdome of Nabuchodonoſor
exalted, & his herte was lyfte vp: & he
ſente vnto all them yͭ dwelt in Celicea, in
Damaſcus, in Libanus, & vnto yͤ Heathen
that dwelt in Carmel & Cedar, & to ſuch as
dwelt in Galile in yͤ great felde of Eſdrelon,
C to all them yͭ were in Samaria, & beyonde
the water of Jordane vnto Jeruſalem and
the whole lande of Jeſſe vnto yͤ moũtaynes
of Ethiopia. Unto all theſe dyd Nabuchodonoſor
the kynge of the Aſſirians ſende
meſſaungers. But they all with one conſent
wolde nat agre vnto him, & ſent yͤ meſſaungers
agayne empty, & put them awaye without
honour. Thẽ Nabuchodonoſor yͤ kynge
toke indignacyon at thoſe landes, & ſware
by his trone, and by his kyngdome, that he
wolde be auenged of all thoſe countres.

¶ Holofernes is ſent of Nabuchodonoſor, to ſubdue al the worlde. The preparacyon and purſute of Holofernes.

CAPI. II.

A IN the thyrtenth yeare of kynge Nabuchodonoſor,
vpon the .xxij. daye of the
fyrſt moneth, it was deuyſed in the courte of
Nabuchodonoſor yͤ kynge of the Aſſirians,
that he wolde defende hym ſelfe. So he called
vnto hym all the elders / all his captaynes
/ and mẽ of warre, and ſhewed them hys
ſecrete coũſel, & tolde them that his purpoſe
was / to brynge the whole earth vnder his
domynyon. Nowe when they were all content
with this ſayenge, Nabuchodonoſor
the kynge called Holofernes the chefe captayne
of his warres, & ſayde vnto hym: Go
thy waye forth agaynſte all the kyngdomes
of the weſt, and ſpecially agaynſt thoſe
that haue deſpiſed my cõmaundemẽt. Thou
ſhalt ſpare no realme, all ſtrõge cyties ſhalt
thou brynge in ſubieccyon vnto me.

Then Holofernes called together al the
captaynes & rulers of all the power in Aſſiria, B
& muſtred the ſoudyers vnto the hoſte
(lyke as yͤ kyng commaunded him) namely
an hundred & twentye thouſande fyghtynge
men vpon fote, & twelue thouſande archers
vpon horſebacke. All his ordinaũce ſent he
before wͭ an innumerable multytude of camels,
ſo that yͤ hooſt was well prouyded for
wyth oxen: and ſmal catell, & that wythout
nombre. He cauſed corne to be prepared out
of al Syria for his hoſt. Much gold & ſiluer
alſo toke he out of the kynges houſe. So C
he toke his iourneye / he and all his hooſt,
with charettes / horſmen, & archers: of whõ
there were ſo many, that they couered the
grounde of the lande, lyke the greſhopers.

And when he was gone paſt the borders
of the Aſſyrians, he came towarde the great
mountaynes of Ange, which lye vpon yͤ left
ſyde of Celicia: & ſo he went vp into al theyr
caſtels, and wanne euery ſtronge holde. As
for the welthy cytie of Melothus, he brake
it downe / & ſpoyled all the chyldren of Tharſis
and the Iſmaelites, which laye towarde
the wyldernes, & vpon the South ſyde of yͤ
lande of Chelon. He wente ouer Euphrates
alſo, & came into Meſopotamia and brake
downe all the hye cytyes that were there, frõ D
the broke of Mambre tyl a man come to the
ſee: and he toke the borders in from Celicia
vnto yͤ coaſtes of Japhet towarde yͤ South.
He caryed awaye all the Madiates, & ſpoyled
all theyr goddes, & whoſoeuer withſtode
hym / he ſlewe them with the ſwerde. After
thys he wente downe into the felde of Damaſcus
in the tyme of harueſt / & brente vp
all the corne & all the trees / and cauſed the
vynes to be cut downe. And the feare of him
fell vpon all them that dwelt in the earth.

¶ Kynges become wyllyngly ſubiect to Holofernes. The tyrannye and crueltye. of hym.

CAPI. III.

SO the kynges and Prynces of al cyties A
and landes ſent theyr Embaſſytoures:
namely, they of Syria and Meſopotamia,
Syria Sobal, and Lybia, & Celicia, which
came

came to Holofernes, & ſayde: Let thy wrath ceaſſe towarde vs: It is better for vs to ſerue ÿ great kyng Nabuchodonoſor with oure lyues, and to be ſubiecte vnto the, then ÿ we ſhulde dye, & be ſlayne, and receaue greater hurte. All oure cyties & poſſeſſions, al mountaynes & hylles, all feldes, great & ſmall cattel, ſhepe, goates, horſes & camels, all oure goodes & houſholdes, be in thy power, vnder thy ſubieccyon be it al together. We oure ſelues alſo and oure chyldren wylbe thyne owne, come vnto vs a peaceable Lorde, and vſe oure ſeruyce at thy pleaſure. B

Then came Holofernes downe from the mountaynes with horſmen & great power, and conquered all ſtronge fenſed cities, and all that dwelt in the lande. And out of all cyties he toke ſtronge men, & ſuche as were mete for ÿ warre, to helpe hym. There came ſuch a feare alſo vpon thoſe countrees, that the indwellers of all the cyties, the Princes and rulers/and the people together/wente forth to mete hym as he came/and receaued hym honorably with garlādes and torches, with daunſes/tabrettes and pypes. C

Neuertheleſſe, though they dyd this, yet myght they nat ſwage his rigorious ſtomach: but he deſtroyed their cyties, & hewed downe their woddes. For Nabuchodonoſor the kynge had cōmaunded hym ÿ he ſhulde roote out all the Goddes of the lande: to the intent ÿ he only myght be called & taken for God, of ÿ nacyons whiche Holofernes with his power brought vnder him. So went he thorowe Syria Sobal, and thorow all Apamia, and all Meſopotamia, and came to the Idumeans/in the lande of Gabaa and Scytopoly/and toke theyr cyties/ and remayned there thyrtye dayes, wherin he cauſed all the whole multytude of hys Hoſte to be gathered together. D

¶ Iſrael requyred helpe of God, agaynſt Holofernes. They faſt and praye.

CAPI. IIII.

A When the chyldren of Iſrael ÿ dwelt in Iewry hearde thys/ they were ſore afrayed of hym. There came trēblynge and feare vpon thē/leaſt he ſhulde do that vnto the cytie of Ieruſalem/and the temple of the Lorde, ÿ he had done to other cyties & theyr temples. So they ſent into al Samaria rounde about vnto Iericho, toke in & occupyed al the toppes of the mountaynes, made faſt the townes wyth walles/& prepared corne for them agaynſte the battayll.

Eliachim alſo the Preſte wrote vnto all them that dwelte towarde Eſdrelon (which lyeth ouer agaynſt ÿ great felde by Dothaim) and vnto all thoſe by whom men myght haue paſſage vnto them, that they ſhulde take in the wayes of ÿ mountaynes/ wherby there might be any waye & paſſage to Ieruſalē/and that they ſhulde holde dilygent watch where any ſtrayte was betwixt the mountaynes. And the chyldren of Iſrael dyd, as Eliachim the Preſt of the Lorde had commaunded thē. And all the people cryed vnto the Lorde earneſtly/& humbled theyr ſoules wyth faſtynges & prayers, they and theyr wyues. The preſtes put on heary clothes, & layed the yong babes before the temple of the Lorde, & couered the aulter of the Lorde with an hearye cloth. And wyth one accorde they cryed vnto the Lorde God of Iſrael, ÿ theyr chyldren ſhulde not be geuen into a praye, & theyr wyues into a ſpoyle/ÿ theyr cyties ſhulde not be layed waſt, & that theyr Sanctuary ſhulde not be vnhalowed/& ſo they to be a ſhame & rebuke vnto ÿ Heathē. B

Then Eliachim the hye Preſt of ÿ Lorde went rounde about all Iſrael, & ſpake vnto them ſayinge: Be ye ſure/ that the Lorde wyll heare youre peticyons/yf ye contynue ſtedfaſt in faſtynges & prayers in the ſyght of the Lorde. Remēbre Moyſes the ſeruaūt of the Lorde/which ouerthrewe the Amalechites (that truſted in theyr might & power, in theyr hooſt/in theyr ſhyldes/in theyr charettes & horſmen) not wyth weapens, but with holy prayers. Euen ſo ſhal all the enemyes of Iſraell be/yf ye continue in this worke/ that ye haue begonne. So vpon thys exhortacyon they contynued in prayer before the Lorde. In ſo much ÿ they whiche offred brēt ſacrifyces vnto the Lorde/offred the offringes vnto the Lorde/beynge arayed in hearye clothes & had aſhes vpō theyr heades. And they all beſought God frō theyr whole hert/ÿ he wolde vyſet hys people of Iſrael.

¶ Holofernes is diſcontent with the Iewes, Achior ſheweth vnto Holofernes the meruailes of God done vnto the Iewes, for which thynge the rulers vnder Holofernes were very angry with him.

CAPI V.

AND worde came to Holofernes the Prynce of ÿ warres of the Aſſyryans, A that the chyldren of Iſrael prepared thē ſelues to make reſiſtaūce, & how they had ſtopped ÿ wayes betwixte ÿ mountaynes. Then was he excedynge wroth, & called all the Prynces of Moab, & the Captaynes of Ammon, & ſayde vnto thē: Tell me, what people is thys, that kepeth in the mountaynes? Or what & howe great are theyr cyties? What is theyr power? Or what maner of hooſte haue they? who is theyr Captayne? And why do they deſpyſe vs (more then all thoſe that dwel in the Eaſt) and come nat forth to mete vs, that they myght receaue vs with peace? Then Achior the Captayne of all the Ammonites anſwered, & ſayd: Syr, yf it pleaſe the to heare, I wyll tell the trueth before the cōcernynge this people yͭ dwel in the mountaynes, and there ſhall no lye go out of my mouth. This people is of the generacyō B of the Caldees, they dwelt fyrſt in Meſopotamia, for they wolde not folowe yͤ goddes of theyr fathers that were in the lande of the Caldees, & ſo forſoke they the cuſtomes of theyr forefathers (which had many goddes) and worſhipped one God, that made heauē and earth: whiche alſo cōmaunded thē, that they ſhulde go frō thence, & dwel at Haran. Nowe when there came a dearth into the whole lande, they wente downe to Egypte, & there they dwelt * foure hundreth yeares, in the which they multiplied ſo greatly, that theyr hooſt myght nat be nombred. And when the kynge of Egypte oppreſſed them, and ſubdued thē in buyldynge of his cyties with makynge of claye & brycke, they cryed vnto God theyr Lorde, which puniſhed the whole lande of Egypt with diuerſe plages.

Gene.xv.c.
Actes.vii.a
Exod.xii.f.
Gala.iii.c.

C Nowe when the kynge of Egypte let thē go theyr waye, and the plage ceaſſed, & then folowed after them, to take them, & to brynge them agayne into his ſeruice, whyle they were flyenge awaye, the God of heauen opened the ſee/ſo that the waters ſtode faſt vpō bothe the ſydes as a wall, and theſe wente thorowe the botome of the ſee drye ſhod. In the which place when an innumerable people of the Egypcyans folowed vpon them, they were ſo ouer whelmed with yͤ waters: that there remayned nat one/to tell them yͭ came after/howe it happened. So when thys people was paſſed thorow the reed ſee, they came into the wildernes of the mounte Sinai/where neuer mā myght dwel afore, and where the ſonne of mā had neuer reſted. There were the bytter waters made ſwete for them/that they myght drynke, and fourty yeares had they meate from heauen. Whereſoeuer they wente (without bowe & arowe, without buckler or ſwerde) theyr God fought D for them/and cauſed them to haue the vyctory. Yea, no man was able to hurte thys people/excepte it were ſo, that they departed vnfaythfully from the worſhyppynge of the Lorde theyr God. But as ofte as they worſhypped any other beſyde theyr God, he gaue them ouer to be ſpoyled / to be ſlayne/ and to be put to confuſion. Neuertheleſſe, as oft as they were ſory for departyng from the worſhyppe of theyr God / the ſame God of heauen gaue them power and ſtrength to withſtande theyr enemyes.

Moreouer / they ſlewe the kynge of the Canamites/Jebuſites/Phereſites/Hethites/Euites/and Amorites/& all yͤ myghtye in Heſebon/& toke theyr landes and cyties in poſſeſſion: & ſo longe as they ſynned nat in the ſyght of theyr God/it wente wel with thē/for theyr God hateth vnrighteouſneſſe. For in tymes paſte when they wente out of E the waye/ which God had geuen them/that they ſhulde walke in it, they were deſtroyed in dyuerſe bataylles of many nacyons: and many of them were caryed awaye preſoners vnto a ſtraunge countre. But nowe lately they haue turned them ſelues agayne vnto the Lorde theyr God / and are come together agayne out of the countres where they were ſcaterd abrode: & thus haue they cōquered theſe mountaynes/& dwel therin: and as for Jeruſalem where theyr Sanctuary is/they haue it agayne in poſſeſſyon.

And therfore my Lorde, make dilygent inquyſyon/yf thys people haue done wyckedneſſe in the ſyght of their God, then let vs go vp agaynſt them/for douteles theyr F God ſhall delyuer them into thy handes/ and ſubdue them vnto thy power. But yf this people haue not diſpleaſed theyr God, we ſhall nat be able to withſtande them, for theyr God ſhall defende them, and ſo ſhall we be a ſhame to all the worlde.

Nowe when Achior had ſpoken out theſe wordes, all the greate men of Holofernes were wroth, and thought to ſleye hym/and ſayde one to another: what is he this/which darre ſaye, that the chyldren of Iſraell are able to withſtande Nabuchodonoſor the kynge and his hooſt? where as they are an vnwepened people/without ſtrength or vnderſtandynge of the feates of warre? That Achior therfore maye knowe that he hathe diſceaued vs/we wyll go vp into the mountaynes: and when the myghty men of them are taken, that he alſo ſhalbe ſtyckte with the ſwerde, that al people maye knowe, that Nabuchodonoſor is the God of the earth, & that there is none other without hym.

¶ Achior is commytted into the handes of the Jewes by Holofernes. He is tyed to a tree, but is lowſed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

CAPI. VI.

A So when they had left of ſpeakyng, Holofernes toke ſore indignacyon/ and ſayde vnto Achior: For ſo muche as thou haſt prophecyed vnto vs/ſayeng: that the people of Iſrael ſhalbe defended of theyr God, I wyll ſhewe the/that there is no God but Nabuchodonoſor, Yee when we ſley them al as one man/ thou alſo ſhalt peryſh with the thorow the ſwerde of the Aſſirians, & all Iſrael ſhal be deſtroyed with the / and then ſhalte thou fele/that Nabuchodonoſor is the Lorde of the whole earth. Then ſhal the ſwerde of my knyghthode go thorowe thy ſydes/and thou ſhalt fal downe ſtycke among the wounded of Iſrael / and ſhalt not come to thy ſelfe agayne/but be vtterly deſtroyed with them. But yf thou thinkeſt thy prophecy to be true, why doeſt thou then chaunge thy coloure? why arte thou afrayed? Thynkeſt thou that B my wordes are not able to be perfourmed? But that thou mayeſt know, that thou ſhalt fele theſe thynges with them/beholde, from this houre forth wyll I ſende the vnto yonder people/that when the punyſhment of my ſwerde (which they haue worthely deſerued) falleth vpon them, thou mayeſt be punyſhed with them.

So Holofernes cōmaunded his ſeruauntes to take Achior, & to cary hym vnto Bethulia, & to delyuer hym into the handes of the chyldren of Iſrael. Then Holofernes ſeruauntes toke hym, & went thorow the plaine felde. But when they drew nye vnto the mountaynes, the ſlynge caſters came out agaynſt them: Neuertheleſſe they gat them away by the ſyde of the mountayne/& bounde Achior hande and fote to a tree/& ſo lefte him boūde with wythes/and turned agayne vnto their Lorde.

Notwithſtandynge yͤ chyldren of Iſraell wente downe frō Bethulia/came vnto him/ lowſed him/brought him into Bethulia/ſet hym in the myddeſt of the people, and aſked him what the matter was, that yͤ Aſſirians had lefte him bounde?

C Oſias the ſonne of Micha of the tribe of Symeon/and Charmim (which is alſo called Gothoniel) were the principall rulers at the ſame tyme. Nowe when Achior ſtode in the myddeſt of the Senatours, and before them al he tolde them/what anſwere he gaue Holofernes/to the thyng that he aſked him/ and howe Holofernes people wolde haue ſlayne him for ſo ſayinge/and howe Holofernes hym ſelfe was wroth, and commaunded hym for the ſame cauſe to be delyuered vnto the Iſraelites: that when he ouercame the chyldren of Iſraell, he myght cōmaunde Achior alſo to be put to death with diuers tormentes/becauſe he ſayde: the God of heauen is theyr defēder. And whē Achior had plainely tolde out al theſe thinges, al the people fel downe vpon their faces, praiſyng the Lord/ & poured out theyr praiers together vnto the Lorde, wᵗ a general cōplaynt & wepyng, and ſayde: O Lorde God of heauē & of earth, beholde their pryde/& loke vpon our lowlynes and cōſyder how it ſtandeth wᵗ thy ſayntes/ and make it to be knowē/that thou forſakeſt nat thoſe/whiche holde them faſt by the, and howe yͭ thou bryngeſt the lowe/that preſume of them ſelues, and make theyr boſte in theyr owne ſtrength. D So when the wepynge and prayer of the people (whiche they had made the whole daye longe) was ended/ they comforted Achior, ſayenge: The God of oure fathers / whoſe power and ſtrength thou haſt prayſed/ſhal ſo rewarde the/that thou ſhalt rather ſe theyr deſtruccyon. When the Lorde oure God then ſhall geue his ſeruauntes thys lybertye/God be alſo with the among vs: ſo that yf it pleaſe the, thou wᵗ all thyne mayeſt dwell with vs.

Nowe when Oſeas had ended the coūcel he toke him into his houſe, and made a great ſupper, called the elders to it/ and ſo they refreſhed them ſelues after the faſtynge. And afterwarde was all the people called together/which made their prayers al the nyght longe in the congregacion/and beſought the God of Iſrael for helpe.

¶ Bethulia is beſeged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde gyue ouer the cytye for wante of water. The prayer of the people with teares and lamentacyon.

CAPI. VII.

A The nexte daye/Holofernes commaunded hys hoſte / to go vp agaynſte Bethulia. There were an hundred and twentye thouſande fyghtynge men on fote and two and twentye thouſande horſſemen / beſyde the preparyng of them that were wōne: and came to them on euery ſyde out of the countrees and cityes whiche he had taken. All theſe prepared them ſelues vnto the battayl agaynſt the Iſraelites/and came on by the hyl ſyde/vnto the toppe that loketh ouer agaynſte Dothaim/ from the place which is called Belma/vnto Chelmon that lyeth towarde Eſdrelon. B

Nowe when the chyldrē of Iſrael ſaw ſo great a multitude of the Aſſirians/ they fell downe flat vpon the groūde/ſtrawed aſhes vpon theyr heades, and prayed with one accorde, that the God of Iſrael wolde ſhew his mercy vpō his people. And ſo they toke their weapens, and ſat betwixte the mountaynes in the narowe place, and kepte the waye day and nyght. But whyle Holofernes was goynge aboute / he founde the water ſprynge / whiche from the Southſyde was conueyed into ỹ cytie by a cōdite: this cōmaunded he to be directe another waye / & to cut their cōdite in ſunder. There were welles alſo not farre from the walles / whiche they vſed ſecretely / more for pleaſure then for neceſſytie.

C Then wente the Ammonites & ỹ Moabytes vnto Holofernes, & ſayd: The chyldren of Iſraell truſt neyther in ſpeare nor arowe / but kepe and defende the mountaynes and hylles. That thou mayeſt ouercome thē therfore without ỹ ſtrykynge of any batayle / ſet men to kepe the welles that they drawe no water out of them: ſo ſhalt thou deſtroy them without ſwearde, or at the leaſt they ſhall be ſo feble, that they muſt be fayne to geue ouer the cytye: whiche they thynke not able to be wonne, for ſo muche as it lyeth in the mountaynes. Theſe wordes pleaſed Holofernes well & all his mē of warre, and he ſet an hundreth at euery well rounde aboute.

D And when this watch had endured twentye dayes / the Ciſternes & all that had water, fayled them that dwelt in the cytie of Bethulia, ſo that in the whole cytie they had not drynke ynough for one daye / for the people had water geuen them daylye in a meaſure. Then came the men and wemen, yonge perſonnes and chyldren all vnto Oſias, & ſayde all with one voyce: God be iudge betwyxte vs and the, for thou haſt dealt euyl with vs: thou woldeſt not ſpeake peaceably with the kynge of the Aſſyrians, therfore hathe God ſolde vs in theyr handes / and there is no mā to helpe vs where as we are brought downe before theyr eyes in thirſt and great deſtruccyon. Therfore gather nowe together al the people that be in the cytie / that we maye all yelde our ſelues wyllyngely vnto the people of Holofernes: for better it is that we be captyue and prayſe the Lorde with oure lyues / then to be ſlayne and peryſhe, and to be laughed to ſcorne & ſhamed of euery man / when we ſe our wyues and children dye before our eyes. We take heauen and earth this daye to recorde / and the God of oure fathers (whiche puniſhed vs accordynge to the deſeruyng of our ſynnes) and gaue you warnyng, that ye geue vp the cytie nowe into the power of Holofernes hoſte / that our ende maye be ſhorte with the ſwearde / whiche els ſhall endure long, for want of water and for thyrſte.

E When they had ſpoken out theſe wordes, there was a great wepyng & howlyng in the whole cōgregacion, and ỹ of euery man, and they cried an whole hour long vnto God wt one voyce, ſaying: we haue ſynned wt our fathers, we haue done amyſſe / we haue dealte wyckedly. Thou ỹ art gracious, haue mercy vpon vs, punyſh our vnryghtuouſnes with thyne owne ſcourge, & geue not thoſe ouer ỹ knowledge the / vnto a people which knowe the not / leaſt they ſay amonge the Heythen: where is their God.

And when they were ſo wery with thys cryenge and weppynge, that they helde theyr tonges / Oſias ſtode vp with waterye eyes / and ſayde: O take good hertes vnto you / (deare brethren) and be of good cheare / and let vs wayte yet theſe fyue dayes for mercye of the Lorde: peraduenture he ſhal cut awaye his indignacyon, and geue glorye vnto hys name. But yf he helpe vs not when theſe fyue dayes are paſte / we ſhall do as ye haue ſayde.

¶ Of the vertuous woman Iudith, whiche reproueth the auncient, because they tempted the Lorde. She alſo moueth them to encorage and herte the people, and ſheweth her councel agaynſt the enemyes of the Iewes.

CAPI. VIII.

A AND it happened when theſe wordes came to the eares of Iudith a wydow, whiche was the daughter of Merari, the ſonne of Idox, the ſonne of Ioſeph / the ſōne of Oſia / the ſonne of Elat / the ſonne of Iamnor, the ſonne of Iedeon / the ſonne of Raphoim / the ſonne of Achitob, the ſōne of Melchia / the ſonne of Enam / the ſonne of Nathania / the ſonne of Salathiel / the ſonne of Simeon, the ſonne of Ruben. And her huſband was called Manaſſes, whyche dyed in the dayes of the barlye harueſte. For whyle he was byndynge the ſheues together in the felde / the heate came vpon his heade, and he dyed at Bethulia his cytye / and there was he buryed beſyde his fathers. Nowe was Iudyth hys deſolate wyddowe thre yeares and ſyxe monethes. And in the hygher partes of her houſe ſhe made her ſelfe a preuye chambre, where ſhe dwelt / beynge cloſed in with her maydens. B She ware a ſmocke of hearre / and faſted al the dayes of her lyfe / excepte the Sabbathes / and newe mones and the ſolempne dayes that the people of Iſrael kepte. She was a very fayre and beautifull perſone. Her huſband alſo had left her great ryches, a plentuous houſholde / great vnmouable poſſeſſiōs and many catell. This Iudith was a woman of a very good reporte with euery one, for ſhe feared yͤ Lorde greatly, and there was no body that ſpake an euel worde of her.

Whẽ this Judith herde, how Oſias had promyſed the people, yͭ after the fyfte day he wolde geue vp the cyte vnto the Aſſiriãs, ſhe ſent for the elders Chãbri ⁊ Charmy, ⁊ when they came to her, ſhe ſayde: what thynge is this, wherin Oſias hath cõſented that if god helpe not wͭin fyue dayes, he wyll geue ouer the cytie to the Aſſirians? what are ye, yͭ ye tempte the Lorde? This deuice optayneth no mercy of God, but prouoketh hĩ vnto wrath and diſpleaſure. wyll ye ſet the mercy of the Lorde a tyme and appoynte hym a day after your wyll?

C Neuertheleſſe, for ſo muche as the Lord is pacyente/ let vs rather repent, pouryng out teares, and beſechyng hym of grace. For God threateneth not as a man: neyther wyll he be prouoked vnto wrath as the chyldren of men. And therfore let vs hertely fall downe before hym/ and ſerue hym with a meke ſprete and with wepynge eyes ſay vnto the Lorde/ that he deale with vs accordyng to his owne wyll and mercy: that lyke as our hert is now vexed/ and brought lowe thorowe the pryde of them/ it maye ſo be conforted thorowe hys grace: in ſo muche as we folowe not the ſynnes of our fathers, which forſoke theyr God, and worſhypped other Goddes: for the whiche ſynne they peryſhed with the ſwearde/ were ſpoyled ⁊ brought to ſhame of all theyr ennemyes. As for vs, we knowe none other God but onely hym, for whoſe comforte let vs tary with mekeneſſe. He ſhal requyre and make inquyſicion for our bloude/ frome the vexacions of our enemyes: he ſhall brynge downe all the Heythen/ that ryſe vp againſt vs, and put them to dyſhonoure/ euen the Lorde our God.

D Therfore deare brethren, ſeynge ye are the honorable ⁊ elders in the people of God/ vnto whom all the people haue reſpecte, and vpon whom the lyfe of the people ſtandeth/ lyft vp theyr hertes with your exhortacyon/ that they maye call to remembraunce/ howe oure fathers alſo in tymes paſt were tempted, that they myght be proued/ yf they worſhypped theyr God a ryght. They ought to remembre, howe * our father Abrahám beynge tempted, and tryed thorowe many trybulacyons/ was founde a louer and frende of God. So was Iſaac/ ſo was Jacob/ ſo was Moſes/ and al they that pleaſed God/ beyng tryed thorowe many troubles/ were founde ſtedfaſt in fayth. Agayne/ they that receyued not theyr tẽptacyons with the feare of God, but put them ſelues forth with vnpaciency and murmurynge agaynſte God/ peryſhed of the deſtroyer/ and were ſlayne of ſerpentes. And therfore ſhuld not we vndertake to be auenged/ for the thyng that is done vnto vs: but to conſydre/ that all theſe punyſhementes are farre leſſe then our ſynnes and myſdedes. Beleuinge alſo that this correccyon commeth vnto vs (as to the ſeruauntes of God) for amendemente/ and not for our deſtruccion.

Gen. xxii. a.

E Then ſayde Oſias ⁊ the elders vnto Judith: All that thou ſpekeſt/ is true/ and no man can reproue thy wordes. Pray thou for vs now therfore vnto God, for thou arte an holy woman/ and feareſt God. And Judith ſayde vnto them: Seyng/ ye knowe that my wordes are of God, then proue my councell and deuyſe, yf it be of God: ⁊ beſeche God/ yͭ he wyll brynge my councel to good ende.

Thus haue I deuiſed: ye ſhal ſtande this nyght before the porte/ and I wyll go forthe wͭ Abra my mayden. Praye ye therfore vnto God/ that he wyl graciouſly remẽbre his people of Iſrael wͭin fiue dayes, as ye haue ſaid As for the thynge that I go in hande wͭal/ aſke ye no queſtions of it, tyl I open it vnto you my ſelfe: do ye nothĩg els but pray vnto the Lorde our God for me. Then Oſias the prince of the people of Juda ſayd vnto her: Go thy way ĩ peace, the Lorde be wͭ the/ that we may be auẽged of oure ennemyes. And ſo they wente from her agayne.

¶ The prayer of Judith for the vyctory.

CAPI. IX.

A NOwe when they were gone theyr way/ Judyth wente into her cloſet, put on an heartye ſmocke/ ſtrawed aſſhes vpon her heade/ fell downe before the Lord, and cryed vnto hym/ ſayinge: O Lorde God of my father * Symeon/ which gaueſt hym a ſwerde for a defence agaynſt the enemyes/ that vſed vyolence and wylfulnes and that rauiſhed the vyrgin and put her to dyſhoneſty. Thou that gaueſt theyr wyues into a pray/ ⁊ theyr daughters into captiuite/ and al theyr praye for a ſpoyle vnto thy ſeruauntes, whyche bare a zele vnto the, helpe me wyddowe, O Lorde my God/ I beſeche the. For thou haſt done all thynges from the begynnynge: and loke what thou haſt taken in hande and deuiſed, it came euer to paſſe. For all thy wayes are prepared/ and thy iudgementes are done in thy euerlaſtyng forknoweledge. O loke nowe vpon the armies of the Aſſyrians, lyke as it was thy pleaſure ſomtime to loke vpon

Gene. 34. b and. xlix. a

the hoſt of ỹ Egipciãs, when they being weapened: perſecute thy ſeruaũtꝭ, ⁊ put theyꝛ truſt in their charettes, hoꝛſme͂/ ⁊ in the multitude of their men of warre. But ỹ lokedſt vpon their hoſt/ caſtyng a thycke darkenes befoꝛe them: ⁊ when they came into the depe/ the waters ouerwhelmed them.

B Euen ſo Loꝛde, let it go with theſe/ that truſte in the power ⁊ multitude of their men of warre in theyꝛ charettes, arowes/ ⁊ ſpeares/ and knowe not, that thou onely art our God, whiche deſtroyeſt warres from the begynnyng/ and that thou art the Loꝛd. O lift vp thyne arme nowe, lyke as euer frõ the begynning, ⁊ in thy power bꝛynge their power to naught/ cauſe theyꝛ myght to fall in thy wꝛathe. They make theyꝛ boſte, that they wyll vnhalowe and defyle thy Sanctuary/ and to wayſt the tabernacle of thy name, ⁊ to caſt downe the hoꝛne of thyne aulter with theyꝛ ſwerde. Bꝛyng to paſſe (O Loꝛde) that the pꝛyde of the enemye maye be cut downe with his owne ſwearde, that he maye be take͂ w̄ the ſnare of his eyes in me/ and that thou mayeſt ſmyte hi͂ with the lyppes of my loue. O geue me a ſtedfaſt minde/ that I maye deſpyſe him and his ſtrength, ⁊ that I may deſtroye hym.

Thys ſhall bꝛynge thy name an euerlaſtynge remembꝛaunce, yf the hande of a woman ouerthꝛowe hym. Foꝛ thy power (O Loꝛd) ſtãdeth not in ỹ power of men, neyther haſt ỹ any pleaſure in the ſtrength of hoꝛſes. There was neuer pꝛoude perſone ỹ pleaſed the, but in the pꝛayer of ỹ humble and meke hath thy pleaſure bene euermoꝛe.

C O thou God of the heauens/ thou maker of the waters/ and Loꝛde of all creatures/ heare me pooꝛe woman, callynge vpon the, ⁊ puttynge my truſte in thy mercy. Remembꝛe thy couenaunt/ O Loꝛde, and mynyſter woꝛdes in my mouth, and ſtablyſh this deuice in my hert, that thy houſe maye contynue ſtyll in holynes/ and that all the Heythen maye knowe/ that thou art God/ and that there is none other but thou.

¶ Judith decketh her ſelfe to go to Holofernes. The bleſſynge that the Elders geue Judith. Holofernes is in loue with Judith.

CAPI. X.

A AND whẽ ſhe had left of cryeng vnto the Loꝛd/ ſhe roſe vp from the place, where ſhe had lyen flat befoꝛe the Loꝛd, ⁊ called her mayden/ wente downe into her houſe, layed the heayre clothe fro͂ her/ put of the garmentes of her wyddowhode/ waſhed her body/ anoynted her ſelfe with pꝛecyous thynges of ſwete ſauoure/ bꝛoyded and platted her hearre/ ſet an hoode vpon her head/ and put on ſuche apparell as belongeth vnto gladneſſe, ſlyppers vpon her fete/ armellettꝭ, ſpãges, earynges, fynger rynges, and deckt her ſelfe w̄ all her beſt aray.

The Loꝛde gaue her alſo a ſpecyall beautye and fayꝛenes (foꝛ all this deckyng of her ſelfe was not done foꝛ any voluptuouſneſſe and pleaſure of the fleſhe, but of a ryght diſcrecyon and vertue, therfoꝛe dyd the Loꝛde increaſe her bewtye) ſo that ſhe was excedyng amiable and welfauoured in all mens eyes. She gaue hyꝛ mayde alſo a botell of wyne/ a pot with oyle, pottage, cake bꝛead ⁊ cheſe/ and went her way.

B Nowe whan ſhe came to the poꝛte of the cytie/ ſhe founde Oſias and the elders of the cytie waytyng there. Whiche whã they ſawe her, they were aſtonnyed, ⁊ marueled greatly at her bewty. Neuertheleſſe/ they aſked no queſtiõ at her/ but let her go, ſaying: The god of our fathers geue the his grace, ⁊ with hys power perfourme al the deuyſe of thy herte: ỹ Jeruſalẽ maye reioyce ouer the, ⁊ that thy name may be in the nõbꝛe of the holy ⁊ ryghtuous. And al they ỹ were there, ſayde w̄ one voyce: ſo be it, ſo be it. Judith made her prayer vnto the Loꝛd, ⁊ went out at the poꝛte, ſhe and her mayde.

And as ſhe was going downe the mountayne/ it happened that aboute ỹ ſpꝛynge of the day/ the ſpyes of the Aſſyꝛiãs met w̄ her/ ⁊ toke her, ſaying: whence cõmeſt ỹ? Oꝛ whither goeſt ỹ? She anſwered: I am a daughter of the Hebꝛues/ ⁊ am fled from them: foꝛ I knowe, ỹ they ſhal be geuẽ vnto you to be ſpoyled: becauſe they thought ſcoꝛne to yelde thẽ ſelues vnto you/ that they myght fynde mercy in your ſyght. Therfoꝛe/ haue I deuyſed by my ſelfe after this maner: I wyl go befoꝛe the pꝛince Holofernes, ⁊ tell him al their ſecretes, ⁊ wyl ſhewe him, how he may come by them, ⁊ wynne them, ſo that not one man of his hoſte ſhal peryſh.

C And whan theſe men had hearde her woꝛdes, and conſidered her fayꝛe face, they were aſtonnyed (foꝛ they wondꝛed at her excellent bewty) ⁊ ſaid vnto her: Thou haſt ſaued thy life by fyndynge out this deuyce, that ỹ woldeſt come downe to oure Loꝛde. And be thou ſure/ that whan thou commeſt vnto hym, he ſhall intreate the well/ and thou ſhalt pleaſe hym at the herte. So they bꝛought her into Holofernes pauylyon/ and tolde him of her. Nowe when ſhe came in befoꝛe him, immediatly he was ouercome and taken with her bewty. Then ſaid his ſeruaūtes to him: who wolde deſpyſe the people of the Jewes, that haue ſo fayre wemē? Shuld we not by reaſō fyght agaynſt thē for theſe? So whē Judith ſawe Holofernes ſyttynge in a canapy, that was wrought of purple ſylke/ golde, Smaradge, & precyous ſtones, ſhe loked faſt vpō hym, and fell downe vpon the earth. And Holofernes ſeruaūtes toke her vp agayne/ at theyr Lordes cōmaundement.

¶ Holofernes requyreth of Judith the cauſe of her cōming which geueth him a ſuttell anſwere.

CAPI. X.

A Then ſayde Holofernes vnto her: Be of good chere, and feare not in thyne hert, for I neuer hurte man, that wolde ſerue Nabuchodonoſor the Kynge. As for thy people, yf they had not deſpyſed me/ I ſhulde not haue lyft vp my ſpeare agaynſt thē. But tell me nowe/ what is the cauſe that thou art departed from them/ and wherfore arte thou come vnto vs?

And Judith ſayde vnto hym: Syr, vnderſtande ỹ wordes of thy handmayden: for yf ỹ wylt do after the wordes of thy hādmayden/ the Lord ſhal bryng thy matter to a proſperous effecte. As truly as Nabuchodonoſor a Lord of the lande lyueth/ & as truely as his power lyueth, which is in the to the puniſhement of al men that go wrong, al mē ſhal not onely be ſubdued vnto him thorow the/ but all the beaſtes alſo of the felde obey him. For all people ſpeake of thy prudent acyute, & it hath euer bene reported, howe thou onely art good & myghty in al his kyngdome, & thy diſcrecion is cōmended in all landes.

B The thyng is manyfeſt alſo, that Achior ſpake, and it is well knowen, what thou cōmaundeſt to do vnto him. For this is playne and of a ſurety, that our God is ſo wroth wt vs (by reaſon of our ſynnes) ỹ he hath ſhewed by his Prophetes vnto the people, how that for theyr ſynnes he wyll delyuer them ouer vnto the enemy. And for ſo much as the chyldren of Iſrael know that they haue ſo diſpleſed theyr God, they are ſore afrayed of the.

They ſuffre greate hongre alſo, and for want of water they are deade nowe in a maner. Morouer, they are appoynted to ſlaye all theyr catell, that they maye drynke the bloude of them: and are purpoſed to ſpende al the holy ornamentes of their God (which he hathe forbydde them to touche) for corne, C wyne and oyle. Seynge nowe, that they do theſe thynges, it is a playne caſe, that they muſt nedes be deſtroyed. Which when I thy handmayden perceyued, I fled from them, and the Lord hath ſent me vnto the, to ſhew the theſe thynges. For I thy handmayden worſhyppe God euen here nowe beſyde the, and thy handemayden ſhall go forthe, and I wyll make my prayer vnto God, and he ſhal tell me, when he wyll rewarde them theyr ſynne, then ſhall I come and ſhewe the and brynge the thorowe the myddeſt of Jeruſalē, ſo that thou ſhalte haue all the people of Iſrael, as the ſhepe wythout a ſhepherde: there ſhal not ſo much as one dog barcke agaynſt the, for theſe thynges are ſhewed me by the prouydence of God: & for ſo much as God is diſpleaſed with them, he hath ſent me to tell the the ſame.

D These wordes pleaſed Holofernes & all his ſeruauntes, which marueled at the wyſdome of her, and ſayde one to another: there is not ſuche a woman vpon earth, in bewtye and diſcrecyon of wordes. And Holofernes ſayde vnto her: God hath done well, that he hath ſent the hyther before thy people, that ỹ mayeſt geue them into our handes. And for ſo muche as thy promyſe is good, yf thy God perfourme it vnto me, he ſhalbe my god alſo and thou ſhalt be excellente and great in the court of Nabuchodonoſor, & thy name ſhalbe ſpoken of in all the lande.

Holofernes cōmaundeth that Judith be well intreated. She deſyreth lycence to go out in the nyght ceaſō to pray, & obtayneth it. Vagao is ſent vnto her to moue her to come into Holofernes to a Banket, & ſhe cometh. Holofernes is dronken.

CAPI. XI.

A Then cōmaunded he her to go in, where his treaſure laye/ and charged that ſhe ſhulde haue her dwellynge there) and appoynted what ſhulde be gyuen her frome hys table. Judith anſwered hym, and ſayd: As for the meate that thou haſte commaunded to geue me/ I may not eate of it as now (leaſt I dyſpleaſe my God) but wyll eate of ſuche as I haue brought with me. Then ſayde Holofernes vnto her: If theſe thynges that thou haſte brought wyth the fayle/ what ſhal we do vnto the? And Judith ſaid: As truely as thou lyueſt my Lorde/ thy hādmayden ſhall not ſpende all thys/ tyll God haue brought to paſſe in my hande/ the thinges that I haue deuyſed.

B So hys ſeruauntes brought her into the tent, where as he had appointed. And as ſhe was goyng in, ſhe deſyred ỹ ſhe myght haue leue to go forth by nyght & before day, to her prayer & to make interceſſyon vnto the Lord. Then cōmaūded Holofernes his Chāberlaynes, ỹ ſhe ſhulde go out & in at her pleaſure/ to pray vnto God thoſe thre dayes.

And ſo in the nyght ſeaſon ſhe went forth into the valley of Bethulia, and waſſhed her ſelfe in the well water. Then wente ſhe vp / and beſought the Lorde God of Iſraell that he wolde proſpere her waye, for the delyueraunce of hys people. And ſo ſhe wente in / & remayned clene in her tente, tyll ſhe toke her meate in the euenyng.

C Vpon the fourth daye it happened / that Holofernes made a ſupper vnto hys ſeruauntes, and ſayd vnto Vagao his chāberlayne: Go thy waye / and councell thys Hebrueſſe / that ſhe may be wyllynge to conſent to kepe company with me. For it were a ſhame vnto all the Aſſyryans, that a woman ſhulde ſo laugh a man to ſcorne, that ſhe were come frō hym vnmedled withall.

Then went Vagao vnto Iudith, & ſayd: Let not ye good daughter be afrayed, to come into my Lorde, that ſhe may be honoured before him / that ſhe may eate and drincke wine and be mery with him. Vnto whome Iudith anſwered: Who am I / that I ſhulde ſaye my Lorde naye / whatſoeuer is good before his eyes / I ſhall do it: and loke what is hys pleaſure, that ſhall I thyncke well done, as longe as I lyue.

D So ſhe ſtode vp / and deckte her ſelf with her apparell / and wente in / and ſtode before him. And Holofernes herte was whole moued / ſo that he brent in deſyre towarde her. And Holofernes ſayd vnto her dryncke now and ſyt downe / and be mery / for thou haſte founde fauoure before me. Then ſayde Iudith: Syr / I wyll dryncke / for my mynde is meryer to daye / then euer it was in all my lyfe. And ſhe toke, and dyd eate / and dranke before him, ye thinges ye her mayden had prepared for her. And Holofernes was mery wt her / and drancke more wine, then euer he did afore in his lyfe.

C Holofernes ſlepeth for very dronckēnes, and Iudith cutteth of his heade, and goeth therwith to her owne people of whome ſhe is receyued with ioy. They geue thākes vnto God for theyr delyueraunce. Iudith ſpeaketh vnto Achior, which marueyleth at that ſhe hath done to Holofernes.

CAPI. XIII.

A Now when it was late in the nyght, his ſeruauntes made haſte euery man to his lodgynge. And Vagao ſhut the Chamber dores / and wente his waye, for they were all ouerladen with wyne. So was Iudith alone in the chambre. As for Holofernes he laye vpon the bed all dronckē, and of verye dronckēnes fel a ſlepe.

Then commaunded Iudith her mayden, to ſtande without before the dore, & to waite. And Iudith ſtode beſyde the bed / makynge her prayer with teares, & moued her lyppes ſecretely, & ſayde: Strengthen me / O Lorde God of Iſrael, & haue reſpecte vnto the workes of my hādes in this houre, ye thou mayeſt ſet vp thy cyte of Ieruſalem, lyke as ye haſte promyſed: O graūte that by the I may perfourme ye thyng, which I haue deuyſed thorowe the beleue that I haue in the.

B And when ſhe had ſpokē thys, ſhe went to the bedſteade, & lowſed the ſwerde that hanged vpon it, & drew it out. Thē toke ſhe holde of the heerye lockes of hys heade, and ſayd: Strengthen me, O Lorde God in this houre & with that, ſhe gaue him two ſtrokes vpon the necke, and ſmote of his head. Then toke ſhe the canapy away, & rolled the deed body aſyde. Immediatly ſhe gat her forth, & delyuered ye head of Holofernes vnto her maidē, & bad her put it in her wallet.

And ſo theſe two wente forth together after theyr cuſtome, as though they wolde pray & ſo paſſed by the hoſt, & came thorow the valley vnto the porte of the cytye. And Iudyth cryed a farre of vnto the watchemē vpon the walles: Opē the gates (ſayde ſhe) for God is wt vs, which hath ſhewed his power i Iſrael And when they hearde her voyce, they called the elders of the cite together. And they came al to mete her, lytle & great, yonge & olde, for they thoughte not ye ſhe ſhulde haue come ſo ſone. So they lyghted candels, & gathered aboute her euerychone: but ſhe wente vp into an hye place, and cauſed ſylence to be proclamed.

C When euery man now helde hys tonge / Iudith ſayde: O prayſe the Lord our God / for he hath not deſpyſed, nor forſaken them, that put their truſt in him / & in me his handmaidē he hath perfourmed his mercy, which he promyſed vnto the houſe of Iſrael: yee in my hand thys ſame nyght hath he ſlayne the enemye of hys people.

And with that ſhe toke forth the head of Holofernes out of the wallet / and ſhewed it them / ſayinge. Beholde the heade of Holofernes the captayne of the Aſſyryans, and thys is the canapy, wherin he laye in his dronckēnes: where the Lord our God hath ſlayne hī by the hande of a woman.

But as truly as the Lorde liueth / his Angell hath kepte me, goynge thyther / remaynyng there, & cōmynge hyther agayne fromthence. And the Lord hath not ſuffred me his handmayden to be defyled / but without any fylthines of ſyne hath he brought me agayne vnto you: & that with great victorye, ſo ye I am eſcaam eſcaped, and ye delyuered/ O geue thankes vnto him euerychone, for he is gracious and his mercy endureth for euer.

D So they prayſed the Lorde al together, & gaue thãkes vnto him. And to her they ſaid: The Lorde hath bleſſed the in his power, for thorow the he hath brought our enemyes to naught. And Ozias the chefe ruler of ỹ people of Iſrael, ſaid vnto her: Bleſſed art thou daughter of the Lord the hye God, aboue all women vpon earth.

Bleſſed be ỹ Lord, the maker of heauen & earth, which hath gyded ỹ a ryght to wounde and to ſmyte of the head of the Captayne of oure enemyes. For this daye he hath made thy name ſo honourable, ỹ thy prayſe ſhal neuer come out of the mouth of mẽ/ which ſhal alwaye remembre the power of the Lorde/ ſeyng: thou haſt not ſpared thyne owne ſelf, but put the in ieopardy, conſideryng the anguyſh and trouble of thy people, and ſo haſt helped theyr fall before God our Lorde. And all the people ſayd. Amen. Amen.

Achior alſo was called, & he came. Then E ſayde Judith vnto hym: The God of Iſrael vnto whõ ỹ gaueſt witnes, ỹ he wolde be auẽged of his enemyes, euen he hath this nyght thorow my hand ſmytten of ỹ head of all the vnfaythfull. And that ỹ mayeſt ſe ỹ it ſo is/ beholde this is ỹ head of Holofernes, which in his preſumptuous pryde deſpyſed ỹ God of the people of Iſraell, & threatened the w deſtruccyõ, ſaying: whẽ ỹ people of Iſrael is taken/ I ſhall cauſe ỹ alſo to be ſtycked wyth the ſwerde. When Achior ſawe Holofernes head/ he fell downe vpõ his face to ỹ grounde for very anguyſhe & feare, ſo ỹ he ſowned w all. But after ỹ he was come agayne to hym ſelf, he fel downe before her, and prayſed her ſaying: Bleſſed art thou of thy God in al the tabernacles of Jacob: for all the people that here of thy name/ ſhall prayſe the God of Iſrael becauſe of the.

¶ The councel of Judith. Achior beynge an Heathen man, turneth to God. The Aſſirians are afrayed of the Jewes.

CAPI. XIIII.

A IUdith ſayde vnto all the people: Brethrẽ, heare me. Styck vp this heade vpon our walles, & when the Sũne ariſeth, take euery man his weapẽ/ & fall out vyolently: not as though ye wolde go beſyde thẽ, but to rẽne vpon thẽ/ with vyolẽce. When the ſpyes ĩ the tentes ſe thys/ they ſhall of neceſſyte be compelled to fle backward, and to rayſe vp their captayne to the batayle. So when their captaynes come into Holofernes pauylyon/ and fynde ỹ dead body wrapped in ỹ bloude, fearfulnes ſhall fall vpon them: and whẽ ye perceyue that they flye, folow thẽ without al care, for God ſhal delyuer them vnto you/ to be deſtroyed.

Then Achior ſeying ỹ power of God whiche he had ſhewed vnto ỹ peple of Iſrael, fel of from hys Heatheniſh beleſe, & put his truſt in God, & let hym ſelfe be circũciſed, & ſo was he nõbred amõg the people of Iſrael, he & all his poſterite vnto this daye.

B Nowe as ſone as it was daye, they ſtyckt vp Holofernes heade vpon the walles, and euery man toke his weapen, & ſo they wente out with an horryble cry. When the ſpyes ſawe that, they came vnto Holofernes tente. And they that were within the tente, came before hys chamber, and made a greate ruſhing to wake him vp, becauſe they thought with the noyſe to haue rayſed him. For there durſt not one of the Aſſyrians knocke, go in or open.

But when the captaynes & princes & al the chefe in the kyng of the Aſſyriãs hoſt came together, they ſayde vnto the Chãberlaynes, Go your way in & wake him vp, for the myſe are crept out of theyr holes, & darre prouoke vs vnto batayle.

C Then wente Vagao into his chambre/ ſtode before the bed, and clapped with hys handes, for he thought he had bene ſlepynge with Judith.

But whẽ he had herkened perfectly with his eares/ and coulde perceyue no ſterynge, he wente nyer to the bed/ and lyfte it vp, and thẽ ſawe he ỹ deed body of Holofernes lyẽge there without a heade/ weltred in his bloud vpon the earthe. Then cryed he with loude voyce/ and with wepynge rente his clothes/ and went into Judithes tent, and found her not: And ſo he leapt out vnto the people and ſayd: one woman of ỹ Jewes, hath broughte all Nabuchodonoſors people to ſhame. For lo/ Holofernes lyeth vpon the grounde and hath no heade.

When ỹ chefe of the Aſſyrians hoſte herde that, they rente theyr clothes, and there fell an intollerable feare and tremblynge vpon thẽ, ſo that their myndes were ſore afrayed. And there was an exceedynge greate crye in the whole hoſte.

¶ The flyght of the Aſſyrians. The purſute of Iſrael after them. Iſrael becommeth ryche, by the ſpoyles of the Aſſyriãs. Judith is prayſed of Joacim and of the people.

CAPI. XV.

A NOw when al ỹ hoſt herd ỹ Holofernes was headed, their mynde and councell fell from them: and ſuch a feare came vpon them, that they vndertoke to defende thẽ ſelues by flyng awaye: one ſpake not to another but hanged downe theyr heades, lefte all behynde them/ ⁊ made haſte to eſcape from the Hebrues: for they herde / that they were haſtyng to come after with theyr weapens, and ſo they fled by the wayes of the feldes / and thorow al the fote pathes of the vales.

And when the chyldren of Iſraell ſawe that they fled/ they folowed vpon them/ and went downe with trompettes/ blowyng and makynge a greate crye after them. As for the Aſſirians, they had no order and kepte not thẽ ſelues together, but fled theyr waye. Neuertheleſſe, the chyldren of Iſrael fel vpõ them with one company and order/ and diſcomfited as many as they myght get. And Oſias ſent meſſaungers vnto all the cytyes and countrees of Iſrael.

B So all the regyons and euery cytie ſente out their beſt men after them in harnes, and ſmote them with the ſwearde/ tyll they came to the vttemoſt parte of theyr borders. And the other that were in Bethulia came in to the tentes of the Aſſiriãs, ⁊ toke al yͭ they whiche were fled had left behynde them, ⁊ ſo they founde great good. And they yͭ came agayne to Bethulia frome the batayle, toke wͭ them ſuche thinges as had bene theyrs: there was no nõbre of the catel/ ⁊ of al coſtly Jewels, ſo that from the loweſt vnto yͤ hyeſt/ they were al made riche of the ſpoiles of thẽ. And Joachim the hye prieſt at Jeruſalẽ, came to Bethulia with all the elders / that they myght ſe Judith.

C Now when ſhe came out vnto them/ they begãne al to prayſe her wͭ one voyce, ſaying: yͤ worſhyp of the cytie of Jeruſalẽ, thou ioy of Iſraell, yͤ honoure of our people, yͧ haſt done manly, ⁊ thy herte is cõforted, becauſe yͧ haſt loued clenlynes ⁊ chaſtite, ⁊ haſt knowen no man but thyne owne huſband: therfore hath the hande of the Lorde cõforted the, ⁊ bleſſed ſhalt yͧ be for euer. And al the people ſayd: ſo be it, ſo be it.

In thyrty dayes coulde the people of Iſrael ſcarſe gather vp the ſpoyles of the Aſſirians. But al that belongeth vnto Holofernes/ and had bene his ſpecyally(whether it were of gold/ of ſyluer, precious ſtones/ clothyng, and al ornamentes) they gaue it vnto Judith. And al the people reioyſed/ bothe women/ maydens/ and yonge people / with pypes and harpes.

¶ The ſonge of Judith for the victory. After the victorye obtayned, the people commeth to Jeruſalem, to worſhyppe and prayſe God.

CAPI. XVI.

A THen ſonge Judith thys ſonge vnto the Lorde: Begynne vnto the Lorde vpon the Tabrettes, ſynge vnto the Lorde vpon the cymbales. O ſyng vnto hym a new ſong of thankeſgeuyng, be ioyful ⁊ cal vpon hys name. It is the Lord that deſtroyeth warres euẽ the Lorde in his name. Which hath pitched his tentes in the myddeſt of his people/ that he myght delyuer vs from the hande of our enemyes. Aſſur came out of the mountaynes of the North in the multytude of his ſtrength. His people ſtopped the water brokes/ and theyr horſſes couered yͤ valleys. He purpoſed to haue brent vp my lande, ⁊ to ſley my yong men wͭ the ſwearde.

B He wolde haue caryed awaye my chyldren and vyrgins into captiuyte, but yͤ almyghtye Lorde hyndred hym/ and delyuered hym into yͤ handes of a woman / whiche brought hym to confuſion. For theyr myghtye was not deſtroyed of the yonge men. It was not yͤ ſonnes of Tytan that ſlewe hym / neyther haue the greate gyauntes ſet them ſelues agaynſt hym: but Judith yͤ daughter of Merari with her fayre beautye hath diſcomfited hym/ and brought hym to naught. For ſhe layed awaye her wyddowes garmente/ and put on the apparel of gladneſſe to the reioyſynge of the chyldren of Iſrael. She anoynted her face, and bounde vp her hearre in an hoode/ to begyle him. Her ſlyppers rauiſhed hys eyes, her bewtie captyuated his mynde, with the ſwerde ſmote ſhe of his necke. The Perſians were aſtonnyed at her ſtedfaſtnes C and the Medes at her boldnes. Then howled the armyes of the Aſſyrians / when my ſymple appeared, drye of thyrſt. The ſonnes of the daughters haue pearſed thẽ thorowe and ſlayne them as fugytyue chyldren: they peryſhed in the batayle, for the very feare of the Lorde my God. Let vs ſynge a ſonge of thankeſgeuyng vnto the Lorde, a new ſong of prayſe wyll we ſynge vnto oure God: Lorde, Lord, thou arte a greate God, myghtye in power, whom no man may ouercome. All thy creatures ſhulde ſerue the: for thou ſpakeſt but the worde, and they were made: thou ſenteſt thy ſpirete, and they were created/ and no man can withſtande thy voyce. The mountaynes ſhall moue from the foundacyons with the waters/ the ſtony Rockes ſhall melt before the lyke waxe. But they yͭ feare the: ſhalbe great with the in al thynges. Wo vnto the people that riſe vp agaynſt my generacyon, for the Almyghtye Lorde wyll auenge hym ſelfe of them, and in the daye of

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day of Judgement wyl he vyſet thẽ. For he ſhal geue fire & wormes into their fleſh, that they may burne and fele it for euermore.

D After thys it happened / that after the victory, al the people came to Jeruſalem, to geue prayſe and thanckes vnto the Lorde. And when they were puryfyed / they offred all theyr brentſacryfyces and theyr promyſed offryuges. And Judith offred all Holofernes weapẽs, and al the Jewels / that the people had geuen her / and the canapy that ſhe toke from hys bed, and hanged them vp vnto the Lorde. The people was ioyful, as the vſe is: and thys ioye by reaſon of the victory, with Judith, endured thre monethes.

So after theſe dayes / euery man wente home agayne, and Judith was in great reputacyon at Bethulia / and ryght honorably taken in al the land of Iſrael. Unto her vertue alſo was chaſtyte ioyned / ſo that after her huſbande Manaſſes dyed / ſhe neuer knew man all the dayes of her lyfe. Upon the hye ſolempne dayes ſhe wente out with greate worſhyppe. She dwelt in her huſbãdes houſe an hundred and fyue yeare, & left her handmaiden fre, and dyed, and was buryed beſyde her huſband in Bethulia. And al the people mourned for her ſeuen dayes. So long as ſhe lyued / there was none that troubled Iſraell / & many yeares alſo after her death. The daye wherin this vyctory was gotten / was ſolemply holden, and rekened of the Jewes in the nõber of the holy dayes, and it is yet greatly holden of ẏ Jewes euer ſence / vnto thys day.

The ende of the Booke of Judyth.

The reaſte of the Chapters of the boke of Eſther which are nether founde in the Hebrue, nor in the Chalde.

The .xi. Chapter after the Latyn.

The dreame of Mardocheus.

A Mardocheus the ſonne of Jair, the ſõne Semei, the ſõne of Ciſei of ẏ tribe of Bẽiamin, a Jew: which had his dwellĩge ĩ the cite of Suſis, a mã of great reputacion, & excellent amõge al them ẏ were in the kynges court. (Neuertheles, he was one of the preſoners / whõ Nabuchodonoſor ẏ kyng of Babilõ had caried away frõ Jeruſalẽ vnto Babilon wᵗ Jechonias the king of Juda.) In the ſecõde yeare of ẏ raigne of great Artaxerxes in the fyrſt daye of the moneth Niſan, had this Mardocheus ſuch a dreme: He thought he herde a greate tempeſt / horrible thõderclappes, erthquakes, & great vproure in the land, and that he ſawe two great dragons / ready to fyght one agaynſt another. Theyr crye was greate. At the whiche roaryng and crye all Heathen were vp, to fight againſt the righteous people. And the ſame B day was ful of darcknes and very vncleare full of trouble and anguyſhe / yet a greate fearfulnes was there in all the lande. The ryghteous were amaſed / for they feared the plage and euyl that was deuiſed ouer them, and were at a pointe with thẽ ſelues to dye. So they cryed vnto God: and whyle they were criẽge, ẏ lytle wel grewe into a great ryuer & into many waters. And with that it was day / & the ſũne roſe vp againe. And the lowly were exalted / & deuoured the gloryous & proude. Now when Mardocheus had ſene thys dreame / he awoke / & muſed ſtedfaſtly in his hert, what God wolde do: and ſo he deſyred to knowe al the matter / & his mynde was therupon vntyll the night.

Mardocheus vttereth the treaſon deuyſed agaynſt the kyng, and is therfore rewarded of hym.

CAPI. XII.

At the ſame tyme dwelt Mardocheus A with Bagatha and Tares in the kynges courte the kynges Chãberlaines & porters of the palace. But when he hearde their deuyce / & had dylygently conſydered theyr ymaginaciõs, he perceaued ẏ they wente about, to lay their cruel hãdes vpõ the kyng Artaxerxes: and ſo he certifyed ẏ king therof. Then cauſed the kynge to examen the two gelded with tormentes. And when they had graunted it, they were put to death.

This the kinge cauſed to be put in ẏ Cronicles for an euerlaſting remẽbraunce / and Mardocheus wrote vp ẏ ſame matter. So B the kynge commaunded that Mardocheus ſhulde remaine in the court, & for this faithfulnes of hys, he gaue him a rewarde. But Amã the ſonne of Amadathu the Agagite / which was holden in great honour & reputacion ĩ the kinges court vndertoke to hurt Mardocheus & his people / becauſe of the two Chãberlaines that were put to death.

The copy of the letters of Artaxerxes agaynſt the Jewes. The prayer of Mardocheus.

CAPI. XIII.

A THe great kyng Artaxerſes which raigneth frō Juda vnto Ethiopia, ouer an hundreth and ſeuen & twentye lādes, ſendeth hys frendly ſalutacyon vnto all the Prynces and debites of the countreys/ which be ſubiecte vnto hys domynion. When I was made lord ouer many people, & had ſubdued the whole earthe vnto my domynyon/ my mynde was not with crueltye and wronge to exalte my ſelf by the reaſon of my power: but purpoſed with equyte alwaye and gentylnes/ to gouerne thoſe that be vnder my iuriſdiccyon/ and wholy to ſet them in a peceable lyfe, and therby to brynge my kyngdome vnto tranquilyte, that men might ſafely go thorowe on euery ſyde/ and to renue peace agayne/ which al men deſyre. B Nowe when I aſked my cōūcelers how theſe thinges might be brough to a good ende/ there was one by vs/ excellēt in wyſdome, whoſe good wyl/ trueth/ and faythfulnes hath oft bene ſhewed and proued (whiche was alſo yͤ pryncypall and next vnto the kynge) Aman by name: which certifyed vs, how that in al lādes there was ſcatred abrode a rebellious folke, that made ſtatutes & lawes agaynſte all other people/ and haue alwaye deſpyſed the proclamed commaundementes of kynges: and how that for thys cauſe it were not to be ſuffred, that ſuch rule ſhulde contynue C by you and not to be put downe. Seynge: now we perceaue the ſame, that this people alone are contrary vnto euery man/ vſyng ſtraūge and other maner of lawes/ & withſtande oure ſtatutes and thinges, and go aboute to ſtablyſh ſhrewed matters, that our kingdome ſhuld neuer come to good eſtate, and ſtedfaſtnes: Therfore haue we commaunded/ that all they that are appoynted in wrytynge and ſhewed vnto you by Amā (whiche is ordeyned and ſet ouer all oure landes) and the moſt pryncypall nexte vnto the kynge, and in maner as a father) that wt theyr wyues and chyldren be deſtroyed and roted oute with the ſwerde of theyre enemyes and aduerſaryes: & that there ſhall be no mercy ſhewed/ and no man ſpared. And this ſhalbe done the .xiiij. day of the moneth (called Adar) of thys yeare, that they which of olde (and now alſo) haue euer bene rebellious/ maye in one daye with vyolence be thruſt downe into the hell, to the intent that after thys maner/ oure empyre maye haue peace and tranquilite.

D But Mardocheus thought vpon all the workes and noble actes of the Lorde, and made his prayer vnto him, ſaying: O Lord Lorde, thou valeaunt and almyghty kynge (for al thinges are in thy power, and if thou wilt helpe & delyuer Iſrael, there is no man that can withſtāde nor let the: for thou haſt made heauen and earth/ and what wonderous thing ſo euer is vnder the heauē: thou art Lorde of all thinges, and there is no mā that can reſiſt thy maieſtye (O Lord) Thou knoweſt all thynges/ thou woteſt Lorde yͭ it was nether of malice/ nor preſūpcion/ nor for any deſyre of glory, yͭ I wolde not bowe downe my ſelfe nor worſhyp yonder proude preſumpteous Amā (for I wolde haue bene contente/ & that with good wyl/ yf it myght haue done Iſrael any good, to haue kiſt euē his fotſteppes) but that I dyd it, becauſe I wolde not ſet the honour of a man in the ſteade of the glorye of God/ and becauſe I wolde worſhip none but onely yͤ my Lorde. And thys haue I done in no pryde nor preſūpcyon. And therfore O Lord thou God E & kyng, haue mercy vpō thy people for they ymagin how they may bring vs to naught, yee their minde & deſyre is to deſtroy and to ouerthrowe the people/ that hath euer bene thyne enheritaūce of olde. O deſpiſe not thy porciō, which thou haſt delyuered & brought oute of Egypte for thyne owne ſelfe. Heare my prayer/ and be mercyfull vnto the people, whom yͧ haſt choſen for an herytage vnto thy ſelfe. Turne oure complaynte and ſorowe into ioye, that we may lyue O Lorde/ & prayſe thy name. O Lorde/ ſuffre not the mouthes of thē yͭ prayſe the, to be deſtroyed.

All the people of Iſraell in lyke maner cryed as earneſtly as they coulde vnto the Lord, for theyr death and deſtruccyon ſtode before theyr eyes.

¶ The prayer of Eſther for the delyueraunce of her and her people.

CAPI. XIIII.

A QUene Eſther alſo being ī the battayl of death, reſorted vnto the lorde, layed awaye her gloryous apparell/ and put on the garmentes that ſerued for ſighthynge and mournynge. In the ſteade of precyous oyntment/ ſhe ſcatred aſſhes and dong vpō her head: and as for her body, ſhe humbled it with faſtynge/ and broughte it very lowe. All the places where ſhe was wont to haue ioy afore, thoſe filled ſhe with the heare/ that ſhe plucte out her ſelfe. She prayed alſo vnto the Lorde God of Iſraell with theſe wordes./.

O my Lorde, thou onely art oure kynge/ helpe me deſolate woman/ whiche haue no helper but the, for my myſery & deſtruccyon is harde at my hande. Fro my youth vp I haue herde out of the kinred of my father ỹ thou tokeſt Iſrael from amonge all people (& ſo haue oure fathers of theyr fore elders) ỹ they ſhulde be thy perpetual inherytaũce/ and loke what thou dideſt promiſe thẽ, thou haſt made it good vnto them.

B Now wel Lord, we haue ſynned before the/ therfore haſt thou geuen vs into the handes of oure enemyes / becauſe we worſhypped theyr goddes. Lorde, thou art ryghteous. Neuertheles it ſatiſfieth them not/ that we are in bitter and heuy captiuite and oppreſſed amonge them, but thou haſt layed theyr handes vpõ the handes of theyr goddes: ſo that they begynne to take awaye/ ỹ thynge that thou with thy mouth haſt ordened and appoynted to deſtroye thyne inheritaunce/ to ſhut and to ſtoppe the mouthe of thẽ that prayſe the, to quench the glory & worſhippe of thy houſe and thine aulter, and to open ỹ mouthes of the Heathen, ỹ they may prayſe the power and vertue of the goddes, and to magnifye the fleſhly kynge for euer.

C O Lorde, geue not thy ſcepter vnto them that be nothing, leſt they laugh vs to ſcorne in oure myſery & fall: but turne theyr deuice vpõ them ſelues, and puniſh him, that hath begonne the ſame ouer vs and ſet him to an example. Thyncke vpon vs O Lorde/ and ſhewe thy ſelfe vnto vs in the tyme of oure diſtres and of our trouble. Strength me O thou kynge of Goddes / thou Lorde of all power, geue me an eloquẽt & pleaſaũt ſpech in my mouth before the Lyon. Turne hys hert in to ỹ hate of oure enemye/ to deſtroye him, and all ſuch as conſent vnto hym. But deliuer vs with thy hande, and helpe me thy hand mayde, which haue no defence nor helper but onely the: Lorde/ thou knoweſt all thynges, thou woteſt ỹ I loue not the glory and worſhyp of the vnryghteous, and that I hate and abhorre the bed of the vncircumcyſed and of all Heathen.

Thou knoweſt my neceſſite/ that I hate the token of my preemynence and worſhyp, which I beare vpõ my head/ what tyme as I muſt ſhewe my ſelfe and be ſene, & that I abhorre it as an vncleane cloth, and that I weare it not when I am quyete and alone by my ſelfe. Thou knoweſt alſo that I thy hande mayden haue not eaten at Amans table, and that I haue had no pleaſure nor delyte in the kynges feaſte/ that I haue not droncke the wyne of the drinckoffringes, and that I thy hande maiden haue no ioy ſence the daye that I was brought hyther/ vnto this day/ but onely in the O Lorde. O thou God of Abrahã, O thou mighty God aboue all, heare the voyce of them, that haue none other hope, & delyuer vs out of the hand of the wicked/ and deliuer me out of my feare.

¶ Mardocheus moueth Heſter to go into the kynge/ and make interceſſion for her people/ and ſhe performeth hys requeſt.

CAPI. XV.

A MArdocheus alſo bad Heſter go in vnto the kyng, and praye for her people and for her countre. Remembre (ſayeth he) the dayes of thy lowe eſtate, howe thou waſte noriſhed vnder my hand: For Aman which is next vnto the kynge, hath geuen ſentence of death agaynſt vs. Cal thou therfore vpõ the Lorde, & ſpeake for vs vnto the kynge/ & deliuer vs from death And vpõ the thyrde daye it happened/ that Heſter layed awaye the mournynge garmentes/ and put on her gloryous apparel/ & deckte her ſelfe goodly (after that ſhe had called vpon God, which is ỹ beholder and Sauioure of al thinges) toke two maydes with her: vpõ the one ſhe leaned her ſelfe, as one that was tender: the other folowed her/ and bare ỹ trayne of her veſture. The ſhyne of her bewtye made her face roſe colored. The ſimilitude of her face was chearfull & amiable/ but her hert was ſorowful for greate feare. She wẽte in thorow al the dores, and ſtode before the kyng. The kynge ſat vpon the trone of hys kingdome, and was clothed in his goodly aray/ all of golde, and ſet with precyous ſtones, & he was very terryble. He lyfte vp hys face/ that ſhone in the clearnes, and loked grily vpon her. Then fel the Quene downe/ was pale & faynt, leaned her ſelfe vpon the head of the mayde that went with her.

B Neuertheles, God turned ỹ kinges mynde that he was gentle/ ỹ he leaped oute of hys ſeate for feare, and gat her ĩ hys armes, and held her vp tyll ſhe came to her ſelfe agayne He gaue her louing wordes alſo, and ſayde vnto her: Heſter/ what is the matter? I am thy brother/ be of good chere, thou ſhalt not dye: for our commaundement toucheth the comõs & not ỹ. Come nye. And with that he helde vp his golden rod/ and layde it vpon her neck, and embraced her frendly/ & ſayd: talke with me. Then ſayd ſhe: I ſawe ỹ (O Lorde) as an Angell of God, & my hert was troubled for feare of thy mageſty and clearneſſe: For excellent and wonderful art thou (O Lorde) and thy face is ful of amite. But as ſhe was thus ſpeakyng vnto him, ſhe fel downe agayne for fayntnes: for the whiche

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cauſe the kyng was afraied, and all his ſeruauntes comforted her.

¶ The Copye of the letters of Arthaxerſes, wherby he reuoketh thoſe which he fyrſt ſente forth.

CAPI. XVI.

A The greate kynge Artaxerſes / whiche rayneth from India vnto Ethiopia ouer an hundreth and .xxvij. landes / ſendeth vnto the Prynces and rulers of the ſame landes / ſuche as loue him / hys frendly ſalutacion. There be many yͭ for the ſondry frendſhippes ⁊ benefytes which are diuerſly done vnto them for theyr worſhyppe / be euer the more proude and hye mynded / ⁊ vndertake not onely to hurte oure ſubiectes (for plenteous benefytes maye they not ſuffre / and begine to ymagin ſome thing againſt thoſe that do them good / and take not onely all vnthākfulnes awaye frō men) but in pryde and preſumpcion (as they that be vnmyndfull and vnthankefull for the good dedes) they go aboute to eſcape the iudgemente of God, that ſeyth all thinges / whiche (iudgement) hateth ⁊ puniſheth al wyckednes.

It happeneth ofte alſo, that they whiche be ſet in office by the hyer power, ⁊ vnto whom the buſynes and cauſes of the ſubiectes are committed to be handled, ware proude, and defyle them ſelues with ſheddynge of innocēt bloude / which bryngeth them to intollerable hurt. Which alſo with falſe ⁊ diſceatfull wordes and with lyeng tales, diſceaue ⁊ betray the innocent goodnes of Prynces.

B Nowe is it profitable and good / that we take hede, make ſearch therafter / and conſider, not onely what hath happened vnto vs of olde: but the ſhamefull, vnhoneſt / ⁊ noyſome thinges, that the debites haue now taken in hande before our eyes / and therby to beware in tyme to come / that we may make the kyngdome quyete and peaceable for al men, and that we myghte ſome tyme drawe it to chaunge: and as for the thynge that nowe is preſente before oure eyes / to withſtande it, and to put it downe, after the moſt frendly maner.

What tyme nowe as Aman the ſonne of Amadathu the Macedonian (a ſtrāger verely of the perſians bloude / and farre from oure goodnes) was come in amonge vs as an aleaunt, and had optained the frendſhip that we beare towarde all people / ſo that he was called oure father / and had in hye honoure of euery man / as the next and principal vnto yͤ kyng, he coulde not forbeare him ſelf frō his pryde, hath vndertakē not onely to rob vs of the kyngdome / but of our lyfe.

C With manyfolde diſceate alſo hath he deſired to deſtroye Mardocheus our helper ⁊ preſeruer / whiche hath done vs good in all thinges: and innocēt Heſter the lyke partaker of oure kyngdome / with all her people. For his mynde was (when he had taken thē oute of the waye / and robbed vs of thē) by this meanes to trāſlate the kingdome of the Perſians vnto thē of Macedonia. But we fynde / that the Jewes (which were accuſed of the wicked, that they might be deſtroyed) are no euyll doers / but vſe reaſonable and right lawes: and that they be the chyldren of the moſt hye lyuynge God / by whome the kyngdome of vs ⁊ oure progenitours hath bene wel ordred hytherto. Wherfore, as for the letters and cōmaundementes, that were put forth by Aman the ſonne of Amadathu ye ſhall do well, yf ye holde them of none effecte: for he that ſet them vp and inuented thē, hangeth at Suſis before the port, with all his kynred, ⁊ God (which hath all thynges in his power) hath rewarded hym after hys deſeruynge.

D And vpon thys ye ſhall publyſh and ſet vp the copy of thys letter in all places / that the Jewes may frely and without hinderaunce holde them ſelues after theyr owne ſtatutes / and that they maye be helped / and that vpon the .xiij. day of the .xij. moneth. Adar / they maye be auenged of them, which in the tyme of theyr anguyſhe and trouble / wolde haue oppreſſed them. For the God that gouerneth all thinges, hath turned to ioye the day, where in the choſen people ſhulde haue peryſhed.

Moreouer, among the hye ſolēpne dayes yͭ ye haue ye ſhall holde thys daye alſo with al gladneſſe: that now and in tyme to come, thys daye maye be a remembraūce to good / for al ſuch as loue the proſperite of the Perſians: but a remembraunce of deſtruccyon to thoſe that be ſedycious vnto vs.

All cyties ⁊ landes that do not thys, ſhal horribly peryſhe and be deſtroyed with the ſwerde and fyre / and ſhall not onely be nomore inhabyted of men / but be abhorred alſo of the wylde beaſtes and foules.

The ende of the reaſt of the boke of Eſther.

The booke of wyſdome.

¶ Howe we ought to ſearche and enquyre after God, and who be thoſe that fynde hym. Of the holy gooſt, we ought to kepe from backbytynge and murmurynge. &c.

CAPI. I.

A O Sette your affeccion vpon ryghteouſneſſe, ye that be iudges of the earth. Haue a good opiniō of the Lorde, and ſeke hym in the ſynglenesſe of herte. For he wyll be founde of them that tempte hym nat, and appereth vnto ſuche as put theyr truſte in hym. As for frowarde thoughtes / they ſeparate from God / but vertue (yf it be alowed) reformeth yͤ vnwyſe. And why? wyſdome ſhall nat entre into a frowarde ſoule, nor dwel in the body that is ſubdued vnto ſynne. For the holy gooſt abhorreth fayned nurtoure / and withdraweth hym ſelfe from the thoughtes that are without vnderſtandinge: and where wyckednes hathe the vpper hande, he flyeth frō thence. For the ſprete of wyſdome is louynge, gentle and gracyous / & wyll haue no pleaſure in hym that ſpeaketh euell with his lyppes. For God is a wytneſſe of hys raynes, a true ſearcher out of his herte, and an hearer of his tonge. For the ſprete of the Lorde fylleth the rounde compaſſe of the worlde: and the ſame that vpholdeth all thynges / hathe knowledge alſo of the voyce:

B Therfore, he that ſpeaketh vnryghteous thynges, can not be hyd, nether maye he eſcape the iudgemēt of reproſe. And why? inquiſicion ſhalbe made for the thoughtes of the vngodly, and the reporte of hys wordes ſhal come vnto God, ſo that his wickednes ſhalbe puniſhed, for the eare of gelouſy heareth all thynges, and the noyſe of the grudginges ſhall not be hyd. Therfore, beware of murmurynge, which is nothynge worth, and refrayne youre tonge from ſclaunder. For there is no worde ſo darcke and ſecrete, that it ſhall goo for naught: and the mouth that ſpeaketh lyes, ſleyeth the ſoule.

C O ſeke nat your owne death in yͤ errour of youre lyfe, deſtroye not youre ſelues thorow the workes of youre awne hādes. For God hath not made death, nether hath he pleaſure in the deſtruccyon of the lyuynge. For he created all thinges, that they myght haue theyr beynge: yee all the people of the earth hathe he made that they ſhulde haue health, that there ſhulde be no deſtruccyō in them, and that the kyngdome of hell ſhulde not be vpō earth (for ryghteouſneſſe is euerlaſtinge & immortall, but vnryghteouſnes bryngeth death.) Neuertheleſſe, yͤ vngodly call her vnto them bothe with wordes and workes: and whyle they thynke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take her parte, are worthy of death.

¶ The ymaginacyons and deſyres of the wycked, and their councell agaynſt the ryghtfull.

CAPI. II.

A FOR the vngodly talke and ymagin thus amonge thē ſelues (but not right:) The tyme of our lyfe is but ſhort & tedious, and when a man is once gone, he hathe no more ioye nor pleaſure, neyther knowe we any man that turneth agayne frō death: for we are borne of naught, & we ſhal be hereafter as though we had neuer bene. For oure breth is as a ſmoke in oure noſetrels, & the wordes as a ſparke to moue oure herte. As for oure body / it ſhalbe very aſhes that are quenched, and oure ſoule ſhall vaniſh as the ſofte ayre. Oure lyfe ſhal paſſe awaye as the trace of a cloude, and come to naught as the myſt that is dryuen awaye with yͤ beames of the Sonne, and put downe with the heate therof. Oure name alſo ſhalbe forgotten by lytle and lytle, and no man ſhal haue oure workes in remembraunce.

B For oure tyme is a very ſhadowe yͭ paſſeth awaye / & after oure ende there is no returnynge, for it is faſt ſealed, ſo that no man cōmeth agayne: Come on therfore / let vs enioye the pleaſures that there are, and let vs ſoone vſe the creature lyke as in youth. Let vs fyll oure ſelues with good wyne & oyntement, and let there no floure of the tyme go by vs. Let vs crowne our ſelues with roſes afore they be withered. Let there be no fayre medowe / but our luſt go thorowe it. Let euery one of you be partaker of oure voluptuouſnes. Let vs leaue ſome token of oure pleaſure in euery place, for that is oure porcyon, els get we nothynge. Let vs oppreſſe the poore ryghteous / let vs nat ſpare the wyddowe nor olde man: let vs nat regarde the heades yͭ are graye for age. Let yͤ lawe of vnryghteouſneſſe be oure auctoritie, for the thing yͭ is feble is nothing worth. Therfore C let vs defraude the ryghteous, & why? he is not for oure profet / yee he is cleane contrarye to oure doynges. He checketh vs for offendynge agaynſt the lawe / & ſclaundreth vs as tranſgreſſoures of al nurtoure. He maketh his boaſt to haue the knowledge of God, yee he calleth him ſelfe Goddes ſonne. He is the bewrayer of our thoughtes. It greueth vs alſo to loke vpō him, for his life is not like other mens, his wayes are of another faſhyō. He counteth vs but vayne perſonnes, he withdraweth hym ſelfe from our wayes as from fylthyneſſe: he commendeth greatly the latter ende of the iuſt, and maketh hys boaſt that God is his father. Let vs ſe then yf his wordes be true, let vs proue what ſhall come vpon hym: ſo ſhall we knowe what ende he ſhall haue. For yf he be ẏ true ſonne of God, D he wyl receaue hym, and delyuer hym from the handes of his enemyes. Let vs examen hym with deſpytefull rebuke and tormentynge, that we may knowe hys dignite, and proue his pacyence. Let vs condemne hym with the moſt ſhameful death: for lyke as he hathe ſpoken, ſo ſhall he be rewarded.

Suche thynges do the vngodly ymagin, and go aſtraye, for their owne wyckednes hath blynded them. As for the myſteries of God, they vnderſtande the not: they neyther hope for the rewarde of ryghteouſneſſe, nor regarde the worſhyp that holy ſoules ſhall haue. For God created mā to be vndeſtroyed: Gene. i. d. yee after ẏ ymage of hys owne lykeneſſe made he hym. Neuertheleſſe thorowe enuye of the deuell came death in to the worlde: & they that holde of hys ſyde, do as he dothe.

¶ The conſeruacyon and aſſuraunce of the ryghteous. The rewarde of the faythfull.

CAPI. III.

BVT the ſoules of the ryghteous are A in the hande of God, and the payne of death ſhall not touch them. In the ſyght of the vnwyſe they appeared to dye, and their ende is taken for very deſtruccyon. The waye of the ryghteous is iudged to be vtter deſtruccyon, but they are in reſt. And though they ſuffre payne before men, yet is their hope full of immortalyte. They are punyſhed in fewe thynges, neuertheleſſe in many thynges ſhall they be well rewarded: For God proueth them, and fyndeth them mete for hymſelfe, yee as the golde in the fornace doeth he trye thē, and receaueth them as a brent offrynge, and when the tyme commeth, they ſhalbe loked vpon.

B The ryghteous ſhall ſhyne as ẏ ſparkes that runne thorow the red buſſhe. They ſhall iudge the nacions, and haue dominion ouer the people, and their Lorde ſhall raygne for euer. They that put their truſt in him/ſhall vnderſtande the trueth, & ſuche as be faythfull, wyl agre vnto him in loue: for his choſen ſhall haue gyftes and peace. But the vngodly ſhalbe punyſhed accordyng to their owne ymaginacions, for they haue deſpiſed the ryghteous, and forſaken the Lorde.

Who ſo deſpyſeth wyſdome & nurtoure, C he is vnhappye, & as for the hope of ſuche, it is but vayne, their labours vnfrutefull, and their workes vnprofytable. Their wyues are vndiſcrete, and their chyldren moſt vngodly. Their creature is curſed. Bleſſed is rather the baren and vndefyled, which hath nat knowne the ſynfull bed: ſhe ſhall haue frute in the rewarde of the holy ſoules. And bleſſed is the gelded, which with his hādes hathe wrought no vnryghteouſneſſe, nor ymagined wycked thynges agaynſte God. For vnto him ſhall be geuen ẏ ſpeciall gyfte of fayth/& the moſt acceptable porcion in ẏ temple of God. D For glorious is the frute of good labour/& the rote of wyſdome ſhal neuer fade awaye. As for the chyldren of aduouterers/they ſhall come to an ende/& the ſede of an vnryghteous bed ſhall be roted out. And though they lyue longe/yet ſhall they be nothynge regarded/& their laſt age ſhalbe without honoure. Yf they dye haſtely they haue no hope, nether ſhal they be ſpokē to in the daye of knowledge. For horrible is the death and ende of the vnryghteous.

¶ Of the chaſt generacyon of the faythfull, and of their felicite. Of the death of the ryghteous, and of the condemnacyon of the vnfaythfull.

CAPI. IIII.

O Howe fayre is a chaſt generacyō with vertue. The memoriall therof is im- A mortal/for it is knowen with God and with men. When it is preſent/men take example therat: & yf it go awaye/yet they deſyre it. It is all waye crowned & holden in honour, and wynneth the rewarde of the vndefyled battayll. But the multitude of vngodly chyldren is vnprofitable/and the thynges that are planted with whoredome/ſhal take no depe rote, nor laye any faſt foundacyon. Though they be grene in the braūches, for a tyme, yet ſhal they be ſhaken with ẏ wynde, for they ſtande not faſt/and thorowe the vehemencye of the wynde they ſhalbe roted out. For the vnparfecte braunches ſhalbe broken, their frute ſhalbe vnprofitable & ſowre to eate, ye mete for nothynge. And why? al ẏ chyldren that are borne of the wicked, muſte beare recorde of the wyckedneſſe agaynſte their fathers & mothers, whē they be aſked. But though the ryghteous be ouertaken with death/yet ſhall he be in reſt.

B Age is an honorable thynge: neuertheles it ſtandeth not onely in the lenght of tyme,

nor

noꝛ in the multytude of yeares: but a mans wyſdome is the graye hearte, and an vndefyled lyfe is the olde age. He pleaſed God, & was beloued of him: C ſo that where as he lyued amõge ſinners, he tranſlated him * Yee ſodenly was he taken awaye, to the intente that wyckedneſſe ſhulde not alter hys vnderſtandyng, & that ypocryſie ſhulde nat begyle his ſoule. For the craftye bewitchynge of lyes make good thynges darck, the vnſtedfaſtneſſe alſo and wyckednes of voluptuous deſyre turne aſyde the vnderſtandyng of the ſymple. Though he was ſoone deed, yet fulfylled he moch tyme: For hys ſoule pleaſeth God: therfore haſted he to take him awaye from amonge the wycked. Thys the people ſe, and vnderſtande it not: they laye not vp ſuche thynges in theyr hertes, howe D that the louynge fauoure and mercy of God is vpon hys ſaynctes/ and that he hathe reſpecte vnto hys choſen.

Thus the ryghteous that is deed, condẽ- C neth the vngodly which are lyuynge: & the youth that is ſoone brought to an ende/ the long lyfe of the vnrighteous. For they ſe the ende of the wyſe, but they vnderſtande not what God hath deuyſed for him, and wherfore the Lorde hathe taken him awaye. And why? they ſe him & deſpiſe him, therfore ſhal God alſo laugh thẽ to ſcorne: So that they thẽſelues ſhall dye here after (but without honour) yee in ſhame amonge the deed for euermore. For without any voyce ſhall he burſt thoſe yͭ be pufte vp, & remoue them frõ A the fõdacyons, ſo yͭ they ſhalbe layed waſt vnto the hyeſt. They ſhall mourne, & theyr memoryall ſhall peryſhe. So they beynge afrayed ſhal remẽbre theyr ſynnes / & theyr owne wyckedneſſe ſhall bewraye them.

¶ The conſtantnes of the ryghteous before theyr perſecuters. The hope of the vnfaythfull is vndurable and vayne. The bleſſednes of the ſayntes and godly.

CAPI. V.

THEN ſhall the ryghteous ſtande in A greate ſtedfaſtneſſe agaynſte ſuche as haue dealt extremely with them/ and taken awaye theyr laboures. When they ſe it, they ſhalbe vexed with horrible feare, and ſhall wonder at the haſtyneſſe of the ſodayne health: gronyng for very dyſtreſſe of mynd, and ſhall ſaye wythin them ſelues, hauynge inwarde ſorowe, and mournynge for very anguyſh of mynde.

These are they, whom we ſomtyme had in deriſyõ, & ieſted vpon. We fooles thought B theyr lyfe very madneſſe, and theyr ende to be with out honoure. But lo/ how they are counted amonge the chyldren of God, and theyr porcyõ is amonge the ſayntes. Therfore we haue erred from the waye of trueth, the lyght of ryghteouſneſſe hath not ſhyned vnto vs, & the ſunne of vnderſtandyng roſe nat vp vpõ vs. We haue weried our ſelues in yͤ waye of wickedneſſe & deſtruccion. Tedyous wayes haue we gone: but as for the waye of the Lorde we haue not knowne it.

What good hathe our pryde done vnto B vs? Or, what profyt hathe the pompe of ryches brought vs? All thoſe thynges are paſſed awaye lyke a ſhadow, and as a meſſaunger rennyng before: as a ſhyppe that paſſeth ouer the waues of the water, which when it is gone by, the trace therof cannat be founde nether the path of it in the floudes. Or as a byrde that flyeth thorowe in the ayre, and no man can ſe any token where ſhe is flowen, but onely heareth the noyſe of her wynges, beatynge the lyght wynde, partynge yͤ ayre, thorowe the vehemencye of her goynge, and flyeth on ſhakynge her winges, where as afterwarde no token of her way can be foũde. Or lyke as when an arowe is ſhotte at a marck, it parteth yͤ ayre/ which ymmediatly commeth together agayne, ſo that a mã can not knowe where it wẽte thorow. Euẽ ſo we in lyke maner as ſoone as we were borne, beganne immediatly to drawe to oure ende/ & haue ſhewed no token of vertue, but are cõ- C ſumed in oure owne wyckedneſſe.

Such wordes ſhal they that haue ſynned ſpeake in the hell, for yͤ hope of the vngodly is lyke a drye thyſtell floure (or duſte) that is blowen awaye with the wynde: lyke a thynne ſome that is ſcatred abrode with the ſtorme: lyke as the ſmoke which is diſperſed here & there with the wynde, & as the remembraunce of a ſtraunger yͭ taryeth for a daye, and then departeth. But the ryghteous ſhal lyue for euermore: theyr reward alſo is with the Lorde: & theyr remembraunce with the hyeſt. Therfore, ſhal they receaue a glorious kyngdome, and a bewtyfull crowne of the Lordes hande: for wͭ his ryght hande ſhall he couer thẽ, and with hys owne holy arme ſhall he defende them. His gelouſy alſo ſhal take awaye the harneſſe/ & he ſhall weapen the creature to be auenged of yͤ enemyes. He ſhall put on ryghteouſnes for a breaſt plate, and take ſure iudgement in ſteade of an helmet. The inuincible ſhylde of equite ſhal he take, hys cruell wrath ſhall he ſharpen for a ſpeare, & the whole compaſe of the worlde ſhall fyght with hym agaynſte the vnwyſe.

D Then ſhall the thonder boltes go out of the lyghtenynges/ ⁊ come out of the raynebowe of the cloudes to the place appoynted: out of ỹ harde ſtony indignacion there, ſhal fall thycke hayles, and the water of the ſee ſhalbe wroth agaynſt them, and the floudes ſhal ronne roughly together. Yee a myghty wynde ſhall ſtande vp agaynſt them, and a ſtorme ſhal ſcater them abrode. Thus ỹ vnryghteous dealynge of thē ſhall brynge all the lande to a wyldernes, ⁊ wyckednes ſhall ouerthrowe the dwellynges of the myghty.

¶ The callynge of kynges, Prynces, and Iudges: whiche are alſo exhorted to ſearche wyſdome.

CAPI. VI.

A Wyſdome is better then ſtrength, ⁊ a man of vnderſtandyng is more worthe then one that is ſtronge. Heare therfore (O ye kynges) ⁊ vnderſtāde: O lerne ye that be iudges of the endes of the earth. Geue eare ye ỹ rule the multitudes, ⁊ delyte in much people. For the power is geuen you of the Lorde, and the ſtrength frō ỹ hyeſt: which ſhall trye youre workes and ſearch out youre ymaginacions: Howe that ye beyng officers of his kyngdome, haue nat executed true iudgemēt/ haue nat kepte the B lawe of ryghteouſnes, nor walked after the wyll of God. Horryble and that ryght ſoone ſhall he appeare vnto you: for an harde iudgemēt ſhal they haue ỹ beare rule. Mercy is graunted vnto the ſimple, but they that be in auctoryte ſhalbe ſore puniſhed. For God which is lorde ouer al, ſhal excepte no mans perſonne, nether ſhall he ſtāde in awe of any mans greatneſſe. For he hathe made the ſmal ⁊ great, ⁊ careth for all a lyke. But the myghty ſhall haue the ſorer puniſhmente.

Unto you therfore (O ye kynges) do I ſpeake/ that ye may lerne wyſdome and not go amyſſe. For they ỹ kepe his ryghteouſnes ſhalbe ryghteouſly iudged/ ⁊ they that are lerned in ryghteous thynges, ſhal fynde to make anſwere. Wherfore, ſet youre luſte vpon my wordes, and loue them, ſo ſhall ye come by nurtour. Wyſdome is a noble thing ſene ⁊ neuer fadeth awaye: yee ſhe is eaſely of them that loue her, and founde of ſuche C as ſeke her. She preuenteth them that deſyre her, ỹ ſhe maye fyrſte ſhewe her ſelfe vnto thē. Who ſo awaketh vnto her by tymes, ſhall haue no greate trauayle/ for he ſhall fynde her ſyttynge readye at hys dores. To thynke vpon her, is parfecte vnderſtādyng: and who ſo watcheth for her, ſhalbe ſafe, ⁊ that ſoone. For ſhe goeth about, ſekyng ſuche as are mete for her, ſheweth her ſelfe cherefully vnto them in theyr goinges, and meteth thē with al diligence. For ỹ vnfayned deſyre of refourmaciō is her begynnyng: to care for nurtour is loue/ ⁊ loue is the kepynge of her lawes. Now the kepyng of the lawes is perfeccion and an vncorrupte lyfe, and an vncorrupt lyfe maketh a man familier wyth God. And ſo ỹ deſyre of wyſdome ledeth to the kyngdome euerlaſtynge. D Yf youre deſyre be then in royall ſeates ⁊ cepters (O ye kynges of the people) ſet youre luſt vpō wyſdome, that ye maye raygne for euer more. O loue the lyght of wyſdome/ all ye that be rulers of the people. As for wyſdome what ſhe is, and howe ſhe came vp, I I wyl tel you, ⁊ wyl not hyde the myſteryes of God from you: but wyl ſeke her out from the begynnynge of the natiuite, ⁊ brynge ỹ knowledge of her into lyght, ⁊ wyl not kepe backe the trueth: Nether wyll I haue to do with cōſumynge enuye, for ſuch a man ſhall not be partaker of wyſdome. But the multytude of ỹ wyſe is the welfare of ỹ worlde, and a wyſe kynge is the vpholdynge of the people. O receaue nourtoure then thorowe my wordes/ and it ſhall do you good.

¶ Wyſdome ought to be preferred before all thynges.

CAPI. VII.

A I My ſelfe alſo am a mortall man lyke as all other, ⁊ am come of the earthy generacyon of hym that was fyrſt made, and in my mothers wōbe was I faſhyoned to be fleſh: In ỹ tyme of ten monethes was I brought together in bloude thorowe the ſede of man, and the cōmodyous appetyte of ſlepe. When I was borne, I receaued lyke ayre as other men/ ⁊ fell vpon the earth (whiche is my nature) cryenge ⁊ wepynge at the fyrſt, as all other do. I was wrapped in ſwadlynge clothes, ⁊ brought vp with greate cares. For there is no kynge ỹ hathe had any other begynnynge of byrth. All mē then haue one entraunce vnto lyfe, ⁊ one goynge out in lyke maner. B Wherfore I deſyred, and vnderſtandinge was geuen me: I called, and the ſprete of wyſdome came in to me. I ſet more by her then by kyngdomes ⁊ royall ſeates, ⁊ counted ryches nothynge in comparyſon of her. As for precious ſtone, I cōpared it not vnto her: for all golde is but ſmall grauell vnto her, ⁊ ſyluer ſhalbe counted but claye before her ſight. I loued her aboue wellfare and beutye, and purpoſed to take her for my lyght, for her lyght cannat be quenched. All good thynges came to me wt her, ⁊ innumerable ryches thorow her hādes. I was glad in thē all, for this wyſdome went before me, and I knew not that ſhe is the mother of al good thynges. Nowe as I my ſelfe learned vnfaynedly, ſo do I make other men partakers of her, and hyde her ryches frō no man: for ſhe is an infynite treaſure vnto mē, which who ſo vſe, become partakers of the loue ⁊ frendſhyppe of God, ⁊ are accepted vnto hym for the gyftes of wyſdome.

C God hath graunted me to talke wyſely, and conueniently to handle the thinges that he hath gracyouſly lent me. For it is he/that ledeth vnto wyſdome / and teacheth to vſe wyſdome a ryght. In his hande are both we and our wordes: yee all our wyſdome/ oure vnderſtandynge and knowledge of all oure workes. For he hath geuen me the true ſcyence of theſe thynges: ſo that I knowe howe the worlde was made/ and the powers of the elementes: the begynnynge/ endynge and myddeſt of the tymes: howe the tymes alter/ how one goeth after another, and howe they are fulfylled, the courſe of the yeare, the ordinaũces of the ſtarres: the natures ⁊ kyndnes of beaſtes: the furiouſnes of beaſtes: the power of the wyndes: the ymagynacyons of men: the diuerſities of yong plantes: the vertues of rotes, and al ſuche thinges as are ſecrete and not loked for/ haue I learned. For the workmaſter of all thynges hath taught

D me wyſdome. In her is the ſprete of vnderſtandynge, whiche is holy / manyfolde/ one onely/ ſutell/ courteous, diſcrete/ quycke/ vndefyled/ playne/ ſwete/ louynge the thynge that is good, ſharpe/ which forbiddeth not to do well/ gentle/ kynde/ ſtedfaſt/ ſure/ free: hauynge all vertues, circumſpecte in all thynges: receyuynge all ſpretes of vnderſtandynge beynge cleane and ſharpe. For wyſdome is nymbler then all nymble thynges: ſhe goeth thorowe ⁊ attayneth to all thynges becauſe of her cleanes. For ſhe is the breth of the power of God, and a pure cleane expreſſynge of the cleartenes of Almyghtye God. Therfore can no vndefiled thyng come vnto her: for ſhe is the bryghteneſſe of the euerlaſtynge lyght/ the vndefyled myrroure of the mateſty of God, and the ymage of hys

E goodneſſe. And for ſo much as ſhe is one, ſhe maye do all thynges: and beyng ſtedfaſt her ſelfe ſhe renueth all/ and amonge the people conueyeth ſhe her ſelfe into the holy ſoules. She maketh Goddes frendes and prophetes: for God loueth no man/ but hym in whome wyſdome dwelleth. For ſhe is more beautyfull then the Sunne, and geueth more lyght then the ſtarres, and the daye is not to be cōpared vnto her: for vpon the daye commeth nyght. But wyckedneſſe cannot ouercome wyſdome, and fooliſhnes maye not be wt her.

¶ The effecte of wyſdome.

CAPI. VIII. A

Wyſdome teacheth from one ende to another myghtely, ⁊ louyngly doth ſhe order al thinges. I haue loued her, ⁊ laboure for her, euen fro my youth vp: I dyd my diligēce to mary my ſelfe with her, ſuch loue had I vnto her beuty. Who ſo hath the company of God, commendeth her nobilite, yee the Lorde of all thynges himſelfe loueth her. For ſhe is the ſcolemaystreſſe of the nurtoure of God / and the choſer out of hys workes. Yf a mā wolde deſyre ryches in this lyfe, what is rycher then wyſdome, that worketh all thynges? Thou wylte ſaye: vnderſtandynge worketh. What is it amonge all thynges/that worketh more then wyſdome? If a man loue vertue and ryghtuouſnes, let hym laboure for wyſdome, for ſhe hath great vertues. And why? ſhe teacheth ſoberneſſe ⁊ prudence, rightuouſnes and ſtrength, which are ſuch thynges as men can haue nothynge more profytable in their lyfe. If a man deſyre B muche knowledge, ſhe can tel ỹ thinges that are paſte/ and diſcerne thynges for to come: ſhe knoweth the ſoteltyes of wordes/ and cā expounde darke ſentences. She can tell of tokens and wonderous thīges, or euer they come to paſſe, and the endes of al tymes and ages. So I purpoſed after thys maner: I wyll take her vnto my company, and comen louyngly with her: no doute ſhe ſhall gyue me good councell/ and ſpeake comfortablye vnto me in my carefulnes and grefe. For her ſake ſhall I be well and honeſtely taken amonge the comens and Lordes of the councell. Thoughe I be yonge, yet ſhall I haue ſharpe vnderſtandyng, ſo that I ſhalbe marueilous in the ſyght of greate men/ and the faces of Prynces ſhal wonder at me. When I holde my tonge, they ſhall byde my leaſure: when I ſpeake, they ſhall loke vpon me, and yf I talke muche, they ſhal lay their handes vpon theyr mouth. Moreouer/ by the meanes of her I ſhall optayne immortalite/ and leaue behynde me an euerlaſtynge memoryal amonge them that come after me. I ſhall ſet the people in order/ and the nacyons ſhall be ſubdued vnto me. Horrible tyrauntes ſhalbe afrayed, when they do but heare of me: amonge the multytude I ſhal be counted good/ and myghtie in battayle. When I come home/ I ſhal fynde reſte with her for her cōpany hath no bitternes, ⁊ her felowſhyp hath no tedyouſneſſe/ but myrth and ioye.

Nowe when I conſydered theſe thynges C

by my ſelfe/and pondered them in my herte, how that to be ioyned vnto wyſdome is immortalyte / and greate pleaſure to haue her frendſhyp: howe that in the workes of her handes are infynyte ryches, howe that, who ſo kepeth company with her ſhall be wyſe: and that he which talketh wt her, ſhall come to honoure: I went aboute ſekyng, together vnto me. For I was a lad of a ryte wytte/ and had a good vnderſtandynge.

But when I grewe to more vnderſtandyng, I came to an vndefyled body. Neuertheleſſe when I perceyued that I coulde not kepe my ſelfe chaſte/excepte God gaue it me (and that was a poynte of wyſdome alſo/ to know whoſe gyfte it was) I ſtepped vnto the Lorde/and beſought hym/ & with my whole herte I ſayde after this maner.

¶ A prayer of Salomon to optayne wyſdome.

CAPI. IX.

A O God of my fathers/and Lorde of mercyes (thou that haſte made all thynges with thy worde, and ordayned man thorowe thy wyſdome that he ſhulde haue * dominion ouer the creature whyche thou haſte made: that he ſhulde order the worlde accordynge to equyte and ryghtuouſnes/and execute iudgemēt with a true hert) geue me wyſdome, which is euer aboute thy ſeate, and put me not out from amonge thy chyldren: for I thy ſeruaunt and ſonne of thy handmayden, and a feble perſonne/of a ſhort tyme/and to yonge to the vnderſtandyng of iudgemente and the lawes. And though a man be neuer ſo perfecte among the chyldren of men/ yet if thy wyſdome be not with hym/he ſhalbe nothyng regarded. But thou haſt choſen me to be a kynge vnto thy people/and the iudge of thy ſonnes and daughters.

Gene.1.d

B Thou haſt commaunded me to buylde a tēple vpō thy holy mounte, & an aulter in the cytie wherin thou dwelleſt: a lickeneſſe of thy holy tabernacle whyche thou haſt prepared from the begynnynge/ & thy wyſdome wyth the/ which knoweth thy workes: which alſo was with the/ when thou madeſt the worlde & knewe what was acceptable in thy ſyght and ryght in thy commaundementes. O ſende her out of thy holy heauens and frō the trone of thy maieſty/ that ſhe may be with me, and labour with me, that I maye knowe, what is acceptable in thy ſyght. For ſhe knoweth and vnderſtandeth all thynges: and ſhe ſhal lede me ſoberly in my workes/and preſerue me in her power. So ſhall my workes be acceptable, and then ſhall I gouerne thy people ryghtuouſly/ and be worthy to ſyt in my fathers ſeate. For what man is he, that may know ý councel of God? Or, who can thinke what the wyll of God is? For the thoughtes of mortall men are miſerable/and oure forecaſtes are but vncertayne. And why? a mortal and vncorruptible body is heuy vnto the ſoule/and the early manſyon kepeth downe that vnderſtandyng that muſeth vpon many thinges. C Very hardly can we diſcerne the thynges that are vpon earth, and greate laboure haue we/ or we can fynde the thynges which are before our eyes. Who wyll then/ ſeke out the grounde of the thynges that are done in heauen? Oh Lorde/who can haue knowledge of thy vnderſtandyng and meanyng, excepte thou geue wyſdome, and ſende thy holy ghoſt from aboue? that the wayes of them whiche are vpon earthe/maye be reformed: that men maye learne the thynges that are pleaſaūte vnto the, and be preſerued thorowe wyſdome.

¶ The delyueraunce of the righteous commeth through wyſdome.

CAPI. X.

A Wyſdome preſerued the fyrſte man, whom God made a Father of the worlde, whē he was created alone brought him out of his offence toke hym out of the * moulde of the earth, & gaue hī power to rule all thynges. * When the vnryghtuous went away in hys wrath from this wyſdome, the brotherhed peryſhed thorowe the wrath of murthur. Agayne/whē the * water deſtroyed the whole worlde/wyſdome preſerued the ryghtuous thorow a poore tre, wherof ſhe was gouerner her ſelf. Morouer whē wyckednes had gotten the vpper hande ſo that the nacions were puft vp with pryde ſhe knew the ryghtuous, preſerued him fautleſſe vnto God, and layed vp ſure mercye for his chyldren. She preſerued the rightuous/ * whē he fled frō the vngodly that peryſhed/ what tyme as ý fyre fell downe vpon the. v. cyties: Lyke as yet thys daye the vnfruteful waſte/and ſmokynge land geueth teſtimony of their wyckedneſſe: yee the vnrype & vntymely frutes that growe vpon the trees. B

Gene.
Gene.
Gene.
Gene.

And for a token of a remembraūce of the vnfaythfull ſoule/there ſtandeth a pyler of ſalt. For al ſuche as regarded not wyſdome, gat not onely thys hurte, ý they knewe not the thynges whiche were good, but alſo lefte behinde them vnto mē/a memoriall of their fooliſhnes: ſo that in ý thynges wherin they ſynned/they coulde not be hyd. But as for ſuche as take hede vnto wyſdome, ſhe ſhal delyuer them from ſorowe.

C * Whẽ the ryghtuous fled becauſe of his bꝛothers wꝛath, wyſdome led him the ryght waye, ſhewed him the kyngdome of God / gaue hym knowledge of holy thinges, made him rych in his laboures, ⁊ bꝛought to paſſe the thynges that he wente aboute. In the diſceatfulnes of ſuch as defrauded hĩ, ſhe ſtode by hym, ⁊ made him ryche. She ſaued him from the enemyes, ⁊ defended hym from the diſceyuers. She made hym ſtronge in battayle ⁊ gaue him the vyctoꝛy / that he myght knowe, howe that wyſdome is ſtronger then all thynges. * When the ryghtuous was ſolde / ſhe foꝛſoke hym not / but delyuered hym from ſynners. She wente downe wyth hym into the dongeon, and fayled hym not in the bandes: ‡ tyll ſhe had bꝛoughte hym the ſcepter of the realme, and power agaynſt thoſe that oppꝛeſſed hym. As foꝛ theym that had accuſed hym / ſhe declared them to be lyers / and bꝛought hym to perpetual woꝛſhyppe.

D * She delyuered the ryghtuous people ⁊ fautleſſe ſede / from the nacions that oppꝛeſſed them. She entred into the ſoule of the ſeruaunt of God, and ſtode by hym in wonders and tokẽs agaynſt the hoꝛrible kinges. She gaue the ryghtuous the rewarde of their labours, and led thẽ foꝛth a marueilous waye / on the daye tyme ſhe was a ſhadowe vnto them, and a lyght of ſtarres in the nyght ſeaſon. ‡ She bꝛought thẽ thoꝛowe yͤ reed ſee, ⁊ caryed them thoꝛowe the great water. She dꝛowned theyꝛ enemyes in the ſee, ⁊ bꝛought them out of the depe. So the rightuous toke the ſpoyles of the vngodly, ‡ and pꝛayſed thy holy name, O Loꝛde, and magnified thy victoꝛyous hande with one accoꝛde. ‡ Foꝛ wyſdome openeth the mouth of the dõme / and maketh the tonges of babes to ſpeake.

❡ The miracles done foꝛ Iſrael. The vengeaũce of ſynners The great power and mercy of God.

CAPI. XI.

A She oꝛdꝛed their woꝛckes in the handes of the holy pꝛophete: ſo that they went thoꝛowe the wildernes that was not inhabyted, and pitched their tentes in the waſte deſerte. They ſtode agaynſt their enemies / and were auenged of theyꝛ aduerſaryes. ‡ When they were thyꝛſtye / they called vpon thee / and water was gyuen thẽ out of the moſt hye rocke / and theyꝛe thyꝛſt was quenched out of the harde ſtone. Foꝛ by the thynges / where thoꝛowe theyꝛ enemyes were puniſhed, were the chyldꝛen of Iſraell helped in theyꝛ nede / to theyꝛ comfoꝛte. Foꝛ vnto the enemyes thou gaueſt mans bloude in ſteade of lyuynge water. And where as they had ſcarceneſſe in yͤ rebuke, when the chyldꝛen were ſlayne, thou gaueſt vnto thyne owne a plentuous water vnloked foꝛ: declarynge by the thyꝛſte that was at that tyme / howe thou woldeſt bꝛyng thyne owne vnto honoure / and ſleye their aduerſaries.

B Deute.8.a ‡ Foꝛ when they were tryed and nourtured with fatherly mercy / they knowledged how the vngodly were iudged, and puniſhed thoꝛowe the wꝛath of God. Theſe haſt thou exhoꝛted as a father / and pꝛoued them: but vnto yͤ other thou haſt bene a boyſterous king, layed hard to their charge, ⁊ condẽpned thẽ. Whether they were abſent oꝛ pꝛeſente / theyꝛ punyſhment was alyke. Foꝛ their grefe was double: namely, mournynge / and the remẽbꝛaunce of thynges paſt. But whẽ they perceyued that their puniſhmẽtes did thẽ good, they thought vpon the Loꝛde / and wondered at the ende. Foꝛ at yͤ laſt they helde much of him, of whome in the out caſtynge they thought ſcoꝛne, as of an obiecte. Neuertheleſſe / the ryghtuous dyd not ſo when they were thyꝛſtye: but euen lyke as the thoughtes of the folyſhe were, ſo was alſo the wyckednes. C Sapi.xii.c Roma.1.c ‡ Where as certayne men nowe (thoꝛowe errour) dyd woꝛſhyppe dõme ſerpentes and vayne beaſtes thou ſendedſt a multitude of domme beaſtes vpon them foꝛ a vengeaunce: that they myght knowe, yͤ loke where withall a man ſynneth / by the ſame alſo ſhal he be punyſſhed. Leuit.26.d Sapi.16.a Iere.viii.c ‡ Foꝛ vnto thy almyghtye hande, that made the woꝛlde of naught, it was not vnpoſſyble / to ſende amonge them an heape of Beeres, oꝛ wood Lyons, oꝛ cruel beaſtes of a ſtraunge kynde / ſuche as are vnknowen / oꝛ ſpoute fyꝛe oꝛ caſt out a ſmokyng bꝛeth / oꝛ ſhote hoꝛryble ſparkes out of theyꝛ eyes / whiche myght not onely deſtroye them with hurtynge / but alſo kyl them with their hoꝛryble ſyght. Yee wythout theſe beaſtes might they haue bene ſlayne with one winde, beyng perſecuted of there owne woꝛkes, and ſcatered abꝛoade thoꝛowe the bꝛethe of thy power.

D Neuertheles, thou haſt oꝛdꝛed all thinges in meaſure, nombꝛe ⁊ weight. Foꝛ thou haſte euer had great ſtrẽgth ⁊ myght, ⁊ who maye wᵗſtande yͤ power of thyne arme? And whye lyke as the ſmal thyng yͤ the balaũce weyeth ſo is the woꝛlde befoꝛe yͤ: yee as a dꝛoppe of yͤ moꝛnynge dewe, that falleth downe vpon the earth. Thou haſt mercy vpõ al / foꝛ thou haſt power of al thynges: * ⁊ makeſt the as though thou ſaweſt not the ſynnes of men / Roma.11.d becauſe they ſhulde amende. Foꝛ thou loueſt all the thynges that are / and hateſt none of thẽ whõ thou haſt made: neither dydeſt thou ordayne or make any thynge, of euyll wyll.

How myght any thyng endure / yf it were not thy wyll? Or howe coulde any thynge be preſerued / excepte it were called of the? But thou ſpareſt all / for all are thyne (O Lorde) yͤ louer of ſoules.

¶ The mercye of God towardes ſynners, the workes of god are vnreprouable. God geueth leyſoure to repent vs.

CAPI. XII.

O Lorde / howe gracyous & ſwete is thy A ſpirete in al thinges? Therfore chaſteneſt yͧ thẽ meaſurably yͭ go wrong, & warneſt thẽ concernyng yͤ thinges wherin they offende: yͧ ſpeakeſt vnto thẽ (O Lorde) & exhorteſt them to leaue theyr wyckednes / and to put theyr truſt in yͤ. Deut. ix. a / xii. d. xviii. c * As for thoſe olde inhabiters of thy holy lande, thou myghteſt not awaye wyth thẽ, for they cõmitted abhominable workes agaynſt thee: as witchcraft, ſorcery and Idolatry, they ſlewe theyr owne chyldren wythout mercy: they dyd eate vp mens bowels / & deuoured the bloude: yee because of ſuche abhominaciõs, myſbeleuers & offeringes / thou ſleweſt the fathers of the deſolate ſoules by the handes of our fathers: yͭ the land whiche B thou loueſt aboue al other, myght be a dwellynge for the chyldren of God.

Neuertheles, thou ſparedſt them alſo (as men) & ſendedſt yͤ forerũners of thyne hooſte euen hornettes to deſtroye them out by lytle & lytle. Not that thou waſt vnable to ſubdue the vngodly vnto the rightuous in batayle / or wyth cruel beaſtes / or with one roughe word to deſtroye them together: Exod. 23. d / Deut. vii. d * But thy mynde was to dryue them out by lytle and lytle geuynge thẽ tyme & place to amende: knowyng well, that it was an vnryghtuous nacyon & wicked of nature, and yͭ their thought might neuer be altered. For it was a curſed ſede frõ the begynnyng / and feared no man: Yet haſt thou pardoned theyr ſynnes. For who wyll ſaye vnto the: why haſt thou done that? Or C who wyll ſtãde agaynſt thy iudgemente? Or who wyl come before thy face an auenger of vnryghtuous mẽ? Or who wyl blame yͤ, if yͤ 1. Pet. v. a people peryſh, whõ yͧ haſt made? For there is none other god but yͤ, that careſt for al thinges yͭ thou mayeſt declare how that thy iudgemẽt is not vnright. There dare nether king, nor tyrãnt in thy ſyght require accõptes of them whom thou haſt deſtroyed.

For ſo muche then as thou art ryghtuous thy ſelfe, yͧ ordreſt all thynges ryghteouſlye Job. ix. a * & puniſheſt euen him that hathe not deſerued to be punyſhed, & takeſt him for a ſtrãger and an aleaũt in the lande of thy power. For thy power is the begynnynge of ryghtuouſnes: and because thou art Lorde of all thynges / therfore art thou gracious vnto al. When mẽ thinke yͤ not to be of a full ſtrength thou declareſt thy power: and boldly deliuereſt thou thẽ ouer that knowe the not. But thou Lord of power iudgeſt quietly / and ordreſt vs with great worſhip / for thou mayeſt do as thou wylte.

By ſuche workes nowe haſt thou taught thy people, that a man alſo ſhulde be iuſte & D louynge: and haſt made thy chyldren to be of a good hope: for euen when thou iudgeſt / thou geueſt rowme to amende from ſynnes. For in ſo muche as thou haſt punyſhed / and with ſuch diligence deliuered the enemies of thy ſeruauntes, whiche were worthy to dye (where thorowe thou gaueſt them tyme and place of amendement that they myght turne from their wyckednes) with how great dyligẽce then puniſheſt thou thyne owne chyldrẽ vnto whoſe fathers thou haſt ſworne & made couenauntes of good promyſes? So where as thou doeſt but chaſten vs / thou puniſheſt our enemyes diuerſe wayes, to the intente that when we punyſhe / we ſhulde remembre thy goodneſſe: & when oure ſelues are punyſhed, to put our truſt in thy mercy.

Wherfore, where as men haue lyued ignorauntly & vnryghtuouſly thou haſt puny E ſhed thẽ ſore / euen thorow yͤ ſame thynges yͭ they worſhypped. * For they wente aſtraye very longe in the waye of errour, & helde the beaſtes (which euen their enemyes deſpyſed) for goddes / lyuinge as chyldren of no vnderſtandyng. Therfore haſt thou ſente a ſcornefull punyſhment among thẽ, as amonge the chyldrẽ of ignoraunce. As for ſuche as wolde not be refourmed by thoſe ſcornes and rebukes / they felt the worthy punyſhmẽt of God. For the thynges that they ſuffred, they bare them vnpaciently, beyng not content in thẽ, but vnwyllyng. And when they peryſhed by the ſame thinges yͭ they toke for goddes, they knoweledged then / that there was, but one true God, whom afore they wold not know: therfore came the ende of theyr damnacyon vpon them.

¶ Al thynges be vayne, excepte the knowledge of God. Idolatres and Idoles are mocked.

CAPI. XIII.

Vayne are al men, which haue not know A ledge of God: * as were they that out of the good thynges whyche are ſene, knewe not hym, yͭ of hym ſelfe is euerlaſtyng. Neyther toke they ſo much regarde of the workes that are made / as to knowe, who was the craftesman of them but ſome toke the fyre / ſome the winde or ayre, ſome the courſe of the ſtarres / ſome the water / ſome toke Sunne and Moone / or the lyghtes of heauen which rule the earth / for goddes. But though they had ſuche pleaſure in theyr bewty / that they thought them to haue bene goddes: yet ſhuld they haue knowen / howe muche more fayrer he is that made them. For the maker of bewtye hath ordayned all theſe thynges. Or yf they marueled at the power and workes of them / they ſhulde haue perceyued therby / that he whiche made theſe thynges, is myghtyer then they.

For by the greateneſſe and bewty of the B creatures, the maker therof may playnely be knowen. Notwithſtandynge / they are the leſſe to be blamed, that ſeke God, and wolde fynde hym / and yet myſſe. And whyefore ſo muche as they go about in his workes and ſeke after thē / it is a token, that they regarde and holde moche of his workes that are ſene: howbeit they are not wholy to be excuſed. For yf theyr vnderſtandyng & knowledge be ſo great, that they can diſcerne the world and the creatures, why do they not rather fynde out the Lorde therof?

But vnhappye are they, and amonge the deade is theyr hope, that call them Goddes whiche are but the workes of mens handes: golde / ſyluer / and the thynge that is founde out by connynge, the ſimilitudes of beaſtes, or any vayne ſtone that hath bene made by hande of olde. (ay.44.b ere.x.a) * Or as whā a carpēter cutteth downe a tree out of the wod / and pareth of the barke of it cōningly: & ſo wᵗ the one ꝑte maketh a veſſel to be vſed, & dreſſeth meat wᵗ the reſydue. As for the other parte yᵗ is lefte / C which is ꝑfytable for nothing (for it is a croked pece of wod & full of knobbes) he carueth it diligently thorowe his vanite, & accordyng to the knowledge of his cōnnyng) he geueth it ſome proporcyon, faſhyoneth it after the ſimilitude of a mā, or maketh it like ſome beaſt ſtraketh it ouer with redd / and paynteth it / & loke what foule ſpot is in it he caſteth ſome colour vpon it.

Then maketh he a conuenient tabernacle for it / ſetteth it in the wall, & maketh it faſte with yron, prouydynge ſo for it / leaſt it happen to fall: for it is well knowen / that it can not helpe it ſelfe: And why? it is but an ymage / and muſt of neceſſyte be helped.

Then goeth he & offreth of his goodes vnto it, D for his chyldren and for his wyfe: he ſeketh helpe at it, he aſketh councell at it: he is not aſhamed to ſpeake vnto it that hathe no ſoule: for health, he maketh his peticion vnto hym that is ſycke: for lyfe, he prayeth vnto him that is deed: he calleth vpō him for help, that is not able to helpe him ſelfe: & to ſende him a good iourneye / he prayeth him yᵗ maye not go. And in al the thynges that he taketh in hande (whether it be to optayne any thing or to worcke) he prayeth vnto hym / that can do no maner of good.

¶ The deſtruccyon and abhomynacion of ymages. A curſe of them, and of him that maketh them. The euyls that come of Idolatrye.

CAPI. XIIII.

AGayne / another man / purpoſynge to ſayle / and begynnyng to take his iourneye A thorowe the ragynge ſee, calleth for help vnto a ſtocke, that is farre weaker / then the tree that beareth hym. For as for it / couetouſneſſe of moneye hath founde it out, and the crafteſman made it with hys connynge. But thy prouydence / O Father / gouerneth all thynges from the begynnyng: (Exod.14.b) * for thou haſt made a waye in the ſee / and a ſure path in the myddeſt of the waues: declarynge therby / that thou haſte power to helpe in al thinges, yee though a man wente to the ſee without ſhyppe. B Neuertheleſſe / that the workes of thy wyſdome ſhulde not be vayne / (Gene.vi.b.) ‡ thou haſt cauſed an arcke to be made: & therfore do men commytte theyr lyues to a ſmall pece of wodd, paſſyng ouer the ſee in a ſhyp / and are ſaued.

(Gene.vii.b) * For in yᵉ olde tyme alſo when the proude gyauntes peryſhed / he (in whō the hope was lefte to encreaſe the worlde) wente into the ſhyppe / whiche was gouerned thorowe thy hande / and ſo left ſede behynde him vnto the worlde. For happye is yᵉ tree, where thorowe ryghtuouſnes cometh: but curſed is the ydol that is made with hādes / (Psal.115.a and.135.c. Baru.vi.b) * ye both it and he that made it. He / becauſe he made it: and it / becauſe it was called God / where as it is but a frayle thynge. ‡ For the vngodly & hys vngodlynes are both lyke abhominable vnto God. (Psal.vii.b) Euen ſo the worke and he that made it alſo, ſhall be punyſhed together. Therefore ſhall there a plage come vpon the ydols of the Heythen: for out of the creature of God they are become an abhomynacyon / a temptacyon vnto the ſoules of men / and a ſnare for the fete of the vnwyſe. And why? yᵉ ſekynge out of ydoles is the begynnynge of whordome / and the bryngynge vp of the is the deſtruccyon of lyfe. For they were not from the begynnynge / nether ſhall they contynue for euer. C The welthy ydelnes of men

hath founde them out vpon earthe, therfore
ſhal they come ſhortly to an ende.

Whē a father mourned for hys ſōne yͭ was
takē awaye frō him, he made him an ymage
(in all yͤ haſte) of his deed ſonne: & ſo begāne
to worſhyppe him as God, which was but a
deed mā, & ordened his ſeruaūtes to offer vnto
him. Thꝰ by proceſſe of tyme & thorow an
vngraciꝰ cuſtome, this erroure was kepte
as lawe, and tyrauntes cōpelled men by violence
to honour ymages. As for thoſe that
were ſo farre of, that men myght not worſhyppe
them preſently, theyr pycture was
brought frō farre (lyke the ymage of a kyng
whō they wolde honoure) to the intent that
with greate diligence they myght worſhypp
him which was farre of/ as thoughe he had
bene preſent. Agayne/ the ſyngulet connyng
of the crafteſman gaue the ignoraunte alſo a
great occaſyon to worſhyp ymages. For the
workeman wyllyng to do him a pleaſure that
ſet him a worcke/ laboured with all his connynge
D to make the ymage of the beſt faſhyon.
And ſo (thorowe the beuty of the worcke) the
comē people was diſceyued, in ſo much that
they toke him nowe for a God/ which a lytle
afore was but honored as a man. And thys
was the erroure of mans lyfe/ when men (eyther
for to ſerue theyr owne affection, or to do
ſome pleſure vnto kinges) aſcribed vnto ſtones
and ſtockes yͤ name of god, which ought
to be gyuen vnto no man.

Morouer, this was not ynough for them
that they erred in the knowledge of God:
Deut. 18. b but where as they lyued in the greate warres
Iere. vii. b of ignoraunce/ thoſe many & greate plages
and. xix. a called they peace. For eyther * they ſlue
theyr owne chyldren, and offred them/ or dyd
ſacrifice in the nyght ſeaſon/ or els helde vnreaſonable
watches: ſo that they kepte neyther
lyfe nor maryage cleane: but eyther one
E ſlue another to death malyciouſly/ or els greued
his neyghboure wyth aduoutrye. And
thus were al thynges myxte together: bloud
manſlaughter/ theft/ diſſimulacyon/ corrupcyon/
vnfaythfulneſſe/ ſedycyon/ periurye/ diſquyetynge
of good men/ vnthankfulnes/ defylynge
of ſoules/ chaungynge of byrth, vnſtedfaſtneſſe
of maryage, myſorder of aduoutrye
and vncleneſſe. And why? the honourynge
of abhomynable ymages is the cauſe,
the begynnynge and ende of all euyll. For
they that worſhyppe Idols, eyther they are
mad when they be mery, or prophecie lyes
or lyue vngodly, or els lyghtly forſweare
them ſelues. For in ſo much as their truſte is
in yͤ Idols (which haue nether ſoule ner vnderſtandynge)
thoughe they ſweare falſely,
yet they thynke it ſhall not hurte them.

Therfore commeth a greate plage vpon
them, & that worthely: for they haue an euyll
opinion of God/ gyuyng hede vnto Idols/
ſwearyng vniuſtly to diſceyue, & deſpyſynge
ryghteouſnes. For theyr ſwearing is no vertue,
but a plage of them yͭ ſinne, & goeth euer wͭ
the offence of the vngodly.

¶ The voyce of the faythfull, prayſynge the mercy of God, for whoſe graces ſake they ſerue not Idols.

CAPI. XV.

But yͧ (O our God) art ſwete, long ſufferyng A
& true, & in mercy ordreſt yͤ al thinges.
Though we ſynne, yet are we thyne/ for
we knowe thy ſtrēgth. If we ſynne not/ then
are we ſure, that thou regardeſt vs. For to
knowe the/ is perfecte ryghtuouſnes: Yee to
knowe thy ryghtuouſnes and power/ is the
rote of immortalyte. As for the thynge/ that
men haue founde out thorowe theyr euyll ſcience/
it hath not diſceyued vs: as the payntyng
of the picture (an vnprofytable labour)
and carued image, wͭ diuerſe colours, whoſe
ſyght entyſed the ignoraunt: ſo that he honoreth
and loueth the pycture of a deed image
that hath no ſoule.

Neuertheles, they that loue ſuch euyl thinges, B
are worthy of death: they yͭ truſt in thē/
they yͭ make them, they that loue them, & they
that honoure thē. The potter alſo taketh &
tempereth ſoft earth, laboureth it, & geueth it
the faſhion of a veſſel, whatſoeuer ſerueth for
our vſe: & ſo of one pece of claye he maketh
ſome cleane veſſel for ſeruice, & ſome cōtrary.
But wherto euery veſſel ſerueth, yͭ knoweth
the potter hym ſelfe. So with his vayne laboure
he maketh a God of the ſame claye:
this dothe euen he/ whiche a lytle afore was
made of earthe hym ſelfe/ and within a lytle
whyle after (when he dyeth) turneth to earth
agayne.

Notwithſtandyng, he careth not the more C
becauſe he ſhall labour, nor becauſe hys lyfe
is ſhort: but ſtryueth to excell gold ſmythes,
the ſiluer ſmythes and coper ſmythes, and taketh
it for an honour to make vayne thynges.
For his hert is aſſhes, hys hope is but
vaine earth, & his life is more vile then clay:
for ſo much as he knoweth not his owne maker,
yͭ gaue hī his ſoule to worke, & brethed in
hī the breth of lyfe. They coūte our lyfe but a
paſtyme, & our cōuerſacion to be, but a market,
& that men ſhulde euer be gettyng, & that
by euyl meanes. Nowe he yͭ of earth maketh
frayle veſſels & ymages, knoweth hī ſelfe to
offende aboue al other.

Al the

D All ŷ enemyes of thy people ⁊ that holde thē in ſubieccyon, are vnwiſe, vnhappy, and exceadynge proude vnto theyr owne ſoules/ for they iudge all the Idols of the Heathen to be goddes, which nether haue eye ſyght to ſe, nor noſes to ſmell, nor eares to heare / nor fyngers of handes for to grope: ⁊ as for their fete, they are to ſlowe to go. For man made them/ ⁊ he that hath but a borowed ſprete / faſhioned them. But no mā can make a God lyke vnto hym: for ſeynge he is but mortall hym ſelfe / it is but mortall that he maketh with vnryghtuous handes. He hym ſelfe is better then they whom he worſhyppeth, for he lyued though he was mortall / ſo dyd neuer they. Yee they worſhyppe beaſtes alſo/ which are moſt miſerable: for compare thinges that cannot fele vnto them / and they are worſe then thoſe. Yet is there not one of theſe beaſtes/ that with his ſyght can behold any good thing/ nether haue they geuē prayſe nor thanckes vnto God.

¶ The punyſhment of Idolaterers, and the benefytes done vnto the faythfull.

CAPI. XVI.

A For theſe and ſuche other thynges haue they ſuffred worthy punyſhement and thorowe the multytude of beaſtes are they roted out. In ſteade of the whiche punyſhmentes thou haſt gracyouſly ordred thyne owne people/ and geuen their deſyre that they longed for: a newe and ſtraunge tayſt, *preparynge them quales to be theyr meate: to the intent that (by the thynges which were ſhewed and ſent vnto them) they that were ſo gredy of meate/ myght be withdrawen euen frō the deſyre that was neceſſary. But theſe with in ſhorte tyme were brought vnto pouertye/ and taſted a newe meate. For it was requyſite that (without any excuſe) deſtruccion ſhulde come vpon thoſe which vſed tyranny, and to ſhewe onely vnto the other, how their enemyes were deſtroyed. ‡ For when the cruel woodneſſe of the beaſtes came vpon them, they peryſhed thorow the ſtinges of the cruel Serpentes.

B Notwithſtandynge, thy wrath endured not perpetually / but they were put in feare for a lytle ſeaſon/ that they myght be refourmed, hauyng a token of ſaluacyon, to remēbre the commaundemēt of thy lawe. For he that cōuerted/ was not healed by the thynge ŷ he ſawe/ but by the/ O ſauiour of all. So in this thou ſhewedſt thyne enemyes/ that it is thou/ which delyuereſt frō all euyll. As for them * whē they were bytē wͭ greſhoppers and flyes, they dyed / for they were worthy to peryſh by ſuch: But nether ŷ teth of dragōs nor of venimous wormes ouercame thy chyldrē, for thy mercy was euer by thē ⁊ helped thē. Therfore were they punyſhed to remēbre thy wordes, but haſtely were they healed agayn/ leſt they ſhuld fal into ſo depe forgetfulnes, ŷ they myght not vſe thy helpe.

C It was nether herbe nor playſter that reſtored thē to the helth/ but thy word (O lord) which healeth all thynges. It is ŷ (O Lord) that haſt the power of lyfe and death ‡: thou ledeſt vnto deathes dore / and bryngeſt vp agayne. Deute.32.f. 1.Reg.2.b. But mā thorow wickednes ſlayeth his owne ſoule, and when hys ſprete goeth forth/ it turneth not agayne, neyther may he call agayne the ſoule that is taken awaye: It is not poſſyble to eſkape thy hande. For the vngodly that wolde not knowe ŷ / were punyſhed by ŷ ſtrength of thyne arme: wyth ſtraunge waters / hayles and raynes were they perſecuted, and thorowe fyre were they conſumed. For it was a wonderous thynge that fyre myght do more then water whiche quencheth all thynges: but the worlde is the auenger of the ryghtuous. Somtyme was the fyre ſo tame/ that the beaſtes which were ſent to punyſh the vngodly, brente not: and that becauſe they ſhulde ſe and knowe / that they were perſecuted with the punyſhmente of God. D And ſome tyme brent the fyre in the water on euery ſyde, that it myght deſtroye ŷ vnrighteous nacion of the earth. ‡ Exod.16.d. Agayne thou haſte fed thyne owne people wͭ Angels fode, and ſent the breade redy from Heauen (without their laboure) beynge very pleaſaunt and of good taſt. And to ſhewe thy ryches ⁊ ſweteneſſe vnto thy chyldren, thou gaueſt euery one theyr deſyre, ſo that euery mā myght take what lyked hym beſt. But the ſnowe and yſe abode the vyolence of the fyre ⁊ melted not: that they myght knowe/ that the fyre burnyng in the hayle and rayne/ deſtroyed the frute of the enemyes: the fyre alſo forgat his ſtrength agayne/ that the ryghtuous myght be noryſhed. For the creature that ſerueth the (whiche art the maker) is fearſe in punyſhyng ŷ vnryghtuous, but is eaſy ⁊ gētle to do good/ vnto ſuche as put their truſt in the. E Therfore dyd all thynges alter at the ſame tyme/ and were all obedient vnto thy grace, whiche is the nurſe of all thynges, accordynge to the deſyre of them that had nede therof: that thy chyldren (O Lord) whō thou loueſt, myght knowe, * that it is not nature and the growynge of frutes that fedeth men, but that it is thy worde, whiche preſerueth them that put theyr truſt in the. Deute.8.a. Mat.4.a.

For loke what myght not be deſtroyed wyth the fyre/as ſoone as it was warmed wyth a lytle Sunne beame/it melted: yͤ al men myght knowe, that thankes ought to be geuen vnto the before the Sunne ryſe, and that thou oughteſt to be worſhypped before the daye ſprynge. For the hope of the vnthãkfull ſhall melt awaye as the wynter yſe, & peryſhe as water, that is not neceſſary.

¶ The iudgementes of God vpon the Egyptians.

CAPI. XVII.

A Roma.11.c GReate are * thy iudgementes (O Lord) and thy councels can not be expreſſed: therfore men do erre/ that wyl not be refourmed wyth thy wyſdome. Exodi.3.c * For when yͤ vnryghtuous thought to haue thy holy people in ſubiectyon, they were bounde with the bandes of darknes & long nyght, ſhut vnder the rofe, thynkynge to eſcape the euerlaſtynge wyſdome. And whyle they thought to be hyd in the darckeneſſe of their ſynnes/ they were ſcatred abrode in the very myddeſt of yͤ darke couerynge of forgetfulnes / put to horryble feare & wõdrouſly vexed: for the corner wher they myght not kepe them from feare (becauſe the ſounde came downe and vexed them) yee many terrible and ſtraunge viſions made them afrayed.

B No power of the fyre myght geue them lyght, nether myght the cleare flammes of yͤ ſtarres lyghtẽ that horrible nyght. For there appeared vnto them a ſodayne fyre / verye dredefull: At the which (when they ſawe nothynge they were ſo afrayed, yͤ they thought the thynge whiche they ſawe / to be the more fearfull. Exodi.7.b * As for the ſorcery & enchauntmẽt that they vſed/it came to deryſyon / and the proude wyſdome was brought to ſhame. For they that promyſed to dryue awaye the fearefulnes & drede from that weake ſoules, were ſicke for feare them ſelues/and yͤ with ſcorne And though none of the wonders feared thẽ/ yet were they afrayed at the beaſtes whiche came vpon them, & at the hyſſyng of the ſerpentes. In ſo much that with trẽblyng they ſwowned, & ſayd they ſawnot yͤ ayre, whiche no man yet may eſcape:

C For it is an heuy thynge/when a mans owne conſcience beareth recorde of his wyckednes and condempneth hym. And why/a vexed and wounded conſcyence, taketh euer cruell thynges in hãd. Psal.4[illegible].a * Fearefulnes is nothyng els/but a declaryng that a man ſeketh helpe and defence to anſwere for hym ſelfe. And loke how much leſſe the hope is within, the more is the vncertayntye of the matter, for the whiche he is punyſhed. But they yͤ came in the myghtye nyght: ſlepe the ſlepe that fel vpon them from vnder and from aboue: ſomtyme were they afrayed thorowe the feare of the wonders/and ſomtyme they were ſo weake that they ſwowned withall: for an haſtye and ſodayne fearfulnes came vpon them. Afterwarde/yf any of them had fallen/he was kepte and ſhut in priſon /but without chaynes. But if any dwelt in a vyllage/if he had bene an heyrde or huſbandman he ſuffred intollerable neceſſytie: for they were all bounde with one cheyne of darkenes.

D Whether it were a blaſynge wynde / or a ſwete ſonge of the byrdes among the thycke braunches of the trees / or the vehemency of haſtye runnynge water/or great noyſe of the fallyng downe of Stones/or the playenge and runnynge of beaſtes whom they ſawe not/or the myghtye noyſe of roarynge beaſtes / or the ſownde that aunſwereth agayne in the hye Mountaynes: it made them ſwowne for very feare. For all the earthe ſhyned with cleare lyght / and no man was hyndered in his labour. Onely vpon them there fell a heuy nyght/ an ymage of darckneſſe that was to come vpon them. Yee they were vnto them ſelues the moſte heuy & horryble darcknes.

¶ The fyre lyghte that the Iſraelytes had in Egypte. The perſecucyon of the faythfull. The Lorde ſmote al the fyrſte borne of Egypte. The ſynne of the people in the wyldernesſe. Aaron ſtode betwyxt the lyue and the dead, with his cenſoure.

CAPI. XVIII.

A NEuertheles / thy Sayntes had a very great lyght (and the ennemyes herde theyr voyce / but they ſawe not the fygure of them.) And becauſe they ſuffred not the ſame thynges/they magnyfied the: and they that were vexed afore (becauſe they were not hurte nowe) thancked the/and beſought the (O God) that there myghte be a dyfference. * Therfore had they a burnynge pyler of fyre to lede them in the vnknowne waye, and thou gaueſt them the Sunne for a fre gyft without any hurte. Reaſon it was that they ſhulde want lyght, and be put in yͤ priſon of darcknes / B whiche kepte thy chyldren in captyuyte/ by whom the vncorrupte lyght of the lawe of the worlde was for to be geuẽ. * When they thought to ſlaye the babes of the ryghteous (one beynge layed out, and preſerued to be leader vnto the other) * thou broughteſt out yͤ whole multytude of the chyldren/and deſtroyedſt theſe in the myghtye water. Of that nyght were oure fathers certyfyed afore/that they knowynge vnto what othes they had geuen credence / myght be of good cheare, Thus thy people receaued ỹ health of the ryghteous / but the vngodly were deſtroyed. For lyke as thou haſt hurte our enemyes / ſo haſt thou promoted vs whome thou calledeſt afore. For the ryghteous chyldren of the good men offred ſecretly / ⁊ ordred the lawe of ryghteouſnes vnto vnite: that the iuſt ſhuld receaue good and euyll in lyke maner, ſyngynge prayſes vnto the father of all men. Agayne / there was herde an vnconuenyẽt voyce of the enemyes / and a pyteous crye for chyldren that were bewayled. The maſter and the ſeruaunt were punyſhed in lyke maner. For they al together had innumerable that dyed one deathe.

C * Neyther were the lyuinge ſufficient to bury the deed, for in the twyncklynge of an eye / the nobleſt nacion of them was deſtroyed. As ofte as God helped them afore / yet wolde it not make thẽ beleue: but in the deſtruccyon of the fyrſte borne they knowledged / that it was the people of God. For whyle all thynges were ſtyll / and when the nyght was in the myddeſt of her courſe, thy Almyghtye worde (O Lorde) leapte downe from heauen oute of thy royall trone / as a rough man of warre, in the myddeſte of the lande that was deſtroyed: and the ſharpe ſwerde perfourmed theyr ſtrayte commaundement, ſtandynge and fyllyng all thynges with death: yee it ſtode vpon the earth ⁊ reached vnto the heauen. Then the ſyght of the euyl dreames vexed them ſorenly, and fearfulneſſe came vpon them vnawares. o.xii.f.

Then laye there one here / another there / halfe deed, halfe quycke, ⁊ ſhewed the cauſe of hys deathe. For the vyſyons that vexed them ſhewed them theſe thynges afore: ſo that they were not ignoraunte / wherfore they peryſhed.

D The tẽtacion of death touched the ryghteous alſo, and among the multytude in the wyldernesse there was inſurreccyõ, but thy wrath endured not lõge. For the blameleſſe man wente in all the haſt, and toke the battayll vpõ him, brought forth the weapen of his mynyſtracyon: euen prayer and the cenſours of reconcylynge, ſet him ſelfe agaynſt the wrath / and ſo brought the miſery to an ende: declaringe therby, that he was thy ſeruaunt. For he ouercame not the multytude with bodely power / nor wyth weapens of myght: but with the worde he ſubdued hym that vexed hym / puttynge them in remembraunce of the othe and couenauntes made vnto the fathers. For when the deed were fallen downe by heapes one vpõ another he ſtode in the myddeſt, pacified the wrath, and parted ỹ waye vnto lyuynge. * And whyrein hys longe garment was al the bewtye / and in the foure rowes of the ſtones was ỹ glory of the fathers grauen / and thy maieſty was wrytten in the crowne of hys heade. Exo.28.b.c Unto theſe the deſtroyer gaue place / ⁊ was afrayed of them: for it was onely a temtaciõ worthy of wrath.

¶ The deeth of the Egypcyans, and the greate love of the Hebrues. The meate that was geuen at the deſyre of the people. The elementes ſerue not onely to the wyll of God / but alſo to the wyll of man.

CAPI. XIX.

A AS FOR the vngodly / the wrathe came vpon them without mercye vnto the ende. For he knewe before what ſhulde happen vnto them: howe that (when they had conſented to let them go / and had ſente oute with great dylygence) they wolde repente, and folowe vpon them. Exo.xiiii.a * For when they were yet mournynge and makynge lamentacyon by the graues of the dead, they deuyſed another foolyſhenes: ſo that they perſecuted them in theyr flyenge, whom they had caſt out afore with prayer. Worthy neceſſyte alſo broughte them vnto thys ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thinge that was wantinge of theyr punyſhemente / was requyſyte ſo to be fulfylled vpon them wyth tormentes / that thy people myghte haue a maruelous paſſage thorowe, and that theſe myght fynde a ſtraunge death.

B Thẽ was euery creature faſhioned againe of newe, accordinge to the wyll of theyr maker / obeyenge thy commaundementes that thy chyldren myght be kept without hurte / For the cloude ouerſhadowed theyr tentes / and ỹ dry earth appeared / where afore was water: ſo that in ỹ reed ſee there was a waye without impedimẽt, and the great depe became a grene felde: where thorow al the people wẽte that were defended with thy hand, ſeing thy wonderous and maruelous workes. For as the horſes, ſo were they fed, and leapte lyke lambes, praiſynge the (O Lord) which haddeſt delyuered thẽ. And whyle they were yet myndefull of the thynges / ỹ happened whyle they dwelt in the lãde: how the grounde brought forthe flyes in ſteade of catell: ⁊ howe the ryuer ſcrauled with the multytude of frogges in ſteade of fyſhes.

C Exo. xvi c. Num. 11.g * But at the laſt they ſawe a new creation of byrof byrdes / what tyme as they were diceaued with luſt / and deſyred delicate meates. For when they were ſpeakynge of theyr appetite, the quayles came vp vnto them from the ſee / and punyſhementes came vpon the ſynners, not without the tokẽs which came to paſſe afore by the vehemẽcye of the ſtreames: for they ſuffred worthely accordyng to theyr wyckedneſſes / they dealt ſo abhomynably & churlyſhly w̃ ſtraũgers. Some receaued no vnknowne geſtes / ſome brought the ſtraungers into bondage that dyd them good. Beſyde all theſe thynges there were ſome / that not onely receaued no ſtraũgers with theyr wylles / but perſecuted thoſe al- iii.John.b. ſo / * & dyd them much euyll / that receaued them gladly. Therfore were they puniſhed Gene.xix.c. with * blyndneſſe / lyke as they that were couered w̃ ſodayne darckneſſe at the dores of the ryghteous / ſo that euery one ſought the entraunce of hys dore.

D Thus the elementes turned into them ſelues / lyke as when one tyne is chaunged vpon an inſtrument of muſycke, and yet all the reſydue kepe theyr melody: which maye eaſely be perceaued, by the ſyght of the thinges that are come to paſſe. The drye lande was turned into a waterye / and the thynge that afore ſwãme in the water / were now vpon the drye grounde. The fyre had power in the water (contrary to hys owne vertue) and the water forgate hys owne kynde to quenche. Agayne, the flammes of the noyſome beaſtes hurte not the fleſh of them that went with thẽ / neyther melted they the yſe / which els melteth lyghtely. In al thynges haſt thou promoted thy people (O Lorde) and brough them to honour: thou haſt not deſpyſed thẽ, but alway and ĩ all places haſt thou ſtande by thẽ.

(.:.)

: Here endeth the Booke of wyſdome.

The booke of Jeſus the ſonne of Syrach / which is called in Latin / Eccleſiaſticus.

¶ The Prologe of Jeſus the ſonne of Syrach vnto his boke.

Many and greate men haue declared wyſdome vnto vs out of the lawe / out of the Prophetes and out of other that folowed them. In the whiche thynges Iſraell oughte to be commended / by the reaſon of doctrine and wyſdome: Therfore they that haue it and reade it / ſhulde not onely them ſelues be wiſe there thorow, but ſerue other alſo wyth teachynge and wrytynge.

After that my graunde father Jeſus had geuen dylygente laboure to reade the lawe, the Prophetes and other bokes that were lefte vs of oure fathers, and had well exercyſed hym ſelfe therin: he purpoſed alſo to wryte ſome thynge of wyſdome and good maners, to the intent that they whiche were wyllynge to learne and to be wyſe / myghte haue the more vnderſtandynge / and be the more apte to leade a good conuerſacyon.

Wherfore / I exhorte you to receaue it louyngly, to reade it with diligẽce / and to take it in good worth, though our wordes be not ſo eloquent as the famous oratours.

For the thynge ỹ is wrytten in the Hebrue tonge / ſoundeth not ſo well when it is tranſlated into another ſpeach. Not onely thys boke of myne but alſo the law, the Prophetes and other bokes ſoũde farre otherwiſe, then they do, when they are ſpoken in theyr owne language. Now in the .xxxviij. yeare when I came into Egipt ĩ the tyme of Ptolomy Euerges & cõtinued there al my lyfe / I gat lybertye to reade & write many good thinges. Wherfore / I thought it good and neceſſary, to beſtowe my dylygence and trauayle to interprete thys boke. And cõſydering that I had tyme / I laboured and dyd my beſt to perfourme thys boke, & to bringe it vnto lyght: that the ſtraungers alſo which are dyſpoſed to lerne / myght apply thẽ ſelues vnto good maners, & lyue accordyng to the lawe of the Lorde.

(.:.)

Eccleſiaſticus.

¶ Wyſdome proceadeth and commeth of God. A prayſe of the feare of God. Righteouſnes is a degre to come by wyſdome.

CAPI. I.

A ALL wiſdome commeth of god the Lord/ and hath bene euer wyth hym/ and is before al tyme. Who hath nombred the ſande of the ſee, the droppes of yͤ rayne/ and the dayes of tyme? Who hathe meaſured the heygth of heauen/ the bredth of the earthe, & the depneſſe of the ſee? Who hathe ſoughte oute the grounde of Goddes wyſdome/ whiche hath bene before all thinges? * Wyſdome hath bene before all thynges/ and the vnderſtandynge of prudence from euerlaſtynge. (Goddes worde in the heygth is the wel of wiſdome, and the euerlaſtyng cōmaundementes are the entraūce of her.) Unto whome hathe the rote of wyſdome bene declared? Or who hath knowen her wyt? Unto whō hath the doctrine of wiſdome bene diſcouered & ſhewed? & who hath vnderſtande yͤ many folde entraūce of her?

B There is one: euen the Hyeſt/ the maker of all thynges/ the Almyghtye/ the kynge/ of power (of whome men oughte to ſtande greatly in awe) which ſytteth vpō his trone/ beynge a God of domynyon: He had created her thorowe the holy gooſt: he hath ſene her: nōbred her, and meaſured her: He hath poured her oute vpon all hys workes, and vpon all fleſhe accordynge to hys gyfte: he geueth her rychely vnto thē that loue him:

The feare of the Lorde is worſhyppe and triumphe/ gladneſſe and a ioyfull crowne: The feare of the Lorde maketh a mery hert, geueth gladneſſe, ioye and longe life. Who ſo feareth the Lorde/ it ſhall go well with hym at the laſt, and in the daye of his death he ſhall be bleſſed.

C The loue of God is honorable wyſdome: but vnto whom it appeareth, they loue it, for they ſe what wonderous thinges it doth. * The feare of the Lord is yͤ begynnynge of wyſdome, and was made with the faythful in the mothers wombe: it ſhall go with the choſen wemen, and ſhall be knowen of the ryghteous and faythfull. The feare of the Lorde is the ryght Gods ſeruyce, that preſerueth and iuſtifyeth the herte, and geueth myrth and gladneſſe. Who ſo feareth yͤ lord ſhall be happy: and when he hath nede of cōforte, he ſhal be bleſſed. To feare God is the wyſdome that maketh rich, and bringeth al good with her. She filleth the whole houſe with her gyftes/ and the garners with her treaſure. The feare of the Lord is yͤ crowne of wyſdome/ and geueth plenteous peace and health. She hath ſene her & nombred her (both theſe are the giftes of God) knowledge and vnderſtanding of wyſdome hath he poured out as rayne/ and thē that helde her faſt, hath he brought vnto honour.

D The feare of the Lorde is the rote of wyſdome/ and her braunches are longe lyfe. In the treaſures of wyſdome is vnderſtādinge and deuocyon of knowledge/ but wyſdome is abhorred of ſynners. The feare of yͤ Lord dryueth oute ſynne: for he that is without feare, cānot be made righteous, and his wilfull boldnes is his owne deſtruccion. A paciēt man wyl ſuffre vnto the tyme/ and then ſhall he haue yͤ rewarde of ioye. A good vnderſtandynge wyll hyde hys wordes for a tyme, & many mēs lyppes ſhal ſpeake of hys wyſdome. In the treaſures of wyſdome is yͤ declaracyon of doctryne, but the ſynner abhorreth the worſhippe of God. My ſonne/ yf thou deſyre wyſdome/ kepe the commaundement, and God ſhal geue her vnto the: for the feare of the Lorde is wyſdome and nurture/ he hath pleaſure in fayth and louynge mekeneſſe, and he ſhal fyl the treaſures therof. Be not obſtinate and vnfaythfull to the feare of the Lorde/ and come not vnto hym with a double hert. Be not an ypocryte in yͤ ſight of men, and take good hede what thou ſpeakeſt. Marke well theſe thynges/ leſt yͤ happen to fal and bringe thy ſoule to diſhonoure/ and ſo god diſcouer thy ſecretes, and caſt the downe in the myddeſt of the congregacyō: becauſe thou woldeſt not receaue the feare of God, and becauſe thy herte is ful of faynednes and diſceate.

¶ He exhorteth the ſeruauntes of god to righteouſnes, loue, vnderſtandynge, and pacience/ he exhorteth them that feareth God/ to beleue/ to hope/ and to loue becauſe God neuer forſaketh them/ that truſte in hym. A curſe vpon the [illegible], feare, and impacient of herte.

CAPI. II.

A MY ſonne/ * yf thou wylte come into the ſeruyce of God/ ſtande faſte in ryghteouſneſſe and feare/ and arme thy ſoule to temptacyon, ſette thyne herte, and be pacyent: bowe downe thyne eare, receaue the wordes of vnderſtandinge, and ſhrynke not awaye, when thou art entyſed. Holde the faſt vpon God, ioyne thy ſelfe vnto him, and ſuffre that thy life may increace at the laſt. Whatſoeuer happeneth vnto yͤ

Mat. iiii. a
2. Tim. iii.

receaue

Sapi.iii.a. Pro.xvii.a receaue it: ſuffre ī heuyneſſe/ and be pacient in thy trouble. * For lyke as golde & ſyluer are tryed in the fyre / euen ſo are acceptable mē in yͤ fornace of aduerſite. Beleue ī God, & he ſhall helpe the: ordre thy waye a ryght, and put thy truſt in him. Hold faſt his feare and grow therin. O ye that feare the Lord, take ſure holde of his mercy: ſhrincke not a waye from him, that ye fal not. O ye that feare the Lord, beleue hī, and your rewarde ſhal not be emptye. O ye that feare yͤ Lord: put your truſt in him/ and mercy ſhall come vnto you for pleaſure. O ye yͭ feare yͤ Lord/ ſet your loue vpon him and you hertes ſhal be lyghtened.

B Pſ.xxi.a Ecc.xxxvi.b Conſydre the olde generacions of mē O ye chyldren (& marck them well: * was there euer eny one confounded, that put hys truſt in the Lord? Who euer cōtinued in his feare and was forſaken? Or whome dyd he euer deſpyſe, that called faithfully vpō him? For God is gracyous & mercyfull/ he forgeueth ſinnes in the tyme of trouble/ and is a defender for all them that ſeke hym in the truthe. Wo be vnto him, yͭ hath a double hert, wycked lippes and euyll occupied hādes, and to the ſynner that goeth two maner of wayes. Wo be vnto them yͭ are looſe of herte, which put not theyr truſt in god, and therfore ſhall they not be defended of hym. Wo be vnto thē that haue loſt pacience, forſake yͤ ryght wayes, and are turned back into frowarde wayes. What wyll they do, whan the Lord ſhall begynne to vyſet theme

C John.14.c. They that feare the Lord, wyll not miſtruſt his worde: and they yͭ * loue him, wyll kepe his commaundement. They that feare the Lord, wyl ſeke out the thinges, that are pleaſaunt vnto him, Roma.13.c * & they that loue him: ſhall fulfyll hys lawe. They that feare the Lorde, wyll prepare theyr hertes, and humble theyr ſoules ī his ſight. They that feare the Lorde, kepe his commaūdementes, and wyll be pacient tyl they ſe hym ſelfe, ſaying: 2.Reg.24.c Danie.13.c * better it is for vs to fal into yͤ handes of yͤ Lorde/ then into the handes of men: for hys mercy is as greate as hym ſelfe.

¶ To our father and mother ought we to geue honoure. Of the bleſſynge and curſe of the father and mother. No man ought curyouſly to ſearche oute the ſecretes of God.

CAPI. III.

A THe chyldren of wyſdome are a congregacyon of the ryghteous/ and theyr exerciſe is obedience and loue. Heare me your father (O my deare chyldren) and do therafter, that ye may be ſafe.

* For yͤ Lorde wyll haue the father honoured of the children: and loke what a mother commaūdeth her chyldren to do/ he wyll haue it kept. Who ſo honoureth his father his ſynnes ſhall be forgeuen him: * & he that honoureth his mother is lyke one yͭ gathereth treaſure together. Who ſo honoureth hys father ſhall haue ioye of his owne chyldren: & when he maketh his prayer he ſhal be herde. He yͭ honoureth his father, ſhal haue a long lyfe: and he that is obedyent for the Lordes ſake/ hys mother ſhall haue ioye of hym.

B He that feareth the Lorde, honoureth hys father and mother/ and doth thē ſeruyce, as it were vnto the Lorde hym ſelfe. Honoure thy father in dede, in worde, and ī al paciēce that thou mayeſt haue Gods bleſſinge/ and hys bleſſynge ſhall abyde with yͤ at the laſt. * The bleſſing of the father buyldeth vp the houſes of the children/ but the mothers curſe roteth out the foundacyons. Reioyſe not whē thy father is reproued, for it is not honoure vnto the/ but a ſhame. For the worſhype of a mās father is his owne worſhip/ & where the father is without honoure, it is the diſhoneſty of the ſonne. My ſonne, make much of thy father in hys age/ & greue hym not as long as he lyueth. And if his vnderſtandynge fayle/ haue pacience with hym/ and deſpiſe him not in thy ſtrength. For the good dede yͭ thou ſheweſt vnto thy father/ ſhal not be forgottē: and when thou thy ſelf wanteſte/ it ſhall be rewarded the (& for thy mothers offence thou ſhalt be recompenſed with good, yee it ſhall be founded for the in ryghteouſnes) and in the daye of trouble yͧ ſhalt be remembred: the ſynnes alſo ſhall melte awaye / lyke as the yſe in the fayre warme water.

C He that forſaketh his father/ ſhall come to ſhame: and he that defyeth his mother, is curſed of God. My ſonne/ perfourme thy workes wyth louynge mekeneſſe/ ſo ſhalte thou be loued aboue other men. The greater thou arte / the more humble thy ſelfe (in all thynges) and thou ſhalt fynde favoure in the ſyght of God. For greate power belongeth onely vnto God/ and he is honoured of the lowly.

* Seke not out the thynges yͭ are aboue thy capacyte/ and ſearch not the grounde of ſuch thinges as are to myghtye for the: but loke what God hath commaūded the: thinke vpon that all waye / and be not curyous in many of hys workes. For it is not nedeful for the / to ſe with thyne eyes the thynges

that

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that are ſecret. Make not thou to muche ſearch ĩ ſuperfluous thinges, and be not curious in many of his woꝛkes: foꝛ many thinges are ſhewed vnto the al ready, which be aboue the capacite of men. The medlyng wͭ ſuch hath begyled many a mã/and tangled theyꝛ wittes in vanyte.

An harde hert ſhall fare euyll at the laſt: D (and he that loueth ẏ perell / ſhall peryſhe therin) an hert that goeth two wayes/ſhall not pꝛoſpere: and he that is froward of hert wyll euer be woꝛſe and woꝛſſe.) A wycked hert ſhalbe laden with ſoꝛowes, and the vngodly ſinner wyl heape one ſinne vpon another. The cõſel of ẏ pꝛoude hath no health foꝛ the plante of ſynne ſhall be roted oute in them/⁊ not knowen. The herte of hym that hath vnderſtanding ſhal perceaue hye thinges, and a good eare wyl gladly herken vnto wiſdome. An herte that is wyſe and hath vnderſtandynge/ wyll abſtayne from ſynnes. ⁊ increaſe ĩ the woꝛkes of righteouſnes

Pſal.xl.a. Water quencheth burnynge fyꝛe, * ⁊ mercy reconcileth ſynnes. God hath reſpecte vnto hym that is thanckeful: he thyncketh vpon hym agaynſt the tyme to come: ſo that when he falleth/he ſhall fynde a ſtronge holde.

Almes muſte be done with all meakenes. The ſtudye of wyſdome and her frute. A iudge ought to be mercyfull. An exhoꝛtacyon to eſchue euell and to do good.

CAPI. IIII.

Tob.iiii.b.

A My ſõne, * defraude nat the pooꝛe of his almes, and turne not away thyne eyes from him that hathe nede. Deſpiſe not an hongrye ſoule, ⁊ deſye nat the pooꝛe in hys neceſſite: greue not the herte of hym that is helpleſſe, and withdꝛawe nat the gyfte from the nedefull. Refuſe nat the pꝛayer of one ẏ

C is in trouble turne nat awaye thy face from the nedy. Caſt nat thyne eyes aſyde from the pooꝛe, foꝛ any euell wyll, that thou geue hym not occaſion to ſpeake euell of ẏ. Foꝛ if he complayne of the in ẏ bytternes of hys ſoule, his pꝛayer ſhall be herde, euen he ẏ made him, ſhal heare hym. Be curteous vnto the company of ẏ pooꝛe /hũble thy ſoule vnto the elder. ⁊ bowe downe thy head to a man of woꝛſhyppe. Let it not greue the to bowe downe thyne eare vnto ẏ pooꝛe / but paye thy dett/and geue hym a frendly anſwere, and that with mekeneſſe.

B

[illegible] * Delyuer hym that ſuffreth wꝛonge from the hande of the oppꝛeſſoure, and be nat faint harted when thou ſytteſt in iudgement. Be mercyfull vnto the fatherleſſe as a father, ⁊ be in ſteade of an houſbande vnto theyꝛ mother: ſo ſhalt thou be as an obediẽt ſonne of the hyeſt, and he ſhal loue the moꝛe then thy mother dothe: wyſdome bꝛetheth lyfe into her chyldꝛen, receaueth them that ſeke her, ⁊ wyl go befoꝛe thẽ in the waye of ryghteouſnes. He that loueth her, loueth life, and they that ſeke her dilygently, ſhall haue greate ioye. They that kepe her, ſhal haue the herytage of lyfe: foꝛ where ſhe entreth in, there is the bleſſing of God. They ẏ honour her ſhal be ẏ ſeruauntes of the holy one: ⁊ they ẏ loue her, are beloued of god. Who ſo geueth eare vnto her/ſhall iudge the Heathen: ⁊ he that hathe reſpecte vnto her/ſhall dwele ſafely.

C He that beleueth her, ſhal haue her in poſſeſſyon ⁊ his generacyõ ſhal endure: foꝛ whẽ he falleth, ſhe dothe go with hym / ⁊ choſeth him amonge the beſt. Feare, dꝛede ⁊ temptacyon ſhall ſhe bꝛynge vpon hym/⁊ trye hym in her doctryne: tyll ſhe haue ſo pꝛoued him in his thoughtes/that he cõmytte his ſoule vnto her. Then ſhal ſhe ſtabliſhe him/ bꝛing the ryght waye vnto hym, make him a glad man, ſhewe hym her ſecretes, ⁊ heape vpon hym the treſures of knowledge, and vnderſtandynge of ryghteouſnes. But yf he go wꝛonge, ſhe ſhall foꝛſake him/and geue him ouer into the handes of hys enemye.

D My ſonne, make much of the tyme, eſchue the thinge that is euell, ⁊ foꝛ thy lyfe ſhame not to ſaye the trueth. Foꝛ there is a ſhame that bꝛyngeth ſynne/⁊ there is a ſhame that bꝛyngeth woꝛſhippe ⁊ fauoure. * Accepte Leuit.xix.c no perſon after thyne owne wyll/ that thou be nat confounded to thyne owne decaye. Be not aſhamed of thy neyghboure in hys aduerſyte/⁊ kepe not backe thy counſel whẽ it maye do good/nether hyde thy wyſdome in her bewty. Foꝛ in the tonge is wyſdome knowne/ſo is vnderſtandinge knowledge/ and lernyng in the talkinge of the wyſe, and ſtedfaſtneſſe in the woꝛkes of righteouſnes. In no wyſe ſpeake agaynſte the woꝛde of trueth/but be aſhamed of the lyes of thyne owne ignoꝛãce. Shame not to cõfeſſe thyne erroure/⁊ ſubmytte not thy ſelfe vnto euery man becauſe of ſynne. Withſtande not the face of the myghtye, ⁊ ſtryue ẏ not agaynſte the ſtreame. But foꝛ righteouſnes take paynes with all thy ſoule, ⁊ foꝛ the trueth ſtryue thou vnto death/and God ſhall fyght foꝛ the agaynſt thyne enemyes. Be not haſty in thy tonge/nether ſlacke and neglygẽt in thy woꝛkes. Be not as a lyon in thyne owne houſe, deſtroyng thy houſholde folkes, and oppꝛeſſing thẽ that are vnder thẽ. * Let not Act.v.xx.g. thyne hande be ſtretched out to receaue, and ſhut when thou ſhuldeſt geue.

¶ In ryches maye we not put any confydence. The vengeaunce of God ought to be feared, and in repentaunce maye we not be ſlowe.

CAPI. V.

A

Luke. xii. c.
Eccle. xl. c.

TRuſt not vnto thy ryches, * & ſaye not: tuſh, I haue ynough for my lyfe (. For it ſhal not helpe in the tyme of vengaunce & temptacyon.) Folowe not the luſt of thyne owne herte in thy ſtrength, and ſaye nat: tuſh, howe haue I had ſtrength or who wyl brynge me vnder becauſe of my workes? for doutles God ſhall auenge it. And ſaye nat: I haue ſynned and what euell hathe happened me? For the almyghty is a pacient rewarder. * Becauſe thy ſynne is forgeuen the, be not therfore without feare, nether heape one ſynne vpon another. * And ſaye not tuſh the mercy of the Lorde is greate, he ſhal forgeue me my ſynnes, be they neuer ſo many. * For lyke as he is mercyful, ſo goeth wrath from him alſo, & his indygnacion cõmeth downe vpon ſynners. Make no taryenge to turne vnto the Lorde, & put nat of frõ day to day: for ſodenly ſhal his wrath come, and in the tyme of vengaunce he ſhall deſtroye the. * Truſt not in wicked ryches for they ſhall not helpe the in the day of punyſhment and wrath.

Rom. vii. a
Eccle. xxi. a.
Eccle. xvi. b
Prou. xi. a
and xi. a.
Eze. vii. b.
Sopho. i. c.

B

Be not caried about to euery wynde, and go nat into euery waye: for ſo dothe the ſynner that hathe a double tonge. Stande faſt in the waye of the Lorde, be ſtedfaſt in thy vnderſtãdynge, abyde by the worde, and folowe ÿ worde of peace & ryghteouſnes. Be gentle to heare the worde of God, that thou mayeſt vnderſtãde it, & make a true anſwere with wyſdome. * Be ſwyfte to heare, but ſlowe & pacyent in geuynge anſwere. If ÿ haſt vnderſtãdynge, ſhape thy neyghboure an anſwere: If no, laye thyne hande vpon thy mouth: leſt thou be trapped in an vndiſcrete worde, & ſo confounded. Honour & worſhyppe is in a mans wyſe talkynge, but the tonge of the vndiſcrete is his owne deſtruccion. * Be nat a preuy accuſer as longe as thou lyueſt, & vſe no ſclaunder with thy tonge. For ſhame & ſorowe goeth ouer the thefe, & an euel name ouer hym ÿ is double tonged: but he ÿ is a preuy accuſer of other men, ſhalbe hated, enuyed & cõfounded. Se that thou iuſtyfie the ſmall & greate alyke.

James. i. c.
Leui. xix. d.

¶ It is the propertye of a ſynner to be euell tonged. The frendſhyppe and good counſell of the wyſe is to be embraced. Wyſdome ſhulde be lerned from thy youth. The prayſe therof.

CAPI. VI.

A

BE not thy neyghbours enemye for thy frendes ſake: for who ſo is euel ſhall be the heyre of rebuke and diſhonoure / & whoſoeuer beareth enuye and a double tonge offendeth. * Be not proude in the deuyce of thyne owne vnderſtandyng (leſt thy ſtrẽgth be hurte by fooliſhnes / and) leſt thy leaues wither / and thy frute be deſtroyed / and ſo thou be left as a drye tree (in the wylderneſ.) For a wycked ſoule deſtroyeth hym ÿ hathe it / maketh hym to be laughed to ſcorne of his enemyes, (and bryngeth hym to the porcyon of the vngodly.) * A ſwete worde multiplieth frendes / and paciſieth them that be at varyaunce / and a thankfull tonge wyll be plenteous in a good man. Holde frendſhyppe with many / neuertheles haue but one counceler of a thouſande.

B

Yf thou getteſt a frende, * proue him fyrſt, and be not haſtye to geue hym credens. For ſome man is a frende / but for a tyme / & wyl not abyde in the daye of trouble. And there is ſome frende that turneth to enemytie / and taketh parte agaynſte the: and yf he knowe any hurt by the / he telleth it out. * Agayne, ſome frẽde is but a companyon at the table, and in the daye of nede he contynueth not. But a ſure frende wyll be vnto the euen as thyne owne ſelfe, and deale faythfully with thy houſholde folke. If thou ſuffre trouble and aduerſyte, he is with the, & hydeth not hym ſelfe from the. Departe from thyne enemyes, yee and beware of thy frendes.

C

A faythfull frende is a ſtronge defence: who ſo fyndeth ſuche one, fyndeth a treſure. A faythfull frẽde hathe no peare, ÿ weyght of golde and ſyluer is nat to be compared to the goodneſſe of his fayth. A faythfull frende is a medycyne of lyfe / and they that feare the Lorde / ſhall fynde hym. Who ſo feareth the Lorde / ſhall proſpere with frendes: & as he is hym ſelfe / ſo ſhall hys frende be alſo. My ſonne / receaue doctryne from thy youth vp / ſo ſhalt thou fynde wyſdome tyll thou be olde. Go to her as one that ploweth / and ſoweth / and wayte pacyently for hir good frutes. For thou ſhalt haue but lytle laboure in her worcke / but thou ſhalte eate of her frutes ryght ſoone. O howe extreadynge ſharpe is wyſdome to vnlerned men: an vnſtedfaſt body wyll nat remayne in her. Unto ſuche / ſhe is as it were a touch ſtone / and he caſteth her from hym in al the haſt: for wyſdome is with hym but in name, there be but fewe that haue knowledge of her (. But with them that knowe her / ſhe abydeth euen vnto the apperynge of God.)

Geue eare (my ſõne) receaue my doctrine, and refuſe not my councell. Put thy fete into her lynckes, * and take her yocke vpõ thy necke: bowe downe thy ſhoulder vnto her, beare her paciently, and be not wery of her bandes. Come vnto her with thy whole herte/ ⁊ kepe her wayes with all thy power. Seke after her, and ſhe ſhalbe ſhewed the: and when thou haſte her / forſake her not. For at the laſt thou ſhalt fynde reſt in her, ⁊ that ſhall be turned to thy great ioye. Then ſhal her fetters be a ſtronge defence for the, and her yocke a gloryous rayment. For the bewtye of lyfe is in her, ⁊ her bandes are the couplinge together of ſaluacyõ. Yee a glorious raymẽt is it, thou ſhalt put it on, and the ſame crowne of ioye ſhalt thou weare.

D

My ſonne, yf thou wylt take hede, thou ſhalt haue vnderſtandynge, and yf thou wylt applye thy mynde/ thou ſhalt be wyſe. If thou wylt bowe downe thyne eare/ thou ſhalt receaue doctryne/ and yf thou delyte in hearynge, thou ſhalt be wyſe. Stande with the multytude of ſuche elders as haue vnderſtandynge, and conſente vnto theyr wyſdome with thyne herte: * that yͤ mayeſt heare all godly ſermons / ⁊ that the worthy ſentences eſkape the nat. And yf thou ſeyſt a man of deſcrete vnderſtandynge, get the ſoone vnto hym, and let thy fote treade vpõ the ſteppes of his dores. * Let thy mynde be vpon the cõmaundementes of God/ and be earneſtly occupyed in his lawes: ſo ſhall he ſtablyſh thy herte, and geue the wyſdome at thyne owne deſyre.

E

Eccle. 8.a.

Psal. i. a.

¶ We muſt forſake euell, ⁊ yet not iuſtyfye our ſelues. The behauour of the wyſe towarde hys wyfe, hys frende, hys chyldren, his ſeruauntes, his father ⁊ mother, the preſtes ⁊c.

CAPI. VII.

A

DO no euell/ ſo ſhall ther no harme happen vnto the. Departe awaye from the thynge that is wycked/ and no myſfortune ſhall medle with the. My ſonne / ſowe no euell thynges in the forowes of vnryghteouſnes/ ſo ſhalt thou nat reape them ſeuen folde. Laboure not vnto man for any lordſhyppe, neyther vnto the kynge for the ſeate of honoure. * Juſtifye not thy ſelf before God (for he knoweth the herte) and deſyre not to be reputed wyſe in the preſence of the kynge. Make no labour to be made a iudge, excepte it ſo were, that thou couldeſt myghtely put downe wyckednes: for yf thou ſhuldeſt ſtande in awe of the preſence of yͤ myghtye, thou ſhuldeſt fayle in geuynge ſentence. Offende not in the multitude of the cytye, ⁊ put not thy ſelfe amõge the people. * Bynde not two ſynnes together, for in one ſynne ſhalt thou not be vnpunyſhed. Saye not: tuſh, God wyll loke vpon the multytude of my oblacions, and when I offre to the hyeſt God, he wyll accepte it.

Psal. 142.a.
Eccle. 7.c.
Iob. 11.a.
Luke. 18.b.

Eccli. 12.a.

Be not faynte herted when thou makeſt thy prayer, nether ſlack in geuing of almes. Laugh no man to ſcorne in the heuyneſſe of his ſoule, for God (which ſeyth all thynges) is he * that can brynge downe/ and ſett vp agayne. Accepte no leſyng agaynſt thy brother/ nether do the ſame agaynſt thy frende. Uſe not to make any maner of lye / for the cuſtome therof is not good. Make not many wordes, when thou arte amonge the elders: * and when yͤ prayeſt, make nat much bablynge. * Let no laboryeus worke be tedyous vnto the, nether the houſbandrye whiche the Almyghtye hath created. Make not thy boaſt in the multitude of thy wickednes / but humble thy ſelfe euen from thyne herte: and remembre that the wrath ſhal not be longe in taryinge/ and that yͤ vengeaũce of the fleſh of yͤ vngodly is a very fyre and worme. Geue not ouer thy frende for any good, nor thy faithful brother for yͤ beſt gold

B

1. Reg. 2. b.

Mat. vi. a.

Rom. xii. b.

Departe not from a diſcrete and good woman/ that is fallen vnto the for thy porcyon in the feare of the Lorde, for the gyft of her honeſty is aboue golde. * Where as thy ſeruaunt worketh truly / intreate hym not euel/ nor the hyrelinge that is faythful vnto the. Loue a dyſcrete ſeruaũt as thyne owne ſoule/ defraude him not of his libertie, nether leaue hym a poore man. * If yͤ haue catell/ loke well to them: and yf they be for thy profet, kepe the. * If yͤ haue ſõnes, bring them vp in nourture ⁊ lernynge, and holde them in awe from theyr youth vp. If thou haue daughters, kepe theyr body, ⁊ ſhewe not thy face chereful towarde them. Marie thy doughter, and ſo ſhalt thou perfourme a weyghtie matter: but geue her to a man of vnderſtandynge. If thou haue a wyfe after thyne owne mynde, forſake her not (: but committe not thy ſelfe to the hatefull.

C

Luke. xvij. c.

Deu. 15. b.

Eccle. 30. a.

* Honoure thy father frõ thy whole hert, ⁊ forget not the ſorouful trauayle that thy mother had with the: remembre yͤ thou waſt borne thorowe them, ⁊ howe canſt thou recompenſe them the thynges that they haue done for the. Feare the Lorde with all thy ſoule/ ⁊ honoure his mynyſters. Loue thy maker with all thy ſtrength, * ⁊ forſake not his ſeruauntes. Feare the Lorde with al thy ſoule, ⁊ honoure his Preſtes. * Geue them theyr porcion of the fyrſt fruites and increaſe of the earth, lyke as it is commaunded the: (and reconſyle thy ſelfe of thy negligence wᵗ the lytle flocke) geue them the ſhulders, and

Eccle. 3. a.
Tobi. 4. a.

D

Deute. 12. c.

Num. 18. b.

theyr appoynted offrynges and fyrſtlynges.
Reache thyne hande vnto the poore, yͭ God
Gala. vi. a. Tobi. iiii. b. maye bleſſe the with plenteouſnes. * Be
lyberall vnto all men lyuynge, ⁊ yet let not
but do good euen to them that are deed.

Rom. 12. b. * Let not the that wepe, be without comforte
Math. 25. d / but mourne wͭ ſuch as mourne, ⁊ Let
it not greue the to vyſet the ſycke / for that
ſhall make the to be beloued. Whatſoeuer
thou takeſt in hãde / remembre the ende, and
thou ſhalt neuer do amyſſe.

¶ Agaynſt the batte to no ſtryuynge. Of the deeth of thyne enemye maych thou not reioyſe, nor dyſpyſe thy neyghboure nor the wordes of the wyſe.

CAPI. VIII.

A STryue not with a myghtye mã, leſt thou
chaunſe to fal into hys handes. * Make
Math. v. d no varyaunce wͭ a ryche man, leſt he happen
to brynge vp an harde quarell agaynſte the.
Eccle. 31. a. * For golde and ſyluer hathe vndone many
a man, yee euen the hertes of kynges hathe
it made to fal. Stryue not with a man that
is full of wordes, and laye no ſtyckes vpon
hys fyre. Kepe no company with the vnlerned,
leſt he geue thy kynred an euel reporte.
Gala. vi. a. 1. Cor. 3. b * Deſpyſe not a man that turneth hym ſelfe
awaye from ſynne, and caſte hym nat in the
teeth withall: but remembre that we are frayle
Leuit. 19. g. euerychone. * Thynke ſcorne of no man in
his olde age, for we ware olde alſo. Be not
glade of the death of thyne enemye / but remembre
yͭ we muſt dye al yͤ ſorte of vs (⁊ fayne
Eccle. 6. b. wolde we come into ioye.) * Deſpyſe not yͤ
ſermons of ſuch elders as haue vnderſtandynge
/ but acquaynte thy ſelfe wͭ the wyſe
ſentẽces of thẽ: for of them yͧ ſhalt lerne wyſdome
⁊ the doctryne of vnderſtanding, and
howe to ſerue great men without cõplaint.

B Go not from the doctryne of the elders,
for they haue lerned it of theyr fathers. For
of them thou ſhalt lerne vnderſtandyng, ſo
that thou mayeſt make anſwere in the tyme
of nede. Kyndle not the coales of ſynners,
(whan thou rebukeſt them) leſt thou be brẽt
in the fyre flammes of theyr ſynnes. Reſyſt
not the face of the blaſphemer / that he laye
Eccle. 29. a. not wayte for thy mouth. ⁊ Lende not vnto
him that is myghtier then thy ſelfe: If thou
lendeſt hym, coũte it but loſt. Be not ſuretye
aboue thy power: yf thou be, then thynke
ſurely to paye it. Go not to lawe with the
iudge / for he wyll iudge accordynge to hys
Gene. 4. b. owne honoure. ⁊ Trauayle not by yͤ waye
C with hym that is braynelesse, leſt he do the
Prou. 22. b Esa. iii. a. euell: for he foloweth his owne wylfulnes,
and ſo ſhalt thou peryſh thorowe his foly.

⁊ Stryue not with hym that is angrie ⁊
cruell / and go not with hym into the wylderneſ:
for bloude is nothinge in hys ſyght,
and where there is no helpe / he ſhall murther
the. * Take no counſell at fooles, for
they loue nothynge but the thynges that
pleaſe them ſelues. Make no councel before
a ſtraunger / for thou canſt not tel what
wyll come of it. Open not thyne herte vnto
euery man / leſt he be vnthanckfull to the,
and put the to reprofe.

¶ The ieopardyes of chaſtenes are to be eſchued. An olde frende is to be preferred before a newe. The glory ⁊ ryches of ſynners. What maner men ſhuld be byddẽ to geſt. Labour is the chefe thynge in a worke man, ⁊ wyſdome in a prynce.

CAPI. IX.

BE not gelous ouer the wyfe of thy boſome, A
that ſhe ſhewe not ſome ſhrewd
poynte of wycked doctryne vpõ the. * Geue
not the power of thy lyfe vnto a womã, leſt
ſhe come in thy ſtrength / and ſo thou be cõfounded.
Loke not vpon a woman yͭ is deſyrous
of many men / leſt thou fall into her
ſnares. Uſe not the cõpany of a womã that
is a player ⁊ a daunſer / ⁊ heare her not, leſt
thou peryſh thorow her entyſynge. Beholde
not a mayden / that thou be not hurte in her
bewty. * Caſt not thy mynde vpõ harlottes
in any maner of thynge / leſte thou deſtroye
bothe thy ſelfe and thyne herytage. Go not
about gaſynge in euery lane of the cytie, nether
wandre thou abrode in the ſtretes therof.
* Turne awaye thy face frõ a bewtyfull
womã, ⁊ loke not vpõ the fayrneſſe of other. B

Many a mã hathe peryſhed thorowe the
bewtye of women, for thorowe it the deſyre
is kyndled as it were a fyre (. An aduouterous
woman ſhalbe trodden vnder fote as
myre / of euery one that goeth by the waye:
Many a man wonderynge at the bewtye of
a ſtraunge woman / hathe bene caſt out / for
her wordes kyndle as a fyre. Syt not with
another mans wyfe by any meanes, lye not
with her vpõ the bed / make no wordes with
her at the wyne: leſte thyne herte conſente
vnto her / and ſo thou with thy bloude fall
into deſtruccion. Forſake not an olde frende,
for the newe ſhall not be lyke hym.

A newe frẽde is newe wyne: let him be old
and thou ſhalt drynke hym with pleaſure.
Deſyre not the honoure and ryches of a ſynner,
for thou knoweſt not what deſtruccyon
is for to come vpon hym. Delite not thou in
the thynge that the vngodly haue pleaſure
in, beynge ſure, that the vngodly ſhal not be
accepted vntyll theyr graue.

Kepe the from the man that hath power C
to ſleye,

to ſlepe, ſo nedeſt thou not to be afrayed of C deathe. And yf thou comeſt vnto hym, make no faute, leſt he happe to take away thy lyfe. Remembre that thou goeſt in the myddeſt of ſnares, and vpon the hye wor(k)es of the cytie. Beware of thy neyghboure as nye as thou canſt, ⁊ ⁊ medle with ſuch as be wyſe ⁊ haue vnderſtandynge. Let iuſt men be thy geſtes, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde, ⁊ and let al thy talkynge be in yͤ cõmaundementes of the hyeſt. In the handes of craftesmen ſhal the workes be cõmended, * ſo ſhall the Prynces of the people in the wyſdome of their talkynge. A man full of wordes is perelous in his cytie: and he that is raſſhe in his talkyng ſhalbe abhorred.

Deut. vi. b

¶ Of kynges and Judges. Pryde, and couetouſneſſe are to be abhorred. Honoure is prayſed.

CAPI. X.

A A Wyſe iudge wyl ordre his people with diſcrecion: and where a man of vnderſtandynge beareth rule, there goeth it wel. * As the iudge of the people is him ſelf, eue̅ ſo are his offycers, and loke what maner of mã the ruler of the cyte is, ſuche are they yͭ dwell therin alſo. * An vnwyſe kyng deſtroyeth his people, but wher they that be in auctorite are men of vnderſtandynge, there the cytye proſpereth.

The power of the earth is in the hande of God (and all iniquyte of the people is to be abhorred) and when his tyme is / he ſhall ſet a profytable ruler vpon it. In the hande of God is the power of man, ⁊ vpon the Scrybes ſhall he laye his honoure. * Remẽbre no wronge of thy neyghboure / and medle thou with no vnryghtuous workes. Pryde is hatefull before God and man, and all wyckednes of the Hethẽ is to be abhorred. ⁊ Becauſe of vnryghtuous dealynge / wronge / blaſphemyes ⁊ diuers diſceyte, a realme ſhalbe tranſlated from one people to another.

Jere. 27. a
Daniel. 4. c

There is nothyng worſe then a couetous B man? Why art thou proude, O thou earth ⁊ aſſhes? There is not a more wycked thynge, then to loue money. And why? ſuch one hath hys ſoule to ſell: yet is he but fylthye donge whyle he lyueth.

And though the phiſicion ſhewe his helpe neuer ſo longe, yet in concluſion it goeth after this maner, to daye a kynge, to morowe deed. For when a man dyeth / he is the heyre of ſerpentes / beaſtes, and wormes. The begynnynge of mans pryde / is to fall awaye from God: and why? his hert is gone frõ hys maker, for pryde is the orygynal of all ſynne. Who ſo taketh holde therof, ſhall be fylled with curſynges, and at the laſt it ſhall ouerthrowe hym. Therfore hath yͤ Lord brought the congregacyons of the wycked to dyſhonour, and deſtroyed them vnto the ende. C

* God hath deſtroyed the ſeates of proude prynces, and ſet vp the meke in theyr ſteade. God hath wythered the rotes of the proude Heathen, ⁊ planted the lowly amonge them. * God hath ouerthrowen yͤ lãdes of the Heythen, and deſtroyed thẽ vnto the groũde. He hath cauſed them to wyther awaye, he hath brought thẽ to naught, ⁊ made the memorial of them to ceaſſe from out of the earth. (God hath deſtroyed the name of yͤ proude, ⁊ lefte the name of yͤ hũble of mĩde.) Pryde was not made for mã, nether wrothfulnes for mẽs chyldren. The ſede of men yͭ feareth God, ſhalbe brought to honour: but the ſede which tranſgreſſeth the cõmaundementes of the Lorde / ſhalbe ſhamed. He yͭ is the ruler amonge brethren, is holden in honour amõg thẽ, ⁊ he that regardeth ſuch as feare the Lord. The glory of yͤ ryche, of the honorable, ⁊ of the poore is the feare of God.

Sapi. vi. b
Luk. i. e. 14
c. and. 18. b

Gene. 19. c.

Deſpyſe not yͭ the iuſt pore man, ⁊ magnyfye not the rych vngodly. Great is the iudge ⁊ myghtye in honour, yet is there none greater, then he that feareth God. * Unto the ſeruaũt yͭ is diſcrete, ſhal the fre do ſeruice. ⁊ He that is wiſe ⁊ wel nurtoured, wil not grudge when he is refourmed, ⁊ an ignoraunt body ſhall not come to honour. Be not proude to do thy worke, ⁊ diſpare not in tyme of aduerſyte. * Better is he that laboureth, ⁊ hath plẽtuouſnes of al thinges, then he that is gorgeous ⁊ wanteth breade. D

Prou. 17. a
2. Reg. 12. ?
Pro. xii. b.

My ſõne, kepe thy ſoule in mekenes, and geue her her due honour. Who ſhall iuſtyfye hym, that ſynneth agaynſt hym ſelfe? Who wyll honoure hym / that dyſhonoureth hys owne ſoule? The poore is honoured for hys faythfulnes and trueth, but the ryche is had in reputacion becauſe of his goodes. He that ordreth hym ſelfe honeſtely in pouerte, howe moch more ſhal he behaue hym ſelfe honeſtly in ryches? And who ſo ordreth hym ſelfe vnhoneſtly in ryches, how muche more ſhall he behaue him ſelfe vnhoneſtly in pouerte? E

¶ The prayſe of humilite. After the outwarde appearaunce oughte we not to iudge. Of heady and raſſhe iudgement. The ryche is not without offence. All thynges come of God. Al men are not to be brought into thyne houſe.

CAPI. XI.

The wyſdome of hym that is broughte lowe, ſhall lyfte vp hys heade and ſhall make hym to ſyt amonge greate men. Commende A

mende not thou a man in his bewtye, neither
deſpyſe a man in his vtter aperaunce. The
Bee is but a ſmall beaſt amonge the foules,
yet is her frute exceding ſwete. Be not proude
Actu.xii.d of thy rayment/ * & exalte not thy ſelfe in the
daye of thy honoure: for the workes of the
Hyeſt onely are wonderfull: yee gloryous, ſecrete,
and vnknowen are hys workes. Many
tyraunces haue bene fayne to ſyt downe
1.Reg.xv.f Heſt.vi.d vpon the earthe, ‡ and the vnlyckely hathe
worne the crowne. Many myghty men haue
bene brought lowe/ and the honorable haue
bene delyuered into other mens hãdes. * Cõdẽne
Deute.xi.d no man/ before thou haue tryed out the
matter: and when thou haſt made inquiſiciõ,
Prou.18.a. then refourme ryghtuouſly. ‡ Geue no ſentence/
before ÿ haſt herde the cauſe but fyrſte
let men tell out theyr tales.

Stryue not for a matter that toucheth
B not thy ſelfe/ and ſtande not in the iugement
of ſynners. My ſonne, medle not with many
Mat.vi.c 1.Tim.vi.b matters: * and yf thou wylte be ryche, thou
ſhalt not be without offence, for though thou
folowed it, ÿ ſhalt not get it: and though ÿ
Prouer.x.c Pſal.127.a rẽneſt thy way afore, yet ſhalt ÿ not eſcape. ‡
There is ſome mã ÿ laboureth, & the more he
kepeth hym ſelfe, the leſſe he hath. Agayne/
ſome man is ſlouthfull/ hath nede of helpe:
wanteth ſtrength, and hath greate pouertye
Job.xlii.c and Gods eye loketh vpon hym to good, ſetteth
hym vp from his lowe eſtate/ * and lyfteth
vp his heed: ſo that many men marueill
C at hym, and geue honoure vnto God.
Job.i.c Eccle.xx.b * Proſperyte and aduerſyte/ lyfe & death,
pouerte and ryches come all of the Lorde.
Wyſdome/ nurtoure and knowledge of the
lawe are with God: loue and the wayes of
good are with hym. Erroure and darkneſſe
are made for ſynners (and they that exalte
them ſelues in euil, waxe olde in euyl.) The
gyfte of God remayneth for the ryghteous/
and his good wyll ſhall geue proſperyte for
euer. Some man is ryche by lyuing nyggardly/
and that is the porcyon of his rewarde/
Luke.xii.c in that he ſayeth: now haue I gotten reſt, &
nowe wyll I eate and drynke of my goodes
my ſelfe alone. And yet he conſydreth not/ ÿ
the tyme draweth nye (& deathe approcheth)
ÿ he muſt leaue all theſe thynges vnto other
men, and dye hym ſelfe. Stande thou faſt in
thy couenaunt/ and exercyſe thy ſelfe therin/
and remayne in ÿ worcke vnto thy age. Cõtynue
not in the workes of ſynners, but put
thy truſt in God/ and byde in thyne eſtate: for
it is but an eaſy thynge in the ſyght of God/
to make a poore man ryche, and that ſodenly/
D The bleſſynge of God haſteth to the reward
of the ryghtuous/ and maketh hys fruytes
ſone to floryſhe & proſpere. Saye not: what
helpeth it me? & what ſhall I haue ÿ whyle?
Agayne, ſay not: I haue ynough; how can I
wante? When thou art in welfare/ forgette
not aduerſite: and when it goeth not well w
the/ haue a good hope, that it ſhall be better.
For it is but a ſmal thynge vnto God, in the
daye of death to rewarde euery man according
to his wayes. The aduerſite of an hour
maketh one to forget all pleaſure: and when
a mã dyeth/ his workẽ are diſcouered. Praiſe
no body before his death, for a man ſhall be
knowen in his chyldren.

Brynge not euery man into thyne houſe/
E for the dyſceatfull layeth wayte dyuerſly.
Lyke as a partryche in a maũde, ſo is the hert
of the proude: and lyke as a ſpye, that loketh
vpon the fall of his neyghbour. For he turneth
good vnto euyll/ and ſclaundreth ÿ choſen.
Of one ſparke is made a great fyre (and
of one diſceptfull man, is bloude increaſed) &
an vngodly man layeth wayte for bloude.
Beware of ÿ diſceptfull/ for he ymagyneth
wicked thynges, to brynge the into a perpetuall
ſhame. If thou takeſt an aleaunt vnto
the, he ſhall deſtroye the in vnquyetneſſe, and
dryue the from thyne owne wayes.

¶ Vnto whom we ought to do good. Straungers ought to be eſchued.

CAPI. XII.

A When thou wylte do good, knowe to whom thou doeſt it, & ſo ſhalte thou be greately thanked for thy benefytes. * Do good vnto the ryghtuous and thou ſhalte fynde great rewarde though not of hym/ yet (no doute) the Lorde hym ſelfe ſhall rewarde the. He ſtandeth not in a good caſe that is alwaye occupyed in euyl, and geueth no almes: for the Hyeſt hateth the ſynners/ and hath mercy vpon them that ſhewe the workes of repentaunce. Geue thou vnto ſuche as feare God/ and receyue not a ſynner. As for the vngodly and ſynners, he ſhal recõpence vẽgeaũce vnto them, & kepe thẽ to the daye of wrath. Geue thou vnto the good/ and receyue not the ſinner: do well vnto hym that is lowly, but geue not to the vngodly. Let not the bred be geuẽ hym/ that he be not myghtyer then thy ſelf therin: For ſo ſhalt ÿ receyue twyſe as much euyll/ in al the good that thou doeſt vnto him: And why? ÿ Hygheſt hateth ſynners, and ſhall rewarde vengeaunce to the vngodly.

In proſperite/ a frende ſhal not be knowen/ and in aduerſyte an enemy ſhal not be hyd. For when a man is in wealth/ it greueth his enemies: but in heuineſſe and trouble a man ſhall knowe hys frende. Truſte neuer thyne enemy, for lyke as an yron ruſteth, ſo doth his wickednes. And though he make much crouchyng & knelynge, yet kepe wel thy mynde, & B beware of hi. Set him not by ẏ, neither let hi ſyt at thy right hand: leſt he turne hi, get into thy place, take thy rowme & ſeke thy ſeate/ & ſo thou at ẏ laſt remẽbre my wordes, & be pricked at my ſayinges.

Who wyl haue pytie of the charmer, that is ſtynged of the ſerpẽt/ or of al ſuch as come nye the beaſtes? Euen ſo is it with hym that C kepeth cõpany with a wycked man, and lappeth him ſelf in his ſynnes. For a ſeaſon wyl he byde wyth the, but yf thou ſtomble/ he taryeth not. * An enemye is ſwete in his lippes and ymagineth diſceyt in his hart, to throwe the into the pit. Ye he can wepe with his eies, & yf he may fynde oportunite, he wyll not be ſatiſfied with bloud. If aduerſyte come vpõ ẏ/ thou ſhalt fynde hym there fyrſt, & though he pretende to do the help, yet ſhall he vndermyne the. He ſhal ſhake his head, and clappe his hãdes ouer ẏ for very gladneſſe: & whyle he maketh many wordes, he ſhall dyſguyſe his countenaunce.

¶ The cõpanyes of the proude and of the ryche are to be eſchued. The loue of God. Lyke do cõpany with theyr lyke.

CAPI. XIII.

A WHo ſo toucheth pytche, ſhalbe fyled withall: and he that is famyliar with the proude, ſhall cloth him ſelfe with pryde. He taketh a burthen vpon him/ that accompanyeth a more honorable man then hym ſelf. Therfore/ kepe no famyliarite with one that is rycher then thy ſelfe. Howe agre the ketell and the pot together? for yf the one be ſmytten agaynſte the other/ it ſhalbe broken. The ryche dealeth vnryghtuouſly, and threateneth withall: but ẏ poore beyng oppreſſed and wrongefully dealt withall/ ſuffreth ſcarneſſe, and geueth fayre wordes. If thou be for his profyte, he vſeth the: but yf thou haue nothynge/ he ſhall forſake the. As long as thou haſt any thyng of thyne owne/ he ſhall be a good felowe with the: yee he ſhall make the a bare man/ and not be ſory for the. If he haue nede of the/ he ſhall defraude the: and (with a preuy mocke) ſhall he put the in an hope, and geue the al good wordes/ and ſaye: what wanteſt thou? Thus ſhall he ſhame the in his meate/ vntil he haue ſupte the cleane vp twyſe or thryſe/ and at the laſte ſhall he laugh the ſcorne. Afterwarde/ when he ſeyth that thou haſt nothyng/ he ſhal forſake the, and ſhake his heade at the. (Submytte thy ſelfe vnto God/ and wayte vpon hys hande.)

B Beware/ that thou be not dyſceyued and brought downe in thy ſymplenesse. Be not to humble in thy wyſdome: leaſt when thou art brought lowe, ẏ be diſceyued thorowe fooliſhnes. If thou be called of a myghtye man/ abſent thy ſelfe, ſo ſhall he call the to hym the more oft. Preaſſe not thou vnto hym, ẏ thou be not ſhut out: but go not thou farre of/ leaſt he forget the. Withdrawe not thy ſelf from his ſpeach, but beleue not his many wordes. For with muche communicacion ſhall he tempte the/ & (with a preuye mocke) ſhall he queſtyon the of thy ſecretes. The vnmercyfull mynde of his ſhal marck thy wordes, he ſhal not ſpare to do the hurte, and to put ẏ in preſon. Beware, and take good hede to thy ſelf/ for ẏ walkeſt in parel of thy ouerthrowynge.

C Nowe when thou heareſt hys wordes/ make the as though thou wereſt i a dreame, and wake vp. Loue God all thy lyfe longe, and call vpon hym in thy nede. Euery beaſte loueth his lyke, eue ſo let euery man loue his neyghbour. Al fleſh wyl reſorte to theyr lyke, and euery man wyl kepe company with ſuch as he is hym ſelfe. But as the wolfe agreeth wt the lãbe, ſo doth ẏ vngodly with the ryghtuous. * What felowſhyp ſhuld an holy mã haue wt a dogge? Howe can the ryche & the pore agre together? The wylde Aſſe is the lyons pray in the wyldernes, euen ſo are poore men the meate of the ryche. Lyke as ẏ proude may not awaye wt lowlynes, euen ſo doth the rych abhorre the poore. If a riche mã fal, his frẽdes ſet hi vp agayne: but when ẏ poore falleth his acquayntaũce forſake him. If a rich mã fal into an errour, he hath many helpers: he ſpeaketh proude wordes, & yet men iuſtify hym. 2. Cor. vi. c

D But yf a poore man go wrong, he is punyſhed: yee though he ſpeake wyſely, yet can it haue no place. Whẽ the rych mã ſpeaketh/ euery body holdeth his tonge: & loke what he ſayeth, they prayſe it vnto the cloudes. But if the poore mã ſpeake, they ſaye: What felowe is this? & yf he do amyſſe, they ſhal deſtroy hi. Riches are good vnto him ẏ hath no ſynne in his cõſcience, & pouerte is a wycked thing in the mouth of the vngodly. The hert of man chaũgeth hys countenaũce, whether it be in good or euyl. A chereful coũtenaunce is a token of a good hert, for els it is an harde thyng to knowe the thought.

¶ The offence of the tonge. Man is but a vayne thynge. Happy is he that contynueth in wyſdome.

CAPI. XIIII.

A
Eccle.xix.a
and xxv.b
Iaco.iii.a

Bleſſed is the man, ỹ hathe not fallen w̃ the woꝛde of his mouth, & is not pꝛicked w̃ the conſcience of ſynne. Happye is he that hath no heuines in his minde/ & is not fallen from his hope. It becõmeth not a couetous man and a nygarde to be ryche: & what ſhulde a nygarde do w̃ golde? He ỹ with al his carefulnes heapeth together vnryghtuouſly, gathereth foꝛ other folckes, & another mã ſhall make good chere w̃ his goodes. He that is wycked vnto hiſ ſelfe/ how ſhuld he be good vnto other men? How can ſuch one haue any pleaſure of his goodes? There is nothynge woꝛſe, then whe one diſfauoureth hym ſelfe, & this is a reward of his wickednes. If he do any good/ he doth it not knowynge therof/ & agaynſt his wyl, & at the laſt he declareth his vnryghtuouſnes. A nygard hath a wycked eye, he turneth away his face, & deſpiſeth his owne ſoule. * A couetous mãs eye hathe neuer ynough in the poꝛcyon of wyckednes, vntyll the tyme ỹ he wither away, and haue loſt his owne ſoule.

Prou.17.c
Eccle.31.a

B A wycked eye ſpareth bꝛead, and there is ſcarcenes vpõ his table. My ſonne, do good to thy ſelfe of that thou haſte/ and geue the Loꝛde hys due offerynges. Remembꝛe that death tarieth not, & howe ỹ the couenaunt of the graue is ſhewed vnto the: foꝛ ỹ couenaũt of thys woꝛlde ſhal dye the death. * Do good vnto thy frende befoꝛe thou dye/ & accoꝛding to thy abylite reache out thyne hãde/ & geue vnto the poꝛe. Be not diſapoynted of ỹ good day, & let not the poꝛcyon of ỹ good day ouerpaſſe the. Shalt thou not leaue thy trauailes & laboures vnto other men? In the deuiding of the herytage geue & take, & ſanctyfye thy ſoule. Woꝛke ỹ ryghtuouſnes befoꝛe thy death foꝛ in the hell there is no meate to fynde. * Al fleſh ſhall fade away lyke graſſe, & lyke a floryſhyng leafe in a grene tree. Some growe/ ſome are caſt downe: euen ſo is the generacion of fleſh & bloude: one commeth to an ende, another is boꝛne.

Eccle.4.a
Tobi.4.b
Luke.14.b

Esaye.xl.a
1 Peter.1.d
Iacob.1.b

C All tranſitoꝛye thynges ſhall fayle at the laſt, and the woꝛker therof ſhall go withall. Euery choſen woꝛke ſhall be iuſtified, and he that medleth withal, ſhal haue honour therin. Bleſſed is ỹ man that kepeth him in wyſdome, and exercyſeth him ſelfe in vnderſtandynge, and with diſcrecion ſhall he thynke vpon the foꝛe knowledge of God. Which cõſydereth the wayes of wyſdome in his herte, hath vnderſtandynge in her ſecretes/ goeth after her (as one that ſeketh her out) and cõtinueth ĩ her wayes. He loketh ĩ at her wyndowes, & herkeneth at her doꝛes. He taketh his reſt beſide her houſe, & faſteneth his ſtake in the walles. He ſhall pitch his tente nye vnto her band, & in his tent ſhall good thynges reſt foꝛ euermoꝛe. He ſhall ſet his chyldꝛe vnder her couering/ & ſhal dwel vnder her bꝛaunches. Under her coueryng, ſhall he be defended frõ the heate, and in her gloꝛy ſhal he reſt.

¶ The goodnes that foloweth hym whiche feareth God. God reiecteth and curſeth the ſynner. God is not the auctoꝛ of euyll.

CAPI. XV.

A He that feareth God, wyl do good: and who ſo kepeth the lawe/ ſhall optayne wyſdome. As an honoꝛable mother ſhall ſhe mete hym/ and as a vyrgin ſhall ſhe receyue hi. * With the bꝛed of lyfe and vnderſtandyng ſhall ſhe fede him, * & geue him the water of wholſome wyſdome to dꝛinke. If he be cõſtant in her/ he ſhal not be moued: and if he holde him faſt by her/ he ſhall not come to cõfuſion. She ſhal bꝛing him to honour amõg his neyghboures/ and in the myddeſt of ỹ cõgregacyon ſhal ſhe open his mouth. With ỹ ſpꝛete of wiſdome and vnderſtandynge ſhal ſhe fyl hym, and clothe hym with the garmẽt of gloꝛy. She ſhal heape ỹ treaſure of myꝛth and ioye vpon hym/ and geue him an euerlaſtynge name to herytage. Fooliſh men wyll not take holde vpõ her: but ſuch as haue vnderſtandynge, wyl mete her (Folyſh mẽ ſhal not ſe her) foꝛ ſhe is farre from pꝛyde and diſceat. Men ỹ go aboute w̃ lyes/ wyll not remẽbꝛe her: but mẽ of trueth ſhalbe founde in her, & ſhall pꝛoſpere euẽ vnto ỹ beholdyng of God. Pꝛayſe is not ſemely in ỹ mouth of the vngodly, foꝛ he is not ſent of the Loꝛd. Foꝛ of God cõmeth wyſdome, and the pꝛayſe ſhal ſtande by the wyſdome of God, & ſhalbe plenteous in a faythful mouth/ & the Loꝛde ſhall geue her vnto hym.

B Saye not ỹ: It is the Loꝛdes faute ỹ I am gone by/ foꝛ ỹ ſhalt not do the thing that God hateth. Saye not ỹ: he hath cauſed me to do wꝛõge, foꝛ he hath no nede of ỹ vngodly. God hateth al abhominacion of erroure, & they ỹ feare God wyll loue none ſuch. * God made man frõ the begynnynge, & lefte him in the hãde of his cõſel. He gaue him his commaundemẽtes & pꝛeceptes: yf ỹ wylt obſerue the cõmaũdemẽtes, & kepe acceptable faythfulnes foꝛ euer/ they ſhall pꝛeſerue the. * He hath ſet water & fyre befoꝛe ỹ, reach out thyne hande vnto which thou wylt. Befoꝛe man is lyfe and death, good and euyl: loke what him lyketh, ſhalbe geuen him. Foꝛ the wyſdome of God is greate and myghty in power/ and beholdeth all men contynually. The eyes of the Lorde are vpon the that feare hym/ and he knoweth all the workes of man. He hath commaunded no man to do vngodly, nether hath he geuen any man ſpace to ſynne.

¶ Of vnhappye and wycked chyldren. No man can hyde hym ſelfe frome God. An exhortacyon to the receyuynge of inſtruccyon.

CAPI. XVI.

A DELYTE not thou i the multitude of vngodly chyldrẽ/ and haue no pleaſure in thẽ / yf they feare not God. Truſt not ye to theyr lyfe/ and regarde not theyr labours: for one ſonne that feareth God/ is better / then a thouſande vngodly. And better it is for a man to dye wythout chyldren/ then to leaue behynde him ſuche chyldren as are vngodly. For by one that hath vnderſtandyng may a whole cytie be vpholden/ but though the vngodly be many / yet ſhall it be waſted thorowe them. Many ſuche thynges hathe myne eye ſene/ & greater thynges then theſe haue I herde with myne eares. Iudi.xvi.b * In the congregacion of the vngodly ſhall a fyre burne, and among vnfaythful people ſhal ye wrath be kyndled. B

Gen.vi.a * The olde giauntes optayned no grace for theyr ſynnes/ which were deſtroied/ truſting to theyr owne ſtrength. Gen.xix.e Nether ſpared he the amonge whom Loth whiche was a * ſtraũger/ but ſmote them and abhorred them becauſe of the pryde of theyr wordes. He had no pytie vppon them/ but deſtroyed all the people/ that were ſo ſtoute in ſynne. Num.14.f Num.xvi.f * And forſo muche as he ouerſawe not the ſyxe hũdreth thouſande/ that gathered them ſelues together in ye hardeneſſe of theyr hert: it were marueill yf one beyng hardnecked/ ſhulde be fre. Ecclu.v.a * For mercy and wrath is wt hym/ he is bothe myghtye to forgyue and to poure out diſpleaſure. Lyke as hys mercy is great, euen ſo is his punyſhment alſo/ he iudgeth a man accordyng to hys workes. The vngodly ſhal not eſcape in his ſpoyle/ and the long pacience of him that ſheweth mercy, ſhal not byde behynde. All mercy ſhal make place vnto euery man accordyng to the worthynes of his workes/ and after the vnderſtandyng of his pylgremage.

C Saye not thou: I wyll hyde my ſelfe frõ God, for who wyll thyncke vpon me from aboue? I ſhall not be knowen in ſo greate a heape of people/ for what is my ſoule amõge ſo many creatures? Behold/ the heauen/ yea the heauen of heauens/ the depe, the earthe/ and all that therin is/ ſhalbe moued at hys preſence: the Mountaynes/ the hylles/ and the foundacyons of the earth ſhall ſhake for feare/ when God viſiteth them. Theſe thynges dothe no herte vnderſtande, but he vnderſtandeth euery herte, and who vnderſtandeth his wayes? No man ſeyth hys ſtormes, and the moſte parte of hys workes are ſecrete. Who wyll declare the workes of hys ryghtuouſnes? Or who ſhalbe able to abyde them? For the couenaunte is farre frome ſome/ and tryenge out of men is in the ende. He that is humble of herte/ thyncketh vpon ſuche thynges: but an vnwyſe and erroneous man caſteth hys mynde vnto foolyſhe thynges.

D My ſonne, herken thou vnto me, and learne vnderſtandynge, and marcke my wordes with thyne herte. I wyll geue the a ſure doctryne, & playnely ſhall I inſtructe the: marke my wordes then in thyne hert: for in ryghtuouſnes of the ſpirete do I ſpeake of the wonders that God hath ſhewed among his workes from the begynnynge. And in the treuth do I ſhew the knowledge of him. (God hath ſet hys workes in good order frome the begynnynge, and parte of them hath he ſundered from the other. He hath garnyſhed hys workes from euerlaſtynge, and theyr begynnynges, accordyng to theyr generacyons. None of them hindered another, nether was any of them dyſobediente vnto hys wordes. After thys, God loked vpon the earthe/ and fylled it with hys goodes. With all maner of lyuyng beaſtes hath he couered the grounde, & they al ſhall be turned vnto earth agayne.

¶ The creacyon of man, and the goodnes that God hath done vnto hym. Of almes and repentaunce.

CAPI. XVII.

A Gene.i.d GOD * ſhope man of the earth, and made hym after hys owne ymage, and turned hym vnto earthe agayne, and clothed hym wyth hys owne ſtrength. He gaue hym the nombre of dayes and certayne tyme / yee and gaue hym power of the thynges that are vpon earthe. He made all fleſh to ſtande in awe of hym / ſo that he had the domynyon of all beaſtes and foules. Gene.ii.d. * He made out of hym an helper lyke vnto hym ſelfe/ and gaue them dyſcrecyon and tonge/ eyes and eares/ and a herte to vnderſtande, and fylled them with inſtruccyon and vnderſtãdynge. He created for thẽ alſo the knowledge of the ſpirete/ fylled theyr hertes wyth vnderſtãdyng/ and ſhewed the good & euyll. He ſet his eye vpon theyr hertes, declarynge vnto them hys greate and noble workes: that they ſhulde prayſe hys holy name together, reioyſe of his wonders / and be tellynge of hys noble Actes. Beſyde thys/ he

Exodi.xx.a Deute.4.b and.13.

gaue them inſtruccyon, and the lawe of lyfe for an herytage.

He made an euerlaſtyng couenaunt with them and ſhewed them hys ryghtuouſneſſe and iudgemētes. They ſawe his glory wyth theyr eyes/and theyr eares herde the maieſty of his voice. And he ſayd vnto them: beware of all vnryghtuous thynges. He gaue euery man alſo a commaundemente concernynge his neyghboure.

B Roma.2.a Deute.4.c and.7.c

Theyr wayes are euer before him, and are not hyd from his eyes. * He hathe ſet a ruler vpon euery people, * but Iſrael is yͤ Lordes porcyon. All their workes are as yͤ Sunne/in ſyght of God, and hys eyes are alwaye lokynge vpon theyr wayes. All theyr vnryghtuouſneſſes are manyfeſt vnto hym, and all theyr wyckednesſes are open in his ſyght.

C Eccle.29.b Math.25.c Actes.iii.c

* The mercy yͭ a man ſheweth is as it were a purſe with hym, and the grace that is geuē to man preſerueth hym as the aple of an eye. * At the laſt ſhall he awake, & rewarde euery man vpō his heade, and ſhall turne them together into the nethermoſt partes of yͤ earth: * But vnto thē that wyll repent, he hath geuen the waye of ryghtuouſnes. As for ſuche as be weake, he cōforted them, ſuffred them and ſendeth them the porcyon of the verytie. O turne then vnto the Lorde, forſake thy ſynnes, make thy prayer before the Lord/do the leſſe offence, turne agayne vnto yͤ Lorde, forſake thyne vnryghtuouſnes/be an vtter enemye to abhomynacion, learne to knowe the ryghtuouſnes and iudgemētes of God/ſtād in the porcyon that is ſet forth for the and in the prayer of the moſt hie god. Go in the porcyon of the holy worlde, with ſuche as be lyuyng & geue thankes vnto God.

C Psal.vi.a Esaye.38.d

* Who wyll prayſe the Lorde in the helle? Abyde not thou in the errour of the vngodly/but geue hym thanckes before death. As for the deade, thanckefulneſſe peryſhed from hym as nothyng. Geue thou thanckes in thy lyfe, yee whyle thou art lyuyng & whole ſhalt thou geue thanckes, and prayſe God, and reioyſe in his mercy. O how great is the louig kyndneſſe of the Lorde, & his mercyful goodneſſe vnto ſuche as turne vnto hym? For all thynges may not be in mā: and why? the ſone of mā is not immortall, and he hath pleaſure in the vanite of wyckednes. What is more cleare then the Sunne? yet ſhall it fayle. Or what is more wycked then the thynge that fleſhe & bloude hath ymagyned? & that ſame ſhalbe reproued. The Lord ſeyth the power of the hye heauē/& al are but earth & aſhes.

¶ The marueylous workes of God, the lyghte and wretchednes of man. A good man ought not to complayne. Praye muſte we contynuallye.

CAPI. XVIII.

A Gene.i.

He that lyueth for euermore, * made all thynges together. God onely is ryghtuous, and remayneth a vyctoryous kynge for euer. * Who ſhall be able to expreſſe the workes of hym? who wyll ſeke out the grounde of his noble Actes? Who ſhall declare the power of his greateneſſe? Or, who wyll take vpon hym to tell out his mercye? As for the wonderous workes of the Lorde, there may nothynge be taken from theym / nothynge maye be put vnto them / neyther maye the grounde of them be founde out. But when a man hath done hys beſt/he muſte begynne agayne: and when he thyncketh to become to an ende / he muſte go agayne to hys laboure. What is man? Wherto is he worthe? What good or euyll can he do? * If the nombre of a mās dayes be almoſt an hundreth yeres/it is muche.

B 2.Pet.

Lyke as the droppes of rayne are vnto the ſee/and as a grauell ſtone is in comparyſon of the ſāde: * ſo are theſe fewe yeares to yͤ dayes of euerlaſtynge. Therfore is the Lord pacient with them, and poureth out his mercye vpon them. He ſawe and perceyued the thoughtes and ymagynacyons of theyr hert, that they were euyll, therfore heaped he vp hys mercyfull goodnes vpon them/and ſhewed them the waye of ryghtuouſnes. The mercy that a mā hath/reacheth to his neyghboure: but the mercy of God is vpon all fleſh. He chaſteneth/he teacheth and nurtoureth: yee euen as a ſhepherde turneth agayne hys flocke, ſo dothe he all them that receyue chaſtenyng, nurtoure and doctryne. * Mercyful is he vnto them, that ſtande in awe of hys iudgementes.

C

My ſonne, when thou doeſt good, make no grudgyng at it: and whatſoeuer thou geueſt, ſpeake no diſcomfortable wordes. Shal not the dew coule the heate? euē ſo is a worde better then a gyft. * Is not a frēdly worde a good honeſt gyft? but a gracious mā geueth thē both. * A foole ſhall caſt a man in yͤ teeth, and that roughly/and a gyft of the nygarde putteth out the eyes. Get the ryghtuouſneſſe before thou come to iudgement. Lerne before thou ſpeake/and go to phyſicke or euer thou be ſycke: * examen iudge thy ſelfe, before the iudgement come, & ſo ſhalt thou fynde grace in the ſyght of God. Humble thy ſelfe afore thou be ſycke, & in tyme of thy dyſeaſe ſhewe thy conuerſacyon. * Let not to praye alway and ſtande not in feare to be refourmed vnto death, for the rewarde of God endureth for euer. Before thou prayeſt / prepare thy ſoule/and be not as one that tempted God. Thynke vpon the wrathful indignacyon, ẏ ſhalbe at the ende/& the houre of vengeaūce, whē he ſhal turne away his face. Whē ẏ haſt ynough, remēbre the tyme of hongre: & when thou art rich, thinke vpon the tyme of pouerte and ſcarceneſſe.

D From the mornynge vntyll the euenyng the tyme is chaunged/and al ſuche thynges are ſone done in ẏ ſyght of God. A wyſe man feareth God in all thynges, & in the dayes of trāſgreſſyon he kepeth hym ſelfe from ſynne. A diſcrete man hath pleaſure in wyſdome / and he that findeth her/maketh much of her. They ẏ haue had vnderſtanding, haue dealt wyſely in wordes, haue vnderſtāde the truth & ryghtuouſnes, & haue ſought out wyſe ſentences & iudgemētes. ‡ Folowe not thy luſtes, but turne the frō thyne owne wyll. For yf ẏ geueſt thy ſoule her deſires, it ſhal make thin enemies to laugh the to ſcorne. Take not thy pleaſure in greate voluptuouſnes, & medle not to much wt al. Make not to great chere of the thyng that thou haſt wōne by auaūtage, leſt thou fal into pouerte, & haue nothyng in thy purſe.

¶ Wyne and whoredome bringe men to pouertye, In thy wordes muſt thou vſe dyſcrecyon. The difference of the wyſdome of God and man. Wherby thou mayeſt knowe what is in a man. Correccyon muſt be vſed without anger.

CAPI. XIX.

A A Labourynge man that is geuē vnto drōkennes, ſhall not be ryche: & he that maketh not much of ſmal thīges, ſhall fal by lytle & litle. ‡ Wyne & wemen make wyſe men renagates, & put men of vnderſtandynge to reprofe: and he that accompanieth aduouterers, ſhal become a wycked man. Mothes & wormes ſhall haue hym to herytage / yee he ſhalbe ſet vp to a greater example, and hys ſoule ſhalbe roted out of the nōbre. * He that is haſtye to geue credence, is lyght mynded, and doth agaynſt hym ſelfe. Who ſo reioyſeth in wyckednes, ſhalbe punyſhed: he that hateth to be refourmed hys lyfe ſhalbe ſhortned, & he that abhorreth babling of wordes / quencheth wyckedneſſe. He that offendeth agaynſt his owne ſoule, ſhall repente it: and he that reioyſeth in wyckedneſſe/ſhall be punyſhed.

B Rehearſe not a wycked & churlyſh worde twiſe/and thou ſhalt not be hindered. Shewe thy ſecretes, nether to frende nor foo: and if ẏ haſt offended/tell it not out. For he ſhall herken vnto the and marke the: and whē he fyndeth oportunite/he ſhall hate ẏ (& ſo ſhal he be alwaye aboute ẏ.) (* If ẏ haſt herde a worde agaynſt thy neyghbour, let it be dead wt in the: & be ſure thou ſhalte haue no harme therby. A foole trauayleth wt a worde, lyke as a womā that is payned wt bearynge of a chylde. Lyke as an arowe ſhot in a dogges thyghe, ſo is a worde in a fooles hert. * Tell thy frende his faute, leaſt he be ignoraunt/& ſay. I haue not done it, or yf he haue ſpoken, that he do it nomore. Reproue thy neyghbour that he kepe his tong, & if he haue ſpokē, that he ſay it nomore.

Eccle.22.b and.xxvii.c

Leui.xix.d Math.18.b

C Tell thy neyghbour his faute, for oft tymes an offēce is made/and geue not credēce to euery worde. A man falleth ſomtyme with hys tong, but not with hys wyl. For * what is he/ẏ hath not offended in his tong. Geue thy neyghboure warnyng/before thou threaten hym/and geue place vnto the lawe of the Lorde. The feare of God is all wyſdome/& he that is a ryght wyſe man, kepeth ẏ lawe. As for the doctryne of wyckedneſſe / it is no wyſdome/and the prudence of ſynners is no good vnderſtandyng: it is but wyckednes, & abhominaciō & a blaſpheming of wyſdome. A ſymple man of ſmall vnderſtandyng that feareth God/is better then one ẏ hath much wyſdome, and trangreſſeth the lawe of the hyeſt. D A crafty ſotell man can be wyſe, but he is vnryghtuous, and with gyftes he wreſteth the open and manifeſt lawe. A wycked man can behaue hym ſelfe humblye, and can douke with his heade/and yet is he/but a diſceauer within. He hydeth hys face, * & diſguiſeth it: & becauſe he ſhulde not be knowen, he preuenteth the.

Eccle.14.a and.xxv.b Iaco.iii.a

Mat.vi.d

And though he be ſo weake ẏ he can do ẏ no harme, yet whē he may fynde oportunite/he ſhall do ſome euyll. A mā may be knowen by his face, & one that hath vnderſtandyng/maye be perceyued by the loke of his countenaunce. * A mans garment, laughter, & goynge, declare what he is.

Ecclus.21.c

¶ Of correccyon and repentaunce. Of the gyfte of the wyſe man and of the foole. Of lyinge.

CAPI. XX.

A SOME man * reproueth hys neyghboure ofte tymes/but not in due ſeaſon: Agayne / ſome man holdeth hys tonge / and he is wyſe and dyſcrete. It is muche better to gyue warnynge and to reproue / then to beare euyll wyll: for he that knowledgeth hym ſelfe opēly/ſhalbe preſerued frō hurt and deſtruccion. Lyke as when a gelded man throwe deſyre and luſt defyleth a mayden / euen ſo is it with hym that vſeth vyolence & vnryghtuouſnes in the law. O howe good

Eccle.21.d

good a thynge is it, a man that is reproued / to ſhewe openly his repentaunce: for ſo ſhalt thou eſcape wylfull ſynne.

Some man kepeth ſilence / and is founde wyſe: but he that is not aſhamed what he ſayeth / is hatefull. Some man holdeth hys tonge, becauſe he hath not yͤ vnderſtandyng of the language: and ſome man kepeth ſilẽce waytyng a conuenient tyme. * A wyſe man wyll holde hys tonge tyll he ſe opportunyte / but a wanton and vndyſcrete body ſhall regarde no tyme. He that vſeth many wordes / ſhall hurte his owne ſoule: and he yͭ taketh auctoryte vpon hym vnryghtuouſly, ſhalbe hated. Some man hath oft tymes proſperyte in wicked thinges: Agayne, ſome mã getteth much, and hath harme and loſſe. There is ſome gyfte that is nothyng worth: Agayne there is ſome gift, whoſe rewarde is double. Some mã getteth a fal for beyng to proude, and ſome commeth to worſhyppe from lowe eſtate. Some mã byeth much for a lytle pryce, and muſt paye for it ſeuen folde.

Eccle. iii. a
Eccle. x. a

B
Eccle. vi. b

* A wyſe man with hys wordes maketh hym ſelfe to be loued, but the fauours of fooles ſhalbe poured out. The gyfte of the vnwyſe ſhall do the no good, for his eyes are ſeuenfolde. * He ſhall geue lytle, and ſaye he gaue much: he openeth his mouth and cryeth out / as it were one that cryeth out wynd. To day he lendeth, to morowe aſketh he agayne and ſuche a man is to be hated. The foole ſayth: I haue no frende / I haue no thanke for all my good dedes: yee euen they yͭ eat my breade, ſpeake no good of me. O how oft, ⁊ of howe many ſhall he be laughed to ſcorne? he taketh a more perelous fal by ſuche wordes then yf he fel vpon the grounde: euen ſo ſhal the falles of wycked mẽ come haſtely. In the mouth of hym yͭ is vntaught, are many vnconuenient and vnmete wordes. A wyſe ſentẽce ſhal not be alowed at yͤ mouth of the fole for he ſpeaketh it not in due ſeaſon.

Eccle. 18. c

C

Some man ſynneth not / becauſe he hath not wherwithal, ⁊ in his reaſte he ſhalbe ſtinged. Some mã there is yͭ deſtroyeth his owne ſoule thorow ſhame, ⁊ for an vnwyſe bodies ſake deſtroyeth it / and thorow accepting of perſonnes ſhal he vndo him ſelfe. Some mã promyſeth his frende a gift for very ſhame, ⁊ getteth an enemye of him for naught. A lye is a wycked ſhame in a mã, yet ſhall it be euer in yͤ mouth of the vnwiſe. A thefe is better, then a man yͭ is accuſtomed to lye / but they both ſhal haue deſtruccyon to herytage. The condicyons of lyers are vnhoneſt / and theyr ſhame is euer with them.

D

A wyſe man ſhall brynge hym ſelfe to honour with his wordes, * ⁊ he that hath vnderſtandynge / ſhall be ſet by amonge greate men. * He that tylleth hys lande / ſhall encreaſe hys heape of corne: he that worketh ryghtuouſnes, ſhalbe exalted, ⁊ he that pleaſeth great mẽ, ſhall eſcape much euyll. * Rewardes and gyftes blynd the eyes of yͤ wiſe / ⁊ make thẽ dõme, that he cã not tel mẽ theyr fautes. * Wyſdome yͭ is hyd, ⁊ treaſure that is hoorded vp, what profyte is in thẽ both? Better is he that kepeth his ignoraunce ſecrete, then a man that hydeth his wyſdome.

¶ Of the repentaunce of ſynne. We maye not heape ſynne vpon ſynne. The boldeneſſe of an heretyke. The ende of ſynners. Of the foole and of the wyſe man. Of hym that curſeth the deuyll.

CAPI. XXI.

A

My ſone, if thou haſt ſinned, do it no more: * but praye for thy fore ſynnes / that they maye be forgyuen the. Fle from ſynne / euen as from a ſerpent / for yf thou cõmeſt to nye her, ſhe wyl byte the. The teth therof are as the teeth of a lion, to ſley the ſoules of mẽ. The wyckednes of man is as a ſharpe two edged ſwerde, whiche maketh ſuche woũdes that they can not be healed.

Stryfe and wrongeous dealynge ſhall waſte awaye a mans goodes, and thorowe pride a rich houſe ſhalbe brought to naught / ſo the ryches of the proude ſhalbe roted out. * The prayer of the poore goeth out of the mouth, and commeth vnto the eares, ⁊ hys vengeaunce (or defence) ſhal come, and that haſtely. Who ſo hateth to be refourmed, it is a token of a vngodly perſonne: but he that feareth God, wyll remẽbre him ſelfe. A myghtye man is knowen a farre of by hys tonge / but he yͭ hath vnderſtandynge / perceyueth yͭ he ſhall haue a fall.

B

Who ſo buyldeth hys houſe with other mens coſt / is lyke one that gathereth ſtones in wynter. * The cõgregacion of yͤ vngodly is lyke ſtubble gathered together / theyr ende is a flamme of fyre. The waye of the vngodly is ſet with ſtones, but in theyr ende is hell, darckenes and paynes. He that kepeth the lawe, wyll holde faſt yͤ vnderſtandyng therof, and the ende of the feare of God is wyſdome ⁊ vnderſtandyng. He that is not wiſe, wyll not be taught in good: but the vnwyſe man aboundeth in wyckedneſſe; and where bytterneſſe is, there is no vnderſtandynge. The knowledge of the wyſe ſhall flowe lyke water that rũneth ouer, ⁊ his councel is lyke a fountayne of lyfe.

The herte of a foole is lyke a broken veſſel, ye can kepe no wyſdome. When a man of vnderſtandynge heareth a wyſe worde / he ſhal cōmende it, and make much of it. But yf a voluptuous man heareth it, he ſhall haue no pleaſure therin / but caſt it behynde hys backe. The talckynge of a foole is lyke an heuy burthen by ẏ way: but to heare a wyſe man ſpeake / it is a pleaſure. Where a doute is in the congregacyon / it is aſked at the mouth of the wiſe, and they ſhal pondre hys wordes in theyr hertes. Lyke as is a houſe ẏ is deſtroied / euen ſo is wiſdome vnto a fole:

As for the knowledge of the vnwyſe / it is but darke wordes. Doctrine is vnto him that hath no vnderſtandynge / euen as fetters about hys fete, and lyke manicles vpō his right hand. ‡ A fole lifteth vp his voyce with laughter / but a wyſe man ſhall ſcarſe laugh ſecretly.

D Lernynge is vnto a wyſe man a Jewel of golde, & lyke as an armelet vpon hys ryght arme. A foolyſhe mans fote is ſone in hys neyghbours houſe / but one that hath experience, ſhalbe aſhamed at the perſone of the myghty. A fole wyll pepe in at the wyndow into the houſe, but he that is wel nourtured wyll ſtande without: A folyſhe man ſtādeth herkenynge at the dore, but he that is wyſe, wyll be aſhamed:

(The lyppes of the vnwyſe wylbe tellynge folyſhe thynges / but the wordes of ſuche as haue vnderſtādyng, ſhalbe weyed in the balaunce. The hert of foles is in theyr mouth, but the mouth of the wyſe is in theyr herte. When the vngodly curſeth the blaſphemer, he curſeth hys owne ſoule. * A preuy accuſer of other men ſhal defyle his owne ſoule, & be hated of euery mā:) but he that kepeth his tong & is diſcrete, ſhal come to honour.)

¶ The purgacyon of the ſlouthfull. Of the foolyſhe ſonne and daughter. We muſt haue dyſcrecyon howe & to whom we ought to preach, of ſorowynge vpon the deade. A fole is not to be much talked with all. Iniuryes & wronges do breake frendſhyp and amytye.

CAPI. XXII.

A A Slouthfull body is moulded of a ſtone of claie, and euery man wyl ſpeake to hys dyſprayſe. A ſlouthfull body is made of the donge of oxen and euery one that toucheth hym muſte waſhe hys handes agayne. A myſnurtured ſonne is the diſhonoure of the father. A foolyſhe daughter ſhall be lytle regarded. A wyſe daughter is an herytage vnto her huſband: but ſhe that commeth to diſhoneſty / bringeth her father in heuynes. A daughter that is paſt ſhame, diſhonoureth both her father & her huſbād, the vngodly ſhal regarde her, but they both ſhall deſpyſe her. The playeng of Muſicke is not mete where heuines is / euen ſo is the correcciō and doctrine of wyſdome euer vnpleaſaunt vnto fooles.

B Who ſo teacheth a foole, is euen as one ẏ glewth a potſharde together: as one that telleth a tale to hym that heareth hym not / and as one that raiſeth a mā out of an heuy ſlepe. Who ſo telleth a foole of wyſdome, is euen as a mā, which ſpeaketh to one that is a ſlepe. When he hath tolde hys tale / he ſayeth: what is the matter? When one dyeth / lamentacyon is made for hym / becauſe the lyght fayleth hym: euen ſo let men mourne ouer a foole: for he wanteth vnderſtanding. Make but lytle wepyng becauſe of the deed, for he is come to reſt / but the lyfe of the fole is worſe thē the deeth. Seuen dayes do men mourne for him that is deed, but the lamentacion ouer the vnwyſe and vngodly ſhuld endure all the dayes of theyr lyfe.

C Talke not much with a foole, and go not with him that hath no vnderſtanding. Beware of him, leſt it turne ẏ to trauayle, and thou ſhalt not be defyled wᵗ hys ſynne. Departe frō him, and thou ſhalt finde reſt, and ſhalt not be drawen back into hys folyſhnes. What is heuier then leade? And what ſhuld a foole be called els but leade? Sand, ſalt, and a lūpe of yron is eaſier to beare then an vnwyſe, foliſh, and vngodly mā. Like as ẏ bande of wod bounde together in the foundacion of the houſe cānot be lowſed: euen ſo it is wᵗ the hert ẏ is ſtablyſhed in ẏ thought of councell. The thought of the wyſe ſhall neyther feare / nor be offended at any tyme. Prou. 27. a

D Lyke as a fayre playſtred wall in a wynter houſe, & an hye building, may not abyde the wynde and ſtorme: euen ſo is a foles hert afrayed in hys ymagynacion / he feareth at euery thynge, and cannot endure.) A wauerynge hart in the ymaginacyon of a fole wyl not euer ſtand in awe, but he ẏ abydeth in the cōmaundemētes of God, wyl alway feare.)

He that nyppeth a mans eye / bryngeth forth teares: & he ẏ prycketh ẏ hert, bringeth forth the meanyng and thought. Who ſo caſteth a ſtone at ẏ byrdes, frayeth thē awaye: and he that blaſphemeth his frēd, breaketh the frendſhyppe: though ẏ drewest a ſwerde at thy frende yet diſpayre not / for ẏ mayeſt come agayne to thy frende. If he ſpeake ſowerly, feare not, for ye maye be agreed together agayne: except it be that thou blaſpheme him, dyſdayne him, open his ſecretes & woūde him trayterouſly: for all ſuch thinges ſhall dryue awaye a frende.

Be

C Be faythfull vnto thy neyghboure in hys pouerte, that thou mayeſt reioyce with him alſo in hys proſperyte. Abyde ſtedfaſt vnto him in the tyme of his trouble, that ẏ mayeſt be heyre wyth hym in hys heritage. Like as the vapoure and ſmoke goeth out at ẏ ouen before the fyre, euen ſo euyl wordes, rebukes and threatenynges go before bloudſheddyng. Be not aſhamed to defende thy frende: as for me / I wyll not hyde my face from hym/ though he ſhulde do me harme. Whoſoeuer heareth it, ſhal beware of him. * Who ſhall ſet a watche before my mouthe / and a ſure ſeale vpon my lyppes/ ẏ I fal not with them, and that my tonge deſtroy me not? Pſal.141.b

¶ A prayer agaynſt pryde, lechery, and glotony. Of othes, blaſphemy, and of wyſe communicacion. Of the thre kyndes of ſynnes. What euels procede of aduoutry. Of the feare of God.

CAPI. XXIII.

A O Lorde/ father and gouernoure of my lyfe/ leaue me not in theyr ymagynacyon and councell. Oh let me not fal in ſuch reproſe. Who wyll kepe my thought with the ſcourge/ and the doctryne of wyſdome in myne herte that he ſpare not myne ygnoraunce/ that I fall not wyth them, leſt mine ygnoraunces increaſe / that myne offences be not many in nombre/ and that my ſynnes exceade not: leſte I fall before myne enemyes, and ſo my aduerſary reioyce: O Lord thou father and God of my lyfe / leaue me not in theyr ymaginacyõ. O let me not haue a proude loke, but turne awaye all voluptuouſnes fro me. Take fro me the luſtes of the body/ let not the deſyres of vnclennes take holde vpõ me, and geue me not ouer into an vnſhamefaſt and obſtynate mynde.

B Heare me (O ye chyldren) I wyll geue you a doctrine, howe ye ſhall ordre your mouthe: who ſo kepeth it, ſhal not periſh thorow his lyppes, nor be hurt thorow wicked workes. As for the ſynner / he ſhall be taken in hys owne vanyte: he that is proude and curſed, ſhal fal therin. * Let not thy mouth be acuſtomed ẘ ſwearynge/ for in it there are many falles. Let not the naming of God be cõtynually ĩ thy mouth: (and medle not ẘ the names of ſaintes/ for ẏ ſhalt not be excuſed of thẽ) for lyke as a ſeruaũt which is oft puniſhed cannot be without ſome ſore/ euen ſo whatſoeuer he be ẏ ſweareth ⁊ nameth god ſhall not be clene pourged frõ ſinne. A man ẏ vſeth much ſwearing, ſhalbe filled ẘ wickednes/ ⁊ the plage ſhall neuer go from his houſe. If he begyle hys brother/ hys faute ſhalbe vpon hym: yf he knowledge not hys ſinne, he maketh a doble offence, ⁊ if he ſweare in vayne/ he ſhall not be founde ryghteous for his houſe ſhall be full of plages.

Exodi.20.b
Eccle.27.b
Math.5.d

C * The wordes of ẏ ſwearer bryngeth death (God graunte that it be not founde in the houſe of Iacob.) But they that feare God/ eſchue all ſuch, ⁊ lye not weltryng in ſynne. * Uſe not thy mouth to vnhoneſte and fylthy talkynge, for in it is the worde of ſynne. Remembre thy father and thy mother/ whẽ thou art ſet among great men: leſt God forget the in theyr ſyght/ and leſt thou dotyng in thy cuſtome, ſuffre rebuke/ and wyſhe not to haue bene borne, ⁊ ſo curſe ẏ daye of thy natyuite. * The man ẏ is accuſtomed ẘ the wordes of blaſphemy, wyll neuer be refourmed all ẏ dayes of his lyfe. To ſynne twyſe is to much, but the thyrde bryngeth wrath ⁊ deſtruccion. An hote ſtomack cannot be quẽched (euen lyke a burnynge fyre) tyll it haue ſwalowed vp ſomthing: euen ſo an vnchaſt man hath no reſte in hys fleſhe, tyll he haue kyndled a fyre.

All bred is ſwete to an whoremonger, he wyll not leaue of/ tyll he haue hys purpoſe. D A mã that breaketh wedlock and regardeth not hys ſoule but ſayeth: * Tuſh, who ſeyth me? I am compaſſed about with darcknes/ the walles couer me, no body ſeyth me: whõ nede I to feare? The hyeſt wyl not remembre my ſynnes. He vnderſtandeth not ẏ hys eyes ſe all thynges/ for all ſuch feare of men dryueth awaye the feare of God from hym: for he feareth onely the eies of men, and conſydereth not that the eyes of the Lorde are much clearer thẽ the Sũne, beholdĩg al the wayes of men and the grounde of the depe, and lokynge euen to mens hertes in ſecrete places. The Lorde God knewe all thynges or euer they were made / and after they be brought to paſſe alſo he loketh vpon thẽ al. * The ſame man ſhalbe openly puniſhed in the ſtretes of ẏ cyte: ⁊ ſhalbe chaſed abrode lyke a yonge horſe foale: and when he thinketh leſt vpõ it, he ſhalbe taken. Thus ſhal he be put to ſhame of euery man, becauſe he wolde not vnderſtãde the feare of the Lord. And thus ſhall it go alſo with euery wyfe/ that leaueth her houſbande/ and getteth enheritaũce by a ſtraũge mariage. * Firſt, ſhe hath bene vnfaythfull vnto the lawe of the Hyeſte: Secondly/ ſhe hathe forſaken her owne houſbande. Thyrdly, ſhe hath played the whore in aduoutry, and gotten her chyldren by another man. She ſhall be brought out of the congregacyon/ and her chyldren ſhall be loked vpon. Her chyldren ſhall not take rote: & as for frute, her braunches ſhal brynge forth none. A ſhamefull reporte ſhal ſhe leaue behynde her, and her diſhonour ſhal not be put out. And they that remayne, ſhal knowe/ that there is nothynge better/ then the feare of God: and that there is nothyng ſweter then to take hede vnto the commaūdementes of the Lord. A greate worſhyppe is it to folowe the Lorde, for longe lyfe ſhal be receyued of hym.

¶ A prayſe of wyſdome procedyng forth of the mouth of God. Of her workes & place where ſhe reſteth.

CAPI. XXIIII.

A Wyſdome ſhall prayſe her ſelfe/ and be honoured in God/ and reioyſe in the myddeſt of his people: In the cōgregaciōs of the Hyeſte ſhall ſhe open her mouthe/ and triumphe ī the beholdyng of his power: In the myddeſte of her people ſhall ſhe be exalted, and wondred at in the holy fulneſſe. In the multitude of the choſen ſhe ſhalbe commended/ and amonge ſuch as be bleſſed ſhe ſhalbe prayſed, and ſhal ſay: I am come out of the mouth of the Hyeſt, firſt borne before al creatures. I cauſed the light that fayleth not to aryſe in the heauē, and couered al the earth as a cloude. My dwellyng is aboue in the heyth/ and my ſeate is in the piler of the cloude. I my ſelfe alone haue gone rounde aboute the compaſſe of heauen, and pearſed the grounde of the depe: I haue walcked in the floudes of the ſee/ and haue ſtande in all landes: my domynion is in euery people and in euery naciō/ and with my power haue I troden downe ẏ hertes of al, both hye & low.

B In all theſe thynges alſo I ſought reſt, and a dwellynge in ſome enherytaunce. So the creator of al thīges gaue me a cōmaundement: and he that made me, appointed me a tabernacle/ and ſayde vnto me: Let thy dwelling be ī Jacob, and thyne inheritaūce in Iſrael, and rote thy ſelfe amonge my choſen. * I was created frō the begynning and before the worlde, and ſhal not leaue of vnto the world to come. * In the holy habytaciō haue I ſerued before him/ and ſo was I ſtablyſhed in Siō. * In the holy cytie reſted I in lyke maner: and in Jeruſalem was my power. I toke rote in an honorable people/ euen in the porcyon of the Lorde and in hys herytage/ & kept me in the fulnes of ẏ ſayntes. I am ſet vp an hye lyke a Ceder vpon Libanus, and as a Ciperſ tre vpon ẏ mount Hermō. I am exalted like a palme tre in Cados, & as a roſe plante in Jericho: As a faire Oliue tre in the felde, & am exalted like as a plātayne tre vp ẏ water ſyde. I haue geuē a ſmel in the ſtretes, as ẏ Cinamon & Balme, ẏ hath ſo good a ſauour: yee a ſwete odoure haue I geuen as it were Myrre of the beeſt.

C I haue made my dwellynges to ſmell as it were of roſin Galbanum, of Clowes, and Incence/ and as Lybanus when it is not hewen downe, & myne odoure is as the pure Balme. As the Terebinte haue I ſtretched out my braūches, and my braūches are the braunches of honour and louing fauour. ⊹ ‡ As the vyne haue I brought forth frute of a ſweter ſauoure/ & my floures are the frute of honour and ryches. I am the mother of bewtye/ of loue/ of feare/ of knowledge and of holy hope. ‡ In me is all grace of life and trueth. In me is al hope of lyfe and vertue. O come vnto me all ye that be deſyrous of me, and fyll your ſelues with my frutes: for my ſpryte is ſweter then hony/ and ſo is my inheritaunce more then the hony combe: the remembraūce of me endureth for euermore. They that eate me/ ſhall haue the more honger: and they that drynke me, ſhall thyrſt ẏ more. Who ſo herkeneth vnto me/ ſhall not come to cōfuſyon: & they that worcke in me, ſhall not offende. They that make me to be knowen, ſhall haue euerlaſtynge lyfe. ⊢

John.xv.a

John.14.a

All theſe thinges are the boke of lyfe, the couenaunt of the Hieſt/ and the knowledge of the trueth. ‡ Moſes cōmaunded the lawe in the preceptes of righteouſnes for an heritage vnto the houſe of Jacob, and committed ẏ promyſes vnto Iſrael. * (Out of Dauid hys ſeruaūt he ordened to raiſe vp a moſt myghte kyng/ ſytting in the ſeat of honour for euermore). * Thys fylleth wᵗ wyſdome lyke as the floude of Phyſon/ and as the floude of Tygris/ when the new frutes are a growynge

Exod.xx.a. and.xxiiii.a

Pſal.131.b. Actes.ii.d.

Deut.iiii.a and.xxix.b.

D Thys bryngeth a plenteous vnderſtanding lyke Euphrates: & filleth it vp, as Jordane in the tyme of harueſt. Thys maketh nourture to breake forth as the light, & as ẏ water Gyhon in the harueſt. The fyrſt hath not knowne her perfectly/ no more ſhall the laſt ſeke out ẏ groūd of her. For her thought is fuller then the ſee, and her councel is profounder then the greate depe.

Joſue.iii.c.

I wyſdome haue caſt out floudes. I am as a great waterbroke oute of ẏ riuer. I am as the ryuer Dorix, and as a water condyte am I come out of the garden of pleaſure. I ſayde: I wyll water the garden of my yong plantes, and fyll the frute of my byrth. So my waterbroke became exceadynge greate, and my riuer approched vnto the ſee. For I make doctryne to be vnto all men as lyght as the fayre mornyng, and I ſhal make it to be euer the clearer. I wyll pearſe thorow al the lower partes of the earthe/ I wyll loke vpõ all ſuch as be a ſlepe, and lighten al thẽ that put theyr truſt in the Lorde. I ſhall yet poure out doctryne/ lyke as prophecye/ and leaue it vnto ſuch as ſeke after wyſdome/ ⁊ their generacions ſhall I neuer fayle, vnto Eccle.23.b. the holy euerlaſtyng worlde. * Beholde, howe that I haue not laboured for my ſelf onely/ but for all them that ſeke after the trueth.

¶ Of thre thynges which pleaſe god, and of thre which he hateth. Of nyne thynges that be not to be ſuſpecte, and of the tenth chefely of the malyce of a woman.

CAPI. XXV.

A Thre thynges there are / that my ſpyrte fauoureth/ whiche be alſo alowed before God and men. * The vnyte of brethren/ * the loue of neighbours, * and man and wyfe that agre well together. Gene.xiii.b Roma.xii.c Eccle.xl.d. Thre thynges there be whiche my ſoule hateth and I vtterly abhorre the lyfe of them: A poore man that is proude. A ryche man that Ge.xviii.b. is a lyar/ * and an olde body that doteth/ and is vnchaſte.

If thou haſte gathered nothynge in thy youth/ what wylte thou fynde then in thyne age. O howe pleaſaunt a thynge is it, when gray headed mẽ are dyſcrete, ⁊ whẽ yͤ elders cã geue good cõcel: O how comely a thĩg is wyſdome vnto aged men: yee vnderſtandyng and councel is a glorious thing. The crowne of olde men is to haue much experience: ⁊ the feare of god is theyr worſhyppe.

B There be nyne thynges/ whiche I haue iudged in my hert to be happy, and yͤ tenth wyll I tell forth vnto men with my tonge. A man that whyle he lyueth/ hathe ioye of his chyldren/ ⁊ ſeyeth yͤ fal of his enemyes. Eccle.xiv.a [illegible] Jaco.iii.a. Well is hym that dwelleth with an houſwyfe of vnderſtanding, * and that hath not fallẽ with his tong, and that hath not bene fayne to ſerue ſuch as are vnmete for hym. Wel is him, that fyndeth a faythful frende: and well is him which talketh of wyſdome to an eare that heareth hĩ. O how great is he/ that fyndeth wyſdome and knowledge: Yet is he not aboue him, yͭ feareth the Lord. The feare of God hath ſet it ſelfe aboue all thynges. Bleſſed is the man, vnto whom it is graunted to haue the feare of God. Unto whõ ſhal he be lyckened, that kepeth it faſt? The feare of God is the begynnynge of his loue, and the begynning of fayth is to cleue faſte vnto it. The heuynes of the hert is all the punyſhemẽt, ⁊ the wyckednes of a woman goeth aboue al. All puniſhmẽt ⁊ plage is nothynge in comparyſon of the plage of the hert, euen ſo all wyckednes is nothyng to the wyckednes of a woman.

C Whatſoeuer happeneth vnto a mã is nothynge in cõpariſon of it, that his euyl wyllers do vnto him: and al vengeaunce is nothynge to the vengeaunce of the enemye.

There is not a more wycked heade then the head of the ſerpent / ⁊ there is no wrath aboue yͤ wrath of a womã. * I wyll rather dwell with a lyon and dragon, then to kepe houſe with a wycked wyfe. The wyckedneſſe of a womã chaũgeth her face, ſhe ſhall moſſel her countenaũce as it were a Beare, ⁊ as a ſack ſhal ſhe ſhew it amõge the neghbours. Her huſbande is brought to ſhame among his neghbours, and whẽ he heareth it, it maketh him to ſyghe. All wyckednes is but lytle to the wyckednes of a woman/ the porcion of the vngodly ſhall fall vpon her.

D Lyke as to clymme vp a ſandy waye is to the fete of the aged/ euen ſo is a wyfe full of wordes to a ſtyll quyete man. * Loke not to narowly vpõ the bewtye of a womã, leſte thou be prouoked i deſire towarde her. The wrath of a woman is diſhonoure and great confuſiõ. If a woman get the maſtrey, then is ſhe contrary to her huſbande. A wycked wyfe maketh a ſory herte/ an heuy countenaunce and a deed wõde. * (Weake hãdes and feble knees is a womã that her huſbãd is not the better for.) Of the woman came the begynnynge of ſynne/ ⁊ thorowe her we all are deed. Geue thy water no paſſage/ no not a lytle, nether geue a wycked womã her wyll. If ſhe walcke not after thy hande, ſhe ſhall confounde the in the ſyeght of thy enemies. Cut her of then from thy fleſh, that ſhe do not alwaye abuſe the.

¶ The prayſe of a good womã. Of the feare of thre thynges and of the fourth. Of the Jelouſe and dronken womã. Of two thynges that cauſe ſorow, and of the thyrde which moueth wrath.

CAPI. XXVI.

A Happye is the man that hathe a vertuous wyfe, for the nombre of his yeares ſhalbe dubble. An honeſt woman maketh her huſbande a ioyfull man / and ſhe ſhall fyll yͤ yeares of his lyfe in peace. A vertuous womã is a noble gyft, whiche ſhalbe geuen for a good porcion vnto ſuch as feare God: Whether a man be rych or poore, he may haue euer a mery hert, and a chearful countenaunce. There be thre thinges that my hert feareth, and my face is afrayed of yͤ fourth. Treaſon in a cytie/ a ſeditious people/ and noiſome tonges, all theſe are heuyer thẽ the death. But when one is gelous ouer hys wyfe / it bryngeth payne and ſorowe vnto the herte: and a woman that telleth out all thynges / is a ſcourge of the tonge. When one hathe an euell wyfe / it is euen as when an vnlyke payre of oxen muſte drawe together, * he that getteth her / he getteth a ſcorpyon. A droncken woman is a great plage, for ſhe cannot couer her owne ſhame.

B The whoredome of a woman maye be knowen in the pryde of her eyes and eye leddes. * If thy daughter be not ſhamefaſt, holde her ſtraytly, leſt ſhe abuſe her ſelfe thorowe ouermoche lybertie. Beware of all the diſhoneſtye of her eyes, and maruell not yf ſhe do agaynſte the. Lyke as one yt goeth by the waye and is thirſtie, ſo ſhall ſhe open her mouth and drynke of euery next water that ſhe maye get. By euery hedge ſhal ſhe ſet her downe / and open her quyuer againſt euery arowe. A louynge wyfe reioyſeth her huſbande, and fedeth his bones with her wiſdome. A woman of fewe wordes is a gyfte of God / and to all well nurtured myndes maye nothynge be compared.

C An honeſt and manerly woman is a gyfte aboue other gyftes / and there is no weyght to be compared / vnto a mynde that can rule it ſelfe. Lyke as the Sunne when it aryſeth is an ornament in the hye heuen of the lorde ſo is a vertuous wyfe the bewtye of all her houſe. Lyke as the clere lyght is vpon ye holy candelſticke, ſo is the bewte of ye face vpō an honeſt body. * Lyke as the golden pilers are vpon the ſockettes of ſyluer / ſo are the fayre legges vnto a woman that hath a conſtant mynde. Perpetual are the foundaciōs that be layde vpon a whole ſtonye rocke / ſo are the commaundementes of God vpon the herte of an holy woman.

D There be two thinges that greue my hert and in the thyrde is a diſpleaſure come vpō me. When an expert man of warre ſuffereth ſcarcenes and pouerte. When men of vnderſtandynge and wyſdome are not ſett by. And when one departeth from ryghteouſnes vnto ſynne. Who ſo doth ſuche / the Lorde hathe prepared him vnto the ſwerde. There be two maner of thynges, whiche me thynke to be herde ⁊ perylous. A marchaūt can not lyghtly kepe hym from wronge, nether a tauerner him ſelfe from ſynne.

¶ Of the pore that wolde be ryche. The probacyon of the man that feareth God. The vnconſtauntneſſe of a foole. The ſecretes of frendes are not to be vttered. The wycked practiſeth euell, whiche returneth vpon hym ſelfe.

CAPI. XXVII.

BEcauſe of pouerte haue many one offended: and he that ſeketh to be ryche / turneth his eyes aſyde. A Lyke as a nayle in the wall ſtycketh faſt betwyxte two ſtones, euen ſo doth ſynne ſticke betwyxte the byer and the ſeller. If he holde hym not dilygently in the feare of the Lorde, his houſe ſhall ſoone be ouerthrowen. Lyke as when one ſyfteth, the fylthynes remayneth in the ſyue: So, remayneth there ſome vncleane thynge in the thought of man: B The ouen proueth the potters veſſell, * ſo dothe temptacyō of trouble trye ryghteous men * The tre of the felde is knowen by hys frute ſo is the thought of mans herte knowne by hys wordes. Prayſe no man excepte thou haue herde him, for a man is knowen by his wordes. If thou foloweſt ryghteouſnes, thou ſhalt get her, and put her vpō the as a fayre garmente. And thou ſhalt dwel with her, ⁊ ſhe ſhal defende the for euer, and in the daye of knowledge thou ſhalt finde ſtedfaſtneſſe. The byrdes reſorte vnto theyr lyke, ſo doth the truth turne vnto them that be occupyed withall. The lyon wayteth the praye: ſo dothe ſynners lucke vpon the workers of wyckednes. The talkynge of hym that feareth God, is nothynge but wyſdome: as for a foole, he chaūgeth as the Moone. If thou be amonge the vndiſcrete, kepe thy worde to a conuenient tyme / but amonge ſuche as be wyſe / ſpeake on hardely. C The talkynge of fooles is abhominacion / and theyr ſporte is volupteouſneſſe and myſnurtoure. * Much ſwearynge maketh the hearte to ſtande vpr and to ſtriue with ſuche / ſtoppeth the eares.

Prouer. iii.a. 1 Pet. i.b. Math. 7.d.

Eccle. 22.b.

The ſtryfe of the prowde is bloudeſhedynge / and theyr blaſphemynge is heuy to heare. * Who ſo diſcouereth ſecretes, leſeth his credence, and fyndeth no frende after his wyl. Loue thy frende, and bynde thy ſelfe in faythfulnes with hym: but yf thou bewrayeſt his ſecretes, thou ſhalt not get hym agayne For lyke as the man is that deſtroyeth hys enemye, ſo is he alſo that dealeth falſly in the frendſhyp of his neyghboure.

Eccle. 19.b. and 22.d.

D Lyke as one that letteth a byrde go out of his hande, cannot take her agayne: Euen ſo thou / yf thou geue ouer thy frende, thou canſt not get him againe: Yee thou canſt not come by him, for he is to farre of. He is vnto the as a Roo eſcaped out of the ſnare / for his ſoule is wounded. As for woundes, they may be bounde vp agayne, ⁊ an euell worde maye be reconcyled: but who ſo bewrayeth the ſecres of a frende, there is no more hope to be had vnto hym.

Prou. x.b.

* He yͤ wyncketh with the eyes, ymagineth ſome euell, and no man ſhall take hym from it when thou art preſent, he ſhall hylie commēde and prayſe thy wordes: but at the laſt he ſhall turne his tayle/and ſcaūder thy ſayenge. Many thynges haue I hated, but nothynge ſo euell/for the Lord him ſelfe alſo abhorreth ſoch a one.

E

Exodi. 21.b

* Who ſo caſteth a ſtone on hye, it ſhall fall vpon hys awne head: and he that ſmyteth with gyle, woundeth him ſelfe. Who ſo dyggeth a pyt, ſhall fall therin: (& he that layeth a ſtone ī his neghbours waye, ſhall ſtomble theron) & he that layeth a ſnare for another, ſhal be takē in it him ſelf. * Who ſo geueth a wycked noyſome councell, it ſhall come vpō hym ſelf, & he ſhal not knowe from whence. The proude blaſpheme, and are ſcornefull, but vengeaunce lurketh for them as a lyon. They that reioyſe at the fal of yͤ ryghteous, ſhalbe taken in the ſnare, anguyſh of herte ſhall conſume them before they dye. Anger & rygorouſneſſe are two abhominable thynges, & the vngodly hath thē both vpō hym.

Heſter. 7.b.
Pſal. 7.b.
Prou. 26.c.
Eccleſ. 10.a

We ought not to deſyre vengeaūce but to forgeue the offēce. Of the vyces of the tonge, and of the daughters therof.

CAPI. XXVIII.

A

Deu. 32.f.
Roma. 12.c.
Math. 5.b. 6.b, 18.b.

HE * that ſeketh vengeaunce, ſhal fynde vengeaunce of the Lorde/which ſhall ſurely kepe hym his ſynnes. * Forgeue thy neyghboure the hurt that he hath done the, and ſo ſhall thy ſynnes be forgeuē the alſo, whē thou prayeſt. A mā that beareth hatred agaynſt another/howe darre he deſyre forgeueneſſe of God? He that ſheweth no mercy to a man whiche is lyke him ſelfe, howe darre he aſke forgeueneſſe of his ſynnes? If he that is but fleſh/beareth hatred & kepeth it/who wyll intreate for his ſynnes? Remēbre the ende/and let enemytie paſſe/whiche ſeketh death and deſtruccyon/and abyde thou in the commaundementes. Remēbre the commaundement/ſo ſhalt thou not be

B

rygorous ouer thy neyghboure. Thyncke vpō the couenaunt of the hyeſt/& forgeue thy neyghbours ignoraunce.

Eccle. 8.a.

* Beware of ſtryfe/& thou ſhalt make thy ſynnes fewer. For an angrie man kyndleth variaūce, and the vngodly diſquyeteth frendes, and putteth diſcorde amonge them that be at peace.

Prou. 26.c

* The more wod there is, yͤ more vehement is the fyre: and the myghtier that mē be/the greater is the wrath: and the lōger the ſtrife endureth/the more it burneth.

C

An haſtye brawlynge kyndleth a fyre, & an haſtye ſtryfe ſheddeth bloude: A tonge alſo that beareth falſe witneſſe, bryngeth death. If thou blowe the ſparke: it ſhal burne. If yͧ ſpyt vpon it: it ſhall go forth, and both theſe out of yͤ mouth. * The ſclaunderer & dubble tonged is curſed, for many one yͭ be frendes ſetteth he at varyaunce. The thyrde tonge hath diſquieted many one, and dryuen them frome one lande to another. Stronge cyties of the ryche hath it broken downe/and ouerthrowen the houſes of greate men. (The ſtrēgth of the people hath it brought downe and bene the decaye of myghtye nacyons.) The thyrde tonge hath caſt out many an honeſt woman/and robbed them of theyr labours. Who ſo herkeneth vnto ſuche, ſhall neuer fynde reſt/and neuer dwel ſafely. The ſtroke of the rod maketh yedders/but the ſtroke of the tonge ſmyteth the bones in ſunder. Their be many that haue peryſhed wyth the ſwerde/but many mo thorowe the tonge.

D

Well is hym that is kepte from an euyll tonge/and commeth not in the angre therof, which draweth not the yocke of ſuche, and is not bounde in the bandes of it. For the yocke therof is of yron, and the bande of it of ſtele. The death therof is a very euyll death: hell were better for one/then ſuche a tonge. But the fyre of it maye not oppreſſe them that feare God/and the flamme therof maye not burne thē. Suche as forſake the Lorde/ſhal fall therein: and it ſhall burne them, and no man ſhalbe able to quenche it. It ſhall fall vpon them as a Lyon, and deuoure them as a leoparde. Thou hedgeſt thy goodes with thornes: why doeſt thou not rather make dores and barres for thy mouth? Thou weyeſt thy golde & ſyluer: why doeſt yͧ not weye thy wordes alſo vpon the yͤ balaunce? Beware/yͭ yͧ ſlyde not in thy tonge, & ſo fall before thyne enemyes, yͭ lay wayte for the, (& thy fal be incurable, euen vnto death.)

¶ Howe we ought to lende oure moneye, and do almes. Of a faythfull man anſwerynge for hys frende. Of lyberalite and hoſpytalyte.

CAPI. XXIX.

A

WHo ſo wyll ſhewe mercy, * let him lende vnto hys neyghboure: and he that is able/let hym kepe the commaundementes. Lende vnto thy neyghboure in tyme of his nede, and pay thou thy neyghboure agayne in due ſeaſon. Kepe thy worde, and deale faythfully with hym/and thou ſhalte allwaye fynde the thynge that is neceſſary for the. There haue bene many that when a thynge was lent them, reckened it to be founde, and made them trauayle and laboure, that helped thē. Whyle they receyue any thinge/they kyſſe the handes of ſuche as geue them/ and for theyr neyghbours good they humble theyr voyce. But when they ſhulde paye agayne/they kepe it back, and geue euell wordes/and make many excuſes by reaſon of the tyme: and though he be able/yet geueth he ſcarſe ẏ halfe agayne, and rekeneth the other to be founde. And yf he with holde not his money yet hathe he an enemye of hym/and that vndeſerued.

B He payeth him with curſynge & rebuke, and geueth hym euell wordes for hys good dede. There be many one which are not glad for to lende, not becauſe of euel, but they feare to leſe the thyng that they lende. Yet haue thou pacyence with the ſymple/ and withholde not mercy from hym. Helpe the poore for the commaundemētes ſake/and let hym not go emptie from the becauſe of hys neceſſite. Leſe thy money for thy brother and neyghbours ſake/ and burie it not vnder a ſtone/where it ruſteth & corrupteth. *Gather thy treaſure after the commaundement of the Hyeſt, and ſo ſhall it brynge the more profyt then golde: *Laye vp the almes in the herte of the poore and it ſhall kepe the from all euel. *A mans almes is as a purſe with him/ and ſhall kepe a mans fauoure as the apple of an eye: and after warde ſhall it aryſe/ and paye euery man his rewarde vpō his heade. It ſhal fyght for the againſt C thyne enemyes/ better then the ſhylde of a gyaunte/or ſpeare of the myghtye.

A good honeſt mā is ſuertie for his neyghboure/ but a wycked perſonne letteth hym come to ſhame. Forget not the frendeſhyp of thy ſuertye, for he hathe geuen his ſoule for the. The vngodly deſpyſeth the good dede of hys ſuertye, and the vnthanckfull and ignoraunte leaueth his ſuertie in daunger. Some man promeſeth for his neyghboure: and when he hathe loſt hys honeſtie, he ſhal forſake him. Suertiſhyppe hathe deſtroyed many a ryche man/ and remoued them as the waues in the ſee. Myghtie people hathe it dryuen awaye, and cauſed them to wandre in ſtraunge coūtres. An vngodly man tranſgreſſynge the commaundementes of the Lorde/ ſhall fall into an euell ſuertiſhyppe: and though he force him ſelfe to get out/yet ſhall he fall into iudgement. Helpe thy neyghboure out after thy power/ and beware/that thou thy ſelfe fal not into ſuch dett. *The chefe thynge that kepeth in the lyfe/is water/and bred/clothinge and lodgynge/to couer the ſhame.

D Better is it to haue a poore lyuynge in a mans owne houſe, then delicate fare among the ſtraūgers. *Be it lytle or much that thou haſt, holde the content withall/ & thou ſhalt not be blamed as a vagabounde: for a myſerable lyfe is it, to go from houſe to houſe: & where a man is fremde/ he darre not open his mouth. Though one be lodged, & haue meate & drynke, yet ſhal he be taken as vnworthy/ & heare many bytter rough wordes, namely thus: Go thy waye thou ſtraunger, and prepare a table for thy ſelfe, and fede me alſo of that thou haſt. Away thou ſtraūger (ſo, that he regardeth his honoure no more) my brother cōmeth into my houſe/and ſo he telleth hym the neceſſite of his houſe. These thynges are heuy to a man that hath vnderſtandynge: namely/ the forbyddynge of the houſe, & that ẏ lender caſteth hym in the teth.

Math. 6.c. Luc. 12.b. 1.Tim. 6.d. Tob. 4.b. Tob. 4.b.

Psal. 37.b. 1.Tim. vi.b Hebre. 13.a.

¶ Of the correction of chyldren. Of the commodytye of health. Deeth is better then a ſorowefull lyfe. Of hyghe wyſdome. Of the ioye and ſorowe of the herte.

CAPI. XXX.

A Who ſo loueth his chylde, holdeth hym ſtyll vnder correction, that he may haue ioye of him after warde and ẏ he grope not after hys neyghbours dores. *He that teacheth his ſōne, ſhal haue ioye in hym/ and nede not to be aſhamed of hym amonge hys acquayntaunce.

Pro. 13.f. and. xxiii.b

Deut. vi a.

Whoſo enfourmeth and teacheth his ſōne, greueth the enemye: & before his frendes he maye haue ioye of hym. Though the father dye, yet is he as though he were not deed: for he hathe left one behynde hym that is lyke hym. In his lyfe he ſawe hym and had ioye in hym/and was not ſory in his death/neyther was he aſhamed before the enemyes. For he left behynde him an auenger againſt his enemies, & a good doer vnto the frēdes. For the lyfe of chyldren he ſhall bynde the woundes to gether, and his herte is greued at euery crye. An vntamed horſe wylbe harde/& a wanton childe wylbe wylfull. If thou brynge vp thy ſonne delicatly, he ſhall make ẏ afrayed: and yf thou playe with him, B he ſhall brynge the to heuynes. Laugh not with him/leſt thou wepe with him alſo, and leſt thy teth be ſet on edge at the laſt.

Eccleſ. 7.d.

*Geue him no libertie in his youth/ & excuſe not his foly. Bowe downe hys necke whyle he is yonge/hyt hym vpon the ſydes whyle he is yet but a chylde/ leſt he ware ſtubberne/ and geue no more force of the/ & ſo ſhalt thou haue heuynes of ſoule. Teach thy chylde/and be diligent therin/leſt it be to thy ſhame. Better is the poore beyng whole and ſtronge/then a man to be ryche, and not to haue his health: Health and wellfare is aboue all golde, and a whole body aboue al treaſure. There is no ryches aboue a ſounde body/ & no ioye aboue the ioye of the herte. Death is better then a wretched lyfe, & eternall reſt better then contynuall ſyckenes. The good thynges ẏ are put in a cloſe mouth are lyke as whē meate is laied vpō ẏ graue.

C What good doth the offerynge vnto an Idole * For he cā nether eate, taſt, nor ſmel. Euen ſo is he that is chaſed of the Lorde/ & beareth the rewardes of iniquytie. He ſeyth with is eyes / & groneth lyke a gelded man, that lyeth wt a virgin & ſygheth. * Geue not ouer thy mynde into heuynes, and vexe not thy ſelfe in thyne owne councell. * The ioye and chearfulnes of ẏ hert is ẏ lyfe of man/ & a mannes gladnes is the prolongyng of his dayes. Loue thyne owne ſoule, & comforte thyne hert: as for ſorowe & heuynes dryue it farre frō ẏ, * for heuynes hath ſlayne many a man/ & bryngeth no profyt, zele & angre ſhorten ẏ dayes of the lyfe: carefulnes and ſorow bring age before ẏ tyme. Unto a mery hert euery thing hath a good taſt ẏ he eateth

Bal.b.

Prou.12.d. 15.b.17.d. Eccleſ.38.c Prou.14.b

2.Cor.7.b.

¶ We ought to geue diligent hede to honeſty. Of the that take payne to gather ryches. The prayſe of a ryche mā without a faute. We ought to fle dronckenneſſe, & folowe ſobernes.

CAPI. XXXI.

A TRauayle & carfulnes for * ryches taketh away the ſlepe, & maketh the fleſh to conſume, when one lyeth & taketh care, he waketh euer vp, lyke as a great ſycknes breaketh the ſlepe. The ryche hathe greate laboure in gatheringe his ryches together, and then with the pleaſure of his ryches he taketh his reſt and is refreſhed. But who ſo laboureth & proſpereth not, he is poore: & though he leaue of, yet is he a begger. He ẏ loueth ryches, ſhall not be iuſtified: & who ſo foloweth corrupcion/ſhall haue ynough therof. * Many one are come in greate myſfortune by the reaſon of golde / and haue founde theyr deſtruccyon before them. It is a tre of fallynge vnto them that offre it vp, & all ſuch as be fooliſh fall therin. Bleſſed is the ryche / whiche is founde without blemyſh/and hathe not gone after golde / nor hoped in money & treaſures. Where is there ſuch a one? and we ſhal commende him, and call him bleſſed, for greate thinges dothe he amonge his people. Who ſo is tryed/and founde parfecte in ſuch thynges / ſhalbe cōmended and prayſed. Who myght offende, and hath not offended? Who coulde do euel, and hathe not done it? Therfore ſhall hys good be ſtablyſhed, & the whole cōgregaciō ſhall declare his almeſſes. Yf thou ſyt at a greate mans table / open not thy mouth wyde vpon it/ and make not many wordes. Remembre, that an euel eye is a ſhrowe.

1.Tim.vi.b

Eccle.8.a.

B What thing created is worſe then a wycked eye? therfore wepeth it before euery mās face. Laye not thine hāde vpon euery thing that thyne eye ſeyth/ & ſtryue not with hym in the dyſhe. * Ponder by thy ſelfe what thy neyghboure wolde fayne haue, & be diſcrete in euery poynte. Eate the thynge that is ſet before the manerly, as it becommeth a man: and eate not to much/ leſt thou be abhorred. Leaue ẏ of fyrſt of al / becauſe of nurtoure, leſt thou be he whom no man maye ſatiſfye, which may turne to thy decaye. When thou ſytteſt amonge many men/ reache not thyne hande out fyrſt of all. * O howe well content is a wyſe man with a lytle wyne? ſo that in ſlepe ẏ ſhalt not be ſycke therof, nor fele any payne. A ſwete wholſome ſlepe ſhall ſuche a one haue/ & fele no inwarde grefe. He ryſeth vp by tymes in ẏ mornynge/ & is well at eaſe in him ſelfe But an vnſaciable eater ſlepeth vnquietly/ & hath ache & payne of the body. If ẏ feleſt that ẏ haſt eaten to moche, aryſe, go thy waye, caſt it of thy ſtomacke / and take thy reſt: & it ſhall eaſe the ſo that thou ſhalt brynge no ſyckeneſſe vnto thy body.

C My ſonne, heare me/ & deſpyſe me not: & at the laſt ẏ ſhalt fynde as I haue tolde the. * In all thy workes be diligent & quycke, ſo ſhall there no ſycknes happē vnto ẏ. * Who ſo is liberal in dealyng out his meate many men ſhall bleſſe hym/ and prayſe hym with theyr lyppes: and the ſame is a ſure token of hys loue and faythfulnes. But he that is vnfaythful in meate/the whole cytie ſhal cōplayne of hym: and that is a ſure experience of his infidelite and wyckednes. * Be not thou a wyne bybber, for wyne hath deſtroied many a man. The fyre proueth the herde yron/ euen ſo doth wyne proue hertes of the proude/when they be droncken.

D * Wyne ſoberly droncken/ quickeneth the lyfe of mā. If thou drynckeſt it meaſurably, thou ſhalt be temperate. What lyfe is it that maye continue without wyne? (What taketh awaye the lyfe? euen death.) Wyne was made frō the begynnyng to make men glad (and not for drōckennes) Wyne meaſurably droncken is a reioyſyng of the ſoule & body. (A meaſurable drynke is health to ſoule & body. But yf it be droncken with exceſſe, it maketh bytternes and ſorowe vnto the mynde. Dronkennes fylleth the mynde of the fooliſh with ſhame and ruyne, mynyſheth the ſtrength, and maketh woundes. * Rebuke not thy neyghbour at the wyne, and deſpyſe hym not in his myrth. Geue hym no

B deſpytefull wordes ⁊ preaſſe not vpon hym with contrary ſayinges.

¶ Of the diſcrecyon and prayſe of the preacher, and of the hearer. Of the feare, fayth, and confydence of God.

CAPI. XXXII.

A YF thou be made a ruler, * pryde not thy ſelf therin/ but be thou as one of the people. * Take dylygent care for them and loke well therto: and when thou haſt done all thy dewtye/ ſyt the downe/ that thou mayeſt be mery with them/ and receyue a crowne of honour. Talke wyſely and honeſtly/ for wyſdome becommeth the ryght wel. Hynder not muſycke. Speake not, where there is no audyence: * and poure not forth wyſdome out of tyme/ at an importunite. Lyke as the Carbuncle ſtone ſhyneth that is ſet in golde/ ſo doth a ſonge garnyſh the wyne feaſt: and as the Smaragde that is ſet in golde, ſo is the ſwetneſſe of Muſycke by the myrth of wyne. (Geue eare, and be ſtyll/ and for thy good behauour thou ſhalte be loued.)

B Thou yonge man/ ſpeake that becommeth the, and that is profytable, ⁊ yet ſcarſe when thou art twyſe aſked. Comprehende muche with fewe wordes.

C In many thynges be as one that is ignoraunt/ geue eare, and holde thy tonge withall. Yf thou be amonge men of hyer auctorytye/ deſyre not to compare thy ſelfe vnto them: and when an elder ſpeaketh make not thou many wordes therin. Before the thonder goeth lyghtenynge/ and before nurtoure and ſhamefaſtnes: goeth loue and fauour. Stande vp by tymes/ and be not the laſte: but get the home ſoone, and there take thy paſtyme/ and do what thou wylt: ſo that thou do no euell/ and deſpyſe no man. But for all thynges geue thankes, vnto hym ÿ hath made the/ ⁊ replenyſhed the with his goodes.

C Who ſo feareth the Lorde/ wyll receyue his doctryne: and they that get them to hym by tymes/ ſhall fynde grace. He that ſeketh the lawe ſhall be fylled withall: As for hym that is but fayned, he wyll be offended therat. They that feare the Lorde/ ſhall fynde the iudgement, and their ryghtuouſneſſe ſhalbe kyndled as a lyght. An vngodly man wyll not be refourmed, but can help him ſelf with the example of other in his purpoſe. A man of vnderſtandynge deſpyſeth no good counſell: but a wylde and proude body hathe no feare (Yee euen whan he hath dealt raſhly w another man, but his owne doynges ſhall be his rebuke.) My ſonne, do nothyng without aduiſement, ſo ſhal it not repent the after the dede. Go not in the waye where thou mayeſt fal/ nor where thou mayeſt ſtomble agaynſt the ſtone. Geue not thy ſelfe into a laborous ſlyppery waye, and beware of thyne owne chyldren, (and take hede of them that be of thyne owne houſholde.) In all thy workes put thy truſt in God frõ thy whole herte, for that is the kepynge of the commaundementes. Who ſo beleueth Gods worde/ taketh hede to the commaundementes: and he that putteth hys truſt in the Lorde, ſhall wante nothynge.

¶ The delyueraunce of hym that feareth God. The anſwere of the wyſe. The lytle dyſcrecyon of a foole. Man is in the hande of God, as the earthe is in the hande of the Potter. We ought not to dyſpoſe oure ſelues, to become ſubiecte to other.

CAPI. XXXIII.

A THere ſhall no euyll happen vnto hym that feareth God: but when he is in temptacyon, the Lord ſhall delyuer hym and kepe hym frome euyll. A wyſe man hateth not the lawe, but an ypocryte is as a ſhyp in ragyng water. A man of vnderſtandynge geueth credence vnto the lawe of God/ and the lawe is faythfull vnto hym. Be ſure of the matter, then talke therof: Be fyrſt well inſtruct, then mayeſt thou geue anſwere. The herte of the fooliſh is lyke a carte whele, and his thoughtes renne aboute lyke the axell tree. Lyke as a wylde horſe ÿ neyeth vnder euery one that ſytteth vpon him, ſo is it w a ſcornefull frend. Why doth one day excell another, ſeyng al ÿ dayes of the yeare come of the Sunne? The wyſdome of the Lorde hath ſo parted them a ſunder, ⁊ ſo hath he ordayned the tymes ⁊ ſolempne feaſtes. Some of them hath he choſe ⁊ halowed before other dayes. And al men are made of the * grounde, and out of the earthe of Adam. Gene. ii. a

One day do
excell an

B In the multitude of ſcience hath the Lord ſundered them, and made their wayes of dyuerſe faſhyons. Some of them hath he bleſſed, made much of them, halowed them, and claymed them to hym ſelfe. But ſome of them hath he curſed, brought the lowe, ⁊ put them out of their eſtate. * Lyke as the claye is in the potters hande, and all the ordrynge therof at his pleaſure: ſo are men alſo in the hãde of hym that made them, ſo that he may geue them as it lyketh hym beſt. * Agaynſte euyll is good, and agaynſte death is lyfe: ſo is the vngodly agaynſt ſuche as fere God. Beholde theſe are the workes of the hyeſt, and there are euer two agaynſt two, ⁊ one ſet agaynſt another. I am awaked vp laſt of all, as one that gathereth after in haruest. In the gyftes

Roma. ix. c.

C

1. Corin.

of God and in his bleſſinge. I am increaſed, and haue fylled my wyne preſſe, lyke a grape gatherer. * Beholde, how I haue not laboured onely for my ſelfe, but for al ſuch as loue nurtoure and wyſdome. Eccle.24.b

C Heare me, O ye greate men of the people and herken with youre eares ye rulers of the cõgregacyon. Geue not thy ſonne and wyfe / thy brother and frende power ouer the whyle thou lyueſt: and geue not awaye thy ſubſtaũce and good to another, leſt it repent the / and thou be fayne to begge therfore thy ſelfe. As longe as thou lyueſt and haſt brethe / let no man chaũge the: For better it is thy children to pray the / then that thou ſhuldeſt be fayne to loke in theyr hãdes. In all thy workes be excellent, that thy honoure be neuer ſtayned. At the tyme when thou ſhalt ende thy dayes, & fynyſh thy lyfe / diſtribute thyne inheritaũce. The fodder / the whyp / and the burden belonged vnto the Aſſe: Meate / correccion, & worke vnto the ſeruaunt.

D If thou ſet thy ſeruaunt to laboure, thou ſhalt fynde reſt. But yf thou let him go ydel / he ſhall ſeke libertye. The yocke & the whyp bowe downe the harde necke, but tame thou thy euyll ſeruaunte with bondes and correccyon. Sende him to laboure / that he go not ydle: For ydelneſſe bringeth much euyll. Set him to worke, for that belongeth vnto him / and becommeth him well. If he be not obediẽt / binde his fete, but do not to much vnto him in any wyſe / and without diſcrecyon do nothinge. * If thou haue a (faythful) ſeruaũt let him be vnto the as thyne owne ſoule: (intreade him as a brother) for in bloude haſt ỹ gotten him. If thou haue a ſeruaunte / holde him as thy ſelfe, for thou haſt nede of him as of thy ſelfe. If thou intreateſt him euyll, and kepeſt him harde, & makeſt hym to be proude and to renne awaye from the / thou canſt not tell what waye thou ſhalt ſeke him. Eccle.vii.c

¶ Of dreames, diuinacyon, and enchauntementes. We ought to conſider vayne hope, and lying. The prayſe of them that feare God. Of dyuers workes of men God dothe not alowe the workes of an vnfaythfull man.

CAPI. XXXIIII.

A VNwyſe people begile them ſelues with vayne and diſceatful hope, and fooles truſte in dreames. Who ſo regardeth dreames / is lyke hym that wyll take holde of a ſhadowe, and folowe after the wynde: Euen ſo is it with the appearynges of dreames. Before the face is the lyckenes of a face. Who cã be clenſed of the vncleane? Or what trueth can be ſpoken of a lyer? Sothſayinge / wytcrafte / ſorcery and dreamyng is but vanyte: lyke as when a woman trauayleth wt childe and hath many fantaſies in her hert. Where as ſuch viſiõs come not of God, ſet not thyne herte vpon them: For dreames haue diſceaued many a man / and they fayled, that put theyr truſt therin.

B The lawe ſhalbe fulfylled without lyes / & wyſdome is ſuffyciẽt to a faythful mouth. What knowledge hath he that is not tryed? A wyſe man that is well inſtructe / vnderſtãdeth muche: & he ỹ hath good experience, can talke of wyſdome. He that hath no experiẽce / knoweth lytle: and he that erreth, cauſeth muche wyckednes. He ỹ is not tryed / what thinges knoweth he? Who ſo foloweth no rule / is full of wyckednes.

When I was yet in errour / I lerned much alſo: yee I was ſo lerned, that I coulde not expreſſe it all / and came oft in parell of death therouer / tyll I was delyuered from it (thorowe the grace of God.) Now I ſe / that they which feare God, haue the ryght ſprete: for theyr hope ſtãdeth in hym, that can helpe the. And the eyes of the Lorde are on them that loue him. Who ſo feareth the Lorde, ſtãdeth in awe of no man, and is not afrayed, for the Lorde is his hope and comforte.

C Bleſſed is the ſoule of him that feareth the Lorde: In whõ putteth he his truſt? who is his ſtrength? * For the eyes of the Lord haue reſpecte vnto them / that loue him. He is their mighty protection, and ſtronge groũd: A defẽce for the heate, and refuge for the hote none daye / a ſuccore for ſtumblynge, and an helpe for fallynge. He ſetteth vp the ſoule / & lyghteneth the eyes: He geueth lyfe / and bleſſynge. He that geueth an offringe of vnryghtuous good, his offeringe is refuſed: and the ſcornefull dealynges of the vnryghtuous pleaſe not God (The Lorde is theyrs onely / ỹ paciently abyde hym in the waye of the trueth & of ryghtuouſnes. The hygheſt doth not alowe the gyftes of the wycked.) And * God hath no delyte in ỹ offeringes of the vngodly, nether may ſynne be reconcyled in the multitude of oblacyons. Who ſo bryngeth an offerynge out of the goodes of the poore / doth euen as one that kylleth the ſõne before the fathers eyes.

D The bred of the nedefull is the lyfe of the poore: he ỹ defraudeth hym therof, is a man of bloude. Who ſo robbeth hys neyghboure of his lyuyng, doth as a great ſinne as though he ſlewe him to death. * He ỹ defraudeth the laborer of his hyre, is a bloud ſhedder. When one buildeth and another breaketh downe / what profyte haue they then but laboure?

whẽ one prayeth ⁊ another curſeth, whoſe voyce wyl yͤ Lorde heare? ⁊ He yͤ waſheth hi ſelfe becauſe of a deed body, ⁊ then toucheth yͤ deed agayne, what doth his waſhyng? So is it with a mã yͭ faſteth for his ſynnes, ⁊ doth thẽ agayne: who wyll heare his prayer? Or what doth his faſtyng helpe him?

¶ It is well done to praye, and to do ſacryfice. The prayer of the fatherles, and of the wyddowe: and him that humbleth hym ſelfe.

CAPI. XXXV.

A WHo ſo kepeth the lawe, * bryngeth offringes ynough. He that holdeth faſt the commaundemente, offreth the ryght health offeringe. He that is thankefull and recompenſeth, offreth fyne floure. * who ſo is mercyfull and geueth almes / that is the ryght thankeoffrynge. God hath pleaſure / when one departeth from ſynne, and to forſake vnryghtuouſnes reconcyleth vs wͭ him. * Thou ſhalt not appeare emptie before the Lorde / for all ſuche is done becauſe of the commaundement. * The offringe of the ryghtuous maketh the aulter fat, ⁊ a ſwete ſmell is it before the hyeſt. The offerynge of the ryghtuous is acceptable vnto God, and ſhal neuer be forgotten. Gyue God his honoure with a chereful herte, and kepe not backe the fyrſtlynges of thy handes. * In all thy gyftes ſhewe a mercyful countenaunce, and halowe thy tythes vnto God with gladneſſe. Gyue vnto God, accordynge as he hath enryched and proſpered the: * and loke what thin hãde is able, geue with a chereful eye: for the Lord recompenſeth, and geueth the ſeuen tymes as muche agayne.

B Geue no vnryghtuous gyftes, for ſuche wyll he nat receyue. Beware of wrongeous offringes, for the Lord is a ryghtuous iudge: and regardeth no mannes perſonne: He accepteth not the perſonne of the poore, but he heareth the prayer of the oppreſſed. * He deſpyſeth not the deſyre of the fatherleſſe / nor the wyddowe, when ſhe poureth out her prayer before hym. Doth not God ſe the teares, that renne downe the chekes of the wyddowe? Or heareth he not the cõplaynte ouer ſuche as make her to wepe? For from her chekes do the teares go vp vnto heauẽ / and the Lorde which heareth thẽ / doth accepte them. Who ſo ſerueth God after his pleaſure, ſhalbe accepted, and hys prayer reacheth vnto the cloudes. * The prayer of him yͭ humbleth C him ſelfe, goeth thorow the cloudes, tyll ſhe come nye: She will not be comforted, nor go her waye, tyll the hyeſt God haue reſpecte vnto her, geue true ſentence, and perfourme the iudgement. And the Lorde wyll not be ſlack in cõmynge: nor tary long: tyll he haue ſmytten in ſonder the backes of the vnmercyfull, and auenged him ſelfe of the Heathẽ tyl he haue taken awaye the multytude of the cruell, and broken the ceptre of the vnryghtuous: tyll he geue euery man after his workes / and rewarde thẽ after their doynges: tyl he haue delyuered his people, maynteyned their cauſe, ⁊ reioyſed thẽ i his mercy. O how fayre a thyng is mercy in the time of anguiſh ⁊ trouble? It is lyke a cloude of rayne that cõmeth in the tyme of a drouth.

¶ A prayer to God in the perſon of all faythfull men: with the prayſe of a good woman.

CAPI. XXXVI.

A HAue mercy vpon vs / O Lorde / thou God of all thynges. Haue reſpecte vnto vs / ſhewe vs the light of thy mercyes, and ſende thy feare amonge the Heathen ⁊ ſtraũgers, which ſeke not after thee: that they may knowe, how that there is no God but thou / and that they maye ſhewe thy wonderous workes. Lyfte vp thyne hande ouer the outlandyſhe Heathen / that they maye learne to knowe thy myght and power: Lyke as thou arte halowed in vs before them, ſo brynge to paſſe / that thou mayeſt be magnyfyed alſo in them before vs: that they may know the, like as we knowe the. For there is none other God, but onely thou O Lorde. Renue the tokens, and chaunge the wonderous workes. Shew thyne hande / and thy ryght arme gloryouſly. Rayſe vp thy indignacyon, ⁊ poure out thy wrath. Take awaye the aduerſary / and ſmyte the enemy. Make the tyme ſhort / remembre thy couenaunt, that thy wonderous workes may be prayſed. Let the wrath of the fyre conſume thẽ that lyue ſo careleſſe: and let them peryſhe that do thy people hurt. Smyte in ſunder the heade of the Prynces / that be oure enemyes / and ſay: there is none other but we.

B Gather all the trybes of Iacob together agayne, yͭ they may knowe / howe that there is none other God but onely thou, that they maye ſhewe thy wonderous workes / and be thou thy peoples herytage, lyke as from the begynnynge. O Lord haue mercy vpon the people that hath thy name, and vpõ Iſrael / * whõ yͭ haſt lykened to a fyrſt borne ſonne. O be mercyfull vnto Ieruſalem the cytie of thy Sanctuary, * the cytie of thy reſt. Fyll Syon with thy vnſpeakable vertues, ⁊ thy people with thy glorye. Geue wytnes vnto thy creature, whom thou madeſt from the begynnynge, ⁊ rayſe vp the prophetes that

Exodi. 4. c.
1. Par. 6. g

haue bene ſhewed in thy name. Rewarde thẽ that wayte for the/that thy Prophetes may be founde faythfull. O Lorde heare the prayer of thy ſeruauntes, accordyng to the bleſſing of Aaron ouer thy people (⁊ gyde thou vs in the way of ryghteouſnes)* that all they whiche dwel vpon the earthe, maye knowe, that thou art the Lorde the eternall God, whiche is from euerlaſtyng. Nume. 6. d

C The bely deuoureth all meates, yet is one meate better then another. Lyke as the tong taſteth veneſon,* ſo doth an herte of vnderſtandyng marcke falſe wordes. A frowarde hert geueth heuines, but a man of experience lifteth hym vp agayne. The woman receyueth euery man / yet is one daughter better then another. A fayre wyfe reioyſeth her huſband/⁊ a man loueth nothyng better. If ſhe be louynge ⁊ vertuous wyth all, then is not her huſbande lyke other men. He that hathe gotten a vertuous woman / hath a goodly poſſeſſion: ſhe is vnto him an helpe/ and pyller wherupon he reſteth. Where no hedge is, there yͤ goodes are ſpoyled: ⁊ where no huſwyfe is/there the frendles mourneth. Lyke as there is no credẽce geuẽ to a robber / that goeth from one cytye to another: So is not the man beleued/that hath no neſt, and muſt turne in/where he may abyde in the nyght. Job.12.b

¶ Howe a man ſhulde knowe frendes and councellers, and ſearche the company of a holy man.

CAPI. XXXVII.

A EUery frende ſayeth: I wyll be frendely vnto him alſo. But there is ſome frend, whiche is onely a frende in name. Remayneth there not heuynes vnto death, when a companyon and frende is turned to an enemye? O moſt wycked preſumpcyon: From whenſe art thou ſpronge vp, to couer yͤ earth with falſhede ⁊ diſceate?* There is ſome cõpanyon whiche in proſperite reioyſeth wyth his frende: but in the tyme of trouble, he taketh parte againſt hym. Eccle. vi. b There is ſome companyon that mourneth with his frende for the bely ſake: but when trouble commeth, he taketh holde of the ſhylde. Forget not thy frende in thy mynde/and thynke vpon hym in thy ryches. Seke no councell at thy kynſmen/and hyde thy councel frõ ſuch as beare the no good wyl.* Eccl. viii. c and ix. c Euery cõunceler bryngeth forth his cõũcell. Neuertheles, there is ſome that counceleth/but for his owne profite: Beware of the counceller, and be aduyſed afore whereto thou wylte vſe him, for he wyll councel for him ſelfe. Leſt he caſt the lot vpõ the, and ſay vnto the, Thy way ⁊ purpoſe is good, ⁊ afterwarde he ſtãde agaynſt the, and loke what ſhall become of the.

B Aſke no councel at him/that ſuſpecteth yͤ for an enemy, and hyde thy councel frõ ſuche as hate the. Aſke no councell at a woman, cõcernyng the thinges that ſhe longeth for: nor at a fearfull and faynt herted bodye, in matters of warre: or at a marchaunt, howe deare he wyll cheape thy wares towarde his: or at a byer, of ſellynge: Or at an enuyous man, of thankes geuyng: or at the vnmercyfull/of louyng kyndnes, (or at an vnhoneſt man, of honeſtye.) Or at the ſlouthfull/of workynge Or at an hyrelynge whiche hath no houſe, or profyte or wealth: (An ydle bodye wolde not gladly heare ſpeake of much laboure.) Take no ſuche folkes to councel, but be dilygent to ſeke councel at a vertuous man that feareth God/ſuche one as thou knoweſt to be keper of the cõmaundementes, which hath a mind after thyne owne mynde / and is ſory for the when thou ſtumbleſt.

C And holde thy councel faſt in thyne hert: for there is no man more faythfull to kepe it: then thou thy ſelfe. For a mans mynde is ſumtyme more diſpoſed to tell oute / then ſeuen watchemen that ſit aboue in an hye place lokyng aboute them. And aboue all this praye yͤ hyeſt, that he wyll leade thy waye in faythfulnes and truthe. Before all thy workes aſke councel fyrſt: and or euer thou doeſt any thyng/be well aduiſed. There be foure thynges that declare a chaunged herte, wherout there ſpryngeth euyl and good, death ⁊ lyfe/ and a maſterfull tonge that bableth muche. Some man is apte and well inſtructe in many thynges, and yet very vnprofitable vnto hym ſelfe. Some man there is, that can geue wyſe and prudent councell/and yet is he hated/and continueth a begger: for that grace is not geuẽ him of God/to be accepted. Another is robbed of all wyſdome, yet is he wyſe vnto him ſelfe, ⁊ the frute of vnderſtandyng is commendable in his mouth.

D A wyſe man maketh his people wyſe, ⁊ yͤ frutes of his wyſdome fayle not. A wyſe mã ſhall be plenteouſly bleſſed of God, ⁊ al they that ſe hym, ſhall ſpeake good of hym. The lyfe of a man ſtandeth in the nombre of the dayes/but yͤ dayes of Iſrael are innumerable. A wyſe man ſhall optayne faythfulnes and credence among hys people/and his name ſhal be perpetuall. My ſonne/proue thy ſoule in thy lyfe: ⁊ yf thou ſe any euyll thinge, geue it not vnto her.* For all thynges are not profytable for al men, nether hath euery ſoule pleaſure in euery thynge. Be not gredye in euery eatyng, ⁊ be not to haſtye vpon all meates.*

For exceſſe of meates bryngeth ſyckenes, and glotony cōmeth at the laſt to an vnmeaſurable heate. Thorow ſurfet haue many one periſhed: but he that dyeteth him ſelfe temperatly, prolongeth his lyfe.

¶ A phyſicion in ſyckenes ought we to pray, and to ſende a Phyſycion whiche healeth by prayer. The bewepynge of the dead. Sadnes. Wyſdome. Artificers or craftesmen.

CAPI. XXXVIII.

A HOnour the Phiſicion, honoure him becauſe of neceſſite. God hath created hī (for of the hyeſt commeth medycine) and he ſhall receyue gyftes of the kynge. The wyſdome of the Phiſycion bryngeth him to great worſhype, and in the ſyght of the greate men of thys worlde/ he ſhal be honorably taken.

The Lorde hathe created medycyne of the earthe / and he that is wyſe / wyll not abhorre it. * Was not the bytter water made ſwete with a tre ? that men myght learne to knowe the vertue therof. The Lorde hath geuen men wyſdome / and vnderſtandyng, that he might be honoured in his wonderous workes. With ſuche doth he heale men/ ⁊ taketh awaye theyr paynes, Of ſuche doth the Apotecarye make a confeccyon/ yet can no man perfourme all his workes. For of the Lorde cōmeth proſperous welth ouer all the earth.

B My ſonne, deſpyſe not this in thy ſyckenes, but * praye vnto the Lorde / ⁊ he ſhall make the whole. Leaue of from ſynne/ and order thy handes a ryght / clenſe thyne hert frō all wyckednes. Geue a ſwete ſauoured offering and the fyne floure for a token of remembraunce, make the offerynge fat/ as one that geueth the fyrſte fruytes, and geue rowme to the Phiſycion. For the Lorde hath created hym let hym not go from the / for thou haſte nede of hym. The houre maye come, that the ſycke maye be helped thorowe the, when they praye vnto the Lorde, that he maye recouer/ and get helth to lyue longer. He that ſinneth before hys maker ſhall fall into the handes of the Phiſycion.

My ſonne, * bryng forth thy teares ouer the deade: and begyn to mourne/ as yf thou haddeſt ſuffered great harme thy ſelfe: ⁊ then couer his body after a conuenyent maner/ ⁊ deſpyſe not his buryall. Enforce thy ſelfe to wepe / ⁊ prouoke thy ſelfe to mourne, * and make lamentacyon expedientlye/ and that a daye or two/ leeſt thou be euel ſpoken of: and then comforte thy ſelfe becauſe of the heuynes. * For of heuynes cōmeth death/ the heuynes of the hert breaketh ſtrength. Heuynes and pouerte greueth the herte in temptacyon and offence. Take no heuyneſs to herte/ dryue it awaye/ and remember the laſt thynges. Forget it not/ for there is no turning agayne. Thou ſhalte do hym no good, but hurt thy ſelfe. Remember his iudgment, thine alſo ſhal be lyke wyſe: vnto me yeſter daye, vnto the to daye. * Let the remembraunce of yͤ deed ceaſſe in hys reſt/ and comforte thy ſelfe agayne ouer hym/ ſeing his ſpiryte is departed from hym. The wyſdome of the ſcrybe is at conuenyent tyme of reſt: ⁊ he that ceaſſeth from exercyſe and laboure/ ſhall be wyſe. C He that holdeth the plough, and hath pleſure in proddyng/ and dryuyng the oxen, and goeth aboute with ſuche workes / he can ſpeake of oxen: he ſetteth his hert to make forowes/ ⁊ is dilygent to geue the kyne foder. So is euery carpenter alſo ⁊ workmaſter, that laboureth ſtyl nyght and daye: he carueth, graueth ⁊ cutteth out, and his deſyre is in ſondry connynge thynges, his hert ymagineth, howe he maye cūnyngly caſt an ymage, his dilygence alſo and watchyng perfourmeth the worke. The yronſmyth in lyke maner bydeth by his ſtythye, and doth his dilygence to labour the yron. The vapoure of the fyre brenneth his fleſhe, and he muſt fyght with the heat of the fornace. The noyſe of the hammer ſoundeth euer in his eares/ and his eyes loke ſtyll vpō the thynge that he maketh. He hath ſet hys mynde therupon / that he wyll make out his worke, and therfore he watcheth / howe he maye ſet it out, and bryngeth it to an ende.

D So doth the potter ſyt by his worke, he turneth the whele aboute with his fete, he is dilygent and careful in all doynges, and his laboure and worke is without nomber. He faſſhoneth the claye with his arme, and with his fete he tempereth it. His herte ymagyneth howe he maye make it pleaſaunte/ and his dilygence is to clenſe the ouen. All theſe hope in theyr handes / and euery one thynketh to be cunnynge in his worke. Without theſe maye not the cytees be maynteyned/ inhabited nor occupied, and come not hye in the congregacyon: in the councell of the people/ they be not requyred, they vnderſtande not the couenaunte of the lawe: they cannot declare equyte and iudgemēt, they cānot fynd out the darke ſentences, but thorowe them ſhall the creature of the worlde be maynteyned, theyr prayer concerneth only the worke and labour of connynge.

Exo.xv.b
4.Reg.ii.c

2.Par.16.b
Esay 38.a

Eccle.22.b

1.Thes.4.

Prou.xii.b
and.xvii.b
Eccle.xxx.d

2.Reg.xii.e

¶ A wyſe man. The workes of God. Unto the good/ good thynges do profet: but vnto the euell, euen good thynges are euell.

CAPI. XXXIX.

A HE that applyeth hys mynde to vnderſtande the law of God, doth dylygently ſeke out the wyſdome of them of the old tyme, and exerciſeth hym ſelfe in the Prophetes. He kepeth the ſayinges of famous men, and preaſſeth to the to vnderſtandynge of darcke ſentences of wyſdome. He ſeketh out yͤ myſtery of ſecrete ſayinges/ & exerciſeth hym ſelf therin contynually. He doth ſeruyce amõge great men, & appeareth before the prynce: He goeth into a ſtraunge countre, & trauayleth thorowe it: loke what good or euyll is among men, he proueth it & ſeketh it out. He purpoſeth in his herte, to reioyſe early vnto the Lord yͭ made hym, & to pray before the Hyeſt God. He openeth his mouth in prayer, & prayeth for hys ſynnes. Whẽ the great Lorde wyll, he ſhalbe fylled with yͤ ſprete of vnderſtandyng/ that he may then poure out wyſe ſentences, & geue thanckes vnto the Lorde in hys prayer.

B He ſhall ordre his deuice, and lede his knowledge a ryght, and geue hym vnderſtanding Eccle.44.b of ſecrete thynges. He ſhall ſhewe forth the ſcience of his lernynge/ and reioyſe in the couenaunt of the lawe of the Lord. The whole congregacyon ſhall commende his wyſdome/ and it ſhall neuer be put out. The remẽbraunce of hym ſhal neuer be forgotten/ and his name ſhall contynue from one generaciõ to another. Hys wyſdome ſhalbe ſpoken of/ amonge the people, and the whole congregacyõ ſhal openly declare his prayſe. Whyle he lyueth, he hath a greater name then a thouſãde beſyde: & after his death, the ſame name remayneth vnto hym. Yet wyll I ſpeake of mo men of vnderſtandynge/ for I am ful as the Moone.

C Herken vnto me (ye holy vertuous chyldren) brynge forth frute/ as the roſe yͭ is planted by the brokes of the felde/ and geue ye a ſwete ſmell as Libanus. Floryſh as the roſe garden/ ſynge a ſonge of prayſe. O geue thãkes vnto God ouer all his worckes. Geue glory and honoure vnto the Lorde, ſhew his prayſe with youre lyppes. Yee euen with the ſonge of your lyppes/ with harpes & playing and in geuynge thanckes vnto hym/ ſaye Gene.1.d after this maner. * All the worckes of the Lorde are exceadynge good, and all his cõmaundementes are mete and conuenient in due ſeaſon.

A mã nede not to ſaye: what is that? what D is that? for at tyme conuenient they ſhall all be ſought. At his commaundemẽt the water was as a wal, and at the word of his mouth Gene.vii.b the water ſtode ſtyll. * In his commaundement is euery thynge acceptable and reconcyled, and his health can not be mynyſhed. The worckes of al fleſh are before hym, and there is nothyng hyd from his eies. He ſeyth from euerlaſtyng to euerlaſtynge/ and there is nothynge to wonderfull or hye vnto hym. A man nede not to ſaye then/ what is thys/ or that? For he hathe made all thynges to do good vnto man. His bleſſynge ſhall renne ouer as the ſtreame, and moyſture the earth lyke a floud of water. Lyke as he maketh the water for drouth/ ſo ſhal his wrath fal vpon the Heathen.

* His wayes are playne and ryght vnto the E iuſt/ but the vngodly ſtomble at them. For the good/ are good thinges created from the begynnyng, & euyl thynges for the vngodly. * Al thynges neceſſary for yͤ lyfe of man are created frõ the begynnyng: water/ fyre/ yron & ſalt, meel, wheat, and hony mylke & wyne, oyle & clothyng. * All theſe thynges are 1.Tim.4 created for the beſt to the faythful: But to the vngodly ſhal al theſe thinges be turned to the hurt & harme. There be ſpretes yͭ are created for vengeaunce, & in their rigorouſnes haue they faſtened theyr tormẽtes. * In the tyme of the ende they ſhal poure out their ſtrength & pacifie the wrath of hĩ that made thẽ. * Fire hayle/ hõgre & deth: al theſe thinges are created for vengeaunce.

The teeth of wylde noyſome beaſtes, the F ſcorpions, ſerpẽtes, and the ſwerde are created alſo for vengeaũce, to the deſtruccyon of the vngodly. They ſhal be glad to do his cõmaundementes: and when nede is, they ſhal be ready vpon earthe: and when theyr houre is come, they ſhall not ouerpaſſe the cõmaundement of the Lorde.

Therfore haue I taken a good corage vnto me from the begynnynge/ and thought to put theſe thinges in wrytinge/ & to leaue the behynde me. * All the workes of the Lord are Gene.1 good/ & he geueth euery one in due ſeaſon, & whan nede is/ ſo that a man nede not to ſay: this is worſe then that. For in due ſeaſõ they are al pleaſaunt & good: And therfore prayſe the Lord with whole hert & mouth, and geue thankes vnto his name.

¶ Many myſteryes lyghte in a manned lyfe. All thynges paſſe awaye, but a fyrme and ſtablyſhe fayth remayneth. Of the bleſſynges of the ryghtuous, and prerogatyue of the feare of God.

CAPI. XL.

A GREAT trauayle is created for all A men/ and an heuy yocke vpon the chyldren of Adam/ frome the daye that they go out of theyr mothers wombe/ tyll they be buryed in (the earth) ẏ mother of al thynges: namely, theyꝛ thoughtes ⁊ ymaginacyons / feare of the hert, councell, meditacions / longyng ⁊ deſyꝛe, the day of death: from the hieſt that ſytteth vpon the gloꝛious ſeate / vnto ẏ loweſt and moſte ſymple vpon the earth: frõ hym that is goꝛgyouſly arayed and weareth a crowne / vntyl him that is / but homely and ſymply clothed. There is nothing but wꝛath zele / fearfulnes / vnquyetneſſe / and feare of death / rygoꝛous, angre and ſtrife. And in the nyght when one ſhulde reſte and ſlepe vpon his bedde / the ſlepe chaungeth hys vnderſtãdynge and knowledge. A lytle oꝛ nothynge is hys reſt, in the ſlepe as well as in the daye of laboure.

B He feareth and is diſquieted in the viſion of his hert, as one that renneth out of a battayle: and in the tyme of health he awaketh and marueleth that ẏ feare was nothynge: Suche thynges happen vnto all fleſhe both man and beaſt: but ſeuen folde to the vngodly. Moꝛeouer death, bloudſheddyng, ſtryfe ⁊ ſwearde, oppꝛeſſion, hongre, deſtruccion and punyſhment: Eccle.39.f * theſe thynges are all created agaynſt the vngodly, ⁊ foꝛ their ſakes came ẏ floude alſo. * All ẏ is of ẏ earth, ſhall turne to earth agayne: ⁊ all waters ebbe agayne in to the ſee. All bꝛybes ⁊ vnryghtuouſnes ſhal be put away / but faythfulnes ⁊ trueth ſhall endure foꝛ euer. The ſubſtaũce ⁊ goodes of ẏ vngodly ſhalbe dꝛyed vp and ſyncke awaye as a water floude, ⁊ they ſhall make a ſounde lyke a great thonder in the rayne.

C Lyke as the rightuous reioyſeth when he openeth his hande / ſo ſhal the trãſgreſſours be faynt / when theyꝛ goodes vanyſh and cõſume awaye. Eccle.41.b * The chyldꝛen of the vngodly ſhall not optayne many bꝛaunches: and the vncleane rotes vpõ the hye rockes ſhalbe roted out befoꝛe the graſſe by the water ſyde and vpon the ryuer banckes.

Frendlynes and liberalite in the increaſe and bleſſyng of God / is lyke a paradyſe and garde of pleaſure: ſuch mercy alſo and kyndnes endureth foꝛ euer. 1.Tim.6.b Philip.4.b * To laboure ⁊ to be cõtent with that a man hath, is a ſwete pleaſaunt lyfe: and that is to fynde a treaſure aboue all treaſures. To beget chyldꝛen and to repayre the citie, maketh a perpetual name but an honeſte woman is moꝛe woꝛthe then they bothe. Wyne and mynſtrelſye reioyſe the herte / but the loue of wyſdome is aboue them bothe.

D Pypynge and harpynge make a ſwete noyſe, but a frendly tonge goeth beyonde thẽ both. Thyne eye deſyꝛeth fauoure and bewtye / but a grene ſede tyme / rather then they both. A frende and companyon come together at opoꝛtunyte, but aboue them both is a wyfe that agreeth with her huſbande. One bꝛother helpeth another in the tyme of trouble, but almes ſhall delyuer moꝛe then they both. Golde and ſyluer faſten the fete / but a good councell is moꝛe pleaſaunte then they both. Tempoꝛall ſubſtaunce and ſtrength lyft vp the mynde: but the feare of the Loꝛde moꝛe then they both. The feare of the Loꝛd wanteth nothynge, and nedeth no helpe. The feare of the Loꝛde is a pleaſaunte garden of bleſſynge, and nothynge ſo beautyful as it is. My ſonne, lede not a beggers lyfe, foꝛ better it were to dye then to beg. Who ſo loketh to another mãs table, taketh no thought foꝛ his owne lyuyng how to vphold his life, foꝛ he fedeth him ſelf with other mens meate But a wyſe and wel nurtoured man wyl beware therof. Begging is ſwete in the mouth of the vnſhamefaſt, but in his bely there burneth a fyꝛe.

¶ Of the remembꝛaunce of deeth. Deeth is not to be feared. A curſſe vpon them that foꝛſake the law of God. Good name and fame. An exhoꝛtacyon to geue hede vnto wyſdome. Of what thynges a man ought to be aſhamed.

CAPI. XLI.

O Deathe / howe bytter is the remembꝛaũce of the / to a man that ſeketh reſt A and comfoꝛte in hys ſubſtaunce and ryches / vnto the man ẏ hath nothing to vexe him, ⁊ that hath pꝛoſperite in all thynges, yet vnto hĩ that yet is able to receiue meate. O death, howe acceptable ⁊ good is thy iudgemente vnto the nedeful / ⁊ vnto him whoſe ſtrength fayleth / and that is now in his laſt age, and that in all thynges is full of care and fearefulnes: vnto him alſo that is in diſpayre, and hath no hope noꝛ paciẽce. Be not thou afrayed of death: remembꝛe them that haue bene befoꝛe the: and that come after the: thys is the iudgement of the Loꝛde ouer all fleſh. Gene.3.d * And why woldeſt thou be agaynſte thys pleaſure of the hyeſt? Whether it be ten, an hundꝛeth / oꝛ a thouſand yeares: death aſketh not how longe one hath lyued.

B The chyldꝛe of the vngodly are abhomynable chyldꝛen / and ſo are they that kepe cõpany with the vngodly. Ecclus. xl.c * The inheritaunce of vngodly chyldꝛen ſhall come to naught / ⁊ theyꝛ poſterite ſhal haue perpetuall ſhame and confuſyon. The chyldꝛen complayne of an vngodly father: and why? foꝛ hys ſake they are rebuked and deſpyſed. Wo be vnto you (O ye vngodly) which haue foꝛſake the lawe of the hyeſt God: yf ye be borne / ye ſhal be borne to curſynge / yf ye dye, the curſe ſhal be your porcyon.

Eccle. xl. b. * All that is of the earthe / ſhall turne to earthe agayne: ſo go the vngodly alſo out of the curſe into deſtruccyon. The ſorowe of mē is in theyr bodye: but the name of the vngodlye ſhall be put out. Eccl. xxii. a * Laboure to get the a good name, for that ſhall contynue ſurer by the / then a thouſande greate treaſures of golde. A good lyfe hath a nomber of dayes / but a good name endureth euer.

C Eccle. xx. d. * My chyldren / kepe wyſdome in peace: for wyſdome that is hyd and a treſur that is not ſene, what profyt is in them both? A man that hydeth his folyſhnes, is better then a mā that hydeth hys wyſdome. Therfore be ye turned at my wordes: for it is not good / in all thynges alwaye to be aſhamed. True fayth muſt proue and meaſure it.

Be aſhamed of whoredome, before father and mother: Be aſhamed of leſynge, before the Prynce and men of auctoryte: Of ſynne, before the iudge and ruler: Of offence before the Congregacyon and people: Of vnryghtuouſneſſe, before a companyon and frende: Of theft, before thy neyghbours. Roma. i. b. As for the truth of God and his couenaunt / be not aſhamed therof.

Be aſhamed to lye with thyne elbowes vpon the bred: Be aſhamed to loke vpon harlottes: Be aſhamed to turne awaye thy face from thy frende: Be aſhamed to take and not to geue: Be aſhamed alſo to loke vpon another mans wyfe / and to make many tryflyng wordes with her mayden, or to ſtande by her bedſyde. Be aſhamed to vpbrayde thy frende when thou geueſt any thynge, caſte hym not in the tethe withall.

¶ Secretes maye not be opened. The lawe of God muſt be taught. A doughter. A woman. God knoweth all thynges / ye euen the ſecretes of the herte.

CAPI. XLII.

A REheareſe not a thynge twyſe, and dyſcloſe not the wordes / that thou haſte herde in ſecrete. Be ſhamefaſt and well manered in dede / ſo ſhall euery man fauour the. Of theſe thynges be not thou aſhamed / and accepte no perſonne to offende. Namely, of theſe thynges be not aſhamed: Of the lawe of God / of the couenaunt, of iudgement: to brynge the vngodly from his vngodlyneſſe vnto ryghtuouſnes / & to make hym a good man: to deale faythfully with thy neyghbour and companyon: to deſtrybute the herytage vnto thy frendes: to be dilygent to kepe true meaſure and weyght: to be content / whether thou getteſt muche or lytle / to deale truelye with temporall goodes / in byinge and ſellynge: to bryng vp chyldren with dilygence: to correcte an euell ſeruaunte: to kepe that thyne is frō an euel wyfe, to ſet a locke where many handes are, what thou delyuereſt and geueſt out to kepe / to tell it, and to weye it: to wryte vp all thy out geuynge and receyuynge: to enfourme the vnlearned and vnwyſe. Of the aged / that are iudged of the yonge. Yf thou be dylygente in theſe thynges, truely thou ſhalte be learned and wyſe and accepted of all men.

The doughter maketh yͤ father to watch ſecretly: & yͤ carefulnes yͭ he hath for her taketh away his ſlepe: yee in yͤ youth, leeſt ſhe ſhulde ouergrow hī: And whē ſhe hath an huſband: leſt ſhe ſhuld be hated: leſt ſhe ſhulde be defyled or rauyſhed in her vyrginite, or gotten wt chylde in her fathers houſe: Or (when ſhe cōmeth to yͤ man) leeſt ſhe behaue her ſelfe not right or cōtynue vnfruteful. B * If thy doughter be wātō, kepe her ſtraytly, leeſt ſhe cauſe thyne enemyes to laugh yͤ to ſcorne, & the holy cytie to geue the an euell reporte, & ſo yͧ be fayne to heare thy ſhame of euery man, & be confoūded before all yͤ people. * Beholde not euery bodyes beautye, & haue not much dwellynge amonge wemen. For lyke as the worme and moth cometh out of clothynge, ſo doth wyckedneſſe of women.

It is better to be with an euell man, then with a frendely wyfe yͭ putteth one to ſhame and rebuke. C I wyl remember the workes of the lorde, & declare the thyng yͭ I haue ſene. In the wordes of the Lorde are his workes. The Sunne ouerloketh all thynges with his ſhyne / and all his workes are full of the clerenes therof. Hath not the lord brought to paſſe that his ſayntes ſhulde tell out all hys wunderous workes / whiche the almyghtie Lorde hath ſtablyſhede? All thynges endure in his glory. He ſeketh out the ground of the depe and the hert of men, and he knoweth all theyr ymaginacion & wyſdome. For the Lord D knoweth all ſcyence, and he loketh into yͤ tokens of the tyme. He declareth the thynges that are paſt and for to come: and diſcloſeth thynges that are ſecrete. * No thought maye eſcape hym / neyther maye any worde be hyd from hym. He hath garnyſhed the hye excellent workes of his wyſdome, & he is frō euerlaſtyng to euerlaſtyng. Vnto hym maye nothynge be added neyther can he be mynyſhed: he hath no nede alſo of any mans councel. O how amiable are al his workes, & as a ſparke to loke vpon. They lyue all / and endure for euer: and whē ſoeuer nede is they are al obedient vnto him. They are al double, one againſt another: he hath made nothing that hath faute or blemyſh. * He hath ſtablyſhed the goodes of euery one: and who maye be ſatyſfyed with his glorye, when he ſeyth it.

¶ The ſumme of the creacyon of the workes of God.

CAPI. XLIII.

A THe glorye of the heygth, is * the fayre and cleare fyrmamente, the bewtye of the heauen is his glorious cleares. The ſunne when it appeareth declareth the daye in the goinge oute of it/ a marueilous worke of the hyeſt. At none it burneth the earthe, and who maye abyde the heate therof?

Who ſo kepeth an ouen when it is hote: thre tymes more dothe the Sunne burne vpon the mountaynes, when it breetheth oute the fyrye beames and ſhynethe: wyth the brightnes of it, it blyndeth the eyes. Greate is the Lorde that made it, and in his commaundement he cauſeth it to renne haſtely.

* The mone alſo is in all, and at conuenient ſeaſon it ſheweth the tymes, and is a tokē of the tyme. * The token of the ſolēpne feaſte is taken of the Moone, a lyght that miniſheth and increaſeth againe. The Moneth is called after the Moone, it groweth wonderouſly in her chaungynge.

B The armye of heauē alſo is in the heygth in the fyrmamēt of heauē it geueth a cleare and glorious ſhyne. Thys is the clearnes of the ſtarres, the bewtyfull apparell of heauen, the apparell that the Lorde lighteneth in the heygth. In his holy worde they contynue in theyr order, and not one of thē fayleth in hys watche. * Loke vpon the rayne bowe: and prayſe hym that made it: very bewtyfull is it in his ſhyne. He cōpaſeth the heauen about with his clearnes and glory, the hādes of the hyeſt haue bended it. Thorowe hys commaundement he maketh the ſnowe to fal, and the thonder of his iudgement to ſmyte haſtly. Thorowe hys commaundement the treaſures are opened, and the cloudes fle as the foules. In hys power hath he ſtrengthened the cloudes, and broken the hayle ſtones.

C The mountaynes melt at yͤ ſyght of him, the wynde bloweth accordynge to his wyll. The ſounde of his thonder beateth yͤ earth, & ſo doth the ſtorme of the north: the whyrle wynde alſo. lyghteth downe as a fethered foule, caſteth oute and ſpredeth the ſnowe abrode and as the greſhoppers that deſtroy all, ſo falleth it downe. The eye marueleth at the bewtye of the whytenes therof/ and the herte is afraye at yͤ rayne of it. He poureth out the froſt vpon earth/ lyke ſalt/ and when it is froſen, it is as ſharpe as yͤ pricke of a thyſtle.

When the colde Northwynde bloweth, harde Chryſtall commeth of the water. He lyghteth downe vpon all the gatherynges together of water/ & putteth on the waters as a breſt plate. He deuoureth the mountaynes, and burneth the wyldernelles: and loke what is grene/ he putteth it oute lyke fyre. The medicine of all theſe is/ when a cloude commeth haſtely: and whē a dewe commeth vpon the heate, it ſhal be refreſſhed agayne.

In hys worde he ſtylleth the wynde: In his councell he ſetteth the depe, & (the Lord) Jeſus planted it.

They that ſayle ouer the ſee/ tell of the parels and harmes therof, and when we heare it with oure eares/ we marueil therat. For there be ſtraunge wonderous workes/ diuerſe maner of nyce beaſtes and whalfyſhes. Thorowe hym are all thynges ſet in good order and perfourmed, and in hys worde all thynges endure.

D I ſpeake much, but I can not ſufficiently attayne vnto it, for he hym ſelfe only is the perfeccyon of all wordes. We ſhulde prayſe the Lorde after al our power, for he is great in all hys workes. The Lorde is to be feared, yee very greate is he, * and marueilous is hys power. Prayſe the Lorde/ and magnify him as much as ye maye/ yet doth he farre excede all prayſe. * O magnifye hym with all youre power/ and laboure earneſtly, yet are ye in no wyſe able ſuffycyētly to prayſe hym. Who hath ſene him, yͭ he might tell vs? * Who cā magnifie hym ſo greatly as he is? For there are hyd yet greater thinges then theſe be: as for vs/ we haue ſene but fewe of his workes. For the Lord hath made all thynges/ and geuen wyſdome to ſuche as feare God.

Pſa.xcvi.a

Pſal cxl.a

Deute.v.b.
Iohn.i.b.

¶ The prayſe of certen holy men, Henoch, Noe, Abraham, Iſaac, and Iacob.

CAPI. XLIIII.

A LET VS commende the noble famous men/ and the generacyon of our fore elders and fathers. Many more glorious actes hath the Lorde done, and ſhewed hys greate power euer ſens the begynnynge. The noble famous men rayned in theyr kyngdomes/ and bare excellente rule. In theyr wyſdome and vnderſtandynge/ they folowed the councell ſhewed in the prophecyes. * They led the folcke

[illegible]

thorowe

ſhowed the councel & wyſdome of the ſcribes of the people. Wyſe ſentēces are founde in theyr inſtruccyon. They ſoughte the ſwetenes & melody of Muſycke & broughte forth the pleaſaūt ſōges in ſcripture. They were ryche alſo, and coulde cōforte and pacifye thoſe that dwelt with them. All theſe were very noble and honorable men i theyr generacyōs / and were well reported of in theyr tymes. Theſe haue lefte a name behynde thē, ſo that theyr prayſe ſhall alwaye be ſpoken of. Afterwarde there were ſome/ whoſe remembraunce is gone. ‡ They came to naughte & peryſhed/ as though they had neuer bene: & became as though they had neuer bene borne/ yee and theyr chyldren alſo with them.

Gen. vii. d.

B Neuertheles theſe are louyng men, whoſe ryghteouſneſſe ſhall neuer be forgotten / but contynue by their poſterite. Theyr chyldren are an holy good herytage: Theyr ſede endured faſt in the couenaunt. For their ſakes ſhall theyr chyldren & ſede contynue for euer / and theyr prayſe ſhall neuer be put downe. Theyr bodyes are buryed in peace/ but their name lyueth for euermore. The people can ſpeake of theyr wyſdome/ and the cōgregaciō cā talke of their prayſe. * Enoch walked ryght & acceptably before the Lorde: therfore was he tranſlated for an example of amendment to the generaciōs. * Noe was a ſtedfaſt and righteous man, and in yͤ tyme of wrath he became a reconcylynge. Therfore was he left a remnaunt vnto the earth, when the floude came. An euerlaſtīg couenaūt was made with hym, that all fleſh ſhulde * periſhe nomore wͭ the water. Abraham was a * greate father of many people/ in glory was there none lyke vnto him. He kepte the lawe of the hyeſte, and came into a couenaunt with him. He ſet the couenaūt in his fleſhe, and when he * was proued, he was founde faythfull. Therfore ſwore god vnto him with an othe, that he wolde bleſſe al people in his ſede, that he wolde multiply and increaſe him as the duſte of the earth, & to exalt his ſede as the ſtarres: yee and that his ſede ſhuld haue the poſſeſſyō, an inherytaunce of the lande from ſee to ſee, and from the ryuer vnto the borders of the worlde.

Eccl. 49. c.
Gene. v. c.
Gene. vi. c. & d. vii. viii.
Gene. ix. c.
Gen. xvii. a.
Gen. xxii. a.

* With Iſaac dyd he ſtablyſh the ſame couenaunt, for Abraham his fathers ſake. Yee that gracious bleſſing and health of al mē, and couenaunt dyd he ſtablyſh with Iſaac, and made it to reſt vpon the head of Iacob. He knewe hym * in that he proſpered hym ſo wel and richely, and gaue him an herytage, and ſundered his porcyon by it ſelfe, * & parted it among the twelue tribes. Mercyfull men brought he out of hym, which founde fauoure in the ſyght of all fleſhe.

Gen. xxvi. a.
Gen. xxviii. c. xxxv. b.

¶ The prayſe of Moſes, Aaron, and Phinehes.

CAPI. XLV.

A MOſes * beloued of God & men, whoſe remembraunce is in hye prayſe: hym that the Lorde made lyke in the glory of the sayncts/ and magnyfyed hym/ ſo that the enemyes ſtode in awe of hym, thorowe his wordes he dyd greate wonders. He made him greate in the ſyghte of kynges, gaue hym commaundemente before hys people/ & ſhewed him his glorious power. * He ſtablyſhed hym with faythfulnes & mekenes, and choſe hym out of all men. For he herde his voyce, and he led hym in the darcke cloude, * and there he gaue him yͤ commaūdementes, yee the lawe of lyfe and wyſdome that he might teach Iacob hi couenaūt, and Iſrael his lawes:

B He choſe Aaron hys brother alſo oute of the trybe of Leui, exalted hym, & made hym ſuch lyke. * An euerlaſting couenaūt made he with hym, and gaue hym the preſthode in the people. He made him glorious i bewtyfull araye, and clothed hym with the garmēt of honoure. He put perfecte ioye vpon him, and gyrded him with ſtrength. He deckte hym with ſyde clothes, & a tunycle, with an ouerbody cote alſo and a gyrdle. Rounde about made he hym belles of golde, and that many: * that when he went in, the ſounde myghte be herde, that they myghte make a noyſe in the Sanctuary, & geue the people warnynge. The holy garment was wrought & brodred with golde, yalowe ſylcke and purple. And in the breſtlappe there was a goodly worcke, wherin was faſtened lyght and perfectneſſe.

C * Vpō yͤ lame alſo there was a worcke faſtened, & ſet wyth coſtly precyous ſtones, all bounde with golde: and thys he brought in hys mynyſtracyon. The ſtones were faſtened for a remembraunce, after the nomber of the twelue trybes of Iſraell. Vpon hys mytre there was a plate of pure gold, a grauen ymage of holynes, a famous & noble worcke, garnyſhed, and pleaſaūt to loke vpon. Before hī were there ſene no ſuch faire ornamētes, & theſe it behoued him alway to vſe: There might none other put thē on, but onely his childrē & his childers children perpetually. Dayly perfourmed he his offerīges two tymes. ‡ Moſes fylled hys handes, and anoynted hym with holy oyle.

D Thys was nowe confyrmed hym wyth an euerlaſtinge couenaunt, and to his ſede, as the dayes of heauen / namely: that hys children ſhulde alway miniſtre before hym/ and perfourme the offyce of the preſthode / and wyſhe the people good in his name.

Before all men lyuynge choſe he him/ that he ſhulde offre incenſe before the Lorde, and make odours for a ſwete ſauoure and remembraunce / that he ſhulde reconcyle the people of the Lord wt him agayne. He gaue him auctorite alſo in his cōmaundemētes & in the couenaūt, that he ſhulde teach Jacob the ſtatutes and teſtymonyes and to enfourme Iſraell in hys lawe,

E *Therfore there ſtode vp certayne agaynſt hym / and had enuye at hym in the wyldernesse: namely / they that were of Dathan and Abirams ſyde, and the furyous congregacion of Chore. This the Lorde ſawe, and it diſpleaſed hym, and in hys wrothfull indignacion were they conſumed. A greate wonder dyd he vpon them/ and conſumed them with the fyre. *Beſydes thys / he made Aaron yet more honorable and glorious.

Nu.xvi.a

Nu.xvii.b

He gaue hym an herytage/ and parted the fyrſt frutes vnto him. * Unto hym ſpecially he appoynted the bred for ſuſtenaunce/ (for the preſtes dyd eat of the offrynges of ẏ Lorde) this gaue he vnto him and his ſede. * Els had he no herytage nor porcion in the lāde and with the people. For the Lord hym ſelfe is his porcyon and enherytaunce.

F The thyrde noble & excellēt man is *Phinehes ẏ ſonne of Eleazer, which pleaſed the God of Iſrael / becauſe he had the zele and feare of the Lorde. For whē the people were turned backe / he put hym ſelfe forth ryght ſone, and ẏ with a good wyll, to pacifye the wrath of the Lorde towarde Iſraell. Therfore was there a couenaūt of peace made wt him, ẏ he ſhulde be the principal among the ryghteous in the people, that he and his poſterite ſhulde haue the offyce of the preſthode for euer) Lyke as there was made a couenaūt with Dauid of the trybe of Juda, that from amonge his ſonnes onely there ſhulde be a kyng:) And that Aaron alſo and his ſede ſhulde be the heritage, to geue vs wyſdome in our hert, to iudge his people in ryghteouſnes: ẏ hys goodes ſhulde not come in to forgetfulnes, & that their honoure might endure for euer.

¶ The prayſe of Joſue, Caleb and Samuel.

CAPI. XLVI.

A MAnly and ſtronge in battayll was Jeſus the ſonne of Naue, which in ſteade of Moſes ẏ Prophete was geuen to be captayne of the people which acordinge vnto hys name was a greate ſauyoure vnto the elect of god, to puniſh the enemies that roſe vp agaynſt Iſrael, ẏ Iſrael myght optaine theyr inheritaunce. O howe greate, noble & excellent was he, when he lyft vp his hand/ & drewe out his ſwerde agaynſt the cytyes? Who ſtode ſo manly before hym? For the Lorde hym ſelfe brought in the enemyes. * Stode not the ſūne ſtyl at his commaundemente/ and one daye was as longe as twoe? He called vpon the Hyeſt and moſte myghtye when the enemies preaſſed vpon him on euery ſyde: and the Lorde herde hym wyth the hayle ſtones. They ſmote the Heytheneſſhe people myghtely / & in falling downe they ſlewe all the aduerſaryes / ſo that the Heathen knewe his hooſt, and al his defence, ẏ the Lord hym ſelfe fought agaynſt thē/ for he folowed vpō the myghtie men of thē.

Deut.34.b
Joſue.1.a.

Joſue.x.c.

B * In the tyme of Moſes alſo, he and Caleb the ſonne of Jephune / dyd a good worcke/ which ſtode agaynſt the enemyes / wt helde the people from ſynne, & ſtylled the wycked murmuring. * And of ſyxe hūdreth thouſāde people of fote, they two were preſerued/ to brīge thē into ẏ heritage, namely, a lande that floweth with mylcke and hony. * The Lorde gaue ſtrēgth alſo vnto Caleb, which remained with hym vnto his age: ſo that he went vp into the hye places of the lāde, and his ſede cōquered the ſame for an herytage: that al the chyldrē of Iſrael myght ſe, howe good a thynge it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after his name) whoſe hert went not a whoryng, nor departed from the Lord, and that forſoke not the Lorde vnfaythfully, whoſe remembraūce hath a good reporte: yee their bones floriſh out of their place, and their names ſhal neuer be chaūged, (but honoure remayneth ſtyl wt the childrē of thoſe holy mē)

Nu.xiiii.a

Nu.xxvi.g

Joſu.xiiii.c

C * Samuel the Prophete beloued of the Lorde his God, * ordayned a kyng, & anoynted the prynces ouer the people. In the law of the Lorde he iudged the congregacyon, and the Lorde had reſpecte vnto Jacob. The Prophete was founde diligent in hys faythfulnes: and he is knowen faythfull in his wordes. * He called vpon the Lord the almyghtye, when the enemyes preaſed vpō him on euery ſyde, what tyme as he offred ẏ ſuckyng lambes. And the Lord thōdred frō heauen and made his voyce to be herd with a greate noyſe. He diſcomfyted the prynces of Tire, & all the rulers of the Philiſtines.

1.Reg.x.a. and.xvi.b.

1.Reg.vii.a

Befor

i.Re.xii.a * Before his laſte ende he made proteſtacyon in the ſyghte of the Lorde / and hys anoynted that he toke neyther ſubſtaunce nor good of eny man / no not ſo muche as a ſho / and no man myght accuſe hym. After thys he tolde / that hys ende was at hande / and ſhewed the kynge alſo hys ende and deathe / and from the earthe lyfte he vp hys voyce in the prophecy, that the vngodly people ſhulde peryſhe.

¶ The prayſe of Nathan, Dauid, and Salomon.

CAPI. XLVII.

A 2.Reg.xii.a Afterward in the tyme of king Dauid / there roſe vp a prophet called Nathã: For lyke as ẏ fat is taken awaye from the offerynge, ſo was Dauid choſen out of the chyldren of Iſraell. He toke his paſtyme with the lyons and as with kyddes / and with bea- 1.Re.xvii.f res lyke as with lambes. * Slewe he not a geaunte when he was yet but yonge / and toke awaye the rebuke frõ his people / what tyme as he toke the ſtone in hys hande / and ſmote downe proude Goliath ẇ the ſlynger? For he called vpon the hyeſt Lorde, whiche gaue him ſtrength in hys ryghte hande / ſo that he ouerthrewe the myghtye geaunte in the battyll, that he might ſet vp the horne B of hys people agayne. * Thus brought he 1.Reg.18.b hym to worſhyppe aboue all prynces / and made hym to haue a good report in the prayſe of the Lorde / that he ſhulde were a 2.Reg.v.b. crowne of glory, * For he deſtroyed the enemies on euery ſyde, roted out the Philyſtynes hys aduerſaryes / and brake theyr hornes in ſunder / lyke as it is broken yet thys daye. In all hys worckes he prayſed the hyeſt and Holyeſt / and aſcrybed the honoure vnto hym. With his whole hert dyd 1.Pa.16.a he prayſe ẏ Lorde and loued god that made hym. * He ſet ſyngers alſo before the aulter / and in theyr tune he made ſwete ſonges. He ordyned to kepe the holy dayes worſhypfully / and that the ſolempne feaſtes thorowe the whole yeare ſhulde be honorably holden, with prayſynge the name of the Lorde, and with ſyngynge by tymes in the mornynge in the Sanctuary.

C * The Lorde toke awaye his ſynnes, and 2.Re.xii.b. exalted his horne for euer. He gaue hym the couenaũt of the kyngdome, and the trone of 3.Reg.iii.c worſhype in Iſraell. * After hi there roſe vp the wyſe ſonne called Salomon, and for hys ſake he droue the enemyes awaye farre of. This Salomõ raigned ẇ peace in his tyme (for God gaue him reſt frõ his enemyes on euery ſyde, ẏ he myght buylde him an houſe in his name, and prepare the Sãctuary for euer) lyke as he was well inſtructe in hys youthe / & fylled with wyſdome and vnderſtandinge, as it were with a water floude. He couered and filled the whole lande with ſimilitudes and wyſe prudent ſentences.

D Hys name wente abrode in the Iles, becauſe of his peace he was beloued. All landes marueled at his ſõges, prouerbes, ſimilitudes, and at his peace, and at the name of the Lorde God, which is called the God of Iſrael. * He gathered golde as tynne, & he had as much ſyluer as leade. iii.Reg. iii.Reg. * He was moued in inordynate loue towarde wemen / & was ouercome in affeccyon. He ſtayned his honoure and worſhyppe / yea hys poſterytie defyled he alſo, in bryngynge the wrathe of iii.Re. the Lorde vpon hys chyldren / and ſorowe after his ioye: * ſo ẏ his kyngdome was deuyded, & Ephraim became an vnfaythfull / ii.Re. and an vncõſtãt kyngdome. * Neuertheles God forſoke not his mercy, neyther was he vtterly deſtroyed becauſe of his worckes, ẏ he ſhulde leaue him no poſterite.

E As for ẏ ſede that came vpõ him, which he loued, he brought it not vtterly to naught but gaue yet a remnaũte vnto Iacob, and a rote vnto Dauid out of hym. Thus reſted Salomon with his fathers, and out of hys ſede he left behynde hym a very foolyſhnes of the people, and ſuch one as had no vnder- iii.Re. ſtandynge: * euen, Roboam, whiche turned awaye the people thorowe his councel, and iii.Re. Ieroboam the ſonne of Nabat, & which cauſed Iſraell to ſynne, and ſhewed Ephraim ẏ way of vngodlynes: In ſo much that theyr ſynnes and miſdedes had the vpper hand ſo ſore, that at the laſt they were dryuen out of the land for the ſame: Yee he ſought out and brought vp all wyckednes, tyll the vengeaunce came vppon them.

¶ The prayſe of Eliah, Elizeus, Hezekiah, and Eſay.

CAPI. XLVIII.

A THEN ſtode vp * Eliah the Prophet 3.Reg. as a fyre / and hys worde brente lyke a creſſhet. He brought an honger vpon them / and in hys zele he made them fewe in nombre. For they might not awaye with the commaundementes of the Lorde. Thorowe the iii.Re. 4.Reg. worde of the Lord he ſhut the heauen, * and thre times brought he the fyre downe. Thus became Eliah honorable in his wonderous dedes. Who may make his boaſt to be lyke 3.Re. hym? * One that was deed rayſed he vp from deathe, and ithe worde of the hyeſt he brought hym oute of the graue agayne.

* He caſte downe kinges & deſtroyed them / and the honorable from theyr ſeate. Upon

the mount Syna he herde the punyſhment,
and vpon Horeb the iudgement of the ven-
geaunce. He prophecyed recõpenſynge vnto
kynges, * & ordeyned prophetes after hym.
* He was taken vp in the ſtorme of fyre: in a
charet of horſes of the Lorde. He was orda-
ned in the reprouynges in tyme to pacyfye
the wrath of the Lorde, * to turne the hertes
of the fathers vnto the chyldren, and to ſet
vp the trybes of Iacob agayne. Bleſſed
were they that ſawe the, and were garnyſhed
in loue: for we lyue in lyfe: (but after death
B we ſhall haue no ſuch name.)

* Elias was couered in ỹ ſtorme, but He-
lyſeus was fylled with his ſprete. Whyle he
lyued he was afrayed of no prynce / and no
man myght ouercome him. There coulde no
worde diſceaue him, * & after his death his
body prophecied. ‡ He dyd wonders in his
lyfe, & in death were his workes maruelous.
For all this, the people amended not, nether
departed they frõ theyr ſynnes: * tyll they
were caried away preſoners out of the lãde,
and were ſcatred abrode in all countrees, ſo
that of them there remayned, but a very
lytle people / and a prynce vnto the houſe of
Dauid. Howe be it ſome of them dyd ryght,
C and ſome heaped vp vngodlynes.

* Hezekias made his cytie ſtronge / con-
ueyed water in to it / dygged thorowe the
ſtony rocke with yron / & made vp a well by
the water ſyde. ‡ In his tyme came Sen-
naherib vp and ſent Rabſakes / lyft vp his
hande agaynſte Syon / and defied the with
greate pryde. Then trymbled theyr hertes
and hãdes / ſo that they ſorowed lyke a wo-
man trauaylinge with chylde. So they cal-
led vpon the Lorde / which is mercyful / and
lyfte vp theyr handes before hym. Imme-
diatly the Lorde harde them out of heauen:
(he thought nomore vpon theyr ſynnes / nor
gaue them ouer to theyr enemyes:) but dely-
uered them by the hande of Eſay the holy
prophet. ‡ He ſmote the hooſt of ỹ Aſſyrians,
and his angell deſtroyed the. For Hezekias
had done the thynge ỹ pleaſed the Lorde / &
remayned ſtedfaſtly in the waye of Dauid
his father, as Eſay the greate and faythful
prophet / in the ſyght of God, had commaun-
ded hym. * In his tyme the Sunne wente
backwarde, & he lengthened the kinges lyfe.
With a ryghte ſprete prophecyed he, what
ſhulde come to paſſe at the laſt: and to ſuche
as were ſorowfull in Syon he gaue cõſola-
cion, wherwith they myght cõforte them ſelues
for euermore. He ſhewed thynges ỹ were for
to come & ſecrete, or euer they came to paſſe.

¶ Of Ioſiah, Hezechiah, Dauid, Ieremy, Ezechiel, Zoro-
babel, Ieſus, Nehemiah, Enoch, and Ioſeph

CAPI. XLIX.

THE remembraunce of ‡ Ioſias is lyke A
as whã the apothecary maketh many 4.Re.22.a. and.23.
precious ſwete ſmellyng thynges together. 2.par.34.a.
His remembraunce ſhalbe ſwete as hony in
all mouthes / & as the playenge of Muſyck
at a banket of wyne. He was appoynted
to turne the people agayne / & to take awaye
all abhomynacions of the vngodly. He dy-
rected his herte vnto the Lorde, and in the
tyme of the vngodly he ſet vp the worſhyp
of God agayne. All kynges (except Dauid,
Hezechiah and Ioſiah) cõmytted wycked-
nes / for euen the kynges of Iuda alſo for-
ſoke the lawe of God. For they gaue theyr
horne vnto other / theyr honoure and wor-
ſhyppe alſo to a ſtraunge people. B

Therfore was the electe cytie of ỹ Sanc-
tuary brent with fyre, * & the ſtreates therof 4.Re.25.b.
laye deſolate & waſt in the hande of Ieremy:
for they intreated hym euell / whiche neuer-
theles was a prohpet ordeyned frõ hys mo-
thers wombe / ỹ he myght rote out / breake
of, * and deſtroye: and that he myght builde Iere.1.a.
vp, and plant agayne. * Ezechiel ſawe the Eze.1.a.
glorye of the Lorde in a vyſion / which was
ſhewed him vpon ỹ charet of ỹ Cherubins.
For he thought vpõ the enemies in ỹ rayne,
to do good vnto ſuche as had ordred theyr
wayes a ryght. And the bones of the twelue
prophetes floryſhed from out of theyr place:
for they gaue comforte & conſolacyon vnto
Iacob, & delyuered the faythfully. * Howe Agg.i.a
ſhall we prayſe Zorobabel / whiche was as 1.Eſd.iii.a
a rynge in the ryght hande? 1.Eſd.v.a

‡ So was Ieſus alſo the ſõne of Ioſedec: C Agg.i.c
theſe men in theyr tymes buylded the houſe, and.ii.a
and ſet vp ỹ Sanctuary of ỹ Lorde agayne
which was prepared for an euerlaſting wor-
ſhyp. ‡ And Nehemias is all waye to be cõ- 2.Eſd.i.a.
mended, ‡ whiche ſet vp for vs the walles 2.Eſd.7.a
that were broken downe / made the portes
and barres agayne / & buylded our houſes
of the newe. ‡ But vpon the earth is there
no man created like Enoch, for he was take Gene.v.c.
vp from the earth. * And Ioſeph / which Eccl.44.b
was Lorde of hys brethren, & the vpholder Hebre.11.a
of hys people: his bones were couered and Gene.41.f.
kepte. Seth & Sem were in great honoure 42.a.45.c.
amonge the people: & ſo was Adam aboue
all the beaſtes / whan he was created.

¶ Of Symon the ſonne of Onias.

CAPI. L.

SYmon * the ſõne of Onias the hye preeſt, A 1.Mac.1.
which in his lyfe ſet vp ỹ houſe agayne,

and in his dayes made faſt the temple. The heygth of the temple alſo was founden of him, the double buyldinge, & the hye walles of the tẽple. In his dayes the welles of water flowed out, and were exceadynge full as the ſee. He toke care for his people, & delyuered them frõ deſtruccyon. He kepte hys cytie & made it ſtronge, that it ſhulde not be beſeged. He dwelt in honoure & worſhyppe amonge his people, & enlarged the intraũce of the houſe, & the courte. He gaue lyght as the mornynge ſtarre in the myddeſt of the cloudes, and as the moone whan it is full. He ſhyned as the ſunne in the tẽple of God. He is as bryght as the rayne bowe in the fayre cloudes/and floryſheth as the floures and roſes in the ſprynge of the yeare, and as lylyes by the ryuers of water: Lyke as the braunches vpon the mount Libanus in the tyme of ſommer: as a fyre & incenſe that is kindled. Lyke as an whole ornamẽt of pure golde, ſet with al maner of precious ſtones, and as an Olyue tree that is frutefull/and as a Cypres tree which groweth vp an hye.

B When he put on the garment of honoure, and was clothed with all bewtye: when he went to the holy aulter/to garnyſh the couerynge of the Sanctuarye: when he toke the porcyons out of the Preſtes hande/he hymſelfe ſtode by the herth of the aulter and his brethren rounde about in ordre. As ŷ braunches of Cedre tree vpon the mõut Libanus, ſo ſtode they rounde about him. And as the braunches of the Olyue tree/ſo ſtode al the ſones of Aaron in the glorye & the oblaciõs of the Lorde in theyr handes/before all the congregacion of Iſrael. And that he myght ſuffycyently perfourme hys ſeruyce vpon ŷ aulter/and garnyſh the offrynge of ŷ hyeſt God/he ſtretched out his hande/ and toke of the drynckofferynge, and poured in of the wyne: ſo he poured vpon the botome of the aulter a good ſmel vnto the hyeſt Prynce.

C Then beganne the ſonnes of Aaron to ſyng, & to blowe with trõpettes/& to make a great noyce/for remembraunce and prayſe vnto the Lorde. Then were all the people afrayed, & fell downe to the earth vpõ theyr faces/to worſhyppe the Lorde theyr God, and to geue thankes to the almyghty God. They ſunge godly alſo with theyr voyces, ſo that there was a pleaſaunce noyſe in the great houſe of the Lorde. And the people in theyr prayer beſought the Lorde the hyeſt, that he wolde be mercyfull/tyll the honour of the Lorde were perfourmed. Thus ended they theyr mynyſtracyon and ſeruice. Then went he downe and ſtretched out hys hãdes ouer the whole multitude of the people of Iſrael, that they ſhulde geue prayſe & thankes out of theyr lyppes vnto the Lorde, and to reioyſe in his name. He beganne yet once alſo to praye/that he myght openly ſhewe the thankeſgeuynge before ŷ hyeſt, namely thus: O geue prayſe and thankes (ye al) vnto the Lorde our God, which hath euer done noble & great thinges: which hath increaſed oure dayes from our mothers wombe, and dealt with vs accordynge to his mercy: that he wyll geue vs the ioyfulnes of herte/ and peace for our tyme in Iſrael. Which faythfully kepeth his mercy for vs euermore, and alwaye delyuereth vs in due ſeaſon.

There be two maner of people that I abhorre fro my hert: as for the thyrde, whom I hate/it is no people. They that ſyt vpon the mõtayne of Samaria, the Phylyſtynes, & the fooliſh people that dwell in Sichimis. D

I Jeſus the ſonne of Sirach Eleazarus of Ieruſalem, haue tokened vp theſe informacyons and documentes of wyſdome and vnderſtandynge in thys boke/& poured out the wyſdome of my herte. Bleſſed is he that exercyſeth hym ſelfe therin: and who ſo taketh ſuch to herte, ſhalbe wyſe for euer. Yf he do theſe thynges, he ſhal be ſtrõge in al. For the lyght of the Lorde leadeth hym.

The prayer of Jeſus the ſonne of Sirach.

CAPI. LI.

I Wyll thanke the, O Lorde and kynge, and prayſe the, O God my ſauyoure. I wyll yelde prayſe vnto thy name: for thou arte my defender and helper/ and haſte preſerued my bodye from deſtruccyon, from the ſnare of traytorous tonges, and from the lyppes that are ocupyed with lyes. Thou haſt bene my helper/from ſuche as ſtode vp agaynſt me/and haſt delyuered me after the multytude of thy mercy, and for thy holy names ſake Thou haſt delyuered me from the roarynge of them/that prepared thẽſelues to deuoure me/out of the handes of ſuch as ſought after my lyfe: from the multitude of thẽ that troubled me/ and went about to ſet fyre vpõ me on euery ſyde, ſo that I am not brent in the myddeſt of the fyre: Frõ the depe of hell, from an vnclene tonge/ from lyenge wordes, from the wycked kynge/ and from an vnryghteous tonge. My ſoule ſhall prayſe ŷ Lord vnto death, for my lyfe drewe nye vnto hell downwarde. A

They cõpaſſed me round aboute on euery ſyde, and there was no man to helpe me. B I loked aboute me, yf there were any man that wolde ſocoure me, but there was none. Then thought I vpon thy mercy, O Lorde, and vpon thy actes that thou haſte done euer of olde: namely, that thou delyuereſt ſuche as put theyr truſt in the, and ryddeſt the out of the handes of the Heathen. Thus lyfte I vp my prayer from the earth / and prayed for delyueraunce frō death. I called vpon the Lorde the father of my Lorde, that he wolde not leaue me without helpe, in the daye of my trouble and in the tyme of the proude: I wyl prayſe thy name cōtynually, yeldynge honour and thankes vnto it: and ſo my prayer was herde. Thou ſauedeſt me from deſtruccion, and deliueredeſt me from the vnryghteous tyme. Therfore wyll I aknowledge and prayſe the / and magnyfye thy name O Lorde.

C When I was yet but yonge, or euer I went aſtraye, I deſyred wyſdome openly in my prayer. I came therfore before the tēple, and ſought her vnto ẏ laſte. Then floryſhed ſhe vnto me, as a grape that is ſoone rype. My hert reioyſed in her / then went my fote the ryght waye, yee from youth vp: ſought I after her: I bowed downe myne eare and receaued her. I founde me much wyſdome: and proſpered greatly in her. Therfore wyl I aſcrybe the glory vnto hym / that geueth me wyſdome: for I am aduyſed to do therafter. I wyll be gelous to cleue vnto the thynge that is good / ſo ſhall I not be confounded. My ſoule hathe wraſtled with her, and I haue bene dilygent to be occupyed in her. I lyfte vp myne handes an hye / then was my ſoule lyghtened thorowe wiſdome, that I knowledged my folyſhnes. I ordred my ſoule after her, ſhe & I were one hert frō the begynnynge and I founde her in clenneſſe. D And therfore ſhall I not be forſaken.

My herte longed after her / and I gat a good treaſure. Thorowe her the Lorde hath geuen me a newe tonge, wherwith I wyll prayſe hym. * O come vnto me ye vnlerned, and dwell in the houſe of wyſdome: withdrawe not youre ſelues from her, but talke and comen of theſe thynges / for youre ſoules are very thyrſty. I opened my mouth, & ſpake. O come and bye wyſdome without money, bowe downe your necke vnder her yocke, & youre ſoule ſhal receaue wyſdome. She is harde at hande and is content to be founde. Beholde with your eyes, * howe ẏ I haue had but lytle laboure, and yet haue fōde much reaſt. O receaue wyſdome, & ye ſhal haue plenteouſnes of ſyluer & golde in poſſeſſion. Let youre mynde reioyſe in hys mercy, and be not aſhamed of hys prayſe. Worke hys worke by tymes, and he ſhall geue you your rewarde in due tyme.

Esa. lv. a.
Eccli. vi. c.

¶ The ende of the boke of Jeſus the ſonne of Sirach / which is called in Latyne / Eccleſiaſticus.

: The booke of the Prophete Baruch.

¶ Baruch wrote a boke, durynge the captiuyte of Babylō, whiche he redde before Ieconiah & all the people. The Iewes ſent the boke with money, vnto Ieruſalē to theyr other brethren: to the intent that they ſhulde praye for them.

CAPI. I.

A ANd theſe are the wordes of the booke, whiche were wrytten by Baruch the ſōne of Nerias, the ſonne of Maaſias, the ſonne of Sedechias / ẏ ſōne of Sedeias / the ſonne of Helchias / at Babylon in the fyfte yeare / and in the ſeuenth day of the moneth / what tyme as ẏ Caldees toke Ieruſalem / and brent it vp with fyre.

And Baruch dyd rede ẏ wordes of thys booke, that Iechoniah the ſonne of Ioacim kynge of Iuda myght heare: and in the preſence of all the people, ẏ were come to heare the booke: yee and before all the noble kynges ſonnes / before the Lordes of the coūcell and elders: and before the whole people, frō the loweſt vnto the hyeſt: before all them that dwelt at Babylō, by ẏ water of Sody. Whiche whan they herde it / wepte, faſted, and prayed before the Lorde.

B They made a colleccyon alſo of money, accordynge to euery mans power / and ſent it to Ieruſalem vnto Ioachim the ſonne of Helchia / the ſonne of Salon preſt with the other preſtes: and to all the people whiche were with him at Ieruſalem / what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken awaye out of the temple) that they myght brynge them agayne in to the lande of Iuda / the tenth daye of the moneth Siban: namely / ſyluer veſſels (which Sedechiah the ſonne of Ioſiah kynge of Iuda had made) after that Nabuchodonoſor kynge of Babylon had taken Iechoniah, with al his prīces / lordes, C and all the people / and led them captyue from Ieruſalem vnto Babylon.

And they ſayd: Beholde, we haue ſent you money, * to bye you burnt offerynges and

Deu. xiiii. c.
Iere. [illegible]

inſence withall: make you vnleuened bred, and offre for ſynne vpon the aulter of the Lorde our God. 1.Tim.2.b. *And praye for the proſperyte of Nabuchodonoſor kynge of Babylō/ and for the welfare of Balthaſar his ſonne: that theyr dayes may be vpon earth/ as the dayes of heauen: that God alſo maye geue vs ſtrength, and lyghten our eyes: that we may lyue vnder the defence of Nabuchodonoſor kynge of Babylon, and vnder the protecyon of Balthaſar his ſonne: ẏ we maye longe do them ſeruyce /and fynde fauoure in theyr ſyght. Praye for vs alſo vnto the Lord our God, for we haue ſynned agaynſt the Lorde our God & vnto thys daye is not his wrath turned yet awaye frō vs. And ſe ẏ ye rede this boke (whiche we haue ſent vnto you to be rehearced in the tēple of ẏ Lorde) D vpon the hye dayes, & at a tyme conuenient.

Baruc.iij. Dani.9.a. Thus ſhal ye ſaye: *The Lorde our God is ryghteous, but we are worthye of confuſyon & ſhame: lyke as it is come to paſſe this daye/ vnto all Juda, and to euery one that dwelleth at Jeruſalem: to our kynges prynces, preſtes, prophetes and to oure fathers. We haue ſynned before the Lorde our God, we haue not put our truſt in him/ nor geuen hym credence/ we haue not obeyed him, we haue not herkened vnto ẏ voyce of ẏ Lorde our God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forfathers out of the lande of Egypt vnto this preſent daye, we haue bene euer a myſbeleuyng and an vnfaythful people vnto the Lorde our God: deſtroyng our ſelues vtterly, and ſhrynkynge backe, that we ſhulde not heare hys voyce.

Leui.26 Deu.28 *Wherfore there are come vpō vs great plages and dyuers curſes, lyke as the Lorde E deuyſed by Moſes his ſeruaunt: Exodi.12. 13.14. *whiche brought our forefathers out of the lande of Egypte/ to geue vs a lande, that floweth wt mylck and hony, lyke as it is to ſe this day, Neuertheleſſe, we haue not herkened vnto the voyce of the Lorde our God, accordyng to all the wordes of the prophetes, whom he ſente vnto vs & to our rulers: but euery mā folowed his owne mynde & wycked ymaginacyon: to offre vnto ſtraunge goddes, & to do euell in the ſyght of the Lorde oure God,

CAPI. II.

The Jewes confeſſe that they ſuffre juſtly for theyr ſynnes. The true confeſſyon of the Chryſten. The Jewes deſyre to haue the wrath of God turned frō them. The Lorde wyll that we obeye vnto prynces although they be euel. He promyſeth that he wyll call agayne the people from captiuitie, and geue them a newe and an euerlaſtynge teſtament.

FOR the *whiche cauſe the Lorde oure God hathe perfourmed hys deuyce, A wherof he certyfyed vs/ and oure heades ẏ ruled in Jeruſalem: yee and oure kynges, oure prynces/ wyth all Iſrael and Juda. And ſuch plages hath the Lorde brought vpon vs, as neuer came to paſſe vnder the heauen lyke as it is fulfylled in Jeruſalem, *accordynge as it is wrytten in the lawe of Moſes: that a man ſhulde eate the fleſh of hys owne ſonne/ and the fleſh of hys one daughter. Moreouer, he hathe delyuered them into the handes of all the kynges, that are rounde about vs (to be confounded and deſolate) and ſcatred them abrode in all landes and nacions. Thus are we brought beneth & not aboue, B becauſe we haue ſinned againſt the Lorde our God, & haue not bene obedient vnto his voyce. *Therfore ẏ Lorde our God is ryghteous/ and we with our fathers (as reaſō is) are brought to opē ſhame, as it is to ſe this daye. And as for theſe plages ẏ are come vpon vs all ready, the Lorde had deuyſed them for vs: yet wolde we not praye vnto the Lorde our God, ẏ we myght euery mā turne frō his vngodly wayes. So the Lorde hathe cauſed ſuch plages to come vpon vs: for he is ryghteous in all hys workes, which he hathe cōmaunded vs: whiche we alſo haue not done/ nor harkened vnto his voyce/ for to walke in the cōmaundementes of the Lorde/ that he had geuen vnto vs.

*And now, O Lorde God of Iſrael thou that *haſte brought thy people out of the lande of Egypte with a myghtye hande, with tokens and wonders/ with thy greate power and out ſtretched arme: and haſt gotten thy ſelfe a name/ as it is come to paſſe this daye. O Lorde our God/ we haue ſynned/ we haue done wyckedly/ we haue behaued our ſelues vngodly in al thy ryghteouſneſſes. Turne thy wrath from vs (we beſech the) for we are but a fewe lefte amonge the C Heathen, where ẏ haſt ſcatered vs. *Heare our prayers (O Lorde) and our peticyons, brynge vs out of captiuyte/ for thyne owne ſake: get vs fauoure in the ſyght of them, whiche haue led vs awaye: that all landes may knowe/ ẏ thou art the Lorde our God, and that Iſraell & hys generacyon calleth vpon thy name. O Lorde/ loke downe from thy holy houſe vpon vs: enclyne thyne eare, and heare vs/ open thine eyes Lord & ſe vs.

*For the deed/ ẏ be gone downe to theyr graues/ & whoſe ſoules are out of theyr bodyes, *aſcribe vnto ẏ Lorde/ nether praiſe nor ryghteouſmakyng: but the ſoule that is

vexed

hered for the multitude of her ſynnes which goeth on heuely and weakely/ whoſe eyes be begynne to fayle: yee ſuche a ſoule aſcrybeth prayſe and ryghteouſneſſe vnto the Lorde. O Lorde, we poure out oure prayers before D the/ and requyre mercy in thy ſyght, O Lord oure God: not for any godlyneſſe of our forefathers, but becauſe thou haſt ſente out thy wrath and indignacyon vpon vs: accordyng as thou dydeſt threaten vs, by thy ſeruaũtes the prophetes, ſayinge:

Iere.17.a * Thus ſayeth the Lorde: Bowe downe your ſhulders and neckes/ and ſerue yͤ kyng of Babylon/ ſo ſhall ye remayne ſtyll in the lande/ that I gaue vnto your fathers. Yf ye wyll not do thys/ nor heare the voyce of the B Lorde youre God/ to ſerue the kynge of Babylon: I ſhall deſtroye you in yͤ cities of Iuda/ within Ieruſalem and without. I wyll alſo take from you the voyce of myrth ⁊ the voyce of ioye/ the voyce of the brydegrome ⁊ the voyce of the bryde, and there ſhall no mã dwell more in the lande. But they wolde not herken vnto thy voyce, to do the kyng of Babylon ſeruice: and therfore haſt thou perfourmed the wordes that thou ſpakeſt by thy ſeruauntes the prophetes: namely/ that the bones of our kĩges, ⁊ the bones of oure fathers ſhulde be tranſlated out of theyr place.

E And lo/ nowe are they layde out in yͤ heat of the ſonne, and in the colde of the nyght/ ⁊ deade in greate myſery/ with hunger/ wyth ſweard, with peſtilence ⁊ are clene caſt forth. As for the temple wherin thy name was called vpon/ thou haſt layde it waſte, as it is to ſe thys day: and that for the wyckednes of yͤ houſe of Iſraell and the houſe of Iuda. O Lorde oure God/ thou haſt intreated vs after all thy goodnes, ⁊ accordynge to all that great louynge mercy of thyne/ lyke as thou ſpakeſt by thy ſeruaunte Moyſes, in the day whan thou dydeſt commaũde hym/ to wryte thy lawe before yͤ chyldren of Iſrael, ſaying: Deut.4.b and.xxviii. * Yf ye wyll not herken vnto my voyce/ then ſhal thys greate multytude be turned into a very ſmall people/ for I wyll ſcatre them abrode. Notwithſtandynge I am ſure/ that F this folke wyl not heare me: for it is an hard necked people. But in the lande of theyr captiuite/ they ſhal remembre them ſelues, and learne to knowe/ that I am the Lorde theyr God/ whan I geue them an herte to vnderſtande/ and eares to heare. Then ſhall they prayſe me in the lande of theyr captiuite: and thyncke vpõ my name. Then ſhall they turne them from theyr harde backes/ and from their vngodlynes. Then ſhall they remẽbre the thynges/ that happened vnto theyr forefathers, whiche ſynned agaynſt me. So wyl I brynge them agayne into the lande, which I promiſed with an othe vnto their fathers: Abraham, Iſaac, and Iacob: ⁊ they ſhall be Lordes of it, yee I wyll increaſe them, ⁊ not miniſh the. * And I wyl make another coue- Hebre.8.c Eſaie.8.b Apoc.xxi.b naunt with them: ſuche one as ſhall endure for euer: namely/ that I wyl be theyr God/ ⁊ they ſhalbe my people: ⁊ I wyl nomore driue my people the chyldren of Iſraell, out of the lande that I haue geuen them.

¶ The people contynueth in theyr prayer begonne for their delyueraunce. He prayſeth wyſdome vnto the people, ſhewinge that ſo greate aduerſitees came vnto them for the deſpyſinge therof. Only God was the fynder of wyſdome. Of the incarnacyon of Chriſte.

CAPI. III.

A AND nowe, O Lorde almyghtye, thou God of Iſraell: oure ſoule that is in trouble/ and oure ſprete that is vexed, cryeth vnto the: heare vs (O Lorde) and haue pytie vpon vs, for thou arte a mercyfull God: be gracyous vnto vs/ for we haue ſynned before the. Thou endureſt for euer, ſhulde we then vtterly peryſſhe? O Lorde almyghtye/ Ephe.ii.b thou God of Iſrael: Heare now the prayer * of the deed Iſraelites and of theyr chyldren, Dani.iii.c Iere.14.a.c and.v.c whiche haue ſynned before the, and not herkened vnto the voice of the Lord their God, for the which cauſe theſe plages hange now vpon vs. O Lorde, remembre not the wyckednes of our forefathers, but thynke vpon thy power and name nowe at this tyme: for thou arte the Lorde our God, ⁊ the (O Lord) wyl we prayſe. Num.14.a Pſal.77.a * For thou haſt put thy feare in our hertes, to the intent that we ſhuld call B vpon thy name/ and prayſe the in oure captyuyte: and that we myght turne frome the wyckedneſſe of our forefathers, that ſynned before the.

Beholde, we are yet this daye in our captyuyte, where as thou haſt ſcatred vs, to be an abhominacion, curſe/ and ſynne: Pſal.79.a * lyke as it hathe happened vnto oure fathers alſo/ bycauſe of all theyr wyckedneſſe and departynge from the.

O Iſrael, here the commaundementes of lyfe: põdre them well with thyne eares/ that thou mayeſt learne wyſdome. But how happeneth it Iſraell, that thou art in thyne enemyes land? thou art waxen olde in a ſtraũge countre, and defyled with the deed. Why art thou become lyke them, yͭ go downe to theyr graues? Iere.ii.b Euẽ becauſe thou haſt * forſakẽ the well of wyſdome. For yf thou haddeſt walked in yͤ waye of God, Prouer.1.a and.iii.a truely yͧ ſhuldeſt haue remayned ſtyll ſafe in thyne owne lande.

Pſal.cxi.b
and.cxii.a

¶ O learne then where diſcrecion is/ where vertue is/ where vnderſtādyng is, that thou mayeſt knowe alſo frome whence commeth *longe lyfe, a neceſſary lyuing/ the lyghte of the eyes/ and quyetnes. Who euer founde out her place? or who came euer into hyr treaſures.

C Where are the prynces of the Heathen become/ and ſuch as ruled the beaſtes vpō the earth? They that had theyr paſtyme with ŷ foules of the ayre/ they that hoorded vp ſyluer and gold (wherin men truſt ſo much) and made no ende of theyr gatherynge? What is become of them that coyned ſyluer, and were ſo carefull/ and coulde not brynge theyr workes to paſſe? They be roted out/ & gone downe to hel/ & other men are come vp in theyr ſteades. Yonge men haue ſene lyght/ & dwelte vpon earth: but the way of reformacyon haue they not knowen, nor vnderſtande the pathes therof: nether haue theyr chyldren receaued it, yee ryght farre is it frō them. It hath not bene herde of in the lande of Canaan, nether hath it bene ſene at Theman.

D The Agarenes ſought after wyſdome, but that whiche is earthly, lyke as the marchauntes of the lande do. They of Theman are connynge alſo, and they laboure for wyſdome & vnderſtandynge: but the waye of true wyſdome they knowe not, neyther do they thyncke vpon the pathes therof. O Iſraell, howe great is the houſe of God? & how large is the place of his poſſeſſion? *Great is he, & hathe none ende: yee & vnmeaſurable. What is become of thoſe famouſe gyauntes, that were ſo great of bodies & ſo worthy men of warre, Thoſe had not the Lord choſen, nether haue they founde the waye of reformacyon, therfore were they deſtroied & for ſo much as they had no wyſdome, they peryſhed becauſe of theyr fooliſhneſſe.

Deute.4.f
Jere.xxx.b
Pſa.xlv.a

E Who hathe gone vp into heauen, to take wyſdome there, and brought her downe frō the cloudes? Who hath gone ouer the ſee to fynde her, and hath choſen her aboue golde, & ſo brought her hyther? No man knoweth the wayes of wyſdome, neyther is there any that can ſeke out her pathes. But he ŷ woteth all thynges, knoweth her, and he hathe foūde her out wt hys fore knowledge. *This ſame is he which prepared the earth at ŷ begynnynge, & fylled it with all maner of foules & beaſtes. *When he ſendeth out ŷ lyght, it goeth: and when he calleth it agayne, it obeyeth hym with feare. The ſtarres kepe theyr watche, and geue theyr lyght, yee and that gladly. When he calleth them, they ſay: here we be. And ſo wyth chearefulneſſe they ſhewe lyghte vnto hym that made them. *This is oure God, and there ſhall none other be compared vnto hym. It is he, that hath founde out all wyſdome, and hath geuen her vnto Iacob his ſeruaunt, and to Iſrael his beloued. *Afterwarde dyd he ſhewe hym ſelfe vpon earthe, and dwelt amonge men.

Gene.1.b

Joſue.1.c
Eſay.18.b
Eccl.xlvi.a

¶ The rewarde of them that kepe the lawe, and the punyſhement of them that deſpyſe it. A comfortynge of the people beynge in captiuite. A complaynte of Jeruſalem, and vnder the fygure therof, of the Churche: A conſolacyon and comfortynge of the ſame.

CAPI. IIII.

A THis is the Booke of the commaundementes of God/ and the lawe that endureth for euer. All they that kepe it/ ſhall come to lyfe: but ſuch as forſake it, ſhal come to death. Turne the O Iacob, and take hold of it: walcke by this waye thorow his bryghtneſſe and ſhyne. Geue not thyne honoure to another/ and thy worſhyppe to a ſtraunge people. O Iſraell, *howe happye are we ſeyng that God hath ſhewed vs ſuche thinges as are pleaſaunt vnto hym? Be of good chere/ thou people of God, O thou auncient Iſrael. *Nowe are ye ſolde amonge ŷ Heathē, howbeit/ not for youre vtter deſtruccyon: but becauſe ye prouoked God the Lord to wrath and diſpleaſure, therfore were ye delyuered vnto your enemyes: for ye diſpleaſed ŷ euerlaſtynge God that made you, offeringe vnto deuels & not to God. Ye haue forgotten hym that brought you vp/ and your nurſſe haue ye greued, O Ieruſalem.

4.Reg.17
and 25.

B Whan ſhe ſawe ŷ the wrath of God was commynge vpon you: ſhe ſayde: Herken O ye that dwell aboute Syon/ for God hathe brought me in to great heuynes: & why? I ſe the captiuite of my people/ of my ſonnes and daughters, which the euerlaſtyng God wyll bryng vpon them. With ioy did I norſh thē, but nowe muſt I leaue them with weppynge and ſorowe.

Let no man reioyce ouer me wyddowe & forſaken: which for the ſynnes of my chyldrē am deſolate of euery man. For why? they departed from the lawe of God: they wold not knowe hys ryghtuouſnes, nor walcke in the way of his cōmaundementes: and as for the pathes of the trueth and godlynes, they had no luſt to go in them.

C O ye dwellers aboute Syon: come/ and let vs call to remembraunce the captyuyte/ ŷ the euerlaſting God hath brought vpō my ſonnes & my daughters. *He hath brought a people vpon them frō farre, an vncurteous

Deute.32
Jere.5

people and of a ſtraunge language: whiche nether regarde the olde, nor pytie the yonge.

These haue caryed awaye the deare beloued of my wyddowes, leauynge me alone / both deſolate and chyldleſſe. But alas, what can I helpe you? Now he that hath brought theſe plages vpõ you, delyuer you alſo from the handes of your enemyes.

Go your waye (O my chyldren) go youre waye: for I am deſolate ⁊ forſaken, + I haue put of the clothynge of peace, and put vpon me the ſack cloth of prayer / and for my tyme I wyll call vpon the moſt Hyeſt. Be of good cheare O my chyldren: crye vnto the Lorde / and he ſhall delyuer you from the power of yͤ prynces, youre enemyes,

For verely / I haue euer a good hope of your proſperous health: yee a very gladnes is come vpon me from the holy one / becauſe of the mercy that ye ſhall haue of our euerlaſtynge ſauyour.

With mournynge and wepynge dyd I D let you go fro me / but with ioye and perpetuall gladneſſe / ſhall the Lorde brynge you agayne vnto me. Lyke as the neyghboures of Syon ſawe your captiuite from God. Euen ſo ſhal they alſo ſe ſhortly your health in god which ſhall come on you with great honour and euerlaſtyng worſhyppe.

Reg.16.b O my chyldrẽ, + ſuffre paciẽtly the wrathe that ſhall come vpon you. For the enemye hath perſecuted the / but ſhortely thou ſhalte ſe his deſtruccyon / and ſhalte treade vppon hys necke. My derlynges haue gone rough harde wayes / for they are led awaye as a flocke that is ſcatred abroade with the enemies. But be of good comforte (O my chyldren) and crye vnto the Lorde: For he that led you awaye / hath you yet in remẽbraũce: and lyke as ye haue bene mynded to ſwarue Eſay.lv.b from your God, + ſo ſhall ye nowe endeuour your ſelues .x. tymes more, to turne agayne ⁊ to ſeke him. For he yͭ hath brought theſe plages vpõ you, ſhal bryng you euerlaſting ioy agayne wͭ your helth. Take a good herte vnto the, O Jeruſalẽ: for he whyche gaue the yͤ name, exhorteth the ſo do.

Jm.la.b c ‡ The wycked doers that nowe put the to trouble, ſhal peryſh: and ſuche as haue reioyſed at thy fall / ſhalbe punyſhed. The cytyes whom thy chyldren ſerue / and that haue caryed awaye thy ſonnes, ſhalbe correcte. For lyke as they be nowe glad of thy decaye (and reioyſe at thy fall) ſo ſhall they mourne in their owne deſtrucciõ. The ioye of their multytude ſhalbe taken away / and their cheare ſhalbe turned to ſorowe. For a fyre ſhall fall vpon them from the euerlaſtynge God, long to endure: and it ſhalbe inhabyted of deuels for a great ſeaſon.

¶ Jeruſalem is moued vnto gladnes for the returne of her people, and vnder the fygure therof, the Churche.

CAPI. V.

O Jeruſalem, loke aboute the towarde the Eaſte / and beholde the ioye that cõmeth vnto the from God. For lo / thy ſonnes (whom thou haſt forſaken, and that were ſcatred abrode) come gathered together / frome the Eaſt and weſt reioyſynge in the worde of the holy one, vnto the honour of God. A

Put of thy mournyng clothes (O Jeruſalem) and thy ſorow, ⁊ decke the with the worſhyppe ⁊ honour / that commeth vnto the frõ God, wͭ euerlaſtyng glory. God ſhal put the garmente of ryghtuouſnes vpon the, and ſet a crowne of euerlaſting worſhyp vpon thine head: for vpon yͤ wyl God declare his brightneſſe, yͭ is vnder the heauen. Yee an euerlaſtyng name ſhalbe geuen the of god, wͭ peace of ryghtuouſneſſe, ⁊ the honour of Goddes feare.

Aryſe, O Jeruſalem, ſtande vp on hye: B loke about the towarde the eaſt, and beholde thy chyldren gathered from the Eaſte / vnto the Weſt: which reioyce in the holy worde, hauynge God in remembraunce. They departed from the on fote, ⁊ were led away of their enemyes: but nowe ſhall the Lorde brynge them to the caryed with honoure / as chyldren of the kyngdome. For God is purpoſed to brynge downe all ſtoute mountaynes, yee and all hye rockes / to fyll the valleys / and ſo to make them euen wyth the grounde: that Iſrael may be dilygent to lyue vnto the honoure of God. The woddes and all pleaſaunt trees ſhall ouerſhadowe Iſrael, at the commaundement of God. For hyther ſhall God brynge Iſrael with ioyfull myrth, and in the lyght of his mageſtye: with the mercy and ryghtuouſneſſe, that commeth of him ſelfe.

* * *

¶ A copye of the epyſtle that Jeremy ſent vnto the Jewes, whiche were led awaye priſoners by the kynge of Babylon: wherin he certifieth them of the thynge, that was commaunded him of God.

CAPI. VI.

BEcauſe of the ſynnes that ye haue done A agaynſt God / ye ſhall be + led away cap Jere.25.a.b tyue vnto Babylon / euen of Nabuchodonoſor the kynge of Babylon. So whan ye be come into Babylon / ye ſhall remayne there many yeares, and for a longe ſeaſon: namely ſeuen generacions: ⁊ after that wyl I brynge you awaye peaceably from thence. Nowe ſhall ye ſe in Babylon goddes of golde, of ſyluer, of wod & of ſtone: borne vpon mens ſhulders, to caſt out a fearfulneſſe before the heathen. But loke that ye do not as the other: be not ye afrayed, & let not the feare of them ouercome you.

B Therfore, whan ye ſe the multitude of people worſhyppyng them behynde & before, ſaye ye in your hertes: O Lorde, * it is thou/ that Deute.vi.c oughteſt onely to be worſhypped? Myne Angell alſo ſhalbe with you, and I my ſelfe wyl care for your ſoules. As for the tibre of thoſe goddes, ÿ carpenter hath polyſhed them: yee gylted be they, & layed ouer with ſyluer, yet are they but vaine thinges, & can not ſpeake. Lyke as a wenche that loueth peramours is trymly decke, euen ſo are theſe made & hanged with golde. Crownes of golde verely haue their goddes vpon theyr heades: ſo the preſtes thē ſelues take ÿ golde & ſyluer from thē and put it to theyr owne vſes: yee they geue of the ſame vnto harlottes, & trymme theyr whores withal: agayne, they take it from the Iere.x.a whores, & decke theyr goddes therwith. * Yet can not theſe goddes deliuer them ſelues frō ruſte and mothes. When they haue couered them with clothynge of purple, they wype theyr faces for the duſt of the temple, wherof their is much among them. One hath a ſceptre in hys hande/ as though he were iudge of the countre: yet can he not ſley ſuche as offende hym. Another hath a ſwearde or an axe in his hande/ for al that, is he neither able to defende hym ſelfe from battayle/ nor frome murtherers.

C By thys ye maye vnderſtande/ that they be no goddes: therfore ſe that ye neither worſhyppe them/ nor feare them. For lyke as a veſſell that a man vſeth/ is nothynge worth when it is broken/ euen ſo is it with theyr goddes. When they be ſet vp in the temple/ theyr eyes be full of duſte, thorowe the fete of thoſe that come in. And lyke as the dores are ſhut in rounde aboute vpon hym that hathe offended the kynge. Or as it were a deed body kepte beſyde the graue. Euen ſo the preſtes kepe the dores with barres and lockes/ leeſt theyr Goddes be ſpoyled with robbers. They ſet vp candels before them (yee verely and that many) wherof they cānot ſe one, but euen as blockes, ſo ſtande they in the temple. It is ſayde that the ſerpentes and wormes/ whiche come of the earthe, gnawe out theyr hertes, eatyng them and theyr clothes alſo/ & yet they fele it not. Theyr faces are blacke thorow the ſmoke that is in the temple. The oules/ ſwalowes/ and byrdes/ ſit vpon them yee and the cattes runne ouer theyr heades.

D By this ye maye be ſure, that they are not goddes, therfore feare them not. The golde that they haue/ is to make them bewtyfull: for all that, excepte ſome body dyght of theyr ruſt/ they wyll geue no ſhyne: and when they were caſt ĩto a fourme/ they felt it not. They are bought for money/ and haue no breth of lyfe within thē. * They muſt be borne vpon Deu mens ſhoulders/ as thoſe that haue no fete: wherby they declare vnto men/ that they be nothynge worth. * Confounded be they then Psal that worſhyppe them. For yf they fall to the groūde/ they can not riſe vp agayne of them ſelues. Yee though one helpe them vp and ſet them ryght/ yet are they not able to ſtande alone: but muſt haue proppes ſet vnder them lyke deed men. As for the thynge that is offred vnto them/ their preſtes ſel it, and abuſe it: yee the preſtes wyues take therof, but vnto the ſycke & poore they geue nothyng of it/ the wemen with childe & the menſtruous lay handes of theyr offringes. By this ye may be ſure, ÿ they are no goddes, therfore be not ye afrayde of thē. From whence cōmeth it then, that they be called goddes? The wemen ſyt before the goddes of ſyluer/ golde & wodde/ and the preſtes ſyt in theyr temples/ hauyng open clothes, whoſe heades & beerdes are ſhauen & haue nothyng vpon theyr heades: roryng and crieng vpon their goddes, as men do at the feaſt/ when one is deed.

E The preſtes alſo take awaye the garmentes of the ymages, and decke their wyues & chyldren withall. Whether it be good or euil that any man do vnto thē/ they are not able to recompence it: they can neyther ſet vp a kynge nor put hym downe. In lyke maner they may neither geue ryches, nor rewarde euyl. * Though a man make a vowe vnto thē Eccle.v and kepe it not/ they wyll not requyre it. They can ſaue no man from death/ neyther delyuer the weake from the myghtye. They can not reſtore a blinde man to his ſight/ nor helpe any man at hys nede. They can ſhewe no mercy to ÿ wyddowe/ nor do good to the fatherleſſe. Theyr goddes of wodde, ſtone/ golde/ and ſyluer/ are but euen as other ſtones, that be hewen of the mountayne. They that worſhyppe them/ ſhalbe confounded. Howe ſhulde they then be taken for Goddes? Yee howe darre men call them goddes? And though the the Caldees worſhypped them not, hearynge that they were but domme & could not ſpeake. Yet they them ſelues offre vnto Bel/ and wolde fayne haue him to ſpeake: as who ſaye/ they coulde fele/ that maye not moue. But whan theſe men come to vnderſtandyng/they ſhal forſake thẽ/for their goddes haue no felynge. A great ſorte of wemen gyrde with coardes / ſyt in the ſtretes / and burne olyue beryes. Nowe yf one of them be conueyed awaye/ and lye with any ſuche as come by: ſhe caſteth her neghbours in yͤ teth, becauſe ſhe was not ſo worthely reputed / nor her coorde broken. What ſo euer is done for them/it is but in vayne and loſte. Howe maye it then be thought or ſayde / that they are goddes? Carpenters and golde ſmythes make them/nether be they any other thyng, but euen what the worcke men wyll make of them. Yee the gold ſmythes them ſelues that make them/ are of no longe contynuaunce. Howe ſhulde then the thynges that are made of them/be Goddes? Vayne therfore are the thinges(yee very ſhame is it)that they leaue behynde them for theyr proſperyte. For as ſoone as there commeth any warre or plage vpon them/then the preſtes ymagyn, where they may hyde them ſelues with them. Howe can men thyncke then that they be Goddes / whiche neither may defende thẽ ſelues from warre/nor delyuer them from myſfortune? For ſeynge they be but of wood/of ſtone / of ſyluer and of golde: all people and kynges ſhall knowe herafter/that they be but vayne thynges: yee it ſhalbe openly declared / that they be no goddes: but euen the very workes of mẽs handes/and that God hath nothinge to do with thẽ.(It is manifeſt then that they are no goddes, but the worckes of mens handes/and no worke of God in them.(They cã ſet no kyng in the lande/nor geue rayne vnto men. They can gyue no ſentence of a matter/nether defende the land from wrong. For they are not able to do ſo muche as a crowe / that flyeth betwixte heauen and earth.

G Whan there happeneth a fyre into the houſe of thoſe goddes of wodde/and ſyluer/and of golde, the preſtes wyl eſcape and ſaue thẽ ſelues/but the Goddes burne as the balkes therin. They can not withſtande any kynge or batayle: howe maye it then be thought or graunted, that they be goddes? Moreouer / theſe goddes of wodde, of ſtone, of golde and ſyluer may neyther defende thẽ ſelues from theues nor robbers: yee the very wycked are ſtronger then they. Theſe ſtrype them out of their apparel, that they be clothed withall, theſe take theyr golde and ſiluer from them, and ſo get thẽ away: yet can they not helpe them ſelues. Therfore it is much better for a mã, to be a kyng, and ſo to ſhewe his power: or els a profitable veſſell in a houſe, wherin he that oweth it, might haue pleaſure: yee or to be a dore in a houſe, to kepe ſuch thynges ſafe as be therin, then to be ſuch a vaine god. The Sunne, the Moone and al the ſtarres, ſeynge they gyue theyr ſhyne and lyght, are obedient, and do men good. Whan the lyghtnynge glyſtreth, all is cleare. The wynde bloweth in euery countre: and whã God cõmaundeth the cloudes to go rounde aboute the whole worlde, they do as they are byddẽ: whan the fyre is ſent downe from aboue and cõmaunded, it burneth vp hylles & woddes. But as for thoſe Goddes, they are not lyke one of theſe thynges, nether in bewty, nether ſtrength. Wherfore men ſhulde not thynke, nor ſaye that they be goddes, ſeyng they can nether gyue ſentence in iudgment, nor do mẽ good.

H For ſo muche nowe as ye are ſure, that they be no goddes/then feare them not. For they can nether ſpeake euyl nor good of kynges. They can ſhewe no tokens in heauẽ for the Heythen, nether ſhyne as the Sunne, nor geue lyght as the Moone: yee the vnreaſonable beaſtes are better then they, for they can get them vnder the rofe, and do them ſelues good. So can ye be certyfyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a ſcarcrowe in a garden of herbes kepeth nothynge, euen ſo are theyr goddes of wod, of ſyluer and gold: and lyke as a whyte thorne in an Orcharde, that euery byrde ſytteth vpon: yee lyke as a deed body that is caſt in the darcke. Euen ſo is it with thoſe goddes of wood, ſyluer and golde: By the purple and ſcarlet which they haue vpon them, and ſoone fadeth awaye, ye maye vnderſtande, that they be no Goddes: yee they them ſelues ſhal be conſumed at the laſt, whiche ſhalbe a greate confuſion of the land. Bleſſed is the Godlye man, that hath no Images and worſhyppeth none, for he ſhalbe farre from reproſe.

* * *

¶ The ende of the Boke of the Prophete Baruch/whiche is not in the Canon of the Hebrue.

The Songe of the thre chyldren / whiche were put into the hote brenning ouen. The cōmen trāſlacion readeth this ſong in the .iij. chap. of Daniel.

And they walked in the myddeſt of the flāme, prayſynge God ⁊ magnyfyenge the Lorde. Aſarias ſtode vp, and prayed on this maner. Euen in the myddeſt of the fyre opened he his mouth, ⁊ ſayd: Bleſſed be thou (O Lorde God of oure fathers) ryght worthy to be prayſed and honoured is the name of thyne for euermore: for thou arte ryghteous in all thynges that thou haſt done to vs: Yee faythfull are all thy workes / thy wayes are ryght, and all thy iudgementes true. In all the thynges that thou haſte brought vpon vs, and vpon the holy citie of our fathers (euen Jeruſalem) thou haſte executed true iudgmēt: yee accordynge to ryght and equyte haſt thou brought all theſe thynges vpon vs, becauſe of our ſynnes.

Daniel.ix.c For why? we haue offended, ⁊ done wyckedly, departyng from the: *In all thynges haue we treſpaced, ⁊ not obeied thy cōmaundementes, nor kepte them, neyther done as ỹ Baru.ii b. haſt byddē vs, ỹ we myght pſpere. *Wherfore all that thou haſt brought vpon vs, and euery thynge that thou haſt done to vs, thou haſt done them in true iudgement: As in delyueryng vs in to the hādes of our enemyes / amonge vngodly and wycked abhomynacions, ⁊ to an vnryghtuous kyng, yee ỹ moſte frowarde vpō earth. And nowe we maye not open oure mouthes, we are become a ſhame and reproſe vnto thy ſeruauntes, and to thē that worſhyppe the. Yet for thy names ſake (we beſeche the) geue vs not vp for euer, breke not thy couenaunt, ⁊ take not awaye thy mercy frō vs / for thy beloued Abrahās ſake / for thy ſeruaūt Iſaacs ſake ⁊ for thy holy Iſraels ſake. To whō ỹ haſt ſpoken ⁊ promiſed Gene.xv.c 22 c xxvi b. Deute.x.d *ỹ thou woldeſt multyplye theyr ſede as the ſtarres of heauē, ⁊ as the ſande that lyeth vpon the ſee ſhore. For we (O Lorde) are become leſſe then any people, and be kepte vnder this day in all the worlde, becauſe of our ſynnes: So ỹ now we haue nether prynce, duke, prophete, burnt offeryng, ſacrifyce, oblacyon, incence, nor ſanctuary before the.

Neuertheleſſe, in a contryte herte and an humble ſprete let vs be receyued, ỹ we maye optayne thy mercy. Lyke as ĩ the burnt offeryng of rammes and bullockes, ⁊ lyke as in thouſandes of fat lambes ſo let oure offerynge be in thy ſyght thys daye, that it maye pleaſe ỹ, *for there is no cōfuſyon vnto thē, ỹ put there truſt in the. And nowe we folowe the wyth al our herte / we feare the, ⁊ ſeke thy face. Put vs not to ſhame, but deale with vs after thy louyng kyndneſſe, ⁊ accordynge to the multitude of thy mercies. Delyuer vs by thy myracles (O Lorde) and get thy name ⁊ honoure: that all they which do thy ſeruauntes euell, maye be confounded. Let them be aſhamed thorowe thy almyghtye power, ⁊ let theyr ſtrength be broken: that they may know howe ỹ thou onely art the Lorde God, ⁊ honoure worthy thorowe out all ỹ worlde.

And the kynges ſeruauntes that put them in, ceaſſed not to make the ouen hote wyth wylde fyre, drye ſtrawe, pytche and fagottes, ſo that the flame went out of the ouen vpon .xlix. cubites: yee it toke away and brent vp thoſe Caldees, that it gat holde vpon beſyde the ouen. But the Angell of the Lorde came downe into the ouen to Aſarias and hys felowes, and ſmote the flamme of the fyre out of the ouen, and made the myddeſt of the ouē as it had bene a colde wynde blowynge: ſo ỹ the fyre nether touched them, greued them, nor dyd them hurte. Then theſe thre (as out of one mouth) prayſed, honoured, and bleſſed god in the fornace, ſayinge.

*Bleſſed be thou, O Lord god of oure fathers: for thou art prayſe and honoure worthy, yee and to be magnyfied for euermore. *Bleſſed be ỹ holy name of thy glory, for it is worthy to be prayſed, and magnyfyed in all worldes. Bleſſed be thou in the holy temple of thy glorye, for aboue all thynges thou art to be prayſed, ye ⁊ more then worthy to be magnified for euer. Bleſſed be ỹ in the trone of thy kyngdome, for aboue all ỹ art worthy to be well ſpoken of, and to be more then magnified for euer. Bleſſed be thou / that lokeſt thorowe the [illegible], ⁊ ſytteſt vpon the Cherubyns: for thou art worthy to be prayſed / and aboue all to be magnyfyed for euer. Bleſſed be thou in the firmament of heauen, for thou art prayſe ⁊ honour worthy for euer.

O al ye workes of ỹ Lord: ſpeake good of the Lord / prayſe hym, ⁊ ſet him vp for euer.

*O ye angels of the Lord / ſpeake good of the Lorde, prayſe him / ⁊ ſet hym vp for euer.

O ye heauens, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

O all ye waters that be aboue the firmament, ſpeake good of the Lorde: prayſe hym, and ſet him vp for euer.

O all ye powers of the Lorde, ſpeake good of yͤ Lord/prayſe hym, ⁊ ſet hym vp for euer.

* O ye Sunne ⁊ Moone, ſpeake good of yͤ Lorde:prayſe hym/⁊ ſet him vp for euer.

O ye ſtarres of heauen, ſpeake good of the Lorde:prayſe hym/and ſet him vp for euer.

* O ye ſhowers ⁊ dewe, ſpeake good of yͤ Lorde:prayſe hym/and ſet hym vp for euer.

O all ye wyndes of God, ſpeake good of yͤ Lord:prayſe hym/and ſet him vp for euer.

O ye fyre ⁊ heate, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

O ye wynter ⁊ ſummer, ſpeake good of yͤ Lord:prayſe hym, and ſet him vp for euer.

O ye dewes ⁊ froſtes/ſpeake good of the Lorde:prayſe hym/and ſet him vp for euer.

O ye froſt ⁊ colde, ſpeake good of yͤ Lord: prayſe him/and ſet him for euer.

O ye yſe and ſnowe, ſpeake good of the Lorde:prayſe hym/and ſet him vp for euer.

O ye nyghtes and dayes:ſpeake good of the Lorde:prayſe hym, ⁊ ſet him vp for euer.

O ye lyght and darcknes, ſpeake good of the Lorde:prayſe him/⁊ ſet him vp for euer.

O ye lyghtnynges and cloudes/ſpeake good of the Lorde:prayſe him, and ſet hym vp for euer.

O let the earth ſpeake good of the Lorde: yee let it prayſe him, and ſet him vp for euer.

O ye moūtaynes and hilles, ſpeake good of yͤ Lorde:prayſe him/⁊ ſet him vp for euer.

O all ye grene thynges vpon the earthe/ ſpeake good of the Lorde:prayſe hym/⁊ ſet him vp for euer.

O ye welles, ſpeake good of yͤ Lord:prayſe him/and ſet vp for euer.

O ye sees and floudes, ſpeake good of the Lorde:prayſe hym, and ſet him vp for euer.

O ye whalles and al that moue in the waters, ſpeake good of the Lorde: prayſe hym/ and ſet him vp for euer.

O all ye foules of the ayre, ſpeake good of the Lorde:prayſe him, ⁊ ſet him vp for euer.

O all ye beaſtes ⁊ catel, ſpeake good of yͤ Lorde, prayſe hym/⁊ ſet hym vp for euer.

O ye chyldren of men/ ſpeake good of the Lorde, prayſe him, and ſet him vp for euer.

O let Iſraell ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

O ye preſtes of the Lorde, ſpeake good of the Lorde/prayſe him/⁊ ſet him vp for euer.

* O ye ſeruaūtes of yͤ Lord/ſpeake good of the Lorde:prayſe hym/and ſet him vp for euer.

O ye ſprětes and ſoules of the rightuous ſpeake good of the Lorde, prayſe hym, ⁊ ſet him vp for euer.

O ye holy and humble men of hert/ſpeake ye good of the Lorde:prayſe ye hym/ and ſet him vp for euer.

O Ananias, Azarias and Miſael/ ſpeake ye good of the Lorde:prayſe ye him, ⁊ ſet hym vp for euer, * which hath delyuered vs frō yͤ hel/kept vs from the hande of death, rid vs from the myddeſt of the burnynge flamme, ⁊ ſaued vs euen in the myddeſt of the fyre. * O geue thākes therfore vnto the Lord: for he is kynde harted, ⁊ his mercy endureth for euer.

Iere.xx.c. Dany.iij.a

Pſa.cxvij.a and.cvj.a

O all deuoute men/ſpeake ye good of the Lorde, euen the God of all goddes: O prayſe hym/and geue hym thanckes/for his mercy endureth worlde without ende.

The ſtory of Suſāna/ which is the.xiij.chapter of Daniel after the Latin.

A THere dwelte a man in Babylon/ called Ioachim, yͭ toke a wyfe/ whoſe name was Suſanna, the daughter of Helchia, a very fair woman, ⁊ ſuche a one as feared God. Her father ⁊ her mother alſo were godly people/⁊ taught theyr daughter accordīg to the lawe of Moyſes. Nowe Ioachim (her huſbāde) was a great rich man, ⁊ had a fayre orcharde ioynynge vnto his houſe. And to hī reſorted the Iewes comēly, becauſe he was a mā of reputacion among thē. The ſame yere were there made two Iudges, ſuche as the Lorde ſpeaketh of: Al the wyckedneſſe of Babylon/cōmeth from the elders (that is) from the iudges/whiche ſeme to rule the people. Theſe came ofte to Ioachims houſe, and all ſuch as had any thyng to do in the law, came thyther vnto them.

B Nowe when the people came agayne at after noone/ Suſanna went into her huſbādes orcharde to walcke. The elders ſeinge this/ that ſhe wente in dayly/and walcked: they burned for luſte to her/yee they were almoſt out of theyr wyttes/ and caſte downe theyr eyes/that they ſhulde not ſe heauen/ nor remembre/that God is a ryghteous iudge. For they were both wounded with the loue of her/nether durſt one ſhew another his grefe. And for ſhame/they durſt not tel her there inordinate luſt/that they wold fayne haue had to do with her. Yet they layed wayte for her earneſtly from daye to day/that they myght (at the leaſt) haue a ſyght of her. And the one ſayde to the other: Up/let vs go home/ for it is diner tyme. So they wēt their way frō her.

When they returned agayne, they came together, enquyrynge out ỹ matter betwyxte them ſelues: yet the one tolde ỹ other of hys wycked luſt. Then appoynted they a tyme, when they myght take Suſanna alone.

C It happened alſo ỹ they ſpyed out a conuenient tyme, when ſhe went forth to walke (as her maner was) and no body wyth her, but two maydens, ⁊ thought* to waſhe her ſelfe in the gardẽ, for it was an hote ſeaſon. And there was not one perſon there, excepte the two elders, and ỹ hyd them ſelues, to beholde her. So ſhe ſayde to her maydens: go fet me oyle and ſope, and ſhut the orcharde dore, that I may waſh me. And they dyd as ſhe bad them, and ſhut the orchard dore, and went out them ſelues at a backe dore, to fet the thyng that ſhe had commaũded, but Suſanna knewe not, that the elders laye there hyd within. Nowe when the maydens were gone forth, the two elders gat them vp, and cãne vpõ her, ſayng: now the orcharde dores are ſhut, that no man can ſe vs: we haue a luſt vnto the, therfore cõſente vnto vs, and lye wyth vs.

Gene.11.a
2.Reg.11.a

D If thou wylt not, we ſhal brynge a teſtymonyall agaynſt the: that there was a yonge felowe wyth the, and that thou haſt ſente away thy maydẽs from the for the ſame cauſe. Suſanna ſyghed, ⁊ ſayde: Alas, *I am in trouble on euery ſyde. Though I folow your mynde, it wyll be my death, ⁊ yf I cõſent not vnto you, I can not eſcape your hãdes. Wel it is better for me, to fall into your hãde without the dede doynge, then to ſynne in ỹ ſyght of the Lorde: and wyth that, ſhe cryed out wyth a loude voyce: the elders alſo cried out agaynſt her.

Then cãne there one to the orchard dore, and ſmote it open. Nowe when the ſeruauntes of the houſe herde the crye in the orchard, they ruſſhed in at the backe dore, to ſe what the matter was. E So when the elders tolde them, the ſeruauntes were greatly aſhamed, for why? there was neuer ſuch a reporte made of Suſanna. On the morowe after came the people to Ioachim her huſbande, ⁊ the two elders came alſo, full of myſcheuous ymaginacyon agaynſt Suſanna, to brynge her vnto death, and ſpake thus before the people: Sende for Suſanna the daughter of Helchias, Ioachims wyfe. And imediately they ſente for her. So ſhe came wyth her father ⁊ mother her chyldrẽ and all her kynred. Now Suſanna was a tender perſon, and marueylous fayre of face. Therfore the wycked men commaunded to take of the clothes from her face (for ſhe was couered) that at the leeſt, they might ſo be ſatiſfyed in her beuty. Then her frendes, yee and all they that knewe her, beganne to wepe.

These two elders ſtode vp in the myddeſt of the people, and layed theyr handes vpon the heade of Suſanna: which wepte, and loked vp towarde Heauen / for her herte had a ſure truſt in the Lord. And the elders ſayde: As we were walkynge in the orchard alone, thys woman came in with her two maydẽs: whom ſhe ſente away from her, and ſparred the orcharde dores: wyth that a yonge felow (whiche there was hyd) came vnto her, and laye with her. As for vs / we ſtode in a corner of the orcharde. F And when we ſawe this wyckednes / we came to her: and perceaued, that they had medled together. But we could not holde him, for he was ſtronger then we: thus he opened the dore / and gat him away. Now when we had taken thys woman, we aſked her / what yonge felowe thys was: but ſhe wolde not tel vs. This is the matter, and we be wytneſſes of the ſame. The comen ſorte beleued them / as thoſe that were the elders and iudges of the people, and ſo they condemned her to death. Suſãna cryed out with a loude voyce, and ſayd: O euerlaſtyng God, *thou ſercher of ſecretes, thou that knoweſt al thynges afore they come to pas: thou woteſt, that they haue borne falſe wytnes agaynſte me: ⁊ beholde, I muſte dye, where as I neuer dyd any ſuche thynges as theſe men haue malycyouſly inuented agaynſt me. And the Lorde herde her voyce. For when ſhe was led forth to death, the Lorde rayſed vp the ſpirete of a yonge chylde / whoſe name was Daniel, G which cryed with a loude voyce: *I am cleane from this bloude. Then al the people turned them towarde hym, and ſayde. What meane theſe wordes / that thou haſt ſpoken? Daniel ſtode in the myddeſt of thẽ, and ſayde: Are ye ſuche fooles, O ye chyldren of Iſrael, that ye can not diſcerne nor know the truth? Ye haue here condemned a daughter of Iſraell vnto death, and know not ỹ trueth wherfore: Go ſyt on iudgement agayne / for they haue ſpoken falſe wytneſſe agaynſt her.

Wherfore the people turned agayne in al the haſt. And the elders (that is, the pryncypall heades) ſayde vnto him: come ſyt downe here amonge vs, and ſhewe vs this matter / ſeyng God hath geuẽ the as greate honoure as an elder. And Daniel ſaid vnto thẽ. *Put theſe two aſyde one from another / and then ſhall I heare thẽ. When they were put aſunder one frome another he called one of them and ſayde vnto hym: O thou olde cancked carle, that haſt vſed thy wyckedneſſe ſo lõg: thyne vngracyous dedes whych ẏ haſt done afoꝛe/ are nowe come to lyght. Foꝛ thou haſt geuen falſe iudgementes, thou haſt oppreſſed the innocent / ⁊ letten the gyltye go fre/ where as yet ẏ Loꝛd ſayeth: *The innocent ⁊ ryghtuous ſe thou ſley not. Wel thã/ yf thou haſt ſene her tell me vnder what tre ſaweſt thou them talkyng together? He anſwered: vnder a Molbery tree. And Danyel ſayde: very well/ now thou lyeſt euen vpon thyne head. Lo the meſſaunger of the Loꝛde hath receaued the ſentence of hym, to cut the in two. Then put he hym aſyde/ ⁊ called foꝛ the other, ⁊ ſayde vnto hym: O thou ſede of Canaan/ but not of Juda: Fayꝛeneſſe hathe diſceaued the, and luſt hath ſubuerted thine hert. Thus dealte ye afoꝛe with the daughters of Iſrael, and they (foꝛ feare) conſented vnto you: but the daughter of Juda wolde not abyde youre wyckedneſſe. Nowe tel me thã vnder what tree dydeſt ẏ take thẽ, ſpeakinge together? He anſwered: Under a Põgranate tree. Then ſayde Daniel vnto him: very wel, now thou lyeſt alſo euẽ vpõ thine heade. The meſſaunger of the Loꝛde ſtandeth waytyng with the ſwerde, to cut the in two, and to ſleye you both.

Wyth that, all the whole multitude gaue a greate ſhoute, ⁊ prayſed God, * which alwaye delyuered them that put theyꝛ truſt in hym. And they came vpon the two elders (whome Danyell had conuycte wyth theyꝛ owne mouth: that they had geuen falſe witneſſe) ⁊ dealte with them/ euen lykewyſe as they wolde haue done with theyꝛ neyghboures: yee they dyd * accoꝛdyng to the lawe of Moſes, and put thẽ to death. Thus the innocent bloude was ſaued the ſame daye.

Then Helchiah ⁊ hys wyfe prayſed God foꝛ theyꝛ daughter Suſãna, with Joachim her huſbãde and all the kynred: ẏ there was no diſhoneſtye foũde in her. From that day foꝛth was Danyel had in great reputacion in the ſyght of the people. (And king Aſtiages was layed with his fathers, and Cirus of Perſya reygned in hys ſteade.)

¶ The ende of the ſtoꝛye of Suſanna.

❧ : The ſtoꝛye of Bel / and of the Dꝛagon/ whiche is the .xiiij. chapter of Daniel after the Latin.

A Daniel dyd eate at the kynges table, and was had in reuerence aboue al his frẽdes. There was at Babilõ an ymage, called Bel: ⁊ ther were ſpent vpon him euery day .xij. cakes. xl. ſhepe and ſyxe greate pottes of wyne. Hym dyd the kynge woꝛſhyp him ſelfe, and wente daylye to honour him: but Daniel woꝛſhipped his owne God. And the kynge ſayde vnto him: why doſt not thou woꝛſhyppe Bel? He anſwered ⁊ ſayde. * Becauſe I maye not woꝛſhyppe thynges that be made with handes, but the liuing God, which made heauen ⁊ earth, and hath power vpon all fleſhe. The kyng ſayde vnto hym: thinckeſt thou not, ẏ Bel is a lyuynge God? Oꝛ ſeyſt ẏ not howe much he eateth ⁊ dꝛyncketh euery daye? Daniel ſmyled, and ſayd: O kyng, diſceaue not thy ſelfe: foꝛ thys is but made of claye within, ⁊ of metall without, * neyther eateth he euer any thynge.

Deut. iiii.c and. v.c
Exodi. xx.a
Deute. vi.b
Mat. iiii.b
Eccle. xxx.e

Then the kynge was wꝛoth, ⁊ called foꝛ hys pꝛeſtes, and ſayde vnto them: If ye tell me not who is thys, that eateth vp theſe expenſes, ye ſhall dye: but yf ye can certify me, that Bel eateth them, then Daniel ſhall dye, foꝛ he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid vnto the kinge: let it ſo be accoꝛdynge as thou haſt ſaide. The Pꝛeſtes of Bel were .lxx. beſyde theyꝛ wyues ⁊ chyldꝛen. And the kynge wente wyth Danyel into the temple of Bel. So Bels pꝛeſtes ſayd: Lo/ we wyll go out / and ſet thou the meate there (O kinge) and poure in the wyne: then ſhut the doꝛe faſte/ and ſeale it wyth thyne owne ſygnet: and to moꝛow whẽ thou cõmeſt in / yf thou fyndeſt not that Bell hathe eaten vp all, we wyl ſuffre death: oꝛ els Danyell that hath lyed vpon vs. B The Pꝛeſtes thought them ſelues ſure ynough, foꝛ vnder the altare they had made a pꝛeuy entraũce/ and there wente they in euer/ ⁊ dyd eate vp what there was.

So when they were gone foꝛth, the kynge ſet meates befoꝛe Bel. Now Daniel had cõmaunded hys ſeruauntes to bꝛynge aſſhes, ⁊ theſe he ſyfted thoꝛowe out all the temple/ that the kynge myght ſe. Then wente they out, and ſparred the doꝛe, ſealyng it with the kynges ſignet/ ⁊ ſo departed. In the nyght came the pꝛeſtes with theyꝛ wyues and childꝛen (as they were wõte to do) ⁊ dyd eate ⁊ dꝛyncke vp al. In the moꝛnyng by tymes at the bꝛeake of the daye/ the kynge aroſe/ and C Daniel wyth hym. And the kynge ſayd: Daniel, are the ſeales whole yet? He anſwered:

yet (O kyng) they be whole. Now as ſoone as he had opened yͤ dore, the kyng loked vnto the aultare, and cryed with a loude voice: Greate art thou O Bel / and with the is no diſceate. Thẽ laughed Danyel, and helde yͤ kynge that he ſhulde not go in, and ſaid. Beholde the pauement, marcke well, whoſe foteſteppes are theſe. The king ſaide: I ſe the foteſteppes of men, wemen and chyldren.

D Therfore the kynge was angrye/and toke the preſtes, with their wyues and chyldren, and they ſhewed hym the preuy dores/ where they came in, & dyd eate vp ſuch thynges as were vpõ the aultare. For the which Jerem. li. g Esa. xlvi. a Ja. x. i. a. cauſe the kyng ſlewe thẽ, * & delyuered Bel into Daniels power/ which deſtroyed hym and hys temple.

And in that ſame place there was a great Dragon, which they of Babylon worſhypped. And the king ſaide vnto Daniel, ſaieſt thou/that thys is but a God of metal alſo? lo/he lyueth/he eateth and drincketh: ſo that thou canſt not ſaye/yͭ he is no lyuyng God/ therfore worſhyppe hym. Daniel ſayde vnto the kynge: I wyll worſhyppe the Lorde my Daniel. 6. c God, * he is yͤ true lyuinge god: as for this/ he is not the god of lyfe. But geue me leaue (O kynge) and I ſhall deſtroye thys Dra-

E gon without ſwearde or ſtaffe. The kynge ſaid, I geue yͤ leaue. Thẽ Daniel toke pytch/ fatte and hearye wol/and dyd ſethe thẽ together/and mad lompes therof: this he put in the Dragons mouth/and ſo the Dragon burſt in ſonder: and Daniel ſayd: lo there is he whome ye worſhypped. When they of Babylon herde yͭ/ they toke greate indignacyon/ & gathered them together agaynſt the kynge, ſayinge: The kynge is become a Iewe & he hath deſtroied Bel, he hath ſlaine the Dragon, and put the preſtes to deathe. So they came to the kyng, and ſayd: let vs haue Daniel, or els we wyll deſtroy the and thyne houſe. Now when the kynge ſawe, yͭ they ruſſhed in ſo ſore vpon hym/ and that Dani. vi. c neceſſite cõſtrained him, the delyuered Daniel vnto them: which caſt him into the lyõs denne, where he was ſixe daies. In yͤ denne there were ſeuen lyõs, & they had geuẽ them euery daye two bodyes & two ſhepe: which then were not geuen them, to the intẽt that they myght deuoure Daniel.

F There was in Iewry a Prophete called Abacuc, which had made potage, and broke bred in a depe platter, and was goyng into the felde, for to bryng it to the reapers. But the Angel of the Lorde ſayde vnto Abacuc: go cary the meate that thou haſt into Babylon, vnto Daniel, which is in the lyõs dẽne.

And Abacuc ſayde: Lorde/ I neuer ſawe Babylon: and as for the denne/ I knowe it not. * Then the Angel of the Lord toke him Eze. by the toppe/ and bare hym by the heare of the head. and (thorow a myghtye wynde) ſet him in Babylon vpon the denne. And Abacuc cried, ſaying: O Danyel * yͤ ſeruaunt of i. Re. God, haue, take yͤ breakfaſt/that God hath ſent the. And Daniel ſayde: O God / haſt yͭ thought vpon me? well / thou neuer fayleſt them that loue the. So Daniel aroſe, & dyd eate: and the Angel of the Lorde ſet Abacuc in his owne place agayne immediatly.

Upon the ſeuenth daye, the kinge wente G to bewepe Daniel: and when he came to the dẽne, he loked in: and beholde, Daniel ſat i the myddeſt of the Lyons. Then cryed the kyng with a loude voyce, ſaying: Great art thou, O Lord God of Danyel: * & he drewe hym out of the lyõs dẽne. † As for thoſe that were the cauſe of his deſtruccyõ, he did caſt thẽ into the denne, and they were deuoured in a momẽt before hys face. After thys, wrote the kynge vnto all people, kynredes and tonges/that dwelt in al countrees, ſayẽge: peace be multiplied with you. My commaũdemente, is in all the dominion of my realme: that men feare & ſtãd in awe of Daniels god, for he is yͤ lyuige god, which endureth euer: hys kyngdome abideth vncorrupt, & hys power is euerlaſtinge. It is he that cã deliuer & ſaue he doth wõders & marueilous workes i heauen & i earth, for he hath ſaued Daniel frõ the power of the Lyons.

¶ The ende of the Storye of Bel.

The prayer of Manaſſes king of Iuda

when he was holden captyue
in Babylon.

O Lorde almyghtye/ A god of our fathers Abrahã Iſaac & Iacob/& of the ryghtuous ſede of them: which haſte made heauen & earth, wyth al the ornament therof, which haſt ordened the ſee by the worde of thy commaundemẽt; which haſt ſhut vp the depe, and haſte ſealed it for thy fearfull and laudable name / which all men feare, and trẽble before the face of thy vertue, and for yͤ anger of thy threatenyng / the which is importable to ſinners. But the mercy of thy promes is greate and vnſearcheable, for thou arte the Lorde God moſte hyghe, aboue all the earth, lõg ſuffryng, and excedynge mercyful, and repentaũt for the malice of mẽ. Thou Lord after thy goodnes haſt promyſed repentaunce of the remiſſion of ſynnes: and thou that arte the God of the rightuous/ haſt not put repentaunce to the rightuous, Abrahã Iſaac/ and Iacob, vnto thẽ that haue ſynned againſt the: But because I haue ſinned aboue the nombre of the ſandes of the ſee, and that myne iniquytyes are multyplyed/ I am humbled wyth many bãdes of yron, ⁊ ther is in me no breathynge. I haue prouoked thyne anger, and haue done euyll before the/ in commyttinge abhomynacyons and multyplyinge offences. And now I bowe the knees of my hert/ requyringe goodnes of the O Lord, I haue ſynned Lorde I haue ſynned/ and knowe myne inyquytye. I deſyre the by prayer/ O Lorde forgeue me: forgeue me and deſtroye me not with myne inyquytyes/ neyther do thou alwayes remẽbre myne euylles to punyſh them, but ſaue me (whiche am vnworthy) after thy great mercy: and I wyll prayſe the euerlaſtyngly/ all the dayes of my lyfe: for all the vertue of heuẽ prayſeth the, and vnto the belongeth glory, worlde with oute ende.

Amen

(.:.)

The fyrſt boke of the Machabees.

¶ After the deathe of Alexander the kyng of Macedonie, Antiochus taketh the kingdome. Many of the chyldrẽ of Iſrael make couenaũt with the Gentyles. Antiochus ſubdueth Egypt ⁊ Ieruſalẽ vnto his dominion, Ieruſalẽ being burnt, maketh lawes of her owne, and forbyddeth to kepe Goddes lawes. Antiochus ſetteth vp an Idol ouer the alter of god.

CAPI. I.

A AFter that Alexandre the ſonne of Philippe, kynge of Macedonia wẽt forth of the lãde of Cethim, ⁊ ſlew Darius king of the perſyans and Medes: It happened, ẏ he toke greate warres in hand, wanne very many ſtronge cities, and ſlewe many kynges of the earth: going thorow to the endes of the worlde/ and gettyng many ſpoyles of the people: In ſo muche that the worlde ſtode in greate awe of hym, * therefore was he prowde in his herte. Now whan he had gathered a myghtye ſtronge hooſt ⁊ ſubdued the lãdes ⁊ people with theyr princes, ſo ẏ they became tributaries vnto him, he fel ſyck. And whẽ he perceaued ẏ he muſt nedes dye/ he called for hys noble eſtates (whiche had bene brought vp with hym of chyldren) * ⁊ parted hys kyngdome among them/ whyle he was yet alyue. So Alexãder raygned .xii. yeare, and then dyed.

Iob.41.b.

Dan. vii. a. and. viii. b.

After hys death fell the kyngdome vnto hys prynces, and they optained it euery one in hys rowme/ and cauſed them ſelues to be crowned as kynges: and ſo dyd theyr chyldrẽ after them many yeares, and much wickedneſſe increaſed ĩ the worlde. Out of theſe came ẏ vngracious rote, noble Antyochus the ſonne of Antiochus ẏ king (* which had bene a pledge at Rome) and he raygned in the .C.xxxvij. yeare of the empyre of the Grekes.

1.Mac. 6.a

B In thoſe dayes wẽre there out of Iſrael wycked men, which moued much people wt theyr councell, ſayẽge: * Let vs go ⁊ make a couenaunt with the Heathen/ ẏ are rounde aboute vs: for ſence we departed frõ them/ we haue had much ſorow. So thys deuyce pleaſed them well, and certayne of ẏ people toke vpon thẽ for to go vnto ẏ kyng, which gaue thẽ licence to do after the ordinaũce of ẏ Heathen. Then ſet they vp an open ſcole (at Ieruſalem) of the lawes of the Heathẽ/ ⁊ were nomore cyrcumciſed: but forſoke the holy Teſtamente, ⁊ ioyned them ſelues to ẏ Heathẽ*, ⁊ were cleane ſolde to do miſchefe.

Deu. vii. a. Iudit. v. a. Ecc. 44.c.

1.Mac. 4.b

3.Reg. xxi.b

So when Antiochus begãne to be myghtie in hys kyngdome, he wente about to optayne ẏ lande of Egypt alſo, that he myght haue the domynion of two realmes. * Upon this entred he into Egipt wt a ſtrõge hooſt/ wyth charettes, elephantes, horſmen and a greate nombre of ſhyppes/ and begãne to warre againſt Ptolomy the king of Egipte.

1.Mac. 3.a

But Ptolomy was afrayed of hym/ and fled: and many of his people were wounded to death. Thus Antiochus wanne many ſtronge cyties, and toke awaye great good out of the lande of Egypte.

C * And after that Antiochus had ſmytten Egipt, he turned againe in ẏ .C.xliij. yeare, and went towarde Iſrael, ⁊ came vp to Ieruſalẽ wt a myghty people: ⁊ entred proudly into the Sanctuary, and toke awaye the golden altare, the cãdelſtycke and al the ornamentes therof, the table of the ſhewbred/ the pouring veſſel, the chargers, the golden ſpones, the vale, ẏ crownes and golden apparell of the temple, ⁊ brake downe all. He toke alſo the ſyluer ⁊ golde, ẏ precious Iewels, ⁊ the ſecrete treaſures that he founde.

2.Mac. v.c

And when he had takẽ awaye all together/ caused a greate murther of men/and ſo fulfylled his malicious pryde, he departed into hys owne lande.

D Thus there aroſe greate heuyneſſe and miſery i al the lãde of Iſrael. Mac.vi.c. * The princes and the elders of the people mourned / the yong men and the maydens were defyled, ⁊ the fayre bewtye of wemen was chaunged: the brydegrome and the bryde toke them to mournynge: the land and thoſe that dwelt therin was moued: for all the houſe of Iacob was brought to confuſion.

2.Mac.v.a * After two yeres the kyng ſent hys chefe treaſurer vnto the cities of Iuda whiche came to Ieruſalem with a great multitude of people / ſpeakynge peaceable wordes vnto them but all was dyſceate: for whan they had geuen hym credence, he fel ſodenly vpon the cytye / and ſmote it ſore / and deſtroyed much people of Iſrael. 1.Mac.7.b * And when he had ſpoyled the cytye/he ſet fyre on it, caſtynge downe houſes and walles on euery ſyde. The wemen and their chyldren toke they captyue, and led awaye theyr catell. Then buylded they the cytie of Dauid with a greate and thycke wall, and wyth myghtie towres/ and made it a ſtronge holde for them. Beſyde all thys they ſet wycked people and vngodly mẽ to kepe it, ſtoared it wt weapẽs and vytailes: gathered the goodes of Ieruſalẽ, and layed them vp there: thus became it a theuyſh caſtell.

And thys was done to laye wayte for the people that wente into the Sanctuary, and for the cruell deſtruccyon of Iſraell. Thus they ſhed innocẽt bloude on euery ſyde of yͤ Sãctuary, and defyled it: In ſo much that the cytezyns were fayne to departe, and the cytie became an habytacyon of ſtraungers/ beig deſolate of her owne ſede, for her owne natyues were fayne to leaue her. Tobi.ii.a. Amo.viii.b * Her ſanctuary was clene waſted / her holy dayes were turned into mournynge, her Sabbathes were had in deriſyon, and her honoure brought to naught. Loke howe greate her glory was afore, ſo greate was her confuſyon, and her ioye turned into ſorowe.

E 2.Mac.6.a * Antiochus alſo the kynge ſent out a commiſſion vnto all hys kyngdome, that al the people ſhuld be one. Thẽ they left euery mã hys lawe, and al the Heathen agreed to the commaundement of kynge Antiochus: Yee many of the Iſraelites cõſented there vnto offerynge vnto Idols, ⁊ defilinge the Sabbath. So the kyng Antiochus ſent his meſſaungers with hys commiſſyon vnto Ieruſalem/ ⁊ to all the cytyes of Iuda: that they ſhuld folowe the lawes of the Heathen, and forbad ether burntofferynge/meatoffering or peaceoffering to be made in the temple of God, and that there ſhulde no Sabbath nor hye feaſt daye be kept: but cõmaunded, that the Sãctuary and the holy people of Iſraell ſhulde be defyled.

He commaunded alſo that there ſhulde be ſet vp other altares/temples ⁊ Idols: to offre vp ſwynes fleſh ⁊ other vnclene beaſtes: that men ſhulde leaue theyr chyldren vncircumcyſed, to defyle theyr ſoules with al maner of vnclẽneſſe and abhominaciõs, yͭ they myght ſo forget the lawe, ⁊ chaunge all the holy ordinaũces of God: ⁊ that whoſoeuer wolde not do accordynge to the cõmaundemẽt of kyng Antiochus, ſhuld ſuffre death. In lyke maner cõmaunded he thorowe out all hys realme/ and ſet rulers ouer the people/ for to compel them to do theſe thynges, commaundynge the cyties of Iuda to do ſacrifyce vnto Idols.

Then wente the people vnto the heathen by heapes, forſoke the lawe of the Lord, and cõmytted much euyl in the lande: yee ⁊ chaſed out yͤ ſecrete Iſraelites, which had hyd them ſelues in corners and preuy places. F The.xv.daye of the moneth Caſleu / in the Cxlv. yeare/ſet kynge Antiochus an abhominable Idol of deſolacyon vpõ the altare of God/ and they buylded altares thorowe out all the cityes of Iuda on euery ſyde, before the dores of the houſes, and in the ſtretes: where they brent incenſe/ and did ſacrifyce. Je. * And as for yͤ bokes of yͤ lawe of God, they brent them in the fyre, and rent them in peces. Whatſoeuer he was that had a boke of the Teſtamẽt of the Lord found by him, yee whoſoeuer endeuored hym ſelfe to kepe the lawe of the Lorde, the kinges commaundemẽt was, yͭ they ſhulde put him to death.

And thorowe his auctorite they executed theſe thinges euery moneth, vpõ the people of Iſrael that were founde in the cities.

G 2.Ma. * The fyue and twentye daye of the moneth what tyme as they did ſacrifice vpon yͤ altare (which ſtode i the ſtede of the altare of the Lorde) accordynge to the commaundement of kynge Antiochus / they put certayne wemen to deathe/ whiche had cauſed theyr chyldren to be circũcyſed: Not only yͭ/ but they hanged vp the children by the neckes thorowe out al theyr houſes, and ſlewe the circumciſers of them.

Yet were there many of the people of Iſrael, which determined in them ſelues, that they wolde not eate vncleane thynges: but choſe rather to ſuffre death/ thē to be defiled wͭ vncleane meates. So becauſe they wold not bꝛeake yͤ bleſſed lawe of God, they were cruelly ſlayne. And this great tyꝛanny increaſed very ſoꝛe vpon the people of Iſrael.

¶ The mournynge of Mathathias and hys ſonnes foꝛ the deſtruccyon of the holy cytie. They refuſe to do ſacryfyce vnto Idoles. The zele of Mathathias foꝛ the lawe of God. They are ſlayne and wyll not fyght agayne becauſe of the Saboth daye. Mathathias dyinge cōmaundeth his ſonnes to ſtyck by the woꝛde of God after the exāple of the fathers.

CAPI. II.

A IN thoſe dayes there dyd ſtande vp one Mathathias yͤ ſōne of Johan the ſonne of Symeon the pꝛeſte (out of the kynred of Joaris) from Jeruſalem, ⁊ dwelt vpon the mount of Modin/ ⁊ had .v. ſōnes: Jhon called Goddis: Simon, called Thaſi: Judas otherwyſe called Machabeꝰ: Eleazer, otherwyſe called Abaron: ⁊ Jonathas, whoſe ſyꝛname was Apphus. Theſe ſawe yͤ euel that was done amonge yͤ people of Juda ⁊ Jeruſalē. And Mathathias ſayd: Wo is me, alas that euer I was boꝛne, to ſe this miſery of my people, ⁊ the pyteous deſtruccyon of the holy cytie: ⁊ thus to ſyt ſo ſtyl, it beynge delyuered in to yͤ handes of the enemyes. *Her Sanctuary is come into the power of ſtraūgers: her temple is, as it were a man yͭ hathe loſt his good name. Her pꝛecyous oꝛnamentes are caryed awaye captiue. Her olde men are ſlayne in the ſtretes/ ⁊ her yong men are fallen thoꝛowe the ſwearde of the enemyes.

ui.b.

What people is it, that hath not ſome poſſeſſyon in her kyngdome? Oꝛ who hath not gotten ſome of her ſpoyles? All her gloꝛy is taken awaye. She was a fre womā, ⁊ nowe ſhe is become an handmayde. Beholde oure Sanctuary/ oure bewtye ⁊ honoure is waſted awaye/ ⁊ defiled by the Gentiles. what helpeth it vs thē to lyue? And Mathathias rente his clothes/ he and hys ſonnes/ ⁊ put ſackcloth vpon them/ ⁊ mourned very ſoꝛe.

B Then came the men thither whiche were ſent of kynge Antiochus, to compel ſuch as were fled into the cytie of Modyn, foꝛ to do ſacryfyce and to burne incence vnto Idols, and to foꝛſake the lawe of God. So/ many of the people of Iſrael conſented and enclyned vnto thē, but Mathathias and his ſonnes remayned ſtedfaſt. Then ſpake the commyſſyoners of kynge Antiochus/ and ſayde vnto Mathathias: Thou art a noble man, of hye reputacion and greate in thys cytie, hauynge fayꝛe chyldꝛen and bꝛethꝛen Come thou therfoꝛe fyꝛſt, and fulfyl the kynges cōmaundement/ lyke as all the Heathen haue done, yee and the men of Juda, and ſuch as remayne at Jeruſalem: ſo ſhalte thou and thy chyldꝛen be in yͤ kynges fauoure/ ⁊ enryched with golde, ſyluer ⁊ greate rewardes

Mathathias anſwered/ and ſpake with a loude voyce: Though all nacions obeye yͤ kyng Antiochus/ and fal awaye euery man from kepynge the lawe of theyꝛ fathers: though they cōſente to his commaūdementes, yet wyll I and my ſonnes ⁊ my bꝛethꝛē, not fall from the lawe of oure fathers. God foꝛbyd we ſhulde, that were not good foꝛ vs * that we ſhulde foꝛſake the lawe and oꝛdynaunces of God, and to agre vnto the commaūdement of kynge Antiochus. Therfoꝛe we wyl do no ſuche ſacrifyce/ nether bꝛeake the ſtatutes of our lawe, to go another way. And when he had ſpokē theſe woꝛdes/ there came one of the Jewes/ which openly in the ſyght of all, dyd ſacrifyce vnto the Idols vpon the aulter in the cytie of Modyn, acoꝛdynge to the kynges commaundement:

Actu.v.d.

P.ou.iiii.c

C When Mathathias ſawe this, it greued hym at the herte, ſo that hys raynes ſhoke withall, ⁊ hys wꝛath kyndled foꝛ very zele of the lawe. With that/ he ſtarte vp, ⁊ kylled the Jewe beſyde the aulter: Yee and ſlewe yͤ kynges cōmyſſyoners/ that compelled hym to do ſacrifyce/ and deſtroyed the aulter at the ſame tyme: ſuche a zele had he vnto the lawe of God * lyke as Phinehes dyd vnto Zābꝛi the ſonne of Salomi. And Mathathias cryed with a loude voyce thoꝛowe the cytie, ſayeng: Whoſo is feruent in the lawe, and wyl kepe the couenaunt/ let him folowe me. * So he ⁊ his ſonnes fled into the mountaynes, ⁊ left all yͭ euer they had in the cytie. Many other godly men alſo departed into the wyldernesse with theyꝛ chyldꝛen, theyꝛ wyues ⁊ theyꝛ catel/ and remained there: foꝛ the tyꝛanny increaced ſoꝛe vpon them.

Num.xxv.b.

ii.Mac.v.c

D Nowe when the kynges ſeruauntes/ and the hooſt/ whiche was at Jeruſalem in the cytie of Dauid herde that certayne men had bꝛoken the kynges commaundemente/ and were gone theyꝛ waye to the wyldernelſe in to ſecrete places/ and that there were many departed after them: they folowed vpon thē, to fyght agaynſt them in the Sabboth day, and ſayde: Wyl ye yet rebele? Get you hence, and do the commaundement of kynge Antiochus/ and ye ſhall lyue. They anſwered, * We wyll not go foꝛth/ neyther wyl we do the kynges commaundement/ to defyle the Sabbath day. Then beganne they to fyght agaynſt them, neuertheleſſe they gaue them

Joſu.i.c.

none other anſwere, neyther caſte they one ſtone at them, nor made faſt theyr preuy places, but ſayde: We wyll dye all in our innocency, heauen ⁊ earth ſhal teſtyfie wᵗ vs, that ye put vs to death wrongeouſly. Thus they fought agaynſte thẽ vpon yͤ Sabboth/and ſlewe both men ⁊ catell, theyr wyues ⁊ theyr chyldren, to the nõbre of a thouſande people.

E When Mathathias ⁊ his frendes herde this, they mourned for them ryght ſore/and ſayde one to another: If ſo be that we all do as oure brethren haue done / ⁊ fyght not for our lyues ⁊ for our lawes agaynſt the Heathen: then ſhall they the ſoner rote vs out of the earth. So they concluded amonge thẽ ſelues at the ſame tyme, ſayenge: Whatſoeuer he be that commeth to make battayll with vs vpon the Sabbath daye/we wyll fyght agaynſt him, ⁊ not dye all, as oure brethren that were murthured ſo haynouſly. Upon this came the Synagoge of the Jewes vnto the ſtronge men of Iſraell, all ſuche as were feruent in the lawe. And all they that were fled for perſecucyon, came to helpe thẽ, and to ſtande by thẽ: In ſo much that they gathered an hooſt of men, ⁊ ſlewe the wycked doers in their gelouſy, and the vngodly men in theyr wrath. Some of the wycked fled vnto the Heathen/and eſcaped.

Thus Mathathias ⁊ his frendes went about, and deſtroyed the aulters/and circũcyſed the chyldren, that had not yet receaued circũciſyon: as many as they founde within the coſtes of Iſrael: and folowed myghtely vpõ the chyldren of pryde/and this acte proſpered in theyr hãdes: In ſo much, that they kepte the lawe agaynſte the power of the Gentyles ⁊ the kynges/and gaue not ouer theyr domynion vnto wycked doers.

F After this when the tyme drewe on faſte, that Mathathias ſhulde dye/he ſayde vnto his ſonnes: Nowe is pryde and perſecucyon increaſed/nowe is the tyme of deſtruccion ⁊ wrathfull dyſpleaſure: wherfore (O my ſonnes) be ye feruent in the lawe, and ieoparde youre lyues for the Teſtament of youre fathers: call to remembraunce what actes our fathers dyd in theyr tyme, ſo ſhal ye receaue greate honoure and an euerlaſtynge name. * Remembre Abrahã, was not he founde faythful in temtacion/and it was reckened vnto him for rightuouſnes? ⁊ Joſeph i tyme of his trouble kepte the cõmaundment and was made a Lorde of Egipt. ⁊ Phinehes our father was ſo feruent for yͤ honour of God, that he optayned the couenaunt of an euerlaſtynge preſthode. * Joſue for fulfyllinge yͤ worde of God, was made the captayne of Iſrael. ⁊ Caleb bare recorde before the cõgregacyon and receaued an heretage. * Dauid alſo in his mercyfull kyndneſſe / optayned the trone of an euerlaſtynge kyngdome. * Elias beyng gelous ⁊ feruẽt in the lawe, was taken vp into heauen. Hananias/Azarias ⁊ Myſael remayned ſtedfaſt in fayth, and were delyuered out of the fyre. In lyke maner * Daniel beinge vngyltye/was ſaued from the mouth of the Lyons.

Jacob .ii.b
Roma .4.a
Gene.15.b
Hebre 11.b
Eccle.44.c
Gen .41.f
Num .25.c
Eccle.45.f
Num.27.d
Joſua.1.a

G And thus ye maye conſydre thorow out all ages ſence yͤ worlde begãne/* that whoſoeuer put their truſt in God, were not ouercome * Feare not ye then yͤ wordes of an vngodly man, ⁊ for his glory is but donge and wormes: to day is he ſet vp, and to morowe is he gone: for he is turned into earth/⁊ his memoryal is come to naught. Wherfore (O my ſonnes) take good hertes vnto you/and quyte youre ſelues lyke men in the lawe: for yf ye do the thynges that are commaunded you in the lawe of the Lorde youre God, ye ſhal optayne greate honoure therin.

And beholde/I knowe that your brother Symon is a man of wyſdome: ſe yͭ ye geue eare vnto hym alwaye / he ſhalbe a father vnto you. As for Judas Machabeus/he hathe euer bene myghtye ⁊ ſtronge from his youth vp, let him be your captayne/⁊ ordre the battayll of yͤ people: thus ſhal ye brynge vnto you al thoſe yͭ fauoure the lawe, and ſe that ye auenge the wrõge of your people, ⁊ recompence the Heathen agayne. ⁊ applye youre ſelues whole to the commaundement of the lawe. So he gaue them his bleſſynge, and was layed by his fathers: ⁊ died in the: C.⁊.xlvi. yeare at Modyn, where hys sõnes buryed him in hys fathers ſepulcre/and all Iſraell made greate lamentacyon for hym.

¶ Judas is made ruler ouer the Jewes. He kylleth Appollonius and Seron the Prince of Syria. The confydence of Judas towarde God. Judas determyneth to fyght agaynſt Lyſias, whom Antiochus had made captayne ouer his hoſt. The prayer of the aſſemblye.

CAPI. III.

A THEN ſtode vp Judas Machabeus in his fathers ſteade/⁊ all his brethren helped hym: and ſo dyd all they that helde wyth hys father / and fought wyth cherefulneſſe for Iſraell. So Judas gat hys people great honoure: He put on a breſt plate as a gyaunte, ⁊ arayed him ſelfe wyth hys harneſſe / and defended the hoſte with hys ſwerde. In his actes he was lyke a Lyon, ⁊ as a lyons whelpe roaringe at his praye. * He was an enemye to the wycked, ⁊ hunted thẽ out: * & brent vp those yͭ vexed his people: So that his enemyes fled for feare of hym, and all yͤ workers of vngodlynes were put to trouble: suche lucke & prosperyte was in his hãde. This greued dyuerse kynges, but Jacob was greatly reioysed thorow his actes, & he gat him selfe a great name for euer.

n. 1.a

He wente thorow the cyties of Juda/destroyenge the vngodly out of thẽ, turnynge awaye the wrath from Israell/ and receauynge such as were oppressed: and the fame of him went vnto the vttermost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghtye greate hoost of the Heathẽ, & out of Samaria, to fight agaynst Israell, which when Judas perceaued/ he went forth to mete hym/ fought with hym, slewe him/and a great multitude with him, the remnaũt fled, & he toke theyr substaũce, Judas also toke Appolonius owne swerde, and fought with it all his lyfe longe.

B Now whẽ Seron (an other prynce of Syria) herde saye, yͭ Judas had gathered vnto hym the cõgregacyon & church of the faythful: he sayde: I wyl get me a name, & a prayse thorowe out yͤ realme: for I wyl go fyght with Judas, & them that are with hym/as many as haue despysed the kynges cõmaũdement. So he made hym ready/and there went with him a greate myghtye hoost of yͤ vngodly, to stande by him, and to be auẽged of the chyldren of Israell. And when they came nye vnto Bethoron, Judas wẽt forth agaynst them with a small company. And when hys people sawe such a great hoost before them, they sayde vnto Judas: Howe are we able (beinge so fewe) to fyght agaynst so great a multitude, and so strong, seinge we be so werey, and haue fasted all thys daye?

Reg.14.a

* But Judas sayde: It is a smal matter for many to be ouercomed wͭ fewe, yee there is no difference to the God of heauen, to delyuer by a great multitude, or by a smal cõpany: * for the victory of the battell stãdeth not in yͤ multitude of the host, but yͤ strẽgth commeth from heauen. Beholde, they come agaynst vs with a presumptuous & proude multytude, to destroye vs, oure wyues and our chyldren/and to robbe vs. But we wyll fyght for our lyues/ & for our lawes, and the Lorde hym selfe shal destroye thẽ before our face: therfore be not ye afrayed of them.

Par. 25.b

C As soone as he had spoken these wordes, he leapte sodenly vpon them. Thus was Seron smytten/and his hoost put to flight, and Judas folowed vpõ them beyonde Bethoron vnto the playne felde: where there were slayne eyght hundreth men of them, and the resydue fled into the lande of the Phylystynes. Then al the Heathẽ on euery syde were afrayed of Judas and hys brethren: so that the rumoure of hym came vnto the kynges eares, for all the Gentyles coulde not tell of the warres of Judas.

D So when kynge Antiochus hearde these tidynges, he was angry in his mynde: wherfore he sente forth/and gathered an hoost of his whole realme/very strõge armyes: and opened hys treasury/and gaue hys hoost a yeares wages in hande/ commaundynge them to be ready at all tymes.

Neuerthelesse when he sawe/that there was not moneye ynoughe in his treasuries, and that thorowe the dyscorde and persecucyon, whiche he made in the lande (to put downe the lawes that had bene of olde tymes) hys customes and trybutes of the lãde were mynyshed: he feared that he was not able for to beare the costes and charges any longer/nor to haue suche gyftes/to geue so lyberally, as he dyd afore, more then yͤ kynges that were before hym.

Wherfore, he was heuy in his mynde, and thought * to go in to Persides/ for to take trybutes of the lande/and so to gather moche money. So he lefte Lysyas (a noble man of the kynges bloude) to ouerse the kynges busynesses/ from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus/ tyll he came agayne.

1.Mac.6.a.

E Morouer/he gaue him half of his hoost, and Elephantes/and commytted vnto him euery thynge of hys mynde/ concernynge those which dwelt in Juda and Jerusalem, that he shulde sende out an army agaynste them/to destroye & to rote out the power of Israell and the remnaunte of Jerusalem: to put out theyr memoriall from that place, to set straungers for to inhabyte all theyr quarters/and to parte theyr lande amonge them: Thus the kynge toke the other parte of the hoost/& departed frõ Antioch (a cytie of his reame) ouer the water of Euphrates, in the hundreth and .xl.vij. yeare, and wente thorowe the hye countries.

Joseph. ca. 11. antiq.

* And Lysyas chose vnto hym Ptolomy the sonne of Doriminus, Nicanor, and Gorgias myghty men, and the kynges frendes. These he sent with .xl. thousande fote men and .vii. thousand horsmẽ, for to go in to the lãde of Juda & to destroye it/as the kynge commaunded. So they wẽte forth wyth all their power/and came to Emmaus into the playne felde. When the marchauntes heard

1.Mac.5.b.

the rumoure of them / they and theyr ſeruauntes toke very muche ſyluer and golde, for to bye the chyldren of Iſrael to be theyr bondemen. There came vnto them alſo yet mo men of warre on euery ſyde/out of Syria and from the Paleſtynes.

F Nowe when Iudas ⁊ his brethren ſawe that trouble increaſed, ⁊ that the hoſt drewe ney vnto theyr borders: cōſidring ẏ kynges wordes which he cōmaunded vnto the people: namely, that they ſhulde vtterly waſte and deſtroye thē: They ſayde one to another: Let vs redreſſe the decaye of oure people, let vs fyght for oure folke and for our Sanctuarye. Then the congregacyon were ſoone ready gathered to fyght, to praye ⁊ to make ſupplicacyon vnto God for mercy ⁊ grace. 1.Mach.1.d

* As for Ieruſalem, it laye voyde, ⁊ was as it had bene a wyldernesse. There went no man in nor out at it, ⁊ the Sanctuary was troden downe. The aleauntes kepte ẏ caſtel, there was the habytacyon of the Heathen. The myrth of Iacob was takē away, ẏ pype and the harpe was gone frō amonge them.

The Iſraelytes gathered thē together, 1.Reg.7.b. and came to Maſpha before Ieruſalem: for in Maſpha was the place * where they prayed afore tyme in Iſrael. So they faſted that daye, and put ſackclothes vpon them, caſt aſſhes vpon theyr heades / rente theyr clothes / ⁊ layde forth the bokes of the lawe (wherout the Heathen ſought the lykeneſſe of theyr ymages) and brought the Preſtes ornamentes, the fyrſtlinges and the tythes. Num.6.a They ſet there alſo the * abſteyners (whiche had fulfylled theyr dayes) before God / and cryed with a loude voyce towarde heauen, ſayinge: What ſhall we do with theſe and G whyther ſhall we cary them awaye? For thy Sanctuary is troden downe and defyled. thy preſtes are come to heuyneſſe and dyſhonour: and beholde / the Heathen are come together for to deſtroye vs. Thou knoweſt what thynges they ymagine agaynſte vs. Howe maye we ſtande before them / except thou (O God) be oure helpe?

Exodi.12.b They blewe out the trōpettes alſo with a loude voyce. Thē Iudas ordened * captaynes ouer the people: ouer thouſandes / ouer hundredes, ouer fyftye, and ouer ten. But as for ſuche as buylded thē houſes, maryed wyues / planted them vyneyardes, ⁊ thoſe that were fearfull he: cōmaūded thē euery Deut.20.b. Iudi.7.a. mā to go home agayne, accordynge * to the lawe. So the hooſt remoued / and pytched vpon the ſouthſyde of Emmaus.

And Iudas ſayde: Arme your ſelues: be ſtronge (O my chyldren) make you ready agaynſt to morowe in the mornynge / that ye maye fyght with theſe people / which are agreed together to deſtroye vs and oure Sanctuary. Better is it for vs to dye in battayl / than to ſe our people and our ſanctuary in ſuche a myſerable caſe. * Neuertheleſſe / as thy wyll is in heauen / ſo be it. Math. Luke.

¶ Iudas goeth agaynſt Gorgias which lieth in wayte. He putteth Gorgias and his hooſt to flyght. Lyſias inuadeth Iewry, but Iudas dryueth hym out. Iudas purifyeth the temple and dedycateth the aultare.

CAPI. IIII.

A THEN toke Gorgias fyue thouſande men of fote / and a thouſande of the beſt horſmen: ⁊ remoued by nyght to come nye where the Iewes hooſt laye / and ſo to ſlaye them ſodenly. Nowe the men that kepte the caſtell / were the conueyers of thē. Then aroſe Iudas to ſmyte the chefe and principal of the kynges hooſt at Emmaus, for the army was not yet come together. In the meane ſeaſon came Gorgias by nyght in to Iudas tentes: and when he founde no man there / he ſought them in the mountaynes / and thought they had bene fled awaye because of hym. But when it was daye, Iudas ſhewed hym ſelfe in the felde with thre thouſande men onely, which had nether harneſſe nor ſwardes to theyr myndes.

But on the other ſyde, they ſawe that the Heathen were myghtye and well harneſſed, and theyr horſmē aboute them / and all theſe well experte in feates of warre. Then ſayde Iudas to the mē that were with hym: Feare not ye the multitude of them / be not afrayed of theyr vyolente cummynge: remēbre, howe oure fathers were delyuered * in the reed ſee, when Pharao folowed vpon them with a greate hooſt.

Euen ſo let vs alſo crye nowe towarde heauen: ⁊ the Lorde ſhall haue mercy vpon vs, and remembre the couenaunt of our fathers, yee ⁊ deſtroye this hooſt before oure face this daye: And all the Heathen ſhall knowe / that it is God hym ſelfe / whiche delyuereth and ſaueth Iſraell.

Then the Heathen left vp theyr eyes: and B when they ſawe that they were commynge agaynſt them, they went out of theyr tentes vnto the battayll: and they that were with Iudas, blewe vp the trōpettes. * So they buckled together, and the Heathen were diſcomfyted and fled ouer the playne felde: but the hyndmoſt of them were ſlayne. For they folowed vpō them vnto Aſſaremoth, and in

in the

to the feldes of Jdumea towarde Azot and Jamnia: ſo that there were ſlayne of them vpon a thre thouſande men. So Judas turned agayne wyth hys hoſte, and ſayde vnto the people: Be not gredy of the ſpoyles/ we haue yet a batayle to fyght: for Gorgias and his hoſte are here by vs in the mountaynes/ but ſtande ye faſt agaynſt our enemyes/ and ouercome them: then may ye ſafely take the ſpoyles.

C As Judas was ſpeakynge theſe wordes, beholde there appeared one parte of thē vpō the mounte. But whan Gorgyas ſawe that they of hys partye were fled/ and the tentes brent vp (for by the ſmoke they myght vnderſtande what was done) they perceyuing this were very ſore afrayed: and when they ſawe alſo that Judas and his hoſt were in the feld redy to ſtrike battaile, they fled euerichone in to the lande of the Heathen.

So Judas turned agayne to ſpoyle the tentes/ where they gat muche golde and ſyluer, precious ſtones, purple ⁊ greate ryches. Thus they went home/ and ſonge a Pſalme of thankeſgeuynge, and prayſed God in heauen: *for he is gracyous, ⁊ hys mercy endureth for euer: And ſo Jſrael had a great victory in that daye. Pſa.cvii.a [illegible].a

Nowe al the Heathen that eſcaped/ came and tolde Lyſias euery thynge as it happened. Wherfore Liſias was ſore afrayed, and greued in hys minde/ becauſe Jſrael had not gottē ſuch miſfortune as he wold they ſhuld/ neyther as the kynge cōmaūded. The nexte yeare folowynge, gathered Lyſias thre ſcore thouſande choſen mē of fote/ ⁊ fyue thouſāde horſmen, to fyght agaynſt them.

D So they came into Jewry, and pytched their tētes at Bethoron, where Judas came agaynſt them with ten thouſande men. And whē he ſawe ſo great ⁊ myghtye an hoſte/ he made hys prayer and ſayde: Bleſſed be thou (O ſauiour of Jſraell) *whyche dyddeſt deſtroy the violent power of the gyaunt, in the hande of thy ſeruaunte Dauyd, *and gaueſt the hoſte of the Heythen into the hande of Jonathas (the ſonne of Saul) and of hys weapen bearer. 1.Reg.17.g 1.Reg.14.b

Put thys hoſte nowe into the hande of thy people of Jſraell/ and let them be confounded in theyr multytude and horſmen. Make them afrayed, ⁊ diſcomforte the boldnes of their ſtrēgth/ that they maye be moued thorow their deſtruccion. Caſt them downe thorow the ſwearde of thy louers/ then ſhall all they that knowe thy name/ prayſe the wyth thankeſgeuyng.

So they ſtroke the battayl, and their wer ſlayne of Lyſias hoſte, fyue thouſande men. Then Lyſias ſeynge the diſcomfitynge of hys men/ and the manlyneſſe of the Jewes/ howe they were ready, either to lyue or to dye lyke men: He went vnto Antyoche/ and choſe out men of warre: that whan they were gathered together, they myght come agayne in to Jewry. Then ſayde Judas and his brethren: beholde, our enemyes are diſcomfited: Let vs nowe go vp/ to clenſe, and to repayre the Sanctuary.

E *Upon thys/ all the hoſte gathered them together/ and wente vp into mounte Syon. Nowe whan they ſawe the Sācturary layed waſte, yͤ aulter defyled/ the dores brēt vp, the ſhrubbes growynge in the courtes, lyke as in a wod or vpon mountaynes, yee ⁊ yͤ the preſtes Celles were broken downe: They rente their clothes, made great lamentacion, caſte aſhes vpon their heades, fell downe flat to the grounde/ made a greate noyſe wyth the trompettes, ⁊ cryed towarde heauen: ii.Mac.x.a

*Then Judas appoynted certayne men to fyght agaynſt thoſe which were in the caſtel tyll they had clenſed the Sanctuary. So he choſe preſtes yͤ were vndefyled, ſuche as had pleaſure in the lawe of God: and they clenſed the Sanctuary, and bare oute the defyled ſtones into an vncleane place. And for ſo muche as the aulter of burntofferinges was vnhalowed, he toke aduyſemente, what he myght do wall: ſo he thought it was beſte to deſtroy it (leaſt it ſhuld happen to do thē any ſhame) for the Heythen had defyled it, ⁊ therfore they brake it downe. As for the ſtones/ they layed them vp vpon the mountayne by the houſe in a cōuenient place: tyl there came a Prophete, to ſhewe, what ſhulde be done wyth them.

F *So they toke whole ſtones accordige to yͤ lawe, ⁊ buylded a newe aulter ſuche one as was before, ⁊ made vp yͤ Sanctuary within and without, and halowed the houſe and the courtes. They made newe ornamentes, and brought the candelſtycke, the aulter of incenſe, and the table in to the temple. The incenſe layed they vpon the aulter/ and lyghted the lampes whiche were vpon the candelſtycke/ yͤ they myght burne in the temple. They ſet the ſhewbred vpon the table, and hanged vp the vayle, and ſet vp the temple, as it was afore. *And vpon the .xxv. daye of the .ix. moneth, whiche is called the moneth of Caſleu, in the .Cxlviij. yere: they roſe vp by tymes in the mornynge for to do ſacryfyce (accordyng to the lawe) vpon the newe burnte offerynge Exod.xx.d Deut.27.a Joſue.8.g ii.Mac.x.a aulter that they had made: after the tyme & ſeaſon that the Heythen had defyled it. The ſame day was it ſet vp agayne, with ſonges pypes/harpes & cymbales.

G And all the people fell vpon their faces/ worſhyppyng & thanckyng the God of heauen, whiche had geuen them the vyctorye.* 2.Par.7.b So they kepte the dedicacion of the aulter. viii.dayes, offrynge burnt ſacrifyces & thākofferynges with gladneſſe.. They deckte the temple alſo with crownes & ſhyldes of gold and halowed the portes & celles, & hāged dores vpō thē. Thꝰ there was very great gladnes amonge the people, because the blaſphemy of the Heythen was put away. So Judas & his brethren with the whole congregacion of Iſrael/ordeyned, ẏ the tyme of the dedicacions Johan.x.c of the aulter ſhulde be kept in his ſeaſon from yeare to yeare / by the ſpace of. viii.dayes, from the.xxv.day of the moneth Caſleu: wyth myrth and gladnes.

And at ẏ ſame tyme buylded they vp the mount Syon with hye walles and ſtronge towres roūde aboute: leſt the Gentiles ſhuld come and treade it downe/as they dyd afore Therfore Judas ſet men of warre in it, to kepe it: & made it ſtronge/for to defende* 1.Macha. 6.b.c Bethſura: that the people myght haue refuge agaynſt the Edomytes.

¶ Judas vanquyſheth the Heathen that go aboute to deſtroye Iſrael and is holpen of his brethren Simon and Jonathas. He ouerthroweth the cytie of Ephron because they denyed hym paſſage thorowe it.

CAPI. V.

A Joſep.cap. xii.lib.xii. IT happened alſo that whan the Heythen rounde about herd, howe that the aulter & the Sāctuary were ſet vp ī their olde eſtate it diſpleaſed them very ſore, wherefore they thought to deſtroy ẏ generacion of Jacob ẏ was among thē: In ſo moche ẏ they begāne to ſley and to perſecute certayne of the people Gene.xxv.c & xxxvi.a ii.Mac.x.c *Then Judas fought agaynſte the chyldren of Eſau in Idumia, and agaynſt thoſe whiche were at Arabathane (for they dwelte rounde aboute the Iſraelites) where he ſlewe and ſpoyled a greate multitude of them. He thought alſo vpon the malyce and vnfaythfulnes of the chyldren of Bean / howe they were a ſnare & ſtoppe vnto the people, & how they layed wayte for them in the hye waye: wherfore he ſhut them vp into towres / and came vnto them, deſtroyed them vtterly, and brent vp theyr towres / wyth all that were in them.

Afterwarde wente he agaynſte the chyldren of Ammon/wherof he founde a myghtye power & a greate multitude of people / with Timothy their captayne. So he ſtroke many battayles with them/whyche were deſtroyed before him. And when he had ſlayne them, he wanne Gazer the cytie / wyth the townes belongynge therto, and ſo turned agayne into Jewry. The Heathen alſo in Galaad gathered thē together agaynſt the Iſraelites that were in their quarters/ to ſleye thē: but they fled to the Caſtell of Dathemā/ B and ſente letters vnto Judas & his brethren, ſayinge: The Heythen are gathered agaynſt vs on euery ſyde, to deſtroye vs, & nowe they make them redy for to come/& lay ſege to the caſtell, wherunto we are fled, and Timothy is the captayne of their Hoſte: come therfore/ and delyuer vs out of their handes: for there is a greate multitude of vs ſlayne al readye. Yee & our brethren ẏ were at Tubin, are ſlayne & deſtroyed (wel nye a thouſāde mē) & their wyues, theyr chyldren & theyr goodes haue the enemyes led away captiue.

Whyle theſe letters were yet a readynge, beholde, there came other meſſaungers from Galile, with rente clothes: whiche tolde euen the ſame tydynges / and ſayde / that they of Ptolomais/of Tyrus and of Sydon were gathered agaynſt them, and that all Galilee was fylled with enemyes to deſtroye Iſraell * 1.Ma When Judas & the people herde this/they came together (a great congregacion) to deuyſe, what they myght do for theyr brethren/ that were in trouble & beſeged of theyr enemyes. And Judas ſayd vnto Simō his brother: choſe the out certayne men, and go deliuer thy brethrē in Galile: As for me and my brother Jonathas/ we wyll go into Galaadithim. So he left Joſephus the ſonne of Zachary/and Azarias to be Captaynes of the people, and to kepe the remnaunt of the Hoſt in Jewry, and commaunded them/ſayinge: Take the ouerſyght of thys people/ and ſe ẏ ye make no warre agaynſt the Heythen/ vntyll the tyme that we come agayne. 1.Ma And vnto Simon he gaue thre thouſande men, for to go into Galile/ but Judas hym ſelfe had eyght thouſande in Galaadithim.

C Then wente Symeon into Galile/and ſtroke dyuers batayles with ẏ Heythen: whō he diſcomfyted, and folowed vpō them vnto ẏ porte of Ptolomais, And there were ſlayne of the Heythen almoſte thre thouſande men. So he toke the ſpoyles of them / and caryed awaye the Iſraelites / that were in Galilee and Arbatis/wyth theyr wyues/ theyr chyldren and all that they had / & brought them into Jewry wyth greate gladneſſe. Judas Machabeus alſo & his brother Jonathas / went ouer Jordane, and trauayled.iii.dayes iourney in the wyldernesse: where the Nebutheers met them, and receiued them louingly/and tolde them euery thyng that had happened vnto theyr brethren in Galaadithim, and how that many of them were beſeged in Barasa/Boſor, Alimis Caſphor, Mageth ⁊ Carnaim (all theſe are ſtronge walled and myghtye greate cyties) and that they were kepte in other cities of Galaad alſo: and tomorow they are apoynted to bryng their hoſt vnto theſe cities, to take them/and to winne them in one daye.

B

So Judas and his hoſte turned in al the haſte in the wyldernesse towarde Boſor, and wanne the cytie/ſlewe all the males with the ſwearde, toke all theyr goodes, and ſet fyre vpon the cytie. And in the nyght they toke their iourneye from thence, and came to the caſtell: And by tymes in the mornynge when they loked vp/beholde/there was an innumerable people bearynge ladders and other inſtrumētes of warre/to take the caſtell and to ouercome them.

When Judas ſawe that the battayll beganne, and that the noyſe therof wente vp ⁊ range in to the heauen, and that there was ſo greate a crye in the cytie: He ſayd vnto his hoſt fyght this daye for youre brethren. And ſo came behynde their enemyes in thre companyes, and blewe vp the trompettes/and cryed in their prayer to God.

But as ſoone as Timothes hoſte perceyued yͭ Machabeus was there, they fled from hym, and the other ſlewe them downe ryght ſore: ſo that there were kylled of thē the ſame daye/almoſt eyght thouſande men. Then departed Judas vnto Maſpha, layed ſege vnto it, and wanne it, ſlewe all the males in it, ſpoyled it/and ſet fyre vpon it. From thence went he and toke Caſbon, Mageth, Boſor/and the other cyties in Galaad.

D 1.Mac.5.b

* After this gathered Timothy another Hoſte, whiche pitched their tentes before Raphon beyonde the water. Judas alſo ſent to ſpye the Hoſte, ⁊ they brought hym worde agayne, ſaying: All the Heythen that be roūde aboute vs are gathered vnto hym/and the Hoſte is very greate: Yee they haue hyred the Arabians to helpe them, and haue pytched their tentes beyonde the water, and are ready to come ⁊ fyght agaynſt the. So Judas wēt on to mete them.

C

And Timothy ſayde vnto the captaynes of his hoſte: when Judas ⁊ hys hooſte come nye the ryuer: yf he go ouer fyrſt, we ſhall not be able to withſtande him: for whyche he wyl be to ſtronge for vs. But yf he dare not come ouer/ſo that he pytch his tent beſyde the water: then wyl we go ouer/for we ſhalbe ſtrōg ynough agaynſt him. Nowe as ſoone as Judas came to yͤ ryuer, he appoynted certayne ſcrybes of the people, ⁊ commaunded them, ſayinge: ſe that ye leaue none behynde vpon this ſyde of the ryuer, but let euery mā come to the battayle. So he wente firſt ouer vnto them ⁊ his people after hym.

And all the Heythen were dyſcomfyted before him, and let their weapens fall, ⁊ rāne into the tēple that was at Carnaim. Whiche cytie Judas wanne, and brente the temple wyth all that were in it: So was Carnaim ſubdued, and myght not withſtāde Judas. Then Judas gathered all the Iſraelitꝭ that were in Galaadithim/from the leſt vnto the moſte, wyth theyr wyues and theyr chyldren (a very great hooſt) for to come into the land of Iſrael.

E 2.Mac.12.

* So they came vnto Ephrō, which was a myghtye, great and ſtronge cytie, and laye in their waye. For they coulde not go by it, nether of the ryght hande nor of the lefte, but muſt go thorowe it. Neuertheles they yͭ were in yͤ cytie, wolde not let them go thorowe, but walled vp the portes wͭ ſtones. And Judas ſent vnto thē wͭ peaceable wordes, ſayinge: Let vs paſſe thorow your lande, yͭ we may go into our owne countre: there ſhal no body do you harme, we wyl but onely go thorowe on fote. But they wolde not let them in.

Wherfore Judas commaunded a proclamacyon to be made thorowe out the Hoſte, that euery man ſhulde kepe his order: and ſo they dyd there beſt lyke valeaunt men.

And Judas beſeged yͤ cytie all that daye and all that nyght, ⁊ ſo wanne it: where they ſlewe as many as were males, and deſtroyed the citie, and ſpoyled it, and wente thorowe all the cytie ouer them yͭ were ſlayne. Then went they ouer Jordane into the plaine feld before Betſan. And Judas helped thoſe forward yͭ came behinde, ⁊ gaue the people good exhortacion al the way thorow, tyl they were come into the lande of Juda. Thus they wēt vp vnto the mount Syon, where they offred with myrth ⁊ thākeſgeuynge: becauſe there were none of them ſlayne, but came home agayne peaceably. 2.Par.19.a

Nowe what tyme as Judas ⁊ Jonathas were in the lande of Galaad, and Symon their brother in Galilee before Ptolomays: Then Joſephus the ſōne of Zachary and Azaryas the captaynes, hearing of the actes that were done and of the battales that were ſtroken, ſayde: Let vs get vs a name alſo/

and go fyght agaynſte the Heathen that are rounde aboute vs.

So they gaue theyr hoſte a commaundement/ F and wente towarde Iamnya. Then came Gorgyas ⁊ his men out of the cytie, to fyght agaynſt them: Ioſephus alſo ⁊ Azary as were chaſed vnto yͤ borders of Iewrye, ⁊ there were ſlayne that daye of the people of Iſrael.ii.M.men: ſo that there was a great 1.Mac.v.b miſery amonge yͤ people, + ⁊ all becauſe they were not obedient vnto Iudas and his brethren, but thought they ſhulde quyte thē ſelues manfully. Neuertheles they came not of the ſede of theſe men, by whom Iſraell was helped. But the men that were with Iudas, were greatly commended in the ſyght of all Iſraell and all Heythen, where ſo euer theyr name was herd vpō, ⁊ the people came vnto them, byddyng them welcome.

After this wente Iudas forth wyth hys brethren, and fought agaynſt the chyldren of Eſau, in the lande yͭ lyeth towarde the ſouth where he wanne the cytie of Hebron and the townes that lye beſyde it: ⁊ as for the walles and towres rounde aboute it, he brente them vp. Then remoued he to go into the lāde of the Philiſtines, and wente thorowe Samaria. At the ſame tyme were there many preſtes ſlayne in the battayle, whiche wylfully and without aduyſemente wente out for to fyght to get thē honoure. And when Iudas came to Azot in yͤ Philiſtines lād, Deute.vii.a + he brake downe their aulters/ brente the ymages of their Idols, ſpoyled the cities, ⁊ came again in to the lande of Iuda.

¶ Antiochus wyllyng to take the cytie of Elymas for a pray is dryuen away of the Cytezens, he falleth into ſyckneſſe and dyeth. His ſonne Antiochus is made kynge. The beſegynge of the towre of Syon. Eupator cōmeth into Iewrye with a great armye. The boldnes of Eleazar.

CAPI. VI.

A NOwe when kyng Antiochus trauayled thorow the hye countrees, he herde yͭ Elymas Joseph.ca.xiii.li.xii antiq. in Perſia was a noble ⁊ plenteous cytie in ſyluer ⁊ golde, ⁊ that there was in it a very riche tēple: where as were clothes, cote armours ⁊ ſhyldes of golde, whiche Alexander the ſonne of Philippe kyng of Macedonia (that raygned fyrſt in Greke londe) had lefte behynde hym. Wherfore he wente aboute to take the cytie ⁊ to ſpoyle it, but he was not able: for the cityſens were warned of it, ⁊ fought wͭ him. And ſo he fled ⁊ departed with greate heuyneſſe, and came agayne into Babylon. i.Macha.iii.c.i.iiii Moreouer there came one whyche brought hym tydynges in Perſyde, + that his hooſtes whiche were in the lande of Iuda/ were dryuen away, and how that Lyſias wente forth fyrſt wyth a great power, and was dryuen away of the Iewes: howe yͭ they had wōne the victory, ⁊ gotten great goodes out of the hoſtes yͭ peryſhed: howe they had broken downe the abhomynacion, + whiche he ſet vp vpon the altare at Ieruſalem, and fenced the Sāctuary wͭ the hye walles, lyke as it was afore: yee and Bethſura his cytie alſo.

B So it chaunced, that when the kyng had herde theſe wordes, he was afrayed and greued very ſore. Wherfore he layed him downe vpon his bed, and fell ſycke for very ſorowe: ⁊ al becauſe it had not happened as he had deuyſed. And there contynued he longe/ for his grefe was euermore and more/ ſo that he ſaw he muſt nedes dye. Therfore he ſent for hys frendes, ⁊ ſayde vnto them: the ſlepe is gone fro myne eyes, for the very ſorowe and vexacion of herte that I haue. For when I cōſidre in my mynde the greate aduerſite that I am come vnto, ⁊ the floudes of heuyneſſe whiche I am come in, where as afore tyme I was ſo mery, and ſo greatly ſet by (by reaſon of my power) Agayne conſyderyng the euyl that I haue done at Ieruſalem, from whence I toke all the ryches of golde ⁊ ſyluer that were in it/ and ſent to fetche away the inhabytoures of Iewry without any reaſon why: I knowe that theſe troubles are come vpon me for the ſame cauſe. And beholde/ I muſt dye wyth great ſorowe in a ſtraūge lande. Then called he for one Philippe a frende of his, whom he made ruler of all his realme/ ⁊ gaue hym the crowne/ his roabe ⁊ his ryng: yͭ he ſhuld take his ſōne Antiochus vnto hym/ ⁊ brynge hym vp/ tyll he myght raygne him ſelfe. + So the kyng Antiochus dyed there, in the.cxlix.yere. C When Lyſias knewe that the kynge was deed, he ordayned Antiochus his ſone (+ whō he had brought vp) to raygne in hys fathers ſteade, ⁊ called hym Eupator. Nowe they that were in the caſtell (at Ieruſalem) kepte in the Iewes rounde aboute the Sanctuary ⁊ ſought euer ſtyll to do them harme, for the ſtrengthenynge of the Heythen.

Wherfore Iudas thought to deſtroye thē and called all the people together/ that they myght laye ſege vnto thē. So they came together in the.Cl.yeare, ⁊ beſeged them/ layinge forth theyr ordinaunce and inſtrumētes of warre. Then certaine of them that were beſeged/ wente forth (vnto whom ſome vngodly men of Iſrael ioyned them ſelues alſo) and went vnto the kynge, ſayinge: Howe longe wyll it be/ or thou punyſh and auenge oure brethren? We haue euer bene mynded to do thy father ſeruyce/to walke in his ſtatutes/ and to obeye his commaundementes: Therfore oure people fell from vs/ ⁊ whereſoeuer they founde any of vs/they ſlewe them:(and ſpoyled our inherytaunce)and they haue not onely medled wyth vs/but with all our cõtrees:and beholde/thys daye are they beſegyng the caſtel at Jeruſalem,* ⁊ haue made vp the ſtrong holde in Bethſura: And if thou doeſt not preuente them ryght ſone/they wyl do more then theſe/⁊ thou ſhalte not be able to ouercome them.

D *When yͤ kynge herde thys/ he was very angrye, and called all hys frendes, the Captaynes of hys fote men, and of all hys horſemen together. He hyred men of warre alſo out of other realmes and out of the Jles of yͤ ſee, whiche came vnto hym. And the nõbre of hys hoſte was an hundreth thouſande fote men, ⁊ twẽty thouſande horſmen, and .xxxij. Elephãtes well exerciſed to battayle. Theſe came thorowe Idumea vnto Bethſura, and beſeged it a longe ſeaſon, and made dyuerſe inſtrumẽtes of warre agaynſte it. But yͤ Jewes came out and brent thẽ, and fought lyke men. Then departed Judas frõ the caſtel at Jeruſalẽ, ⁊ remoued the hoſt toward Bethzacaran ouer agaynſt the kynges army.

So the kynge aroſe before the daye, and **E** brought the power of hys hoſte into the way to Bethzacaran / where the hooſtes made thẽ redy to yͤ battayl, blowyng the trõpettes. And to prouoke the Elephantes for to fight, they ſhewed them the ſappe of reed grapes ⁊ molberies. And deuyded the Elephãtes among the hoſt: ſo yͤ by euery Elephant there ſtode a .M. men well harneſſed, ⁊ helmettes of ſtele vpon theyr heads: Ye vnto euery one of yͤ Elephãtes alſo, were ordained .v.C. horſmen of the beſt, which wayted of the Elephãt goyng where ſo euer he wente, and departed not from him. Euery Elephant was couered with a ſtrong tower of wod, wherupon were .xxxij. valeaunt men with weapens to fyght, and within it was a man of Jnde to rule the beeſt.

As for the remnaunt of the horſmen/he ſet them vpon both the ſides in two partes with trompettes, to prouoke the hoſte, and to ſtere vp ſuche as were ſlow in the armye. And whẽ the ſunne ſhone vpon theyr ſhyldes of golde and ſtele, the mountaynes gliſtred agayne at them, and were as bryght as the creſſettes of fyre. The kynges hoſt alſo was deuided, one parte vpon the hye Mountaynes, the other lowe beneth: ſo they went on, takynge good hede/and kepynge theyr ordre. And all they that dwelt in the lande/ were afrayed at the noyſe of theyr hooſt, when the multitude wẽt forth, ⁊ when the weapens ſmote together / for the hooſt was both great and myghty. Judas alſo ⁊ his hooſt entred into the battayle, ⁊ ſlewe .vj.C. men of the kinges army. Nowe when Eleaſar yͤ ſonne of Saura dyd ſe one of yͤ Elephantes deckt wͭ the kynges badge/⁊ was a more godly beeſt then the other: he thought yͤ kynge ſhuld be vpon him ⁊ ieoparde him ſelf to deliuer his people, and to get hym a perpetuall name.

F Wherfore he ranne wyth a corage vnto the Elephãte in yͤ myddeſt of the hooſt, ſlaytyng them downe of bothe the ſydes/ ⁊ ſlewe many aboute him. So wente he to the Elephantes fete/⁊ gat hym vnder hym, ⁊ ſlewe him: then fell the Elephant downe vpon hĩ/ ⁊ there he died. Judas alſo ⁊ his men ſeing yͤ power of the kyng ⁊ the myghtye vyolẽce of his hoſt/departed frõ them. And the kynges armye wente vp agaynſt thẽ towarde Jeruſalem, ⁊ pytched their tẽtes in Jewry beſyde mount Syon: Moreouer, the kyng toke truſe with them that were in *Bethſura.

i. Machabe iiii.g.vi.e. ii.Mac.xi.a x.xv.b

But when they came out of the cyte (becauſe they had no vytailes within, ⁊ the lãde laye vntylled) the kynge toke bethſura, ⁊ ſet mẽ to kepe it, ⁊ turned his hooſte to the place of the Sanctuary/⁊ layed ſiege to it a great whyle. Where he made al maner ordinaunce handbowes, fyre dartes, rackettes to caſte ſtones, ſcorpions to ſhut arowes, and ſlinges The Jewes alſo made ordynaunce agaynſt theirs, and fought a longe ſeaſon.

But in the cytie there were no vytayles / for it was the ſeuenth yeare of the warres / ⁊ thoſe Heythen yͭ remayned in Jewrye/ had eaten vp all their ſtoare. And in the Sanctuary were fewe mẽ lefte, for yͤ hunger came ſo vpon thẽ, that they were ſcatred abroade euery man to hys owne place.

2.Mac.6.b

So when Lyſyas hearde that Phylyppe (*whõ Antiochus the kynge whyle he was yet lyuyng/had ordayned to brynge vp Antiochus his ſonne/that he myght be kynge) was come agayne out of Perſia and Media with the kynges hooſt, ⁊ thought to optayne the kyngdome. **G** He gat him to the kynge in al the haſte, ⁊ to the captaynes of the hoſte, and ſayde: we decreaſe dayly, ⁊ our vytayles are but ſmall : Agayne/the place that we laye ſege vnto, is very ſtrõg/⁊ it were oure parte to ſe for the realme. Let vs agree with theſe men, and take truce wyth them, and with all theyr people, and graunte them to lyue after theyr lawe, as they dyd afore. For they be greued & do all theſe thynges agaynſt vs, becauſe we haue deſpyſed theyr lawe. So the kynge and the prynces were content, & ſente vnto them to make peace, & they receyued it. Now when the king & the prynces had made an othe vnto thē, they came out of the caſtell, and the kynge wente vp to mounte Syon. But when he ſawe that the place was well fenced/ he brake the othe that he had made, & commaunded to deſtroye the wall rounde aboute. Then departed he in all the haſte, & returned vnto Antioche/ where he founde Philyppe hauynge dominion of the cytie. So he fought agaynſt him, & toke the cytie agayne into his handes.

¶ Demetrius raygned after he had kylled Antiochus and Lyſias. He troubleth the chyldren of Iſrael thorowe the coũcell of certayne wycked perſonnes. The prayer of the Preſtes agaynſte Nicanor. Iudas kylleth Nicanor, after he had made hys prayer.

CAPI. VII.

A In the .Clj. yere came Demetrius the ſone of Seleucus from the citie of Rome with a ſmall cōpany of men, vnto a cytie of the ſee caſte, & there he bare rule. And it chaunced/ yͭ when he came to Antioche the cyte of his progenitours, his hoſt toke Antiochus & Liſias to brynge them vnto hym. But when it was tolde hym, he ſayde: let me not ſe theyr faces: So the hoſte put them to death. Nowe when Demetrius was ſet vpon the trone of hys kyngdome, there came vnto him wicked and vngodly mē of Iſraell: whoſe captayne was Alcimus, that wolde haue bene made hye preſte: Theſe men accuſed yͤ people of Iſrael vnto the kynge, ſayinge: Iudas & his brethren haue ſlayne thy frēdes, and dryuen vs out of oure owne lāde. Wherfore, ſende now ſome man (to whom thou geueſt credēce) that he may go and ſe all the deſtruccyon, whiche he hath done vnto vs & to the kynges lande, and let him be puniſhed with all his frendes and fauourers.

B Then the kynge choſe Bachides a frende of hys, which was a man of greate power in the realme (beyonde the greate water) and faythfull vnto the kynge: and ſente him to ſe the deſtruccyon that Iudas had done. And as for that wycked Alcimus, he made hym hye preſte, and commaunded hym to be auenged of the chyldren of Iſrael. So they ſtode vp/ and came with a greate hooſte into the lande of Iuda, ſendynge meſſengers to Iudas & his brethren, & ſpeakynge vnto them wyth peaceable wordes: but vnder diſceyte. 4.[illegible] *Therfore Iudas & his people beleued not theyr ſayinge, for they ſawe that they were come wyth a great hoſte.

After this came the ſcribes together vnto Alcimus & Bachides, truſtynge the beſt vnto them. And fyrſte the Aſſideans requyred peace of them, ſayinge: Alcimus the preſte is come of the ſede of Aarō, how can he diſceyue vs? So they gaue them louynge wordes, & ſwore vnto them, and ſayde: we wyll do you no harme: neither your frēdes: & they beleued them. But the very ſame daye toke they .lx. men of them & ſlewe them accordynge to the wordes that are wrytten: *They haue caſte Pſal.78. C the fleſhe of thy ſayntes, & ſhed their bloude roūde aboute Ieruſalem, & there was no mā yͭ wolde bury them. So there came a greate feare & drede amonge the people/ ſayinge: there is neither trueth nor ryghtuouſneſſe in thē, for they haue broken the appoyntmente & othe that they made. And Bachides remoued his hoſte from Ieruſalem, and pytched hys tente at Betzecha: where he ſent forth/ & toke many of them that had forſaken hym: he ſlewe many of the people alſo and caſte them into a greate pyt. Then commytted he the lande vnto Alcimus/ and lefte men of warre wyth hym to helpe hym, & Bachydes him ſelfe went vnto the kynge. And thus Alcimus defended his hye preſthode: & al ſuche as vexed Iſrael reſorted vnto hym: In ſo muche that they optayned the lande of Iuda & dyd muche euyll vnto the Iſraelites.

Nowe when Iudas ſawe all the miſchefe that Alcimus and his cōpany had done (yee more then the Heythen them ſelues) vnto the Iſraelites: He went forth rounde aboute all the borders of Iewrye/ and punyſhed thoſe vnfaithful rennagates, ſo that they came no more out into the coūtre. So when Alcimus ſawe, that Iudas and his people had gotten the vpperhande, and that he was not able to abide them: he went agayne to the kyng, and ſayde all the worſte of them that he coulde. Then the kyng ſent Nicanor one of his chefe prynces (whiche bare euyl wyll vnto Iſrael) and commaunded hym, that he ſhulde vtterly deſtroye the people.

D 2.Mac.1 *So Nicanor came to Ieruſalem with a great hoſte/ and ſent vnto Iudas and hys brethren wyth frendely wordes (but vnder diſceyte) ſayinge: there ſhall be no warre betwyxte me & you: I wyll come wyth a fewe men/ to ſe howe ye do/ with frēdſhype. Vpon thys he came vnto Iudas, and they ſaluted one another peaceably: but yͤ enemyes were appoynted to take Iudas by vyolence. Neuertheles it was tolde Iudas, that he came vnto hym but vnder diſceyte: wherfore he gat hym awaye from him, & wold ſe hys face no more. When Nicanor perceyued that his councell was bewrayed/ he went out to fight agaynſte Iudas/ beſyde Carpharſamala: where there were ſlayne of Nicanors hoſte, v. M. men: and the reſydue fled vnto the Caſtell of Dauyd.

After this came Nicanor vp vnto mount Syon: and the preſtes with the elders of the people wente forth to ſalute him peaceably/ & to ſhewe him the burnt ſacrifices that were offered for the kynge. But he laughed them and the people to ſcorne, moked them/ defyled their offeringes, & ſpake diſdaynedly/ yee and ſwore in his wroth, ſayenge: E Mac.14.c * If Iudas and his hoſte be not delyuered nowe into my hãdes, as ſoone as euer I come agayne (& fare well) I ſhall burne vp thys houſe. Wyth that/ wente he out in a greate angre. Then the preſtes came in/ and ſtode before the aulter of the temple, weppynge & ſayinge. Para.7.c Regu.8.f ſai.56.b Math.21.b * For ſo muche as thou (O Lorde) haſte choſen this houſe/ that thy name myght be called vpõ therin, & that it ſhulde be * an houſe of prayer and peticion for thy people: Be avenged of this man and his hoſt/ and let thẽ be ſlayne with the ſwerd: remembre yͤ blaſphemies of them, and ſuffre them not to contynue any longer.

When Nicanor was gone from Ieruſalem, he pytched hys tente at Bethoron/ and there an hoſte met hym out of Syria. And Iudas came to Adarſa with thre thouſande men/ & made his prayer vnto God, ſayinge: ay.37.f Mac.8.b ch.19.b Re.19.g O Lorde, * becauſe the meſſengers of kynge Senacherib blaphemed the/ the Angel wẽte forth and ſlewe an hundreth foure ſcore and fyue thouſãde of them. Euen ſo deſtroy thou thys hoſte before vs to daye: yͭ other people maye knowe howe that he hath blaſphemed thy Sanctuary: and pũnyſh hym accordyng to hys malycyouſneſſe.

And ſo the hooſtes ſtroke yͤ felde, the thyrtene daye of the Moneth * Adar: and Nicanors hoſte was diſcomfyted, * & he him ſelfe was fyrſte ſlayne in the battayle. Februarii. 2.Mac.15.b When Nicanors men of warre ſawe that he was kylled, they caſt awaye their weapens and fled: but the Iewes folowed vpon them an whole dayes iourney/ from Adazer vnto Gazara/ blowynge with the trõpettes, and makynge tokẽs after them. So the Iewes came forth of all yͤ townes there aboute/ and blewe out theyr hornes vpõ them, and turned agaynſte them. Thus were they all ſlayne/ & not one of them lefte.

Then they toke their ſubſtãce for a pray/ and ſmote of Nicanors heed and hys ryght hande (* whiche he helde vp ſo proudly) and brought it with them, and hanged it vp afore Ieruſalem. 2.mac.14.c Wherfore, the people were exceedyngly reioyſed/ and paſſed ouer that day in greate gladneſſe. And Iudas ordeyned, yͭ the ſame daye (namely the thyrtyeth daye of the moneth Adar) ſhulde be kepte in myrth euery yere. Thus the lande of Iuda was in reſt a lytle whyle.

¶ Iudas conſyderynge the power and godly pollecye of the Romaynes, maketh peace with them. The reſcrypt of the Romaynes ſent vnto the Iewes.

CAPI. VIII.

A IUdas herde alſo the fame of the Romaynes/ that they were myghtye & valeaunte men, & agreable to all thinges yͭ are requyred of them, and make peace with al men, which come vnto them. and how they were doughtye men of ſtrẽgth. Beſydes that it was tolde hym of their battayles, & noble actes whiche they dyd in Galatia, howe they had conquered them, and brought them vnder trybute: and what greate thynges they had done in Spayne, howe that with theyr wyſdome & ſober behauour, they had wonne the Mynes of ſyluer and golde that are there/ and optayned all the lande, with other places farre from them: howe they had diſcomfyted and ſlayne downe the kynges that came vppon them, from the vttermoſt parte of the earth, and howe other people gaue them trybute uery yeare. Howe they had ſlayne and ouercome Philip and Perſes kynges of Cethim, & other mo (in battayle) whiche had brought theyre ordynaunce agaynſt them, howe they diſcomfyted great Antyochus kyng of Aſia (that wolde nedes fyghte wyth theym) havynge an hundreth and twentye Elephãtes, with horſſemen, Charettes, and a very great hooſte: howe they toke hym ſelfe alyue, and ordeyned hym (with ſuche as ſhulde raygne after hym) to paye them a greate trybute: 1.Mach.1.a B * Yee, and to fynde them good ſuretyes and pledge: beſydes all thys, howe they had taken from him India, Media and Lydia (hys beſte landes) and geuen them to kynge Eumenus. Agayne, howe they perceyuyng that the Grekes were commynge to vexe them: ſente agaynſt them a captayne of an hooſte, whiche gaue them battayle, ſlewe many of them, led awaye theyr wyues and chyldren captiue, ſpoyled them, toke poſſeſſion of their lande, deſtroyed theyr ſtronge holdes, and ſubdued them to be theyr bondemen, vnto thys daye. Moreouer, howe that as for other kyngdomes and Iles, whyche ſomtyme withſtode them, they deſtroyed thẽ, and bꝛought them vnder theyꝛ domynyon. But helped euer theyꝛ owne frendes and thoſe that were confederate with them, and conquered kyngdomes both farre and nye: ⁊ that whoſoeuer herde of their renowne, was afrayed of thẽ: foꝛ whõ they wold help to theyꝛ kyngdomes, thoſe raygned: ⁊ whõ it lyked not thẽ to raygne, they put hĩ downe. And howe they were come to greate pꝛeemynence: hauynge no kynge among them, nether any man clothed in purple, to be magnified there thoꝛow, but had oꝛdayned them ſelues a parlamẽt, wherin there ſat thꝛe hundꝛeth and twenty Senatours dayly vpon the councell, to dyſpatche euer the buſyneſſe of the people, and to kepe good oꝛdꝛe. And how that euery yeare they choſe a Mayꝛe, to haue the gouernaunce of all theyꝛ land: to whom euery man was obedyent, and there was neyther euyll wyll noꝛ diſcencion among them.

C Then Iudas choſe Eupolemus the ſonne of Ihon the ſonne of Iacob, and Iaſon the ſonne of Eleazar, and ſent them vnto Rome foꝛ to make frendſhyppe and a bonde of loue with them: that they myght take from them the bondage of yͤ Grekes, foꝛ yͤ Iewes ſawe, that yͤ Grekes wolde ſubdue the kyngdome of Iſrael. So they went vnto Rome (a very greate iourney) and came into yͤ perlamente, ⁊ ſayd: Iudas Machabeus with his bꝛethꝛẽ ⁊ the people of the Iewes hath ſent vs vnto you, to make a bonde of frendſhyppe ⁊ peace with you, and ye to note vs as your louers ⁊ frendes. And the matter pleaſed yͤ Romaines ryght well, wherfoꝛe it was wꝛytten vp: of the which the Romaynes made a wꝛytyng in tables of bꝛaſſe, and ſente it to Ieruſalem: that they myght haue by them a memoꝛyall of the ſame peace and bond of frẽdſhyp after this maner. God ſaue the Romaynes ⁊ the people of the Iewes both by ſee ⁊ by lande, and kepe the ſwearde ⁊ enemy from them foꝛ euermoꝛe. If there come fyꝛſt any warre vpõ the Romaines oꝛ any of their frẽdes thoꝛowout al their dominion, yͤ people of the Iewes ſhall help them (as the tyme requyꝛeth) and that wͭ al their hertes. Alſo they ſhal neither gyue noꝛ ſende vnto theyꝛ enemies vytayles weapens, money noꝛ ſhyppes: but fulfyl this charge at the Romaynes pleaſure, and take nothyng of them therfoꝛe. Agayne yf the people of yͤ Iewes happẽ fyꝛſt to haue warre, the Romaynes ſhall ſtand by them with a good wyll, accoꝛdyng as the tyme wyll ſuffre. Neyther ſhal they geue vnto the Iewes enemies vitayles, weapẽs, money noꝛ ſhippes. Thus are the Romaynes contẽt to do, ⁊ ſhal fulfyll theyꝛ charge without any diſceit.

D Accoꝛding to theſe articles, the Romaynes made the bonde with the Iewes. Nowe after theſe articles (ſayde they) yf any of the parties wyl put to them, oꝛ take any thyng frõ thẽ they ſhall do it with the conſent of both: and whatſoeuer they adde vnto thẽ oꝛ take from them, it ſhall ſtande faſt. And as touchynge the euyl that kyng Demetrius hath done vnto the Iewes, we haue wꝛytten vnto him ſayinge: wherfoꝛe layeſt thou thy heuy yocke vpon the Iewes our frendes and louers? If they make any cõplaynte of thee agayne vnto vs, we ſhall defende them, ⁊ fyght with thee by ſee and by lande.

¶ After the death of Nicanoꝛ, Demetrius ſendeth his army agaynſte Iudas. Iudas is ſlayne. Ionathas is put in the ſteade of hys brother. The ſtryfe betwene Ionathas and Bachydes. Alcimus is taken with the palſye and dyeth. Bachydes returneth agayne vnto the kyng. He cometh vpon Ionathas by the counſel of certayne wycked perſonnes, and is ouercome. The truce of Ionathas with Bachydes.

CAPI. IX.

A IN the meane ſeaſon whẽ Demetrius herde that Nicanoꝛ and hys hoſte was ſlayne in the felde / he pꝛoſeded further to ſende Bachides ⁊ Alcimus agayne into Iewꝛy, ⁊ thoſe that were in the ryght winge of his hoſt wͭ thẽ. So they went foꝛth by the way yͭ ledeth vnto Galgala / and pytched their tentes befoꝛe Meſaloth which is in Arbellus, ⁊ wanne the cytie ⁊ ſlewe muche people. In yͤ fyꝛſte moneth of yͤ .Clii. yeare, they bꝛought theyꝛ hoſte to Ieruſalem, ⁊ roſe vp ⁊ came to Berea, wͭ .xx. M. fotemen, ⁊ .ii. M. hoꝛſmen.

Nowe Iudas had pytched hys tentes at Layſa, with thꝛe thouſande choſen mẽ. And when they ſawe the multitude of the other army that it was ſo great, they were ſoꝛe afrayed, and many conueyed them ſelues out of the hoſte / In ſo muche that there abode no mo of them but eyght hundꝛed men. When Iudas ſawe that his hoſte fayled him, and yͭ he muſt nedes fyght: it bꝛake hys herte, that he had no tyme to gather them togyther: wherfoꝛe the man was in extreme trouble. Neuertheleſſe, he ſayde vnto them, that remayned with hym. Vp, let vs go agaynſte oure enemyes, peraduenture we ſhalbe able, to fyght with them. But they wolde haue ſtopped hym, ſayinge: we ſhall not be able, therfoꝛe let vs nowe ſaue our lyues, and turne agayne to our bꝛethꝛen and then wyll we fyght agaynſt thẽ, foꝛ we are here but fewe. B And Iudas ſayde: God foꝛbyd, yͭ we ſhulde fle from them. Wherfoꝛe, yf oure tyme be come, let vs dye manfully foꝛ our bꝛethꝛen, and let vs not ſtayne oure honoure. Then the hooſt remoued out of the tentes, ⁊ ſtode againſt them. The hoꝛſmen are deuyded in two partes: the ſling caſters and archers wente befoꝛe the hooſt/ and all the mightye mẽ were foꝛmoſt in the felde. Bachides hymſelfe was in the ryght wyng of the battayll, and the hooſte drewe nye in two partes, and blewe the trompettes. They of Judas ſyde blew the trõpettes alſo, and the earth ſhoke at the noiſe of the hooſtes, and they ſtroke a felde from the moꝛowe tyl nyght. And whẽ Judas ſawe that Bachides hooſt was ſtrõgeſt of the ryght ſyde/ he toke with hym all the hardye men/ and brake the right wynge of their oꝛdꝛe/ and folowed vpõ them vnto the mount Azot.

Now whẽ they which were of yͤ left wing, ſawe that yͤ right ſyde was diſcomfyte, they perſecuted Judas ⁊ them that were wͭ him. Then was there a ſoꝛe battaylle/ foꝛ many were ſlayne and wõded of both the parties/ Judas alſo him ſelf was kylled, and the remnaunt fled. So Jonathas and Symon toke Judas theyꝛ bꝛother, and buried him in his fathers ſepulchꝛe in the cyte of Modin. And all the people of Iſrael made great lamentacyon foꝛ hym/ ⁊ mourned longe, ſayenge: Alas/ that thys woꝛthy ſhulde be ſlayne/ which deliuered the people of Iſrael. As foꝛ other thynges perteynynge to the battailes of Judas/ the noble actes that he dyd ⁊ of hys woꝛthyneſſe: they are not wꝛytten/ foꝛ they were very many.

C ſeph.c. lib,13, an

* And after the death of Judas, wycked men came vp ĩ al the coaſtes of Iſrael, and there aroſe all ſuch as woꝛcke vngodlines. In thoſe dayes was there a greate dearthe in the lande/ and all the countre gaue ouer them ſelues and theirs vnto Bachides. So Bachydes choſe wycked men/ ⁊ made them loꝛdes in the land. Theſe ſought out ⁊ made ſearch foꝛ Judas frẽdes, and bꝛought them vnto Bachides: which auẽged him ſelf vpõ them with great deſpyte. And there came ſo great trouble ĩ Iſrael, as was not ſens the tyme that no pꝛophete was ſene there.

Then came all Judas frendes together, and ſayde vnto Jonathas: Foꝛ ſo much as thy bꝛother Judas is deed, ther is none like him to go foꝛth againſt our enemies, agaĩſt Bachides, ⁊ ſuche as are aduerſaryes vnto oure people. Wherfoꝛe thys daye we choſe the foꝛ hym/ to be oure pꝛince and captayne to oꝛdꝛe oure battaille. And Jonathas toke the gouernaunce vpon hym at the ſame tyme, and ruled ĩ ſteade of his bꝛother Judas When Bachides gat knowledge therof, he ſought foꝛ to ſley hym. But Jonathas and Symon his bꝛother/ perceauynge that, fled into the wildernes of Thecua with al theyꝛ company, and pytched theyꝛ tentes by the water pole of Aſphar.

Which when Bachydes vnderſtode, he came ouer Joꝛdane with al his hoſt vpon yͤ Sabbath day. Now had Jonathas ſet hys bꝛother Jhon (a captayne of the people) to pꝛay his frendes the Nabuthites, that they wolde lende them their oꝛdinaunce, foꝛ they had much. So the chyldꝛen of Jambꝛy came out of Madaba, and toke Jhon and al that he had, and wente their waye withal. D Then came woꝛde vnto Jonathas and Simõ his bꝛother/ that the chyldꝛen of Jambꝛy made a greate mariage, and bꝛought the bꝛide frõ Madaba wyth greate pompe; foꝛ ſhe was daughter to one of the nobleſt pꝛinces of Canaan. Wherfoꝛe they remembꝛed the bloude of Jhon their bꝛother, ⁊ went vp, ⁊ hid them ſelues vnder the ſhadowe of the mountayne.

So they lift vp their eyes, and loked: and beholde, there was much a do, and great repayꝛe: foꝛ the bꝛydegrome came foꝛth/ ⁊ his frendes and hys bꝛethꝛen met thẽ with tympanyes/ inſtrumẽtes of muſicke/ and many weapẽs. Then Jonathas ⁊ they that were with hym/ roſe oute of theyꝛ lourkynge places agaynſt them, and ſlewe many of them. As foꝛ the remnaũt, they fled into the mountaynes, and they toke all their ſubſtaunce.

Thus the maryage was turned to moꝛnynge, and the noyſe of their melody into lamentacyon. And ſo when they had auenged the bloude of theyꝛe bꝛother, they turned agayne vnto Joꝛdane.

Bachides hearynge thys/ came vnto the very boꝛder of Joꝛdane with a great power vpon yͤ Sabbath day. E And Jonathas ſayd to hys companye, let vs get vp/ and fyght agayne our enemies: foꝛ it ſtãdeth not with vs to daye/ as in tyme paſte: Beholde/ oure enemyes are in our waye/ the water of Joꝛdane vpon the one ſyde of vs, with bankes, fennes and woddes of the other ſide, ſo that there is no place foꝛ vs to departe vnto.

* Wherfoꝛe crye nowe vnto heauen, that ye maye be deliuered frõ the power of your enemies. 1.Para.2.a 1.Mac.4.b So they ſtroke yͤ battaille. And Jonathas ſtretched out his hãdes to ſmite Bachydes, but he fled bacwarde. Thẽ Jonathas ⁊ they that were wyth hym leapte into Joꝛdane, ⁊ ſwymmed ouer Joꝛdane vnto hym, and there were ſlaine of Bachides ſide that daye, a thouſande men.

Therfore Bachydes with hys hooſt turned agayne to Jeruſalem, and buylte vp the caſtels and ſtrong holdes that were in Jewrye/ Jericho/ Emaus/ Bethoron/ Bethell/ Thamnata/ Phara and Topo, ẇ hye walles, with portes and with lockes: and ſet mē to kepe them, that they might vſe theyr malyce vpon Iſraell. He walled vp the cytye Bethſurah/ Gazarah and the caſtell/ and prouided thē with mē and vitayles. He toke alſo the chefeſt mens ſonnes in the countre for pledges, and put them in the caſtel at Jeruſalem to be kepte.

Afterwarde in the hundred fyftye ⁊ thre yeare in the ſecōde moneth, Alcimus cōmaūded, that the walles of the inmoſt Sanctuary ſhuld be deſtroyed, and the buyldiges of the prophetes alſo. And when he began to deſtroye thē/ the thynges ỷ he wēte aboute/ were hindered, for he was ſmyttē with a palſey, and his mouth ſhut, ſo that he coulde no more ſpeake, nor cōmaūde any of hys houſe concernyng his buſyneſſe. Thus dyed Alcimus in greate miſery at the ſame tyme. And whē Bachides ſawe that Alcimꝰ was dead, he turned agayne to the kyng, and ſo ỷ lāde

F was in reſt two yeares. Then all the vngodly men helde a councel, ſaieng: Behold, Jonathas and his cōpany are at eaſe, and dwell without care. Wherfore let vs bringe Bachides hyther/ and he ſhall take them al in one nyght.

So they wente and gaue Bachydes this councell/ which aroſe to come with a greate hooſt, ⁊ ſnet letters priuely to his adherentes, which were ī Jewry, to take Jonathas/ ⁊ thoſe that were ẇ him: but they might not for the other had gotten knowledge of their entēce. And Jonathas toke fyfty men of the countre (which were the ryngleaders of thē) and ſlewe them. Then Jonathas ⁊ Simō with theyr company departed vnto the cyte Bethbeſſen which lyeth in the wildernes/ ⁊ repayred ỷ decay therof/ and made it ſtrōg. When Bachydes knewe thys, he gathered all hys hooſt/ and ſent worde to them that were of Jewry. Then came he ⁊ layed ſege to Bethbeſſen and fought agaynſt it a long

G ſeaſon, ⁊ made inſtrumētes of warre. Now Jonathas left his brother Simō in ỷ cytie, and wente forth him ſelfe into the coūtre/ ⁊ came with a certayne nōbre, and ſlewe Odares and his brethrē, and the children of Phaſeron in their tentes: ſo that he begāne to be ſtronge and to increaſe in power.

As for Symon and hys companye/ they wente out of the cytye/ and brent vp the inſtrumentes of warre, ⁊ fought agaynſt Bachides, and diſcōfyted hym. And Bachides was ſore vexed, becauſe his councel and trauayl was in vaine. Wherfore he was wroth at the wycked men (that gaue hym councell to come into their lande) and ſlewe many of them. Then purpoſed he with his company to go awaye into hys owne countre: wherof whē Jonathas had knowledge, he ſent embaſſytours vnto hym, for to make peace ẇ hym, and that he ſhuld delyuer him his preſonners agayne. To the whiche Bachides conſented gladly, and dyd accordyng to his deſyre: yee and made an othe/ that he ſhulde neuer do him harme al the dayes of his life. So he reſtored vnto hym al the preſonners that he had taken out of the lande of Juda, ⁊ then turned and wente hys way into hys owne lād, nether proceded he any further to come vnto ỷ borders of Juda. Thus Iſraell had no more warre. And Jonathas dwelt at Machemas, ⁊ began there to gouerne ỷ people, ⁊ deſtroyed ỷ vngodly mē out of Iſrael.

¶ Demetrius deſyreth to haue peace with Jonathas Alexander moueth warre agaynſte Demetrius. Demetrius is ſlayne. The frendſhyppe of Ptolomeus and Alexander.

CAPI. X.

IN the hundred and thre ſcore yeare came Alexander the ſonne of noble Antiochus and toke Ptolomays/ whoſe cytezyns receaued hym/ and there he rayghned. A Joſep. li.xiii.

When kynge Demetrius herde therof, he gathered an exceadynge great hooſt, and wente forthe agaynſte hym to fyght. Wherfore Demetrius ſēt letters vnto Jonathas with louyng wordes/ and prayſed hym greatly. For he ſayd: we wil firſt make peace ẇ hym, before he binde hī ſelfe with Alexander againſt vs: els he ſhall remēbre ỷ euyl ỷ we haue done againſt hī, his brother ⁊ his people. And ſo he gaue Jonathas leue to gather an hoſt, to make weapens, and to be cōfederate ẇ him, ⁊ commaūded the pledges that were ī the caſtell, to be delivered vnto hym.

Then came Jonathas to Jeruſalem, and red the letters in the audience of al the people, and of them that were in the caſtel. And therfore were they ſore afraied, becauſe they herde, that the kyng had geuen hym licence to gather an hooſt. Thus were the pledges B delyuered vnto Jonathas/ whiche reſtored thē to their parētes. Jonathas alſo dwelt at Jeruſalem, and beganne to buylde vp ⁊ to repayre the citie: commaundyng the workmen, to wall it, and the mount Sion round aboute with fre ſtone/ to be a ſtronge holde, and ſo they dyd. As for ỷ Heathen that were

in the

in yͤ caſtels which Bachides had made vp/ they fled: ſo that euery man lefte the place/ & went into his owne coũtre. Only at Bethſura remayned certayne of yͤ Jewes. which had forſakẽ the lawe and commaundementes of God, for Bethſura was their refuge.

Nowe when kyng Alexander herde of the promyſes that Demetrius had made vnto Jonathas, and whẽ it was tolde him of the battels and noble actes/ whiche he and hys brethren had done, and of the greate trauayles that they had taken, he ſaide: where ſhal we fynde ſuche a man & well/ we wyll make him our frende, and be confederat with him. Upon this he wrote a lettre vnto him, with theſe wordes: kynge Alexander ſaluteth his brother Jonathas. We haue herd of yͤ, that thou art a valeaũt man, and mete to be our frende: wherfore thys daye we ordeyne the to be the hye preſte of thy people / and to be called the kynges frende.)Upon this, he ſet hym a purple clothynge / and a crowne of golde) that thou mayeſte conſydre what is for oure profyt, and kepe frendſhyppe towarde vs.

So in the ſeueth moneth of the hundred
C and thre ſcore yeare vpõ the ſolempne feaſte day of yͤ tabernacles, Jonathas put yͤ holy raymente vpon hym. Then gathered he an hooſt, and made many weapẽs. which whẽ Demetrius herde, he was maruelous ſory, & ſayde: Alas/ what haue we done, that Alexander hath preuẽted vs in gettyng yͤ frendſhyppe of the Jewes/ for hys owne defence? Yet wyll J wryte louyngly vnto them alſo/ yee and promyſe them dygnites and rewardes, that they maye be of my ſyde. Wherupõ he wrote vnto thẽ theſe wordes. Kinge Demetrius ſendeth greting vnto yͤ people of yͤ Jewes. Where as ye haue kepte your couenaũt towarde vs, & continued in our frendſhip/ not enclining to our enemies, we were glad, when we herde therof. Wherfore remayne ſtyll/ & be faythfull to vs: & we ſhall wel recompenſe you for yͤ thinges, yͭ ye haue done on oure partye: we ſhall releaſe you of many charges, & geue you rewardes. And now J dyſcharge you & al yͤ Jewes frõ tributes, J forgeue you the cuſtomes of ſalt, & releaſe you of yͤ crowne taxes/ of the thyrde parte of ſede, & half of yͤ frute of trees, which is myne owne dewtye. These J leaue for you, frõ this daye forth: ſo yͭ they ſhal not be taken of the lande of Juda nor of the thre cities which are added ther vnto out of Samaria and Galylee/ frome thys daye forthe
D for euermore. Jeruſalẽ alſo with al thynges belongyng therto, ſhalbe holy and fre, yee yͤ tythes and trybutes ſhall pertayne vnto it. As for the power of yͤ caſtell which is at Jeruſalẽ J remyt & geue it vnto the hye preſt, that he may ſet ĩ it ſuch mẽ, as he ſhal choſe to kepe it. J frely delyuer al the Jewes that are preſonners thorow out al my realme: ſo that euery one of thẽ ſhalbe fre frõ payinge any trybute/ yee euen of their catell.

All the ſolempne feaſtes, Sabbathes, newmoones, the dayes appoynted, the thre dayes before & after the feaſt, ſhall be fre for all the Jewes in my realme: ſo that in them no man ſhall haue power to do any thynge, or to moue any buſyneſſe againſt any of thẽ in any maner of cauſe. There ſhall thyrtye thouſande alſo of the Jewes be wrytten vp in the kynges hooſt/ and haue their wages payed, as all other men of warre of the kinges ſhulde haue: and of them ſhalbe ordeyned certayne, to kepe the kynges ſtrong holdes: yee and ſome of them ſhalbe ſet ouer the kinges buſyneſſe, that they maye faithfully deale with the ſame. The Jewes alſo ſhall haue prynces of theyr owne/ and walcke in theyr owne lawes / as the kynge hath commaunded in the lande of Juda.

And the thre cyties that are fallen vnto E
Jewry from the countre of Samarya & Galilee: ſhalbe taken as Jewry/ and be vnder one: nether be ſubiecte to any ſtraunge lord, but to the hye preſte. As for Ptolomais and the lande perteynynge therto/ J geue it vnto the Sanctuary at Jeruſalem/ for the neceſſary expences of the holy thinges. Moreouer, J wyll geue euery yeare fyftene thouſand Sycles of ſyluer out of the kĩges cheker (which pertayneth vnto me) to yͤ worcke of the temple: yee and loke what remayneth (which they yͭ had oure matters in hande in tymes paſt, haue not payed) yͤ ſame ſhal they geue vnto them alſo. And beſydes al thys/ the fyue thouſand Sycles which they toke yearly of the rentes of the Sanctuary, ſhall belong vnto the preſtes that do ſeruyce.

Item whoſoeuer they be that fle vnto the temple at Jeruſalem or within the liberties therof, where as they are fallen into the kynges daunger for any maner of buſynes, they ſhall be pardoned & all yͤ goodes that they haue in my realme/ ſhalbe fre. For the buyldyng alſo and repayring of the worcke of the Sanctuary/ expenſes ſhall be geuen out of the kynges Checker: Yee and for the makynge of the walles rounde aboute Jeruſalem, for the breaking downe of the olde and for the ſettinge vp of the ſtrong holdes in Jewry, ſhal the coſtes and charges be geuen out of the kynges Checker.

1.Mac.7.b * But when Jonathas and the people hearde theſe wordes/they gaue no credence vnto them/neyther receaued them: for they remembred the greate wyckedneſſe that he had done vnto Iſraell, and how ſore he had vexed them. Wherfore/they agreed vnto Alexander, for he was a prynce that had dealte frendly wyth them / and ſo they ſtode by hym alwaye. Ioſeph.an. b.lib.xiii. * Then gathered kynge Alexander a greate hooſt/and brought hys armye agaynſte Demetrius. So the two kynges ſtroke batayle together / but Demetrius hooſt fled/and Alexander folowed after and fell vpon them. A myghtye ſore felde was it / contynuynge tyll the Sonne wente downe, and Demetrius was ſlayne the ſame daye.

F And Alexandre ſente ambaſſitoures vnto Ptolomy the kyng of Egypte wyth theſe wordes / ſayenge: For ſo muche as I am come agayne to my realme / and am ſet in the trone of my progenytours / and haue gotten the domynyon / ouercomed Demetrius / conquered the lande / and ſtryken a felde wyth hym, ſo that we haue dyſcomfyted both him and his hooſt, and ſyt in the trone of hys kyngdome. Let vs nowe make felowſhippe together/ geue me thy daughter to wyfe: ſo ſhall I be thy ſonne in lawe/and both geue the rewardes/and her great dygnyte. Ptolomy the kyng gaue anſwere, ſayenge: Happy be the daye wherin thou arte come agayne to the lande of thy Progenytours, and ſet in the trone of theyr kyngdome. As nowe wyll I fulfyll thy wrytynge: but mete me at Ptolomais, that we maye ſe one another, & that I may mary my daughter vnto the accordinge to thy deſyre. So Ptolomy wente out of Egypte wyth hys daughter Cleopatra, and came vnto Ptolomays in the. Clxij. yeare: where kinge Alexander met hym/and he gaue Alexander his daughter Cleopatra, & maried thē at Ptolomais with greate worſhyppe/ lyke as the maner of kynges is to be. Thē wrote kyng

G Alexander vnto Jonathas / that he ſhulde come and mete hym. So he wente honorably vnto Ptolomais/ and there he mete the two kynges, and gaue them greate preſentes of golde and ſiluer/and founde fauoure in their ſyght. And there came together agaīſt Jonathas certayne wycked men & vngracyous perſones of Iſrael, makyng complayntes of him, but the kyng regarded thē not. As for Jonathas, the kynge commaunded to take of hys garmentes and to clothe hi in purple: and ſo they dyd. Then ẏ kinge appoynted hym to ſyt by hym / and ſayde vnto hys princes: Go with hym into ẏ myddeſt of the cytye, and make a proclamacion, that no man complayne againſt him of any matter/and that no mā trouble hym for eny maner of cauſe.

So it happened, that when hys accuſers ſawe the worſhyppe which was proclamed of hym, and that he was clothed in purple: they fled euerychone. And the Kynge made much of hym, wrote hym amonge hys chefe frendes, made hym a duke, and partaker of hys domynyon. * Thus Jonathas wente agayne to Jeruſalē with peace & gladnes. Ioſe an.b.li xiii. In the. Clxv. yeare came Demetriꝰ the ſōne of Demetrius from Creta into hys fathers lande: wherof when Alexander herde tel, he was ryght ſory, and retourned vnto Antioche. And Demetrius choſe * Appollonyus, 1.Ma. (which had the gouernaunce of Celoſyrya) to be hys captayne.

So he gathered a greate hooſt and came vnto Jamnia/ and ſente word vnto Jonathas the hye preſt, ſayeng: Darteſte ẏ withſtand vs thy ſelf alone? As for me, I am but laughed to ſcorne and ſhamed, becauſe thou proudſt thy ſtrēgth agaynſt vs in the mountaynes. Nowe therfore/yf thou truſteſte in thine owe ſtrēght, come downe to vs into ẏ plaine felde, & there let vs proue our ſtrēgth together: thou ſhalt fynde, that I haue valeaunt men of warre with me, & ſhalt knowe whom I am, & the other that ſtande by me. H

Which ſaye, that your fote is not able to ſtande before oure face, for thy fathers haue bene twiſe chaſed into theyr owne lāde. And nowe/ how wylt ẏ be able to abyde ſo great an hooſt of horſmē & fotemē in ẏ feld, whereas is nether rocke, ſtone nor place to fle vnto? When Jonathas herd the wordes of Appolloniꝰ, he was moued ī hys mynde: wherfore he choſe tenne thouſande mē, and went oute of Jeruſalem / and Symon hys brother met him for to helpe him: And they pitched their tentes at Joppa, but ẏ cytie kepte hym forth / for Joppa was an holde of Appollonius. Then Jonathas laied ſege to it, and they that were in the cyte, for very feare let hym in: and ſo Jonathas wanne Joppa. Appollonius hearinge of this, toke thre thouſande horſmen/ with a greate hooſt of fote, and wente as though he wold go to Azotus, and came immediatly into the plaine felde: becauſe he had ſo many horſmen, and put hys truſt in thē. So Jonathas folowed vpon him to Azotus, ⁊ there they ſtrocke the battayll. Now had Appolloniꝰ left a thouſande horſmē behynde thē priuely in ẏ tētes. And when Jonathas knewe ẏ ſuche wayte was layed behynde them, they went rounde aboute the enemyes hooſt/ and ſhot dartes at ẏ people frō the morninge to ẏ euenynge. As for Jonathas people, they kepte theyr ordre as he had commaunded them, and the enemyes horſes were euer labourynge.

I Then brought Symon forth hys hooſt, and ſet them agaynſte the fote men. For the horſmen were weery all ready. So he dyſcomfited them/ and they fled. And they that were ſcatred in the felde/ gat thē to Azotus, and came into the temple of Dagon theyr Idoll, ẏ they myght there ſaue theyr lyues. But Jonathas ſet fyre vpon Azotus and al the cyties rounde aboute it, and toke theyr goodes, and * brent vp the temple of Dagon, with all them that were fled into it.

Thus were ſlayne ⁊ brent well nye. viii. M. men. So Jonathas remoued the hooſt frō thence, ⁊ brought thē to Aſcalon: where the men of the cytie came forth/ ⁊ met hym with great worſhyp. After this went Jonathas ⁊ his hooſt agayne to Jeruſalem, with great ſubſtaunce of good. And when kynge Alexander herde theſe thynges/ he thought to do Jonathas more worſhype, ⁊ ſent hym a colar of golde, as ẏ vſe is to be geuē vnto ſuche as are of the kynges nexte bloude. He gaue him alſo the cytie of Accaron (with the landes belongynge therto) in poſſeſſyon.

¶ The diſſencion betwyxt Ptolomee ⁊ Alexāder his ſonne in lawe. The deeth of Alexander. Demetrius raygneth after the deeth of Ptolomeus. Syon is beſeged of Jonathas. Demetrius ſeynge that no mā reſiſted him, ſēdeth his armye agayne. Tryphō moueth Antiochus agaynſt Demetrius. Demetrius is delyuered by the ſuccour of Jonathas. After hys delyueraunce he breaketh hys couenaunt that he had made.

A CAPI. XI.

AND the kynge of Egypte gathered an hooſt (lyke the ſande ẏ lyeth vpon ẏ ſee ſhore) ⁊ many ſhippes: * ⁊ went aboute thorowe dyſceate to obtayne ẏ kyngdome of Alexander/ ⁊ to ioyne it vnto hys owne realme. Upon this he toke hys iourney into Siria, ⁊ was letten into ẏ cyties, ⁊ mē came forth to mete hym: for kynge Alexander had commaunded them ſo to do, becauſe he was his father in lawe. Nowe whē Ptolomy entred into any cytie, he lefte men of warre to kepe it/ and thys he dyd thorowe out all the cyties. And when he came to Azotus, * they ſhewed him the temple of Dagon ⁊ Azotus that was brent vp/ with the other thynges which were deſtroyed, the deed bodyes caſte abrode/ and the graues that they had made by ẏ waye ſyde, for ſuche as were ſlayne in ẏ felde. And tolde the kynge ẏ Jonathas had done all theſe thinges, to ẏ intēt they might get hym euell wyll. But the kynge ſayde not a worde therto. And Jonathas met the kynge with great honoure at Joppa, where they ſaluted one another, ⁊ toke theyr reſt. So when Jonathas had gone ẇ the kyng, vnto ẏ water that was called Eleutherus, he turned agayne to Jeruſalem. Now Ptolomy had gotten ẏ domynyon of the cyties vnto Seleucia vpō ẏ ſee coaſt, ymagynyng wycked councels agaynſte Alexander, and

B ſent ambaſſitours vnto Demetrius, ſaying Come, let vs make a bonde betwyxte vs, ſo ſhall I geue the my daughter that Alexander hathe/ and thou ſhalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for he goeth about to ſley me. And thus he ſclaundreth Alexander/ becauſe he wolde haue had his realme.

Thus he toke his daughter frō him gaue her vnto Demetrius, ⁊ forſoke Alexander, ſo that his malice was openly knowen. And Ptolomy came to Antioch, where he ſet two crownes vpō his owne heade, the crowne of Egypt ⁊ of Aſia. In the meane ſeaſon was kynge Alexander in Cilicia/ for they that dwelt in thoſe places, had rebelled agaynſt him. But when Alexander herde of this/ he came to warre agaynſt him. So kyng Ptolomy brought forth his hooſt ⁊ met hī with a mighty power, ⁊ chaſed him away. Then fled Alexander into Araby, there to be defēded/ ⁊ kynge Ptolomys honoure increaſed. And Zabdiel ẏ Arabian ſmote of Alexāders heade, and ſent it vnto Ptolomy. But the thyrde day after/ dyed kynge Ptolomy him ſelfe: ⁊ they whom he had ſett in the ſtronge

C holdes/ were ſlayne of thoſe that were within the cyties. And Demetrius raygned in the hundred and ſeuen and ſyxtie yeare.

At ẏ ſame tyme gathered Jonathas thē that were in Jewry, to laye ſege vnto ẏ caſtel which was at Jeruſalē, ⁊ ſo they made many inſtrumētes of warre agaynſt it. Thē wente there certayne vngodly perſonnes (which hated theyr owne people) vnto king Demetrius/ ⁊ tolde hym that Jonathas beſeged ẏ caſtel. So when he herde it/ he was angrie, and immediatly came vnto Ptolomeus/ ⁊ wrote vnto Jonathas/ ẏ he ſhulde not laye ſege to the caſtel, but come ⁊ ſpeake with him in all ẏ haſte. Neuertheles, when Jonathas herde this, he commaunded to beſege it. He choſe alſo certayne of ẏ elders and preſtes of Iſrael, & put hym ſelfe in the parel, & toke wᵗ hym gold/ſyluer, clothyng, and diuerſe preſentes: & went to Ptolomais vnto the kynge, and founde him gracyous.

And though certaine vngodly men of his owne people made cõplayntes vpõ him yet 1. Mac 2. b. the kyng intreated him, * lyke as his predeceſſours had done before: & promoted him in yͤ ſight of all his frendes, cõfirmed him in yͤ hye preſthode wᵗ all the worſhyppe yͭ he had afore, & made him his chefe frẽde. Jonathas alſo deſyred the kyng, yͭ he wolde make Je- 1. Mach 2. c and 7. b. wry fre, * wᵗ the thre heade cyties of Samaria & the lãdes pertaynyng therto: vpõ this dyd Jonathas ꝓmyſe him thre. C. talentes. Where vnto yͤ kyng cõſented/ & gaue Jonathas wrytyng of the ſame/ cõcernynge theſe wordes: kyng Demetriꝰ ſẽdeth gretyng vnto his brother Jonathas & to yͤ people of the Jewes. We ſende you here a copy of yͤ letter whiche we dyd wryte vnto oure elder Laſthenus, cõcernyng you yͭ ye ſhulde knowe it.

D Kynge Demetrius ſendeth greting vnto Laſthenes hys elder. For the faythfulneſſe yͭ our frendes the people of the Jewes kepe vnto vs, and for the louyng kyndnes which they beare towarde vs: we are determyned to do thẽ good. Wherfore we ordayne all the coaſtes of Jewry wᵗ thre cyties, Lydda and Ramatha (whiche are added vnto Jewrye frõ Samaria) & all yͤ lãdes pertaynyng therevnto, to be frely ſeparated for ſuch as do ſacryfyce i Jeruſalẽ: both cõcernyng yͤ paymẽtes which the kyng toke yearely afore tyme, and yͤ frutes alſo of the earth & trees. As for other tythes & trybutes yͭ belonged vnto vs, we diſcharge thẽ therof frõ this tyme forth. In lyke maner we graunte vnto thẽ all the cuſtumes of ſalt & crowne taxes whiche were brought vnto vs And this fredome ſhall they haue firme & ſtedfaſt, from this tyme forth for euermore. Therfore ſe that ye make a copy of theſe our letters, & delyuer it vnto Jonathas: that it may be kepte vpõ the holy mounte in a conueniente place.

E After this whẽ Demetrius yͤ kynge ſawe that his lãde was in reſt and yͭ no reſiſtaũce was made him: he ſent awaye all his hooſt, euery mã to his owne place, except an army of ſtraungers, whõ he brought frõ yͤ Iles of the Heathen, wherfore all his fathers hooſt had euel wyl at him. * Nowe was there one 1. Mac 12. c. Triphon (yͭ had bene of Alexanders parte afore) which when he ſawe that all the hooſt murmured agaynſt Demetrius: he went to Emalcuel the Arabiã, that brought vp Antiochus the ſonne of Alexander, and laye ſore vpon hym/to delyuer hym this yong Antiochus: that he myght rayne in his fathers ſteade. He tolde hym alſo/what great euel Demetrius had done/and howe his men of warre loued hym not: and ſo remayned there a longe ſeaſon.

And Jonathas ſent vnto kynge Demetrius, to driue thẽ out which were in yͤ caſtel at Jeruſalẽ, & in the other refugies, for they dyd Iſraell great harme. So Demetrius ſent worde vnto Jonathas/ſayenge: I wyl not onely do theſe thinges for the & thy people/but at a tyme conueniẽt I wyl do bothe F the & thy people great worſhyp. But nowe thou ſhalt do me a pleaſure, yf yͧ wylt ſende me men to helpe me: for all myne armye is gone fro me. So Jonathas ſent hym thre thouſande ſtrõge mẽ vnto Antioche, & they came vnto yͤ kyng, wherfore the kynge was very glad at theyr cõmynge. But they that were of the cytie (euen an hundred & twenty thouſande men) gathered thẽ together/and wolde haue ſlayne the kynge whiche fled into his courte/and the cyteſins kepte the ſtretes of the cytie/and beganne to fyght.

Then the kyng called for yͤ Jewes helpe, which came vnto hym all together/& wente abrode thorow the cyte, & ſlewe yͤ ſame daye an hundred thouſande mẽ: ſet fyre vpon the cytie/get many ſpoyles in yͭ day/& delyuerd the kynge. So when the cyteſins ſawe that the Jewes had gottẽ theyr wyll of yͤ cytie, & they thẽ ſelues diſapoĩted of theyr purpoſe, they made theyr ſupplicaciõ vnto the kyng, ſayeng: Graũt vs peace/and let the Jewes ceaſſe frõ troubling vs & the cytie/and vpõ this they caſt awaye theyr weapens. Thus they made peace/and the Jewes gat greate worſhip in yͤ ſight of yͤ kyng, & in yͤ ſyght of all yͭ were in his realme, and were ſpoken of thorowe out the kingdome: & ſo they came agayne to Jeruſalem with greate goodes. G

So the kyng Demetrius ſat in the trone of his kingdome, and had peace in his lãde. Neuertheleſſe/he diſſembled in al that euer he ſpake/and withdrewe hym ſelfe from Jonathas/ neyther rewarded hym accordynge to the benefytes whiche he had done for hym/but troubled hym very ſore, After thys came Tryphon agayne with yonge Antiochus/which raygned & was crowned kynge. Then there gathered vnto hym all the men of warre/whom Demetrius had put away: theſe fought agaynſt Demetriꝰ, which fled and turned his backe. So Triphon toke the Elephantes, and wanne Antioche. And yonge Antiochus wrote vnto

Jonathas, ſayenge: I confyrme the in thy preſthode, and make the ruler of .iiii. countrees, yͭ thou mayſt be a frende of yͤ kynges.

Upon this he ſent him golden veſſels to be ſerued in, and gaue him leue to drynke in golde, to be clothed in purple, and to were a colar of gold. He made his brother Symon alſo captayne, frō the coaſtes of Tyrus vnto the borders of Egypt. Then Jonathas toke his iourney, & went thorowe the cyties beyonde the water (of Jordane) and all the men of warre of Syria gathered thē vnto hym for to helpe hym. So he came vnto Aſcalon, & they of the cytie receaued him honorably, and from thence went he vnto Gaza, but they wolde not let hym in: wherfore he layde ſege vnto it burnynge vp & ſpoylyng the places that were aboute the cytie.

H And the cytezins of Gaza ſubmytted thē ſelues vnto Jonathas/ whiche made peace with thē, but toke of theyr ſonnes to pledge, ſent thē to Jeruſalē, & went thorowe yͤ countre vnto Damaſcus. Nowe whē Jonathas herde yͭ Demetrius prynces were come into Cades (which is in Galilee) wͭ a great hoſt, purpoſynge to put Demetrius out from medlynge in yͤ reame: he came agaynſt thē, and lefte Symon his brother in the lande: which came to Bethſura, & layed ſege to it a longe ſeaſon, & diſcomfyted thē. So they deſyred to haue peace wͭ him, which he graunted thē, and afterwarde put them out from thence/ toke the cytie, and ſet men to kepe it. And Jonathas wͭ his hooſt came to the water ſo Geneſar, & by tymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hooſtes of the Heathen met them in the felde/ and layed watch for them in the mountaynes: ſo that when Jonathas came agaynſt them, the other (which were layed to watch) roſe out of theyr places/ and fought/ and they that were of Jonathas ſyde, fled euery man: and there was not one of them lefte excepte Mathathias the ſonne of Abſolomus/ and Judas the ſonne of Calphi yͤ captayne of the hooſt. Then Jonathas rente hys clothes/ layed earth vpon his heade/ made his prayer, and turned agayne to them in the felde: where they fought together/ and he put them to flyght. Nowe when his owne men, that were fled, ſawe thys: they turned agayne vnto hym, and helped hym to folowe vpon all theyr enemyes vnto theyr tentes at Cades. So there were ſlayne of the Heathen the ſame daye thre thouſande men, and Jonathas turned agayne to Jeruſalem.

¶ Jonathas ſendeth Embaſſytoures to Rome and to the people of Sparta to renue theyr couenauntes of frendſhyp. Jonathas putteth to flyghte the prynces of Demetrius. Tryphon taketh Jonathas by deceate.

CAPI. XII.

A Mach. 8. Jonathas ſeyng yͭ the tyme was mete for hym/ choſe certayne men & ſent thē vnto Rome for to ſtablyſh & to renue the frendſhyppe with thē. He ſent letters alſo vnto Sparta/ and to other places in lyke maner. So they went vnto Rome/ & entred into yͤ coũcell/ & ſayde: Jonathas yͤ hye preeſt & the people of yͤ Jewes ſent vs vnto you/ for to renue yͤ olde frēdſhip & bonde of loue. Upon this yͤ Romaynes gaue thē fre paſportes, yͭ men ſhulde lede thē home into the lande of Juda peaceably. And this is yͤ copy of yͤ letters yͭ Jonathas wrote vnto yͤ Spartians.

Jonathas yͤ hye preeſt wͭ the elders, preeſtes, & the other people of yͤ Jewes, ſēde gretyng vnto yͤ Spartiās their brethrē. There were letters ſente longe agoo vnto Onias the hye preeſt frō Arius/ which than raigned amonge you, yͭ ye are our brethrē, as yͤ wrytynge made therupon/ ſpecyfyeth. And Onias entreated yͤ embaſſitour yͭ was ſent, honorably/ & receaued the letters: where in there was mēcion made of the bonde of loue & frendſhyp. B But as for vs, we nede no ſuch wrytinges: for why/ we haue yͤ holy bokes of ſcripture in oure handes to our comforte. Neuertheleſſe: we had rather ſēde vnto you for the renuynge of yͤ brotherhode & frendſhyppe: leſt we ſhulde be ſtraūge vnto you: for it is longe, ſens yͤ tyme yͭ ye ſent wordes vnto vs. Wherfore in the ſacryfyces yͭ we offre & other cerimonies vpō yͤ ſolēpne daies & other, we alwaye remembre you without ceaſſyng (lyke as reaſon is, & as it becōmeth vs to thynke vpon our brethren) yee and are ryght glad of youre proſperous honoure.

And thoughe we haue had great troubles and warres, ſo yͭ the kynges about vs haue foughten agaynſte vs: yet wolde we not be greuous vnto you/ nor to other of oure louers & frēdes in theſe warres. For we haue had helpe frō heauen, ſo yͭ we are delyuered, & our enemyes ſubdued. Wherfore we choſe Numenius the ſonne of Antiochus & Antipater the ſōne of Jaſon/ & ſent thē vnto the Romaynes/ for to renue the olde bonde of frēdſhyp & loue wͭ them. We cōmaunded thē alſo to come vnto you to ſalute you & to delyuer you our letters/ cōcernynge yͤ renouacion of our brotherhode. And now ye ſhal do right wel, to geue vs an anſwere ther vnto.

And this is yͤ copy of the wrytyng/ which Arius yͤ kyng of Sparta ſent vnto Onias

Arius kynge of the Sparcians ſendeth gre- C tynge vnto Onias the hye preſt. It is founde in wryttynge, that the Sparcians & Jewes are brethren, and come out of the generacyō of Abraham. And nowe for ſo much as this is come to oure knowledge, ye ſhall do well, to wryte vnto vs of youre proſperite. As for vs, we haue wrytten oure mynde vnto you: Oure catell and goodes are yours, & yours oures. Theſe thynges haue we commaūded to be ſhewed vnto you.

When Jonathas herde, that Demetrius prynces were come forth to fyght agaynſte hym wͭ a greater hooſt then afore, he wente from Jeruſalem, & met them in the lande of Hemath, for he gaue them not ſpace to come into his owne cōtree. And he ſent ſpyes vnto theyr tentes, whiche came agayne & tolde hym, ẏ they were appoynted to come vpon him in the nyght ſeaſon. Wherfore whē the ſunne was gone downe, Jonathas cōmaunded his men to watch all the nyght, & to be ready wͭ weapens for to fyght: & ſet watch- D men rounde aboute the hooſt. But when the aduerſaryes herde ẏ Jonathas was ready with his men to the battayll, they feared, & were afrayed in theyr hertes, and kyndled fyres in theyr tentes, brake vp, and gat thē awaye. Neuertheleſſe Jonathas and hys company knewe it not tyl the mornynge, for they ſawe the fyres burnynge.

Then Jonathas folowed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (whiche were called Zabadei) ſlewe thē, & toke theyr goodes. He proceaded further alſo, & came vnto Damaſcus, & went thorowe al ẏ countre. But Simō his brother toke his iourney and came to Aſcalon and to the next ſtrong holdes: departynge vnto Joppa, & wanne it. For he herde ẏ they wolde ſtande of Demetrius partye: wherfore he ſet mē of warre in the cytie, to kepe it. After this came Jonathas home agayne/and called the elders of the people together: & deuyſed with thē for to buylde vp the ſtronge holdes in Jewry & the walles of Jeruſalē, to ſet vp an hye wal betwixte the caſtell & the cytie/ for to ſeparate it frō the cytie ẏ it myght be alone/and that men ſhulde neyther bye nor ſell in it.

Upon thys they came together for to buylde vp the cytie/and for ſo muche as the wall vpō the broke of the weſtſyde (called Caphenah) was fallen downe, they repaired it. And Simō ſet vp Adiadath i Sephelah, and made it ſtronge ſettynge portes & lockes vpō it. Nowe when † Tryphon purpoſed to rayne in Aſya/to be crowned/ and to ſleye the kynge Antiochus: he was afrayed that Jonathas wolde not ſuffre hym/ but fyght agaynſt him. Wherfore he went aboute to take Jonathas/ and to kyll hym.

So he departed/ & came vnto Bethſan. E Then went Jonathas forth agaynſte hym to the battayll with fourtye thouſande choſen men/and came vnto Bethſan alſo. But when Tryphon ſawe that Jonathas came with ſo greate an Hooſt to deſtroye him/he was afrayed: and therfore he receaued hym honorably/commended hym vnto all hys frendes, and gaue him rewardes/and commaunded his men of warre to be as obediēt vnto hym as to him ſelfe.

And ſayde vnto Jonathas: why haſte thou cauſed this people to take ſuche trauayle/ſeynge there is no warre betwixt vs. Therfore ſende them home agayne/ & choſe certayne men to wayte vpon the/and come thou with me to Ptolomais: for I wyl geue it the/with the other ſtronge holdes/men of warre and theyr offycers: As for me I muſt F departe, this is onely the cauſe of my commynge. Jonathas beleued him/and dyd as he ſayde/puttynge awaye his hooſt/whiche went in to the lāde of Juda: He kept but.iij.M.by hym, wher of he ſent.ij.M.into Galilee, and one.M.went with hym ſelfe.

Nowe as ſoone as Jonathas entred in to Ptolamais, the cytezyns ſparred the gates of the cytie/and toke hym, and ſlewe all them with the ſwearde / that came in with hym. Then ſent Triphon an Hooſt of fote men and horſmen into Galilee and into the greate playne felde / to deſtroye all Jonathas company. But when they knewe that Jonathas was taken, and all they ſlayne that wayted vpon hym: they toke councell together / and came forth ready to the battayll. So when they whiche folowed vpon them/ſawe that it was a matter of lyfe, they turned backe agayne. As for the other, they went in to the lande of Juda peaceably, and bewayled Jonathas, and them that were with hym ryght ſore. And Iſraell made greate lamentacyon. Then all the Heathen that were rounde aboute thē, ſought to deſtroye them. For they ſayde: nowe haue they no captayne, nor any man to helpe them. Therfore let vs ouercome them, and rote out theyr name from amonge men.

¶ After Jonathas was takē, Symon is choſen captayne, of whom Triphon takynge hys chyldre and money for the redempcyon of Jonathas, kylleth hym and his chyldren. The graue of Jonathas. Triphon kylleth Antiochus, and poſſeſſeth the realme. Demetrius taketh truce with Symon: Symon wynneth Gaza, he poſſeſſeth the tower of Syon. he maketh his ſonne Jhon Captayne.

CAPI. XIII.

A NOwe when Simō herde ỹ Triphon gathered a great hoſt, to come into ỹ lande of Juda, & to deſtroye it, & ſawe that the people was in greate fearfulnes & care: He came vp to Jeruſalē, & gathered the people together, & gaue thē exhortaciō, ſaying: Ye knowe what great battayls I & my brethrē & my fathers houſe haue ſtrike for the law and ỹ Sanctuary, & what maner of troubles we haue ſene: thorow occaſion wherof * al my brethren are ſlayne for Iſraels ſake, & I am left alone. And nowe let not me ſpare myne owne life in any maner of trouble, for I am no better thē my brethrē: but wyl auēge my people and the Sanctuary, our chyldren & oure wyues: for all the Heythen are gathered together, to deſtroy vs of very malyce.

Mac.6.c
xiii.b

At theſe wordes the hertes of the people were kyndled together, ſo that they cryed wt a loude voyce, ſaying: Thou ſhalt be our captayne in ſteade of Judas & Jonathas thy brethrē, B ordre ỹ our battayle, & whatſoeuer ỹ cōmaūdeſt vs, we ſhal do it. So he gathered al the mē of warre, making haſt to fyniſh al the walles of Jeruſalē, whiche he made ſtronge roūde about. Then ſent he Jonathas ỹ ſōne of Abſalomus wt a freſh hoſte vnto Joppa / which droue thē out ỹ were in the caſtel, & remayned there hi ſelf. Triphon alſo remoued frō Ptolomais with a great army / to come into the lāde of Juda, & Jonathas with him in warde. And Simō pytched his tentes at Addꝰ before the playne felde.

But when Triphon knewe that Symon ſtode vp in ſteade of his brother Jonathas, & that he wolde warre againſt hī: he ſent meſſengers vnto hī, ſaying, Whereas we haue kept Jonathas thy brother, it is for money ỹ he is owyng in the kinges accōpt, concernynge the buſyneſſe that he had in hāde. Wherfore ſēde now an .C. talētes of ſyluer & his two ſonnes for ſuretye, that when he is lette forth he ſhall not forſake vs: & we ſhall ſende hym agayne. Neuertheles Symon knewe, that he diſſēbled in his wordes: yet cōmaūded he the money and chyldren to be deliuered vnto hī: leſt he ſhulde be the greater enemye agaynſt the people of Iſrael: and ſay: becauſe he ſent him not the money and the chyldren, therfore is Jonathas deed.

C So Simon ſent him the children and an hundreth talentes, but he diſſembled, & wold not let Jonathas go. Afterwarde came Triphon into the lande, to deſtroye it, and wente rounde aboute by the waye, that ledeth vnto Ador, But where ſoeuer they wente, thyther went Simon & hys hoſt alſo. Now they ỹ were in the caſtell, ſent meſſaūgers vnto Triphō that he ſhulde make haſt to come by the wyldernes, & to ſende thē vytayles. And Triphō made redy al his horſmē, to come that ſame night. Neuertheles it was a very gret ſnow ſo that he came not in galaadithim. And whē he drewe nye Baſchama, he ſlewe Jonathas & his ſonnes there, and then turned for to go home into his owne lande.

Then ſente Simon for to fet his brothers deed coarſe, & buried it in Modin his fathers cyte. So al Iſrael bewayled him wt great lamētacion, & mourned for hī very longe. And Simon made vpō the ſepulcre of his father and his brethrē, a buyldyng hye to loke vnto of fre ſtone behynde and before: & ſet vp ſeuē pillers, one agaynſt another (for his father / his mother & foure brethrē) and ſet great pillers roūde aboute, with armes vpon thē for a perpetuall memory, and carued ſhippes beſyde the armes: that they might be ſene of mē ſaylyng in the ſee. This ſepulcre whiche he made at Modin, ſtādeth yet vnto this daye.

D * Now as Triphon went forthe to walke with the yonge kyng Antiochus, he ſlew him trayterouſly / & raygned in his ſteade, crowned him ſelfe kynge of Aſia / and dyd muche euyl in the lande. Symon alſo buylte vp the caſtels in Jewry, makynge thē ſtronge with hye towres, great walles: portes and lockes and layed vp vytayles in the ſtrong holdes, And Symon choſe certayne mē, and ſent thē to kynge Demetrius: to deſyre hym, that he wolde diſcharge the lāde from al bōdage, for Triphon had ſpoiled it very ſore. Wherupō Demetrius the kyng anſwered hī, and wrote vnto him after this maner.

Joſeph.ca.
x.lib.xiii

Demetrius the kynge ſendeth gretynge vnto Symon the hye preiſte his frende, with the elders and people of the Jewes. The golden crowne and precious ſtone that ye ſente vnto vs, haue we receyued: and are redye to make a ſtedfaſt peace with you / yee and to wryte vnto our offycers, for to releaſe you / concernynge the thynges wherin we made you fre: and the appoyntment that we make with you, ſhalbe fyrme and ſtable. The ſtronge holdes which ye haue buylded, ſhall be youre owne. As for any ouerſyghte or fawte commytted vnto thys daye / we forgeue it, and the crowne taxe that ye ought vs alſo. And where as was any other tribute ī Jeruſalem, it ſhal nowe be no trybute: and loke who are mete amonge you to be in our court, let them be wrytten vp, that there maye be peace betwyxte vs.

E Thus the yocke of the Heythen was takẽ from Iſrael, in the hundreth and ſeuentyeth yeare. And the people of the Iewes beganne to wryte in theyr letters & actes on thys maner * In the fyrſt yeare of Symon the hye prieſt, and prynce of the Iewes. 1.Mac.14.b

In thoſe dayes wẽt Simon vnto Gaza/ & beſeged it roũde aboute: where he ſet vp ordinaũce of warre. And wãne a towre, whiche he toke. So they that gat into the towre lept into the cite, whiche was in great a feare: In ſo muche that the people of the cytie rẽt their clothes, & clymmed vp vpon the walles wͭ theyr wyues & chyldren beſechynge Symon to be at one with them, ſayinge.

O rewarde vs not after our wyckednes, but be gracious vnto vs, and we ſhal do the ſeruyce. Then Simon for very pitye, wolde F fyght nomore agaynſt them/ but put thẽ out of the cytie, and cauſed the houſes(wherein the ymages were) to be clenſed: & ſo entred the cytie with Pſalmes of prayſe, gyuynge thanckes vnto the Lorde. So when he had caſt all abhominaciõs out of the cytie, he ſet ſuche men in it as kepte the law of God, and made the cyte ſtronge, & buylded a dwellyng place for him ſelfe.

Nowe when they in the caſtel at Ieruſalẽ were kept ſo ſtraytely, that they coulde not come forth into the coũtre, & might nether bie nor ſell: they were very hungrye, & many of them famiſhed to death: In ſomuch that they beſought Simõ to be at one wͭ them, whiche he graũted them. So he put them out from thence, & clenſed the caſtel from fylthyneſſe. And vpõ the .xxiij. daye of the ſecõde moneth in the. C.lxxi. yere they entred ĩto it wͭ thankeſgyuyng & braunches of palme trees, with harpes, crowdes, cymbales/ and lutes/ ſyngynge Pſalmes, and ſonges of prayſe vnto God/ for that the great enemy of Iſrael was ouercome.

And Symon ordayned, that the ſame day ſhulde be kepte euery yeare in gladneſſe, and made ſtronge the hyl of the temple that was beſyde the caſtell, where he dwelte hym ſelfe with his company. Simon alſo perceyuyng that Ihon his ſonne was a myghty man of armes, made him captayne of al the hoſtes & cauſed him to dwel at Gaza.

¶ Demetrius is ouercome of Arſaces. Symon beyng captayne there is great quyetneſſe in Iſrael. The couenaunt of frendſhyppe with the Romaynes & with the people of Sparta is renued.

CAPI. XIIII.

A IN the. C.lxxij. yeare gathered kynge Demetrius his hoſt, and departed vnto Media, to get hym helpe for to fyght agaynſte Triphon. Nowe when Arſaces the kynge of Perſia and Medea herde, that Demetrius was entred wͭ in his borders: he ſent out one of his prynces to take him alyue: & to brynge hym vnto hym. So he went and ſlewe Demetrius hoſte, toke him ſelfe, brought him to Arſaces, whiche kept hĩ inwarde. And al the lãde of Iuda was in reſt, ſo longe as Symõ lyued, for he ſought the wealth of his people, therfore were they glad to haue him for theyr ruler, & to do him worſhyppe alway.

Symon wãne the cytie of Ioppa alſo for an hauẽ towne, & made it an entraũce into the Iles of the ſee. He enlarged the borders of hys people, and cõquered them more lãde. He gathered vp many of their people that were priſoners: he had the dominion of Gaza, Bethſura & the caſtel, whiche he clenſed frõ fylthynes, & there was no man that reſiſted hĩ. So B that euery mã tylled his groũde in peace, the lande of Iuda & the trees gaue theyr frute & encreace. The elders ſat all in iudgement/ & toke theyr deuice for the wealth of the lande: the yongemen put on worſhyp & harneſſe vpon them. He prouyded vytayles for the cyties, & made goodly ſtronge holdes of thẽ: ſo that the fame of his worſhyp was ſpoken of vnto the ende of the worlde. * For he made peace thorow out the lande, & Iſrael was ful of myrth and ioy. Leuit. 3.Regi

Euery man ſat vnder his vyne and fygg trees, & there was no mã to fray them away. There was none in the lãde to fyght againſt thẽ, for then the kynges were ouercome. He helped thoſe that were in aduerſite amonge his people, he was diligẽt to ſe the law kept: as for ſuch as were vngodly & wicked, he toke them away. He ſet vp the Sanctuary, & encreaſed the holy veſſels of the temple.

When the Romaynes and Sparcyans had gotten worde, that Ionathas was deed they were ryght sory. But when they herde that Simon his brother was made hie prieſt in his ſteade, & howe he had wonne the lande agayne with the cyties in it: they wrote vnto him in tables of braſſe, to renue the frẽdſhyp and bonde of loue, whiche they had made afore with Iudas and Ionathas hys brethrẽ. Whiche wrytynges were red before the congregacyon at Ieruſalem. 1.Ma and

C And this is the copye of the letters/ that the Sparcians ſent: The Senatours and citeſins of Sparta ſent gretyng vnto Simõ the great prieſt, with the elders/ prieſtes/ and the other people of the Iewes their brethrē: When your ambaſſytours that were ſent vnto our people, certifyed vs of your worſhyp/ honoure and proſperous wealth: we were glad of theyr cōmyng, and haue wrytten the earande whiche they ſpake before the councell of the people: namely/ that Numenius the ſonne of Antiochus. And Antipater the ſōne of Iaſon the Iewes embaſſitours are come vnto vs, for to renue the olde frendſhip with vs. Upon this the people cōſented, that the men ſhulde be honorably intreated, and that the copy of theyr earande ſhulde be wrytten in the ſpeciall bookes of the people, for a perpetual memory vnto the Sparcians: yee ⁊ that we ſhulde ſende a copy of the ſame vnto Symon the great Preſte.

D After this dyd Simon ſēde Numeniꝰ vnto Rome, with a golden ſhylde of a thouſāde poūde weight, to cōfyrme yͤ frēdſhyp wͭ thē: which when the Romaynes vnderſtode, they ſayde: what thāckes ſhal we recōpēce agayne vnto Simon ⁊ his chyldrē? For he hath ſtabliſhed his brethrē, ⁊ ouercome yͤ enemies of Iſrael. Wherfore, they graunted hī to be fre. And al this wrote yͤ Iewes ī tables of braſſe, ⁊ nayled it vnto the pyllers vpō the mounte Syon. The copy of the wrytynges is this.

Auguſt. The .xviij. day of the moneth * Elul in yͤ Clxxij. yere in the thirde yere of Symō yͤ hye preſt, in the great cōgregaciō the preſtes, rulers of the people, ⁊ elders of yͤ coūtre at Aſarame, were theſe wordes openly declared.

E For ſo much as there was much warre in our land, therfore Simon the ſonne of Matathias (come of the chyldren of Iareb) and his brethren, put them ſelues in parell/ and reſyſted the enemies of their people: yͭ theyr Sanctuary ⁊ lawe myght be mayntayned, and dyd theyr people great worſhype: Ionathas in lyke maner, after that he had gouerned his people ⁊ bene their hye preſte: dyed ⁊ lyeth buried beſyde his elders.

After that wold theyr enemyes haue troden their holy thynges vnder fote, deſtroyed their lande, and vtterly wayſted their Sanctuary. Then Symon withſtode them/ and fought for his people, ſpēt much of his owne money, weapened the valeaunt men of hys people, gaue them wages, made ſtronge the cyties of Iuda/ with Bethſura that lyeth vpon the borders of Iewry (where the ordynaūce of the enemies laye ſomtyme) ⁊ ſet Iewes there for to kepe it.

F He made faſt Ioppa alſo, which lieth vpō the ſee, ⁊ Gaza that bordreth vpon Azotus (where yͤ enemies dwelt afore) ⁊ there he ſet Iewes to kepe it: ⁊ what ſoeuer was mete for the ſubduyng of the aduerſaryes, yͭ layed he therin. Nowe whē the people ſawe the noble actes of Simō, ⁊ what worſhyp he purpoſed to do for thē, his godly behauour, ⁊ faythfulnes which he kept vnto thē, ⁊ how he ſought by al wayes yͤ wealth of his people, becauſe he dyd al thꝭ, therfore they choſe hī to be their prince ⁊ hye preſt. And in his tyme they ꝓſpered wel by hī, ſo yͭ the Heythen were takē out of their lāde: ⁊ they alſo whiche were in the citie of Dauid at Ieruſalē in the caſtel (where they wēt out ⁊ defyled al thinges that were aboute the Sāctuary, ⁊ did great harme vnto clēlynes) ⁊ Symon put men of the Iewes in it, for the defence of the lande and cytie, ⁊ ſet vp the walles of Ieruſalem.

G And kyng Demetrius cōfyrmed hī in his hye preſthod, made hī hꝭ frēde, ⁊ dyd hī great worſhyp. For he herd that the Romaynes called the Iewes their frendes, louers ⁊ brethrē: how honorably they receyued Simōs embaſſitours: how the Iewes ⁊ preſtes cōſented yͭ he ſhulde be theyr prince ⁊ hye preſt perpetually (tyl God rayſed vp the true ꝓphete) ⁊ yͭ he ſhuld be their captaine, to care for the Sāctuary, ⁊ to ſet officers vpō the workes therof, ouer yͤ lāde, ouer the weapēs, ouer the houſes of defence: to make prouiſion for the holy thinges, ⁊ to be obeyed of euery mā, ⁊ all the wrytynges of the lande to be made in his name: yͭ he ſhulde be clothed in purple ⁊ gold, ⁊ that it ſhuld be lawful for none of the people nor preſtes to breake any of theſe thynges, to wtſtande his wordes, nor to cal any cōgregacion in the lande without him: that he ſhulde be clothed in purple, ⁊ weare a colar of gold: And if there were any which diſobeyed or brake this ordinaunce, yͭ he ſhulde be punyſhed.

So all the people conſented to alowe Simon, and to do accordynge to theſe wordes: Symon alſo him ſelfe toke it vpon hym, and was cōtent to be the hye Preſt, the captayne and prince of the Iewes and preſtes/ and to gouerne them all. And they commaunded to make this wrytynge in tables of braſſe, and faſten it vnto the compaſſe of the Sanctuary in an open place: and to lay vp a copy of the ſame in the treaſury, that Symon ⁊ his poſterite myght haue it.

¶ Antiochus maketh a couenaunt of frendſhyppe with Symon, and Tryphon is perſecuted. The Romaynes wryte letters vnto kynges and nacyons in the defence of the Iewes. Antiochus refuſynge the helpe that Symon ſente hym, breaketh his couenaunt.

CAP. XV.

A MOreouer, kyng Antiochus the ſonne of Demetrius ſente letters frō the Iles of the ſee, vnto Symon the hye preſte & prynce of the Iewes, & to all the people cōtaynynge theſe wordes: Antiochus yͤ kyng ſendeth gretyng vnto Symon the hye preſt & to the people of the Iewes. For ſo muche as certayne wycked mē haue gotten yͤ kyngdome of oure progenitors, I am purpoſed to chalēge yͤ realme agayne, and to reſtore it to the olde eſtate

Wherfore I haue gathered a great hoſt, & B made ſhippes of warre, yͭ I may go thorowe the coūtre, & be auenged of thē which haue deſtroyed our lande, & waſted many cities ī my realme. And therfore now I make yͤ fre alſo frō al the tributes, wherof al kīges my progenitours haue diſcharged the & frō other cuſtomes (where frō they haue releaſed yͤ) whatſoeuer they be: Ye I gyue the leaue to ſmyte money of thyne owne wᵗin thy lande. As for Ieruſalē, I wil that it be holy & fre: & al the wepens & houſes of defence which yͧ haſte buylded & kepeſt in thyn hāds, ſhalbe thine. Wher as any thynge is or ſhalbe owynge vnto the kyng, I forgeue it the, from this tyme forth for euermore. And when we haue optayned our kyngedome, we ſhal do the, thy people & the temple great worſhyp: ſo yͭ your honoure ſhalbe knowē thorow out the whole worlde.

In the .Clxxiiij. yeare went Antiochus into his fathers lāde, & al the mē of warre came together vnto hī, ſo yͭ fewe were lefte wᵗ Tryphon. So the kyng Antiochꝰ folowed vpon him, but he fled vnto Dora, which lyeth by the ſee ſyde: for he ſawe yͭ there was myſchefe cōmyng vnto him, & that his hoſte had forſaken him. Then came Antiochus vnto Dora with an hundreth & twentye thouſande men of armes vpon fote, & eyght thouſande horſmen. So he cōpaſed the citie rounde aboute, & the ſhippes came by the ſee. Thus they vexed the cytie by lande & by water, in ſo muche that they ſuffred no man to go in nor out.

1.Macha. viii.b. In the meane ſeaſon came* Numenius (& they that had bene wᵗ him) from the cite of Rome, hauing letters wryttē vnto the kynges C & prynces, wherin were cōtayned theſe wordes: Lucius the Conſul of Rome ſendeth gretyng vnto Ptolomy the kyng. The embaſſitours of the Iewes our frēdes being ſent frō Simon the hye preſt & from the people of the Iewes, came vnto vs for to renue the old frēdſhyp, & bōde of loue, brought a ſhylde of gold being a thouſād poūde, which we were cōtēt to receyue of them. Wherfore we thought it good to wryte vnto the kynges and prouyncies, to do them no harme, nor to take parte agaynſt them, their cyties nor countreys, nether to mayntene their enemies agaynſt thē. If there be any wycked perſonnes therfore fled from their countre vnto you, delyuer thē vnto Symon the hye preſte, that he may punyſh them accordyng to theyr owne lawe.

The ſame wordes wrote the Romaynes alſo vnto Demetrius the kynge, to Attalus, Araba, Arſaces & to al regiōs: as Sāſanes, to thē of Sparta, Delo, Mido, Ciciō, Carea, Samos, Pamphilia, Lycia, Alicarnaſſū, & to the Rhodes, D to Faſelis, Coo, Sida, Aradw, Gortina, Gnydū, to Cypres, & to Cyren. And of euery lettre they ſēt a copye to Simon the hye preſt & to the people of the Iewes. So Antiochus yͤ kyng brought his hoſte vnto Dora yͤ ſecōde tyme, to take it: where he made diuers ordinaūces of warre, & kepte Tryphō in, yͭ he ſhulde not come forth. Then ſent Symon to Antiochus two thouſāde choſen men to help him wᵗ gold, ſyluer, & other plentuous geere: Neuertheleſſe, he wolde not receyue thē, but brake al the couenaunt which he made wᵗ Simon afore, and wᵗdrewe him ſelfe from him.

He ſēt Athenobius alſo a frende of his vnto Simō, for to reaſon wᵗ him, ſaying: Ye wᵗholde fro me Ioppa & Gaza (with the caſtel yͭ is at Ieruſalē) which are cities of my realme whoſe borders ye haue deſtroied, & done great euyl in the lāde, hauyng the dominaciō in many other places of my kyngdome. Wherfore delyuer now yͤ cities which ye haue takē, wᵗ yͤ trybutes of the places yͭ ye haue rule vpon without yͤ borders of Iewry: Or els geue me v.C. talentes of ſiluer, yee and for the harme that ye haue done in yͤ cytyes & for the trybutes of the ſame, other fyue hundreth talētes. E If no, we ſhal come and fyght agaynſt you.

So Athenobiꝰ the kynges frēde came to Ieruſalē, & when he ſawe the great worſhyp & honour of Symō in golde, ſiluer & ſo great plēty of ornamentes: he marueled, & tolde Symon as yͤ king cōmaūded hī. Then anſwered Symon & ſayd vnto hī. * As for vs, we haue nether takē other mens lāds, nor wᵗhold thē, but onely our fathers heritage, which our enemies had vnrighteouſly in poſſeſſion a certayne tyme. This herytage of oure fathers haue we chalenged in proceſſe of tyme. And where as yͧ cōplaneſt cōcernyng Ioppa & Gaza, they did gret harme to our people & in our lāde, yet wyl we gyue an .C. talētes for them.

Neuertheles Athenobius anſwered hī not one word, but turned agayne wrathfully vnto the kyng, & tolde him al theſe wordes, & the great dignite of Symon, with al yͭ he had ſene, & the king was very angry. In the meane tyme fled Tryphō by ſhyp vnto Orthoſaida. Then the kyng made Cendebeus captayne of the ſee coaſt, & gaue hī an hoſt of fote men & horſmen, cōmaundyng hym to remoue the hoſt towarde Iewry, & to buylde vp ẏ cyte of Cedron, to make vp the portes, & to warre agaynſt the people of the Iewes. As for ẏ kyng hym ſelfe, he folowed vpon Tryphō. So Cendebeus came vnto Iamnia, & begāne to vexe the people, to treade downe Iewry, to take ẏ people preſoners, to ſley them, & to buylde vp Cedron: where he ſet horſmen & other men of warre, that they myght come forth & go thorowe the ſtretes of Iewry, lyke as the kyng had cōmaunded hym. u.16.b

¶ Cendebeus the Captayne of Antiochus hooſte is put to flyght of the ſonnes of Symon. Ptolomeus the ſōne of Abobus kylleth Symon and his two ſonnes at a banket. Jhon kylleth them that lye in wayte for his lyfe.

CAPI. XVI.

A Then came Jhon vp from * Gaza, & told Symon his father, what Cendebe⁹ had done among their people. Upon this called Symō two of his eldeſt ſōnes, Judas and Jhon, & ſaid vnto them, I & my brethren and my fathers houſe, haue euer frō our youth vp vnto this daye, foughten agaynſte the enemyes of Iſrael, and God gaue vs good fortune to delyuer Iſrael oft tymes. And now for ſo muche as I am olde, be ye in ſteade of me and my brother, to go forth and fyght for our people, and the help of God be with you. So he choſe .xx. M. fyghtyng men of the cōtre with horſmen alſo, whiche wente forth agaynſt Cendebeus, and reſted at Modin: ac.3.f

B In the mornynge they aroſe, and went in to the playne felde: and beholde, a myghtye great hoſt came agaynſt them, bothe of fote men and horſmen. Nowe was there a water broke betwyxt them, and Jhon remoued the hoſt towarde them. And when he ſawe that the people was afrayed to go ouer the water broke, he went ouer fyrſt hym ſelfe: & the men ſeinge this, folowed hym.

Then Jhon ſet his horſmen and fote men in ordre, the one by ẏ other, for their enemyes horſmen were very many. But when they blew vp the preſtes trōpettes, Cendebeus fled with his hoſt, wherof many were ſlayne, and the remnaunt gat them to theyr ſtrong holdꝫ Judas alſo Jhons brother was wounded at the ſame tyme. And Jhon folowed ſtyl vpon the enemyes, tyll he came to Cedrō, * whiche he buylded. The enemyes fled alſo vnto the towres that were in the feldes of Azotus, and thoſe dyd Jhon burne vp. Thus there were ſlayne .ii. M. men of them, & Jhon turned agayne peaceably into Iewry. a.15.e

And in the felde of Jericho was Ptolomy the ſonne of Abobus made captayne: whiche becauſe he had aboundaunce of ſyluer and golde (for he had maried the daughter of Symō the hye preſt) waxed proude in his mynde, and thought to conquere the lande, ymagenyng falſhed agaynſt Symon and his ſones to deſtroye them. Now as Symon was goyng aboute thorowe the cyties, that were in the countre of Iewry, and caring for them: he came downe to Jericho with Matathias and Judas his ſonnes, in the .Clxxvij. yere in the .xj. Moneth called * Sabat. Then Ptolomy the ſonne of Abobus receiued them (but with diſceyte) into a ſtronge houſe of hys called Doch, which he had buylded, where he made them a banket. C Januarij.

So when Symon and his ſonnes were mery and had dronken well, Ptolomy ſtode vp with his men (whom he had hyd there) & toke their weapens, entred into the banket houſe, and ſlewe Symon with hys two ſonnes, and certayne of his ſeruauntes. Suche great vnfaythfulneſſe dyd Ptolomy in Iſrael, and recōpenſed euyl for good. Then wrote this Ptolomy the ſame vnto kynge Antiochus, requyryng hym, that he ſhulde ſende hym an hoſt to helpe hym: and ſo ſhulde he delyuer hym the lande, with the cyties and trybutes of the ſame. He ſent other men alſo vnto Gaza, for to take Jhon: and wrote vnto the captaynes to come to hym, and he ſhulde gyue them ſyluer, golde and rewardes. And to Jeruſalem he ſent other, to take it, and the Sanctuary. D

Then ranne there one before, and tolde Jhon in Gaza, that his father & his brethren were ſlayne, & howe that Ptolomy had ſente to ſleye hym alſo When Jhon herde this, he was ſore abaſhed, and layed handes of them that were come to deſtroye hym, and ſlewe them: for he knewe, that they went aboute to kyll hym.

As for other thynges concernyng Jhon: of his warres, of his noble actes (wherin he behaued hym ſelfe manfully) of the buyldyng of walles which he made, and other of his dedes: They are wrytten in the cronicles of his preſthode, frō the time forth that he was made hye preſt after hys father.

The ende of the fyrſte Booke of the Machabees.

The ſeconde booke of the Machabees.

¶ An Epyſtle of the Jewes that dwelt at Jeruſalem ſente vnto them which dwelt in Egypt, wherin they exhorte them to geue thankes for the death of Antiochus. Of the fyre that was hyd in the pyt. The prayer of Nehemias.

CAPI. I.

A THe brethren of the Jewes which be at Jeruſalem, and in the lande of Jewry, wyſh vnto thoſe brethren of the Jewes that are thorowe out Egypte: good fortune, health, and peace.

God be gracious vnto you/ and thyncke vpon his couenaunt that he made with Abraham Iſaac and Jacob his faythfull ſeruaūtes:* and gyue you all ſuch an herte, that ye may loue and ſerue hym, yee and perfourme his wyll with an whole herte and of a wyllig mynde: He open your hertes in his lawe and in his commaundementes/ ſende you peace: heare your prayers/ be at one w̄ you, and neuer forſake you in tyme of trouble. This is here our prayer for you. Deut.xx.5

What tyme as Demetrius raygned, ī the .C.lxix. yeare, we Jewes wrote vnto you in the trouble and vyolēce that came vnto vs. In thoſe yeares/ after that Jaſon departed out of the holy lande ⁊ kyngdome/ they brēt vp the portes/ ⁊ ſhed innocent bloude. Then made we our prayer vnto ȳ lord, ⁊ were herd: we offred: ⁊ lyghted the cādels, ſettyng forth cakes ⁊ bred. * And nowe come ye vnto the feaſt of tabernacles in the moneth* Caſleu. Leui.23.f Nouember

B In the .C.lxxxviii. yeare/ the people that was at Jeruſalem and in Jewry/ the councell and Judas hym ſelfe/ ſent this wholeſome ſalutacyon vnto Ariſtobolus kynge Ptolomys maiſter/ which came of the generacyō of the annoynted preſtes: and to the Jewes that were in Egypte: in ſo muche as God hath delyuered vs from greate parels/ we thancke hym hyghlye. In that we reſyſted ſo myghty a kynge. And why, he brought men out of Perſes by heapes/ to fyght agaynſte vs/ and the holye cytie. For as he was in Perſis (namely/ the Captayne with the greate hoſt) he peryſhed in the temple of Naneas/ beynge diſceyued thorowe the deuyſe of Naneas preſtes. For as he was purpoſed to haue dwelt there. Antiochus and hys frendes came thyther/ to receyue muche moneye for a dowry. So when Naneas preſtes had layed forth thys moneye/ ye entred with a ſmal company into the cōpaſſe of the temple, ⁊ ſo they ſhut the temple.

C Nowe whē Antiochus entred by openyng the preuye intraunce of the tēple, the preſtes ſtoned the captayne to death, hewed them in peces that were with hym/ ſmote of theyr heades/ and threw them out. In al thynges god be prayſed/ whiche hath delyuered the wycked into our handes.

Where as we nowe are purpoſed to kepe the puryfycacyon of the temple vpō the .xxv. daye of the moneth Caſleu, we thought neceſſarye to certifye you therof: that ye alſo myght* kepe the tabernacles feaſt day/ and the day of the fyre, which was geuen vs whē Nehemias offred, after that he had ſet vp ȳ temple ⁊ the aulter. For what tyme as our fathers were led away vnto Perſis, the preſtes (which then ſought the honour of God) toke the fyre preuely from the aulter, ⁊ hyd it in a valley, where as was a depe dry pyt: ⁊ therin they kepte it, ſo that the place was vnknowē to euery man. Nowe after many yeares whē it pleaſed God, that Nehemyas ſhuld be ſent from the kynge of Perſia,* he ſent the chylders chyldrē of thoſe preſtes (whiche had hyd the fyre) to ſeke it. And as they tolde vs they
D founde no fyre/ but thycke water. Then cōmaunded he them to drawe it vp, ⁊ to bryng it hym, and the offringes withal. Now when the ſacrifices were layed on and ordred/ the preſt Nehemias commaunded to ſprynkle them and the wod with water. When thys was done/ and the tyme come that the Sūne ſhone, whiche afore was hyd in the cloude: there was a great fyre kyndled. In ſo muche that euery man marueled. Nowe all the preſtes prayed, whyle the ſacryfyce was a makynge. Jonathas prayed fyrſt, and the other gaue anſwere.

And Nehemias prayer was after this maner: O Lorde God maker of al thinges, ȳ fearful ⁊ ſtronge, thou ryghteous, ⁊ mercyful, ȳ that art onely a gracious kyng, onely liberall, onely iuſt, Almyghtye/ ⁊ euerlaſtynge/ thou that delyuereſt Iſrael from all trouble, thou that haſt choſen the fathers, ⁊ halowed them: receyue the offeryng for the whole people of Iſrael, preſerue thyne ownē porcion/ ⁊ halowe it. Gather thoſe together/ that are ſcatred abrode from vs: delyuer them that are vnder the Heythens bondage/ loke vpō them/ which are deſpiſed/ and abhorred/ that the Heythen maye knowe/ and ſe/ howe that thou art oure God: Punyſhe them that oppreſſe/ and proudely put vs to diſhonoure. *Set thy people agayne in thy holy place/ *

lyke as Moyſes hath ſpoken.

E And the preſtes ſonge Pſalmes of thankeſgeuyng, ſo longe as the ſacrifice endured. Nowe when the ſacrifice was brente, Nehemias commaunded the greate ſtones to be ſprynckled with the reſydue of the water.* Whiche when it was done, there was kyndled a flamme of them alſo: but it was conſumed thorowe the lyght, that ſhyned from the aulter. So when this matter was knowen / it was tolde the kynge of Perſia / that in the place where the preſtes / whiche were led awaye / had hyd fyre / there appeared water in ſteade of fyre / and that Nehemias and hys company had puryfied the ſacrifices wythall. Then the kynge conſyderynge and ponderynge the matter diligẽtly, made him a tẽple to proue the thynge that was done. And when he founde it ſo in dede / he gaue the preſtes many gyftes and dyuers rewardes: yee, he toke them with hys owne hand and gaue thẽ. And Nehemias called ẏ ſame place Nephthar, whiche is as much to ſaye, as a clenſynge: but many men call it Nephi.

¶ Howe Jeremy hydde the tabernacle, the Arcke, and the aulter in the hyl. Of the.v.bokes of Jaſon contryued in one.

CAPI. II.

A IT is founde alſo in the wrytinges of Jeremy the prophete, that he cõmaunded them which were caried away, to take fire: as it is ſayd afore.* He cõmauded thẽ alſo, that they ſhulde not forget the law and cõmaundemẽtes of the Lord, & that they ſhulde not erre in theyr myndes, when they ſe Images of ſiluer and golde with theyr ornamentes. Theſe & ſuch other thinges cõmaunded he them, and exhorted them ꝥ they ſhulde not let the law of God go out of their hertes.

It is wrytten alſo howe the Prophete (at the commaundement of God) charged them to take the Tabernacle / and the arcke wyth them: and he went forth vnto the mou̅tayne, where Moyſes clymed vp,* & ſawe the herytage of God. And when Jeremy came there, he founde an open caue, wherin he layed the tabernacle / the arke and ẏ aulter of incenſe / and ſo ſtopped the hole. There came certaine men together alſo folowyng hym, to marcke B the place, but they coulde not fynde it. Whiche when Jeremye perceyued / he reproued them, ſayinge: As for that place / it ſhalbe vnknowen / vntyll the tyme that God gather his people together agayne / and receyue thẽ vnto mercy. Then ſhal God ſhewe thẽ theſe thiges, & the maieſtye of the Lorde ſhall appeare, and ẏ cloude alſo lyke as it was ſhewed vnto Moyſes, and lyke as where Salomon deſyred that ẏ place might be ſanctifyed and it was ſhewed him.

Deut.34.a

For he beynge a wyſe man, handled honorably and wyſely, offerynge vnto God in the halowynge of the temple, when it was fyniſhed.* And lyke as whẽ Moſes prayed vnto the Lorde, the fyre came downe from heauẽ / and conſumed the burntofferynge: Euen ſo prayed Salomon alſo,* and the fyre came downe from heauen / and cõſumed the burnt offerynge. And Moyſes ſayd: because the ſinofferynge was not eaten, therfore it is conſumed. In lyke maner Salomon kepte the dedycacion (or halowyng) eyght dayes.

Leuit.9.d

2.Par.7.a

C In the Annotacions and wrytynges of *Jeremy, were theſe thynges put alſo and how he made a lybrary: and how he gathered out of all countrees the bokes of the prophetes, of Dauyd, the epyſtles of the kynges, and of the preſentes. Euen ſo Judas alſo / loke what he lerned by experyence of warre / and ſuche thynges as hathe happened vnto vs, he gathered them all together / and ſo we haue them by vs. If ye nowe deſyre to haue the ſame / ſende ſome body to fetch thẽ vnto you. Where as we then are aboute to celebrate the puryficacyon / we haue written vnto you. Therfore ye ſhall do wel, yf ye kepe the ſame dayes. We hope alſo, that the God (whiche delyuered hys people, and gaue thẽ al the herytage, kingdome, preſthode & Sanctuary* that he promyſed them in the lawe) ſhall ſhortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath ſaued vs from great parels, and hath clenſed the place.

Some rede Nehemias.

Deut.xxx.a

D As concernynge Judas Machabeus, and his brethren, the puryfycacyon of the greate temple / the dedycacion of the aulter / yee / and of the warres that concerne noble Antiochus, and * Eupator his ſonne, of ẏ ſhynynges that came downe from heauen vpon thoſe / which manfully defended the Jewes. For thoughe they were but fewe / yet defended they the whole lande / droue awaye the enemyes hoſt, recouered agayne the tẽple / that was ſpoken of thorowe out all the worlde / delyuered the cytye / doynge theyr beſt / that the lawe of the Lord whiche was put downe / myght with all tranquylyte be reſtored agayne vnto the Lorde, that was ſo mercyfull vnto them. As touchynge Jaſon alſo of Cyren, we haue vndertaken compendiouſly to bryng into one boke, the thinges that were comprehended of hym in fyue. For we conſyderynge

1.Mac.vi.a

ſyderyng the multitude of the bokes, ⁊ howe harde it ſhulde be foꝛ thē that wold medle wͭ ſtoꝛies ⁊ actes (and that becauſe of ſo dyuers matters) haue vnder takē ſo to cōpꝛehend the ſtoꝛies: yͭ ſuch as are diſpoſed to rede, myght haue pleaſure ⁊ paſtyme therin: ⁊ that they which are diligēt in ſuch thinges, myght the better thinke vpō them: yee and that whoſoeuer rede them, myght haue pꝛofyte therby.

C Neuertheles, we our ſelues that haue medled with this matter foꝛ the ſhoꝛtnyng of it / haue taken no ſmal labour, but great diligēce, watchīges, ⁊ trauayle. Lyke as they that make a feaſt, wolde fayne do other men pleaſure: Euē ſo we alſo (foꝛ many mēs ſakes) are very wel cōtent to take the labour / where as we may ſhoꝛtly cōpꝛehende, the thinges that other men haue truly wꝛytten.

For he yͭ buyldeth an houſe a newe / muſte pꝛouyde foꝛ many thynges, to yͤ whole buyldynge: but he that paynteth it afterwarde / ſeketh but onely what is comly / mete and cōueniēt to garnyſh it withall. Euen ſo do we alſo in lyke maner. And why? He that begynneth to wꝛyte a ſtoꝛy foꝛ yͤ fyrſt, muſt with his vnderſtandyng gather the matter together, ſet his woꝛdes in oꝛdꝛe / and diligently ſeke out of euery parte: But he that afterwarde wyl ſhoꝛten it / vſeth few woꝛdes / ⁊ toucheth not the matter at yͤ largeſt. Let thys be ſufficient foꝛ a Pꝛologe / nowe wyll we begynne to ſhewe the matter: foꝛ it is but a fooliſhe thyng to make a longe Pꝛologe / ⁊ to be ſhoꝛt in the ſtoꝛye it ſelfe.

¶ Of the honoure done vnto the temple by the kynges of the Gentyles. Symon bewrayeth what treaſure is in the temple. Heliodorus is ſent to take them awaye. He is beaten of God, and healed at the prayer of Onias.

CAPI. III.

A What tyme as the holy cytie was inhabited in al peace ⁊ wealth / and when the lawes were yet very well kepte (Foꝛ ſo was it oꝛdayned by Onias the hie pꝛeſt and other godly mē / that were enemies to wyckednes)

i.Mach.i.c It came therto / * that euen the kynges ⁊ pꝛinces them ſelues dyd the place great woꝛſhyp ⁊ garnyſhed the temple with great gyftes: In ſo muche that Seleucus kynge of Aſia

ii.Mach.iii of his owne rentes / bare al the coſtes belongyng to the ſeruice of the offerynges. Then * Simon of the tribe of Ben Jamin / a ruler of the temple, laboured to woꝛke ſome miſchefe in the cytie: but the hie pꝛeſte reſyſted him.

2.Mac.iii.b Neuertheleſſe when he myght not ouercome Onias / he gat him to * Appollonius yͤ ſonne of Therſa (which then was chefe Loꝛd in Celoſyꝛia and Phenices) and tolde hym, yͭ the treaſury in Jeruſalem was ful of innumerable money / ⁊ how that the cōmō goodes (whiche belonged not vnto the offerynges) were exceadyng great alſo: yee and howe it were poſſible / yͭ all theſe myght come vnder the kynges power.

B Nowe when Appolonius had ſhewed the kynge of the money / as it was tolde hym: the king called foꝛ Heliodoꝛus hys ſtewarde ⁊ ſent him with a commaundement / to bꝛing hym the ſame money. Immediatly Heliodoꝛus toke his iourney / but vnder a coloure / as though he wolde go thoꝛowe Celoſyꝛia and Phenices to viſet the cities, but his purpoſe was to fulfyll the kynges pleaſure. So when he camē to Jeruſalem, and was louyngly receyued of the hye pꝛeſte into the cyte: he tolde what was determyned cōcernynge the money, ⁊ ſhewed the cauſe of his cōmyng: he aſked alſo / yf it were ſo in dede. Then yͤ hye pꝛeſt told him, yͭ there was ſuch money layed vp foꝛ the vpholdyng of wyddowes ⁊ fatherleſſe chyldꝛē, and howe that a certayne of it belōged vnto Hyꝛcanus Tobias a noble mā and that of al the money (which yͤ wycked Simō had bewꝛaied) there were .iiii. C. talentes of ſyluer, ⁊ .ii. C. of golde: ye ⁊ that it were vnpoſſibell foꝛ thoſe mens meanynge to be diſceyued, that had layed vp theyꝛ money in the place and temple (which is had in woꝛſhippe thoꝛowe yͤ whole woꝛlde) foꝛ yͤ mayntaynaūce and honoure of the ſame. Where vnto Heliodoꝛus anſwered, that the kynge had commaunded hym in any wyſe / to bꝛynge him in the money.

C So at the daye appoynted / Heliodoꝛus entred into the temple to oꝛdꝛe this matter. But there was no ſmall feare thoꝛowe out yͤ whole cytie. The Pꝛeſtes fell downe befoꝛe the aulter in theyꝛ veſtymentes / and called vnto heauen vpon him, * which had made a lawe concernynge ſtuffe geuen to kepe that they ſhulde be ſafely pꝛeſerued, foꝛ ſuch as cōmytte them vnto kepyng. Then who ſo had loked the hye pꝛeſte in the face, it wolde haue greued his herte: Foꝛ his countenaunce and the chaungynge of hys colour / declared the inwarde ſoꝛowe of his mynde. The mā was all in heuyneſſe, and his body in feare. Wherby they that loked vpon him, might perceiue the grefe of his hert. The other people alſo came out of their houſes by heapes vnto the cōmō pꝛaier, becauſe the place was like to come into confuſion. The wemē came together thoꝛowe the ſtretes, with heayre clothes about theyꝛ bꝛeſtes:

The vyꝛgyns alſo that were kept in, rāne to Onias, ſome ĩ the walles, other ſome loked out of the wyndowes: yee they all helde vp theyr handes towarde heauen, ⁊ prayed. A myſerable thynge was it, to loke vpõ the comen people, ⁊ the hye preſt beinge in ſuch trouble. But they beſought almyghty god, that the goodes which were commytted vnto them, myghte be kepte whole, for thoſe ẏ had delyuered thẽ vnto theyr kepynge. Neuertheles the thyng that Heliodorus was determyned to do, that perfourmed he in the ſame place, he hym ſelfe perſonally beynge about the treaſury wyth hys men of warre. But ẏ ſpryte of almyghty God ſhewed him ſelfe openly, ſo that al they which preſumed to obeye Helyodorus, fell thorow the power of God into a great fearfulneſſe and drede. *For there appeared vnto them an horſe, wᵗ a terrible man ſytting vpon hym, decked in goodly araye, ⁊ the horſe ſmote at Heliodorus wᵗ hys fore fete. Nowe he that ſat vpon the horſe / had harneſſe of golde vpon hym.

Morouer there appeared .ij. fayre ⁊ beutyfull yõge men in goodly aray, which ſtode by him, ſcourged hym of both the ſydes, and gaue hym many ſtrypes without ceaſſinge. E *With that fel Heliodorus ſodẽly vnto the grounde. So they toke him vp (beinge compaſed aboute wyth great darckneſſe) ⁊ bare hym oute vpon a bere. Thus he that came wyth ſo many runners and men of warre into the ſayde treaſury, was borne out, whereas no man myght helpe him: ⁊ ſo the power of God was manyfeſt and knowne. He laye ſtyll domme alſo by the power of God, deſtitute of all hope ⁊ lyfe. And they prayſed the lord, that he had ſhewed his power vpõ his place and tẽple, which a lytle afore was full of feare ⁊ trouble: and that thorow the reuelacyon of the almightie Lorde it was fylled wyth ioye and gladneſſe.

Thẽ certaine of Heliodorus frẽdes prayed Onias / that in all haſt he wolde call vpon God, to graũte him his lyfe / which was geuynge vp the gooſt. So the hye preſt conſidered the matter, and leſt the kyng ſhuld ſuſpecte that the Iewes had done Heliodorus ſome euyll, he offred an health offerynge for him. Now when the hie Preſt had opteined hys peticion, the ſame yonge men in ẏ ſame clothyng appeared, ⁊ ſtode beſyde Heliodorus, ſaying: F Thancke Onias the hye preſt / for ẏ Lorde*, for his ſake hath graũted ẏ thy lyfe: therfore ſeyng ẏ god hath ſcourged the geue hym prayſe ⁊ thankes / and ſhewe euery man his might ⁊ power. And whẽ they had ſpoke theſe wordes, they appeared nomore.

So Heliodorus offered vnto God, made great vowes vnto him, which had graũted him his lyfe, thãcked Onias, toke his hoſt / ⁊ went agayne to the kynge. Then teſtified he vnto euery man of the great workes of God, ẏ he had ſene with his eyes. And whẽ the kinge aſked Heliodorus who were mete to be ſent yet once agayne to Ieruſalem, he ſayde: yf thou haſt any enemy or aduerſary vnto thy realme, ſende him thyther, ⁊ thou ſhalt haue him puniſhed, if he eſcape wᵗ his lyfe: for in ẏ place (no doute) there is a ſpeciall power ⁊ workyng of god. For he ẏ dwelleth ĩ heauẽ, viſiteth ⁊ defẽdeth ẏ place: ⁊ al that come to do it harme, he puniſheth ⁊ plagẽth thẽ. This is now the matter cõcerning Heliodorus, ⁊ the kepynge of the treſury at Ieruſalem.

¶ Symon reporteth euyll of Onias. Iaſon deſyrynge the offyce of the hye preſt corrupteth the kyng with rewardes. The wycked intent of Iaſon.

CAPI. IIII.

A THys Symon nowe* (of whõ we ſpake afore) being a bewrayer of the moneye and of hys owne naturall countre, reported the worſte of Onias: as though he had moued Helyodorus vnto thys, ⁊ as though he had bene a brynger vp of euyl. Thꝰ was he not aſhamed to cal hĩ an enemy of ẏ realme that was ſo faythful an ouerſeer ⁊ defender of the cite ⁊ of his people: yee ⁊ ſo feruent in the law of God. But whẽ the malice of Symon increaſed ſo farre, ẏ thorow his frẽdes there were certayne manſlaughters cõmitted: Onias cõſydered the parell that myght come thorow this ſtrife, ⁊ how that Appolonius (namely the chefe Lorde in Celoſiria ⁊ Phenices) was al ſet vpõ tyranny, ⁊ Symõs malice increaſed the ſame: he gat hĩ to the kyng, not as an accuſer of the cytezins, but as one ẏ by hĩ ſelfe intẽded the cõmõ wealth of the whole multitude. For he ſawe it was not poſſible to lyue in peace, nether Simon to leaue of frõ his folyſhneſſe, except ẏ kĩge dyd loke therto. B But after the deeth of Seleucus, when Antiochus (whiche is called ẏ noble) toke ẏ kyngdome: Iaſon the brother of Onias laboured to be hye preſte. For he came vnto the king, ⁊ promiſed him thre hundreth ⁊ .lx. talẽtes of ſiluer, ⁊ of the other rẽtes .lxxx. talentes. Beſides this he promiſed hĩ yet an .C. ⁊ .L. if he might haue ẏ ſcole of the children, ⁊ that he myght cal them of Ieruſalem Antiochians. Which when the king had graũted, ⁊ he had gotten ẏ ſuperiorite / he begãne immediatly to drawe his kinſmẽ to the cuſtome of the Heathen, put downe ẏ

1.Mat.1.a

thynges yͤ the Jewes had ſet vp of loue, by
John yͤ father of Eupolemus, which was
ſent ambaſſytour vnto Rome, for to make yͤ
bõde of frẽdſhippe & loue. He put downe all
the Jewes & Liberties of yͤ Jewes, & ſet vp
the wycked ſtatutes. He durſt make a fighting
ſcole vnder yͤ caſtel, & ſet fayre yõge mẽ
to lerne the maners of whores & brothels.

C This was now the beginning of the Hea
thenyſh & ſtraunge cõuerſacion, brought in
thorow the vngracious & vnhearde wicked
neſſe of Jaſon, which ſhulde not be called a
Preſt, but an vngodly perſõne. In ſo much
that the preſtes were now no more occupied
about the ſeruyſe of the aulter, but deſpiſed
yͤ tẽple, regarded not the offringes: yet gaue
their diligẽce to lerne to fight, to wraſtle, to
lepe, to daũce, & to put at yͤ ſtone not ſetting
by the honour of the fathers , but lyked the
glory of the Grekes beſt of al: for the which
they ſtroue perlouſly, & were gredy to folow
their ſtatutes, yee, their luſt was in al thinges
to be lyke them, which afore were their
enemies & deſtroyers. Howbeit to do wicked
ly agaiſt the law of god, ſhal not eſcape vnpunyſhed:
D but of this we ſhal ſpeke here after.
What time as the Olimpiades ſportes

These were kepe euery.v. yeare.

were played at Tirus (the king him ſelf be-
being preſent (this vngracious Jaſon ſent
wycked men, bearing from them of Jeruſa
lem (which nowe were called Antiochians)
iij. C. drachmas of ſyluer for an offeryng to
Hercules. These had they that caried them
deſyred vnder ſuch a faſhiõ, as though they
ſhulde not haue bene offred but beſtowed to
other vſes. Neuertheles he yͭ ſent them, ſent
them to the intent that they ſhulde be offred
vnto Hercules. But becauſe of thoſe yͭ were
preſent, they were geuen as to the makynge
of ſhippes. And Appollonius yͤ ſonne of Neſteus
was ſet into Egypt, becauſe of the noble
mẽ of king Ptolomy Phylometor. Now
when Antiochus perceued, that he was put
out from medlyng in the realme, he ſought
his owne profite, departed from thẽce, came
to Joppa, & then to Jeruſalẽ: where he was
honorably receued of Jaſõ, & the cite & was
brought in wt torche lyght and with greate
prayſe: & ſo he turned his hoſt vnto Phenycces.
E After. iij. yere Jaſon ſent Menelaus / yͤ

2.Mac.4.c

forſayde Symõs brother, & to beare the mo
ney vnto yͤ kyng, & to brynge hym anſwere
of other neceſſary matters. But he (when he
was prayſed of the kyng for magnifying of
his power) turned yͤ preſthod vnto him ſelf,
laying vp. iij. C. talentes of ſyluer for Jaſon.
So whã he had gotten cõmaundementes
fro the king (he came hauing nothing that
becõmeth a preſt, but bearyng the ſtomacke
of a cruel tyraũt & yͤ wrath of a wylde brute
beeſt. * Thẽ Jaſon (which had diſceued his
owne brother) ſeyng that he him ſelfe was
begyled alſo was fayne to fle into the lande
of the Ammonites, & Menelaus gat the dominion.
But as for the money that he had promyſed
vnto yͤ kyng, he dyd nothing therin /
when Soſtratus the ruler of the caſtell requyred
it of him. For Soſtratus was yͤ mã
that gathered the cuſtomes: wherfore they
were both called before yͤ kinge. Thus was
Menelaus put out of the preſthode, & Lyſimachus
his brother came in his ſteade. Soſtratus
alſo was made lord of the Cyprians.
F It happened in the meane ſeaſon, that the
Tharſians & Mallotiãs made inſurrectiõ,
becauſe they were geuen for a preſent vnto
kyng Antiochus cõcubyne. Then came the
kyng in all the haſte, to ſtyll them agayne, &
to pacifye the matter, leauyng Andronicus
there to be his debyte, as one mete therfore.
Now Menelaus ſuppoſing that he had gotten
a ryght conuenyent tyme / ſtole certayne
veſſels of golde out of the temple, and gaue
them to Andronicus for a preſent: & ſome he
ſolde at Tirus & in the cities therby. Which
when Onias knew of a ſuerty, he reproued
him: but he kepte him in a Sanctuary beſide
Daphenis, that lyeth by Antioche wherfore
Menelaus gat hĩ to Andronicus & prayed
him yͭ he wold ſlay Onias. So whã he came
to Onias, he counceled hĩ craftely to come
out of the Sanctuary, geuyng him his hãde
with an othe (how be it he ſuſpect hym) and
then he ſlew Onias, without any regarde of
ryghtuouſneſſe. For the whiche cauſe not
only the Jewes, but other nacyõs alſo toke
indignacyon / & were diſpleaſed for the vnryghtuous
death of ſo godly a man.

G And when the kynge was come agayne
from Cilicia, the Jewes and certaine of the
Grekes wente vnto him, complayninge for
yͤ vnryghtuous death of Onias. Yee Antio
chus hym ſelfe was ſory in hys mynde for
Onias, ſo that it pitied him, & he wepte / re-
membrynge hys ſoberneſſe & manerly beha
uoure. Wherfore he was ſo kyndled in hys
minde, that he cõmaũded Andronicus to be
ſtriped out of his purple clothing, & ſo to be
led thorow out the cite, yee: & yͤ vngracious
man to be ſlayne in the ſame place / where he
cõmitted his wickednes vpõ Onias. Thus
the Lorde rewarded hym his punyſhmẽt, as
he had deſerued. Now when Lyſymachus
had done many wycked dedes in the temple

thorowe the councel of Manelaus/and the voice came abrode:the multitude gathered them together agaynſt Lyſimachus:for he had caryed out nowe much golde.

So when the people aroſe,and were ful of diſpleaſure/Lyſymachus armed.iii.M. vnthriftes to defende him:a certaine tiraſt beyng theyr captayne, which was growen bothe in age and woodneſſe. But when the people vnderſtode the purpoſe of Lyſymachus,ſome gat ſtones,ſome good ſtrong clubbes,⁊ ſome caſt aſhes vpõ Liſimachus Thus there were many of thẽ woũded, ſome beynge ſlayne,⁊ al the other chaſed awaye.

h But as for the wycked churchrobber hym ſelfe,they killed him beſide the treaſury. Of theſe matters therfore there was kepte a courte agaynſt Manelaus. Now when the kynge came to Tirus,they made a cõplaite vnto hym of Menelaus/ concernynge this buſyneſſe,and the ambaſſytours were thre. But Menelaus wẽt ⁊ promyſed Prolomy, to geue hym much money/ yf he wolde perſwade yͤ king. So Ptolomy wẽt to the king into a courte,(where as he was ſet to coole hym)⁊ brought hym out of yͤ mynde. In ſo much yͭ he diſcharged Menelaus from the accuſacyons, that not withſtandynge was cauſe of all myſchefe: and thoſe poore men/ which yf they had tolde theyr cauſe, yee, before the Scithiãs,they ſhuld haue bene iudged innocent, them he condemned to death.

Thus were they ſoone punyſhed, whiche folowed vpon the matter for the cite,for the people,⁊ for the holy veſſel. Wherfore they of Tyrus toke indignacion,and buried thẽ honorably. And ſo thorow the couetouſnes of them that were in power, Manelaus remayned ſtyl in auctorite,increaſing in malyce,to the hurt of the cyteſyns.

¶ Of the ſignes and tokens ſene in Jeruſalem. Of the ende and eſtate of Jaſon. The purſute of Antiochus agaynſt the Jewes. The ſpoylynge of the temple.

CAPI. V.

A AT the ſame tyme Antiochus made him ready to go agayne into Egipt. Then were there ſene at Jeruſalẽ.xl.dayes long/ horſmen,running to and fro in the ayre which had raiment of golde,⁊ ſpeares. There were ſene alſo whole hooſtes of men weapened,⁊ horſes running in an ordre/how they came together, howe they helde forth theyr ſhyldes, howe the harneſſed men drewe out theyr ſweardes, and ſhote their dartes.

The ſhyne of the golde weapens was ſene,and all of maner of armure. Wherfore euery man prayed,that thoſe tokens might turne to good. Nowe when there was gone forth a falſe rumour,as though Antiochus had bene deed: Jaſon toke a.M.mẽ,⁊ came ſodenly vpon the cytye. The cyteſyns ran vnto the walles , at the laſte was the cytye taken,⁊ Manelaus fled in to the caſtell.

B As for Jaſon,he ſpared not hys owne cyteſyns i the ſlaughter,nether conſydered he what greate euel it were,to deſtroye yͤ proſperite of his owne kynſmen:but dyd as one that had gotten the victory of his enemies, ⁊ not of his frendes. For al this gat he not yͤ ſuperiorite, but at the laſt receaued cõfuſyõ for his malice, * ⁊ fled againe lyke a vagabunde into the lande of the Ammonytes. 1 Mat. 4. c

Finally,for a rewarde of his wickedneſſe, he was accuſed before Aretha the kynge of the Arabiãs: In ſo much that he was faine to fle frõ cyte to cite,being deſpiſed of euery mã as a forſaker of the lawes,⁊ an abhomynable perſõne. And at the laſt(as an open enemy of hys owne natural countre ⁊ of the cyteſyns)he was dryuen in to Egypte.

Thus he that afore put many out of their owne natyue land,periſhed from home him ſelf. He wẽt to Lacedemon,thinckyng there to haue gotten ſuccour by reaſon of kinred. And he that afore had caſten many one out vnburyed , was throwen out hym ſelfe/no man mournynge for hym,nor puttinge him in hys graue:ſo that he nether enioyned the buryall of a ſtraunger,nether was he partaker of hys fathers ſepulcre.

C Nowe when thys was done,the kyng ſuſpecte,that the Jewes wolde haue fallen fro hym: wherfore he came in a greate dyspleaſure out of Egypte,* ⁊ toke yͤ cytie by vyolence. He cõmaunded his mẽ of warre alſo/ yͭ they ſhuld kyl ⁊ not ſpare, but ſley downe ſuch as wͭſtode them , or climed vp vpõ the houſes. Thus was there a great ſlaughter of yong men,oldemen,wemen,children and virgines . In.iii.dayes were there ſlayne. lxxx.M.xl.M.put in preſon, ⁊ no leſſe ſold. Yet was he not content wͭ this,but durſt go into the moſte holy temple(Menelaus that traytour to yͤ lawes ⁊ to hys owne natural countre,being his gyde) ⁊ with his wycked hãdes toke the holy veſſel, which other kinges ⁊ cities had geuen thither for the garnyſhing ⁊ honour of the place:them toke he in his handes vnworthely,⁊ defyled them. 1 Mach 1. c

D So mad was Antiochus,that he conſydered not,how that God was a lytle wroth for the ſinnes of them that dwelt in the cite, for the which ſuch cõfucion came vpon that place. ⁊ And why/if it had not happened thẽ Iere. 8.

to haue bene lapped in many ſynnes / thys Antiochus (as ſoone as he had come) had ſodenly bene punyſhed/ and ſhut oute for hys preſumpcyon, + lyke as Heliodorus was, whō Seleucus the kynge ſent to robbe the treaſury. 2.Mac.3.b Neuertheles, God hath not choſen the people for the places ſake/ but the place for the peoples ſake: and therfore is ẏ place become partaker of ẏ peoples trouble, but afterwarde ſhal it enioye the wealth of them. And lyke as it is nowe forſakē in the wrath of Almyghtye God, ſo when the great God is recōciled, it ſhalbe ſet vp ī hye worſhip againe.

E So whē Antiochus had takē a. M. & viii. C. talētes out of ẏ tēple, he gat him to Antioch ī al the haſt, thincking in his pride/ that he myght make men ſayle vpon ẏ drye land, & to go vpō the ſee, ſuch an hye mynde had he. He left debites there, to vexe the people: At Ieruſalē left he Philyp a Phrygian, in maners more cruel thē him ſelf ẏ ſet hym there: At Garizim he left Andronicus & Menelaus, which were more greuous to the cytezens thē other. 1.Mac.1.a + Nowe as he was thus ſet in malyce agaynſt the Iewes, he ſent Appollonius an hated prynce/ with xxii. M. commaūding him to ſley thoſe ẏ were of perfect age, & to ſel the wemen, maidens & children. Whē he came now to Ieruſalem, he fayned peace, & kepte him ſtyll vntyl the Sabboth day. And then he cōmaūded his men to take them to their weapens (for the Iewes kepte holy day) & ſo he ſlew all thē that were gone forth to the open play, runnyng here & there thorow the cytye with his men weapened/ & murthured a great nōbre. 1.Mach.11 + But Iudas Machabeus which was the tenth, fled into ẏ wildernes/ led his life there with his company among wild beaſtes & vpon the mountaynes, dwellyng there and eating graſſe/ leſt they ſhulde be partakers of the fylthyneſſe.

¶ The Iewes are compelled to leaue the lawe of god. The temple is defyled. The readers are monyſhed that they ſhal not deſpyſe the chaſtiſyng wherwith the Lorde afflicteth them. The glorious payne of Eleazarus.

CAPI. VI.

A NOt long after this, ſent the king a meſſaunger of Antioche, for to compel the Iewes, to altre the ordinaūces of ẏ fathers & the law of god, to defile the tēple that was at Ieruſalē/ & to call it the tēple of Iupiter Olimpius: & that they ſhuld be ī Gazarim/ as thoſe which dwel at the place of Iupiter herberous. This wicked ſedition of the vngodly was heuy vpon all the people: for the tēple was full of voluptuouſnes, bibbynge & bollynge of the Heathen, of rybaudes and harlottes together. The wemen wente into the holy place, and bare in that was not lawfull. The aulter alſo was full of vnlaufull thynges, which the lawe forbyddeth to laye vpon it. The Sabbothes were not kepte, ẏ other ſolēpne feaſtes of the lande were not regarded. To be playne / there durſt no mā be a knowne that he was a Iewe. In ẏ day of the kinges byrth they were cōpelled parforce to offre: & when ẏ feaſt of Bachus was kept, they were conſtrayned to were garlandes of yuye, & ſo to go aboute ẏ honoure of Bachus. Moreouer thorow the coūcel of Ptolomi there went out a cōmaūdement in ẏ next cities of the Heathen, ẏ they ſhuld intreate the Iewes in lyke maner: namely/ to cōpel them for to do ſacrifice after the lawes of the Gentiles: and who ſo wolde not / to put them to death. A pyteous thing was it to ſe. There were. ij. wemen accuſed to haue circumciſed theyr ſonnes, whom when they had led rounde aboute the cyte (the babes hāgyng at their breſtes) they caſt them downe headlinges ouer the walles. Some that were crepte in dennes & had kepte the Sabboth, were accuſed vnto Phylyppe/ & brent in the fyre: becauſe that for the feare of God they kepte the commaūdement ſo ſtyfly/ & wolde not defende them ſelues. Now I beſeche all thoſe which reade thys boke, that they refuſe it not for theſe falles of aduerſite: & iudge ẏ thinges (that are happened) for no deſtruccyō, but for a chaſtenyng of our people. And why? When God ſuffreth not ſynners lōge to folow their owne mynde/ but ſhortly punyſheth them, + it is a tokē of his greate louynge kyndnes. For thys grace haue we of god more then other people, that he ſuffreth not vs lōg to ſine vnpuniſhed like as other nacyons, that when the day of iudgment cōmeth, he maye punyſh them in the fulnes of theyr ſynnes. If we ſinne, he correcteth vs, but he neuer withdraweth his mercy from vs: & though he punyſh with aduerſyte, yet doth he neuer forſake his people. But let thys that we haue ſpoken now ī few wordes, be for a warnyng & exhortacyon of ẏ Heathen:

Now wyll we come to the declarynge of ẏ matter. Eleazar one of ẏ principall Scrybes, an aged man & of a wel fauored countenaunce, was conſtrained to gape with open mouth, + & to eate ſwynes fleſhe. But he deſyryng rather to dye gloriouſly then to lyue with ſhame, offred him ſelfe wyllyngly to ẏ martyrdome. Now when he ſaw ẏ he muſt nedes go to it, he toke it paciētly: for he was at a poynte wyth hym ſelfe / that he wolde

consente

cōſente to no vnlauful thynge foꝛ any pleaſure of lyfe. ¶ They ỷ ſtode by beyng moued D with pyte (but not a ryght) foꝛ the olde frendſhyppe of the mā, toke hym aſyde pꝛyuely, ⁊ pꝛayed hym, that he wolde let ſuche fleſh be bꝛought hym as were lauful to eate/ ⁊ then to make a countenaunce, as though he had eaten of the fleſh of the ſacrifyce lyke as the kyng cōmaunded, foꝛ ſo he might be delyuered frō death ⁊ ſo foꝛ the olde frendſhyppe of the man, they ſhewed hym this kyndnes.

But he beganne to cōſydꝛe hys diſcrete ⁊ honoꝛable age, hȝ noble ⁊ woꝛſhypful ſtock, and howe ỷ from hys youth vp he had bene of an honeſt ⁊ good cōuerſacyon: yee ⁊ howe conſtantly he had kept the oꝛdinaunces and lawes cōmaūded by God, wherfoꝛe he gaue them this anſwere, ⁊ ſayd: Yet had I rather fyꝛſt be layde i my graue. * Foꝛ it becōmeth not myne age (ſayde he) in any wyſe to diſſēble, wherby many yonge perſonnes myght thynke, that Eleazar beyng .lxxx. yeare olde ⁊ .x. were nowe gone to a ſtraunge lyfe: ⁊ ſo thoꝛow myne ypocriſy (foꝛ a lytle tyme of a tranſytoꝛy lyfe) they myght be diſceaued: by this meanes alſo ſhulde I defyle myne age, and make it abhomynable. Foꝛ though I were nowe delyuered frō the toꝛmētes of mē, yet ſhulde I not eſcape ỷ hand of almyghty God nether alyue noꝛ deed. Wherfoꝛe, I wil E dye māfully, ⁊ do as it becōmeth myne age: wherby I maye peraduenture leaue an exāple of ſtedfaſtnes foꝛ ſuche as be yonge, yf I wͭ a readye mynde ⁊ māfully dye an honeſt death, foꝛ the moſte woꝛthy and holy lawes.

When he had ſayde theſe woꝛdes, immediatly he was dꝛawē to the toꝛmente. Nowe they ỷ led him ⁊ were mylden lytle afoꝛe, begāne to take diſpleaſure becauſe of ỷ woꝛdes ỷ he ſayd: foꝛ they thought he had ſpokē thē of an hye mynde. But whē he was in his martyꝛdome, he mourned ⁊ ſayde: Thou (O Loꝛde) whiche haſte the holy knowlege, knoweſt openly: ỷ where as I myght be delyuered frō death, I ſuffre theſe ſoꝛe paynes of my body: but i my mynde I am wel cōtent to ſuffre thē becauſe I feare the. Thus thys mā dyed, leauynge ỷ memoꝛial of his death foꝛ an exāple, not only vnto yong men, but vnto all ỷ people, to be ſtedfaſt and manly.

¶ The puniſhmēt of the .vij. bꝛethꝛen and of theyꝛ mother.

CAPI. VII.

A IT happened alſo that there were .vij. bꝛethꝛen (with theyꝛ mother) taken, ⁊ cōpelled by the kynge * agaynſt the lawe, to eate ſwynes fleſh: namely wͭ ſcourges ⁊ lethꝛen whyppes. And one of them whiche was the cheefe, ſayde: what ſekeſt thou, ⁊ what requyreſt thou of vs? As foꝛ vs, we are readye rather to ſuffre death, then to offende the lawes of God ⁊ the fathers. Then was the kynge angrye, and bad heate cauldꝛons ⁊ bꝛaſen pottes. Whiche when they were made hote, immediatly he cōmaunded the tonge of hym that ſpake fyꝛſt, to be cut out, to pul ỷ ſkynne ouer his head, to pare of the edges of his handes ⁊ fete: yee and ỷ in the ſyght of hys mother and the other of his bꝛethꝛē. Nowe when he was cleane marred, he cōmaunded a fyꝛe to be made, and ſo (whyle there was any bꝛeath in hym) to be fryed in the cauldꝛon: In the which when he had bene longe payned, the other bꝛethꝛen with theyꝛ mother exhoꝛted him to dye manfully, ſayeng: The Loꝛde God ſhall regarde the trueth, ⁊ comfoꝛte vs, lyke as Moſes teſtifyeth * and declareth in his ſonge, ſayenge: and he wyll haue compaſſyon on hys ſeruauntes. Deut.32.c.

So when the fyꝛſt was deed after thys B maner, they bꝛought the ſecōde to haue him in derysyon, pulled the ſkynne wͭ the heare ouer his heade, ⁊ aſked him, yf he wold eate ſwynes fleſh, oꝛ he were payned in the other mēbꝛes alſo thoꝛow out his bodye. But he anſwered boldly, ⁊ ſayde: I wyll not do it. And ſo was he toꝛmented like as the fyꝛſt, ⁊ when he was euen at the geuyng vp ỷ goſt, he ſayde: Thou moſt vngracious perſonne putteſt vs nowe to death, but ỷ kyng of the woꝛlde ſhall rayſe vs vp (which dye foꝛ hys lawes) in ỷ reſurrectiō of euerlaſtyng lyfe.

After him, was the thyꝛde had in derysyon: and whē he was requyꝛed, he put out his tonge, ⁊ that right ſoone, holdyng foꝛth hys handes manfully, ⁊ ſpake wͭ a ſtedfaſt fayth: Theſe haue I of heauē, but nowe foꝛ the lawe of God I deſpyſe thē: foꝛ my truſt is, ỷ I ſhall receaue thē of hym agayne. In ſo much ỷ the kynge ⁊ they which were with him, marueiled at the yong mans boldneſſe, that he nothynge regarded the paynes. C

Nowe when he was deed alſo, they vexed the fourth with toꝛmentes in lyke maner. So when he was nowe at hys death, he ſayde: It is better ỷ we beynge put to death of men, haue our hope and truſt in God, foꝛ John.v.c. he ſhall rayſe vs vp agayne. * As foꝛ the, thou ſhalt haue no reſurreccyon to lyfe.

And when they had ſpoken to the fyfth, they toꝛmented hym. Then loked he vnto the kyng, ⁊ ſayd: thou haſt power among men, foꝛ thou art a moꝛtal man alſo thy ſelf, to do what thou wylt, but thynke not, that God hathe foꝛſaken our generacion. Abyde the tary ſtyl a whyle, and thou ſhalt ſe the great power of God, howe he wyl punyſh the and thy ſede. After hym they brought the ſyxte, which beynge at the poynte of death, ſayde: Be not diſceaued (O kynge) for this we ſuffre for our owne ſakes, becauſe we haue offẽded our God, & therfore merueylous thinges are ſhewed vpon vs. But thynke not thou, whiche takeſt in hande to ſtryue agaynſte God, that thou ſhalt eſcape vnpunyſhed.

D This excellent mother (worthy to be well reported of, and had in remembraũce) ſawe her ſeuen ſonnes dye in one day, and ſuffred it paciently, becauſe of the hope that ſhe had in God: yee, ſhe exhorted euery one of thẽ in eſpecyall, and that boldly & ſtedfaſtly with perfyte wyſdome, wakynge vp her wyuyſh thought with a manly ſtomacke, and ſayde vnto them: I can not tel how ye came in my wõbe, for I nether gaue you breth nor ſoule, no nor lyfe. It is not I yͭ ioyned the mẽbres of youre bodyes together, but the maker of the worlde, whiche faſhyoned the byrth of man, & beganne all thynges. Euen he alſo of his owne mercy ſhall geue you breath & lyfe agayne, lyke as ye nowe regarde not youre owne ſelues for hys lawes ſake.

Nowe thought Antyochus that ſhe had deſpyſed hym, therfore he let her go with her reproues, and beganne to exhorte the yongeſt ſone (which yet was lefte) not onely with wordes but ſwore vnto hym with an othe, that he ſhulde make hym a ryche and welthy man (yf he wolde forſake the lawes of hys fathers) yee, and that he ſhulde geue hym, what ſoeuer were neceſſarye for hym.

E But when the yonge man wolde not be moued for all theſe thynges, he called hys mother, and counceled her to ſaue her ſonnes lyfe. And when he had exhorted her with many wordes, ſhe promyſed hym that ſhe ſhulde ſpeake vnto her ſonne. So ſhe turned her vnto hym (laughynge the cruell tyraunte to ſcorne) and ſpake with a bolde voyce: O my ſonne, haue pytie vpõ me, that bare the .ix. monethes in my wombe, that gaue the ſucke, norryſhed the and brought the vp vnto thys age.

I beſeche the (my ſonne) loke vpon heauẽ and earth and all that is therin, & conſydre, that God made them and mans generacyõ of nought: ſo ſhalt thou not feare this hangman, but ſuffre death ſtedfaſtly, lyke as thy brethren haue done: yͭ I maye receaue the agayne in the ſame mercy with thy brethren.

Whyle ſhe was yet ſpeakynge theſe wordes, the yonge man ſayde: Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges cõmaundement, * but the lawe that God gaue vs by Moſes. As for thou that ymagyneſte all myſchefe agaynſte the Iewes, thou ſhalte not eſcape the hande of God, for we ſuffre theſe thynges, becauſe of oure ſynnes.

And though God be angry with vs a lytle whyle (for oure chaſtenynge and reformacyon) yet ſhall he be at one agayne with his ſeruaũtes. But thou (O ſhameful and moſte abhomynable perſonne.) Pryde not thy ſelfe thorowe vayne hope, in beynge ſo malycyous vpon the ſeruauntes of God: for thou haſt not yet eſcaped the iudgement of the God whiche is almyghtye, and ſeyth all thynges. My brethren that haue ſuffred a lytle payne, are nowe vnder the couenaũt of euerlaſtynge lyfe: but thorowe the iudgement of God, thou ſhalt be punyſhed righteouſly for thy pryde.

As for me (lyke as my brethren haue done) I offre my ſoule and my body for the lawes of oure fathers, callynge vpon God, that he wyll ſoone be mercyfull vnto oure people: yee and with payne and punyſhmẽt * to make the graunte, that he only is God. In me nowe and in my brethren the wrath of almyghtye God is at an ende, whiche ryghteouſly is fallen vpon all oure people.

Then the kynge beynge kyndled in anger, was more cruell vpon hym then vpon all the other, and toke indygnacyon, that he was ſo lyghtly regarded. So thys yonge man dyed vndefyled, and put his truſt ſtyll in the Lorde. Laſt of al after the ſõnes, was the mother put to death alſo. Let this nowe be ynough ſpoken, concernynge the offrynges, and extreme cruelneſſe.

¶ Iudas gathereth together hys hooſt. Nicanor is ſent agaynſt Iudas. Iudas exhorteth hys ſouldyers to cõſtauntnes. Nicanor is ouercome. The Iewes geue thankes after they haue put theyr enemyes to flyght, dyuydynge the ſpoyles vnto the fatherleſſe and vnto the wydowes. Nicanor flyeth vnto Antiochus.

CAPI. VIII.

I THEN Iudas Machabeus, and they that were with hym, wente pryuely into yͤ townes called theyr kynſfolkes & frendes together, toke vnto them all ſuche as contynued yet in the fayth and lawe of the Iewes, and brought forth .vi.M. men.

So they called vpon the Lorde, that he wolde haue an eye vnto his people, whiche was trodden downe of euery man: to be gracyous vnto the temple that was defyled of the vngodly: to haue cõpaſſyon vpon the deſtruccyon of the cytie, whiche was ſhortly lyke to be layed waſte, to heare the voyce of the bloude that cryed vnto hym: to remēbre the moſte vnryghteous deathes of yonge innocent chyldren, yͤ blaſphemyes alſo done vnto his name, and to punyſh them.

* Nowe when Machabeus had gathered this multitude together, he was to myghtye for the Heathen (for the wrath of the Lorde was turned into mercy) he fel vpō yͤ townes and cyties vnwares, brent them, toke the moſt commodious places, and ſlew many of the enemyes. But ſpecyally he made ſuche chaſes by nyght, in ſo muche that hys manlyneſſe was ſpoken of euery where.

B So when Phylippe ſawe that the man increaſed by lytle & lytle, and that yͤ matter proſpered wͭ him for the moſt part: he wrote vnto Ptolomy (which was a captayne in Celoſyria and Phenices) to helpe him in the kynges buſynes. Then ſent he Nycanor Patrocly (a ſpeciall frende of his) in al the haſt, and gaue him of the comen ſorte of the Heathen no leſſe then .xx. M. harneſſed men, to rote out yͤ whole generacyon of the Iewes, hauynge to helpe hym one Gorgias a man of warre, which in matters cōcernynge battayls, had great experiēce. Nicanor ordened alſo the tribute (which the Romaynes ſhuld haue had) to be geuen vnto the kinge, out of the captyuyte of the Iewes, namely .ij. M. talētes. And immediatly he ſent to yͤ cyties of the ſee coaſt, requyrynge them for to bye Iewes to be theyr ſeruauntes & bonde men, promiſynge to ſell thē .lxxx. and ten for one talente: but he conſidered not yͤ wrath of almyghtye God, that was to come vpon hym.

C When Iudas knewe of this, he tolde the Iewes yͤ were wͭ him of Nicanors cōming. Nowe were there ſome of them fearfull, not truſtynge vnto the ryghteouſnes of God, & fled theyr waye. But the other yͤ remayned, came together, & beſought the Lorde, to delyuer thē from that wycked Nicanor, which had ſolde thē, or euer he came nye them: and though he wolde not do it for theyr ſakes, yet for the couenaūt yͤ he made with their fathers, & becauſe they called vpon his holy & glorius name. * And ſo Machabeus called his men together, namely aboute .vj. M. exhortynge them not to agree vnto theyr enemyes, * nether to be afrayed for yͤ multitude of theyr aduerſaries cōmynge agaynſt them vnryghteouſly: but to fyght manly, cōſyderynge the reprofe yͤ they had done to yͤ holy place without cauſe, howe they had deſpyted & oppreſſed the cytie, yee, & deſtroyed the lawes of the fathers. * For they (ſayde he) truſt in theyr weapens & boldneſſe, but oure confidēce is in yͤ almighty Lorde, which in the twynckling of an eye may both deſtroye them yͤ come agaynſt vs, and al the worlde.

D He exhorted thē alſo to call to remēbraūce the helpe yͤ God ſhewed vnto theyr fathers: & as whē there periſhed an .C. & .lxxxv. M. of Sennacheribs people: And of the battayll that they had in Babylon agaynſt the Gallatyans: howe al the Macedonians yͤ came to helpe thē, ſtode in feare: & how they beyng but only .vj. M. ſlew an .C. & .xx. M. thorow the helpe yͤ was geuen thē frō heauen, wherby they alſo had receaued many benefytes.

4. Reg. 19. g
Eſaye. 37. g
1. Mac. 7. c.

Thorowe theſe wordes the mē toke good hertes vnto them, ready to dye for the lawe and the countre. So he ſet vpon euery company a captayne, one of his owne brethren: Symon, Ioſeph and Ionathas: geuynge eche one .xv. C. men. He cauſed Eſdras alſo to reade the holy boke vnto thē, and to geue them a token of the helpe of God.

* Then he hym ſelfe beynge captayne in the fore front of the battayll, buckled with Nicanor. And God was theyr helpe, in ſo much yͤ they ſlewe aboue .ix. M. men & compelled the more parte of Nicanors hooſt to fle, they were ſo woūded & feable. Thus they toke the money from thoſe that came to bye thē, & folowed vpon thē on euery ſyde. But when yͤ tyme came vpon thē, they returned, for it was the Sabbath, & therfore they folowed nomore vpon thē. So they toke theyr weapens and ſpoyles and kepte the Sabbath, geuynge thākes vnto yͤ Lorde, which had delyuered them that daye, and ſhewed them his mercy. After the Sabboth * they diſtributed the ſpoyles to the ſycke, to the fatherleſſe and to wyddowes, and the reſydue had they them ſelues with theyrs. When this was done, and they all had made a generall prayer: they beſought the mercyfull Lorde to be at one with his ſeruauntes.

1. Mac. 4. b.

E

Nume. 31. d
1. Reg. 30. c
Deut. 20. b.

Of thoſe alſo that were with Timotheus and Bachides, which fought againſt them, they ſlewe .xx. M. wanne hye and ſtrōge holdes, and deuyded mo ſpoyles: euer geuynge an equal porcyon vnto yͤ ſycke, to the fatherles, to wyddowes and to aged perſons. And when they had dylygently gathered theyr weapens together, they layed them all in cōuenientē places, & the remnaunt of the ſpoyles brought they to Ieruſalem. They ſlewe alſo Phylarches yͤ wycked perſonne, which was with Timotheus, and had vexed many Iewes. And when they helde the thankeſgeuyng at Ieruſalem for the vyctorye, they F brent thoſe that had ſet fyre on the porches of the tẽple: namely Calyſthenes, whiche was fled in to an houſe: ⁊ ſo they gat a worthy rewarde for theyr wyckedneſſe. As for yͤ moſt vngracyous Nicanor, which had brought a thouſande marchauntes, to bye the Iewes, he was thorow the helpe of yͤ Lord brought downe euen of thẽ whom he regarded not: in ſo muche yͭ he put of his gloryous rayment, fled by ſee, and came alone to Antioche, with greate ſhame and dyſhonour, whiche he gat thorowe the deſtruccyon of his hooſt. Thus he that promyſed the Romaynes to paye thẽ theyr trybute, when he toke Ieruſalem: beganne nowe to ſaye playnely, that God was the defender of the Iewes, and therfore not poſſible to wounde them, becauſe they folowed the lawes whiche God had made.

¶ Antiochus wyllynge to ſpoyle Perſepolis is dryuen to flyght. He threateneth the Iewes, he is ſtrycken of the Lorde. The fayned repentaunce of Antiochus. his deth.

CAPI. IX.

A 1. Mac. vi. a AT the ſame tyme came Antiochus agayne with dyſhonour out of Perſys, For when he came to Perſepolis, and vndertoke to robbe the temple and to ſubdue the cytie, the people ranne together ⁊ defended them ſelues, in ſo much that he and his were fayne to fle with ſhame. And ſo after that flyght, it happened, that Antiochus came agayne with dyſhonoure. But when he came to Egbathana, he gat knowlege what was happened vnto Nicanor and Tymotheus. Nowe as he was auauncynge hym ſelfe in his wrath, he thought he was able to auenge the iniury that was done to them, vpon the Iewes: and therfore commaunded to make ready his charet, hayſtynge on hys iourney without ceaſſynge, the iudgemente of God prouokynge hym, becauſe he had ſpoken ſo proudly, yͭ he wolde come to Ieruſalẽ, and make it a graue of the Iewes. But the Lorde God of Iſrael, yͭ ſeyth al thinges, ſmote hym with an inuyſyble plage, whiche no man coulde heale.

B For as ſoone as he had ſpoken theſe wordes, there came vpon him an horrible payne of his bowels, and a ſore grefe of the armes. And yͭ was but ryght: for he had martyred other mens bowels with dyuers ⁊ ſtraunge tormentes, howbeit he wolde in no wyſe ceaſſe from his malyce. Yee, he was yet the prouder ⁊ more malicious againſt yͤ Iewes: But whyle he was commaũdynge to make haſt in the matter, it happened that he fell downe vyolently from the charet ſo that it brosed hys bodye, ⁊ dyd hym greate payne.

And ſo he that thought he myght commaũde the floudes of yͤ ſee (ſo proude was he beyonde the cõdycyon of man) ⁊ to weye the hye mountaynes in a payre of balaunce, was nowe brought downe to yͤ groũde, ⁊ caryed vpon an horſlytter, knowlegyng the manyfeſte power of God vpon him: ſo that yͤ wycked body of hys * was full of wormes whiche in his payne fel quyck out of his fleſh in ſo moch that his hooſt was greued with the ſmell and ſtynke of him. Actes xii. Thus he that a lytle afore thought he myght reach to yͤ ſtarre of heauen, hym myght no man nowe abyde nor beare, for the vehemence of ſtyncke. C

Therfore, he beynge brought from hys greate pryde, begãne for to come to yͤ knowlege of him ſelf: for the puniſhement of God warned him, and his payne increaſed euer more and more. And whẽ he him ſelf myght not abyde his owne ſtyncke, he ſayde theſe wordes, It is reaſõ to be obediẽt vnto God, and yͭ a man deſyre not to be lyke vnto him. This wycked perſonne prayed alſo vnto the Lorde, of whom he ſhulde haue optayned no mercy. And as for the cytie that he came vnto ſo haſtely, to brynge it downe to the groũde, and to make it a graue for deed men: nowe he deſyreth to delyuer it fre. And as touchinge the Iewes, whom he had iudged not worthy to be buryed, but wold haue caſt thẽ out for to be deuoured of the foules and wylde beaſtes, ſayeng, yͭ he wolde haue deſtroyed both olde ⁊ yonge: Nowe he promyſeth, to make them lyke the cytezyns of Athens. And where as he had ſpoyled the holy temple afore, nowe he maketh promiſe to garnyſh it wͭ great gyftes, to increaſe the holy ornamẽtes, ⁊ of his owne rẽtes to beare the coſtes, ⁊ charges belonginge to the offerynges: yee, and yͭ he wolde alſo become a Iewe him ſelf, to go thorowe euery place of the worlde, and to preach the power of God. D

But when his paynes wolde not ceaſſe, (for yͤ righteous iudgmẽt of God was come vpõ him) out of a very deſpayre he wrote vnto the Iewes a lettre of interceſſion, cõteynynge theſe wordes: The kyng ⁊ prynce Antiochus wiſheth vnto yͤ vertuous cytezyns of yͤ Iewes, moch health ⁊ good proſperite.

If ye and youre chyldren fare well, and yf all thinges go after your mynde: we geue greate thankes. In my ſyckneſſe alſo do I remembre you louyngly: for as I came out of Perſya, ⁊ was taken with ſore dyſeaſſe: I thought it neceſſary to care for the comen wealth. Neyther deſpayre I in my ſelfe, but haue a good hope to eſcape thys ſyckneſſe.

But conſyderynge that my father led an hoſt ſomtyme in the hyer places, and ſhewed who ſhulde raygne after hĩ, that (if there happened any controuerſy, or any harde thynge were declared) they in the lãde myght knowe theyr chefe Lorde, that there ſhulde be no inſurreccion: E Agayne: when I pondre by my ſelfe, howe that al the myghtye men ⁊ neyghbours rõude about, are laying wayte, ⁊ loke but for oportunyte to do harme: I haue ordayned that my ſõne Antiochus ſhal raygne after me, whom I ofte cõmended to many of you, when I was in the hyer kyngedomes, ⁊ haue wrytten vnto hĩ as it foloweth herafter Therfore I pray you ⁊ requyre you, to remẽbre yͤ benefites yͭ I haue done vnto you generally, ⁊ in eſpecial (⁊ yͭ euery mã wil be faythful to me ⁊ my ſõne) For I hope that he ſhalbe of ſober ⁊ louyng behauour, ⁊ yf he folow my deuyce, he ſhalbe indifferent vnto you.

Dan. 8. c. * Thus, that murtherer ⁊ blaſphemer of God was ſore ſmytten: ⁊ lyke as he had intreted other men, ſo he dyed a myſerable deth in a ſtraunge countre vpon a mountayne. And hys body did Philyppe (that went with hym) cary away: which e fearyng the ſonne of Antiochus, wente into Egypte to Ptolomye Philometor.

¶ Judas Machabeus taketh the cytie and the temple. He begynneth to ſhewe the actes of Eupator. The Jewes fyght agaynſt the Idumeans. Timotheus inuadeth Jewry, with whom Judas ioyneth batayle. Fyue men appeare in the ayre to the helpe of the Jewes. Timothy is ſlayne.

CAPI. X.

A 1. Mach. 4. e. MAchabeus nowe ⁊ his cõpany (thorowe the helpe of the Lorde) wãne the temple ⁊ the cytie agayne, deſtroyed the aulters and chapels yͭ the Heythen had buylded thorowe the ſtretes: cleſed the temple, * made another aulter of brycke ſtone, ⁊ after .ij. yeres they offered ſacrifices, ſet forth the incenſe, the lyghtes ⁊ ſhewe bred. Exod. 20. b. When that was done, they fel downe flat vpon the grounde, ⁊ beſought the Lord, that they myght come nomore into ſuche trouble: but yf they ſynned any more agaynſt him, he him ſelfe to chaſtẽ them wyth mercy, and not to come in the handes of thoſe aleaũtes and blaſphemous men.

Nowe vpon the ſame day that the ſtraũgers poluted the temple, it happened that on the very ſame daye it was cleſed agayne: 1. Mac. 4. f. namely, * the .xxij. daye of the moneth called B Caſleu. They kept .viij. dayes in gladneſſe, lyke as in the feaſt of the tabernacles: remẽbrynge that not longe afore, they helde the feaſt of the tabernacles vpon the mountaynes ⁊ in dennes lyke beaſtes. And to the ſame toke they bare grene bowes, braunches ⁊ palmes before him that had gyuen thẽ good fortune to cleſe his place. They agreed alſo together, ⁊ made a ſtatute, yͭ euery yeare thoſe dayes ſhulde be ſolemply kepte of all the people of the Jewes.

Howe Antiochus then (that was called the noble) dyed, it is ſufficiently tolde. Nowe wyll we ſpeake of Eupator the ſonne of that wycked Antiochus, howe it happened wyth him: ⁊ ſo wͭ fewe wordes to cõprehende the aduerſite that chaunſed in the warres. When he had taken in the kyngdome, he made one Lyſias (which had bene captayne of the hoſt in Phenices ⁊ Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beyng a ruler for the Jewes (⁊ ſpecially, to ſyt in iudgemẽt for ſuche wrong as was done vnto thẽ) vndertoke to deale peaceably wͭ thẽ. For the which cauſe he was accuſed of yͤ frendes before Eupator: ⁊ when he C was ſuſpecte to be a traytour (becauſe he had left Cypres that Philometor had cõmytted vnto hym: ⁊ becauſe he departed from noble Antiochus, that he was come vnto) he poiſoned him ſelfe, and dyed.

Nowe whẽ Gorgyas was gouernoure of the ſame places, he toke ſtraũgers ⁊ vndertoke oftymes to warre with the Jewes. Moreouer, the Idumeans that helde the ſtrong holdes, receyued thoſe that were dryuen from Jeruſalẽ, and toke in hãde to warre alſo. 1. Mac. 5. a. But they that were wͭ Machabeus beſought and prayed vnto the Lorde, that he wolde be their helper: ⁊ ſo they fel vpon the ſtronge holdes of the Idumeans, and wãne many places by ſtrẽgth: Such as came agaynſt thẽ they ſlew ⁊ kylled no leſſe (of all together) then twenthouſande. Neuertheleſſe ſome, no leſſe then nyne thouſãde, were fled into two ſtrong towres, hauyng al maner of ordynaunce to withſtande them.

Then Machabeus leauyng Symon, Joſephus, D Zacheus, and thoſe that were wyth them (which were very many) wente to beſege thẽ, and to fyght where moſte nede was. Nowe they that were wyth Symon, beynge led wyth couetouſneſſe, were intreated, for money, thorowe certayne of thoſe that lay in the towres: toke .lxx. [illegible]chmas, ⁊ let ſome of them eſcape. But when it was tolde Machabeus what had happened, he called yͤ captaynes of the people together, accuſynge thoſe perſonnes, yͭ they had ſolde the brethrẽ for money, and let their enemyes go. So he ſlewe thoſe traytours, and immediatly went in hande with the .ij. towers. And when they

had ordred thē ſelues manly with their weapens
and handes, they ſlewe in the two Caſtels
mo then twentye thouſande.

1.Mac.v.b * Now Timotheus: whō the Jewes had
2.Mac.8.c. ouercome afore, gathered a multytude of
ſtraūge people, brought an hoſte alſo of horſmen
of the Aſiās, to wine Jewry by ſtrength
E But whē he drewe nye, Machabe⁹ & they that
2.Mac.11.b were wᵗ him* fel to their praier, ſprinckled aſhes
vpō their heads, beyng gyrded wᵗ heartye
cloth about their loynes, fel downe before
the aulter, & beſought the Lord that he wolde
be merciful to them, but an enemy vnto their
enemies, & to take pte agaynſt their aduerſaries,
Deut.28.a. * accordyng as it is promiſed in the law
So after the prayer, they wēt on further frō
the cytie: and when they came nye the enemies,
they prepared them ſelues againſt thē.

And by tymes in the mornynge at the
breake of the day, both the hoſtes buckled together.
* The one part had the Lord for their
Jere.17.b. 2.Mac.12.b refuge, whiche is the geuer of proſperyte,
ſtrength & vyctory. The other had a manly
ſtomake, whiche is a captayne of warre.

4.Reg.6.c. The battayl now beyng greate, * there appered
2.Mac.3.d vnto the enemyes frō Heauen. v. men
and.11.b. vpō horſbacks with brydels of golde, ledyng
the Jewes, & two of them hauyng Machabeus
betwyxt thē, that kept hī ſafe on euery ſyde
with their weapens, but ſhot dartes & lyghtnynges
vpō the enemies: wherethorow they
were confounded with blyndneſſe & ſo ſore afraied,
ỷ they fell downe. There were ſlaine
of fotemen. xx. M. and. v. C. and. vi. C. horſmen.
As for Timotheus hī ſelfe, he fled vnto
F Gazar a very ſtronge holde, wherin Cereas
was captayne. But Machabeus & his company
layed ſege to it cherefully. iiii. dayes.

Nowe they ỷ were within truſtynge to the
ſtrength of ỷ place, curſed & bāned exceedingely,
& made great crakyng with wycked wordes.
Neuertheleſſe vpon the fyft daye in the
mornyng. xx. yong men of Machabeus cōpany,
beyng ſet on fyre in their myndes (becauſe
of ỷ blaſphemy) came mānfully vnto the wal,
& with bolde ſtomackes they and their other
cōpanions clymmed vp vpon the towres, vndertakyng
to ſet fyre vpon the portes, and to
burne thoſe blaſphemous perſonnes quycke
Two dayes were they deſtroyng the caſtell,
whiche when they founde Timotheus (that
was crept into a corner) they kylled hī, & ſlew
Cereas his brother in like maner wᵗ Appollophanes.
When this was done, they ſong Pſalmes,
with prayſes & thanckeſgiuynges vnto
the Lorde, which had done ſo great thynges
for Iſrael, and geuen them the vyctory.

¶ Lyſias goeth aboute to ouercome the Jewes. Succoure is ſent from heauen vnto the Jewes. The letter of Lyſias to the Jewes. The letter of kynge Antiochus vnto Lyſias. A letter of the ſame vnto the Jewes. A letter of the Romaynes to the Jewes.

CAPI. XI.

NOt longe after this, Lyſias the kynges A
ſtewarde and a kinſman of his (whiche
had the gouernaūce of his matters) toke ſore
diſpleaſure for ỷ thīges that had happened:
& when he had gathered. lxxx. M. men of fote
with all the hoſt of ỷ horſmen, he came agaīſt
the Jewes, thynckyng to wynne the cytie, to
make it an habitacion for the Heythen, * and Joha
the temple wolde he haue to be an houſe of lucre,
lyke as the other Goddes houſes of the
Heythen are, & to ſell the preſtes offyce euery
yeare: Not conſyderynge the power of God,
but was wylde in his mynde, * truſtyng in ỷ Eſay.31
multitude of fote men, in thouſandes of horſmen,
& in his. lxxx. Elephantes.

So he came into Jewry & then to Bethſura B
(a caſtell of defence) lyinge in a narowe
place. v. furlonges from Jeruſalem, & wāne
it. Nowe when Machabeus and his cōpany
knewe that the ſtronge holdes were taken,
* they fell to their prayers with weppyng and 1.Ma
teares before the Lord. And all the people in
lyke maner beſought hī, that he wolde ſend a
good angell to delyuer Iſrael. Machabeus
hym ſelfe was the fyrſt that made him ready
to the battayl, exhortyng the other that were
with him, to ieoparde them ſelues, & to helpe
their brethren. And when they were goynge
forth of Jeruſalem together with a redy and 2.Ma
wyllyng mynde, * there appeared before thē
vpon horſbacke a man in whyte clothynge
wyth harneſſe of golde, ſhakyng his ſpeare.
Then they prayſed the Lorde all together,
which had ſhewed them mercy, & were comforted
in their myndes: in ſo muche that they
were ready, not onely to fyght with men, but
with the moſt cruel beaſtes, yee, and to runne
thorowe walles of yron.

Thus they went on wyllyngly hauynge C
an helper frō heauen, and the Lord mercyful
vnto thē. They fell myghtely vpon their enemyes
lyke lyons, brought downe. xi. M. fote
men. xvi. C. horſmen, put al ỷ other to flyght,
many of them beyng wounded, and ſome gat
away naked. Yee Liſias him ſelfe was fayne
to fle ſhamefully, and ſo to eſcape. Neuertheleſſe,
ỷ man was not without vnderſtanding,
but cōſydered by hī ſelfe that his power was
mynyſhed, and pondred howe the Jewes beyng
defended by the helpe of Almighty god,
were not able to be ouercome: wherfore he
ſent them wordꝭ, & promyſed, ỷ he wolde con-

ſent to al thynges which were reaſonable, ⁊ to make the kyng their frende. To the which prayer of Liſias, Machabeus agreed, ſekyng in all thynges the comen wealth: and whatſoeuer Machabeus wrote vnto Lyſias concernynge the Jewes, the kynge graunted it. For there were letters wrytten vnto the Jewes fro Lyſias, contaynyng theſe wordes.

Lyſias ſendeth gretynge to the people of the Jewes. Jhon and Abſalon which were ſent from you, delyuered me wrytynges, and requyred me to fulfyl the thynges cõcernyng theyr earande. Therfore loke what might be graunted, I certifyed the kynge therof: and what ſoeuer was cõuenient, I agreed therto. If ye nowe wyll be faythful in the matters, I ſhall endeuour my ſelfe hereafter alſo to do you good. As concernynge other thynges by euery article therof: I haue cõmitted them to your meſſaunzers, and to thoſe whom I ſẽt vnto you, to comen with you of the ſame, fare ye well. In the hundreth ⁊ .xlviij. yeare, the .xxiiij. day of the moneth Dioſcorinthius.

Now the kinges lettre cõtayned theſe wordes. kyng Antiochus ſendeth gretyng vnto his brother Lyſias. For ſo muche as our father * is nowe deade, oure wyll is, that they which are in oure realme, lyue wythout any inſurreccion, ⁊ euery man to be diligẽt in his owne matters. We vnderſtand alſo yͭ the Jewes wold not conſent to our father, for to be brought vnto the cuſtome of the Gentyles, but ſtyfly to kepe their owne ſtatutes: for the whiche cauſe they requyre of vs alſo, to let them remayne ſtyll by theyr owne lawes.

E Wherfore, oure mynde is, yͭ this people ſhalbe in reſt: we haue concluded ⁊ determyned alſo, to reſtore them their temple agayne: that they may lyue accordyng to the vſe and cuſtome of theyr forefathers. Thou ſhalt do vs a pleaſure therfore, yf thou ſẽde vnto thẽ and agre with them: that when they are certifyed of our minde, they may be of good chere and loke to theyr owne wealth.

And this was the letter, that the kynge wrote vnto yͤ Jewes: kynge Antiochus ſendeth gretynge vnto the councell and yͤ other people of yͤ Jewes: If ye fare well, we haue our deſyre: as for vs, we are in good health. Menelaus came and tolde vs, howe yͭ youre deſyre was to come downe to youre people, whyche are with vs.

F Wherfore thoſe that wyll come, we gyue them fre liberte, vnto the .xxx. daye of the moneth of Apryl, that they may vſe the meates of the Jewes and theyr owne lawes, lyke as afore: ⁊ none of them by any maner of waies to haue harme, for thynges done in ignoraunce. Menelaus whom we haue ſent vnto you, ſhall comen with you at large, fare ye wel. In the .Cxlviij. yeare, the .xv. daye of the moneth of Apryl.

The Romaynes alſo ſent a letter, contaynynge theſe wordes: Quyntus Memmius ⁊ Titus Manlius embaſſitours of the Romaynes, ſende gretynge vnto the people of the Jewes. Loke what Lyſyas the kynges kynſman hath graunted you, we graunt you the ſame alſo. But as concernyng the thynges whyche he referred vnto the kynge, ſende by ther ſome with ſpede: and pondre the matter diligently amonge your ſelues, that we may caſth the beſte to youre profyte, for we muſte departe nowe vnto Antioche. And therfore wryte ſhortly agayne, yͭ we may knowe your mynde: Fare well. In the hundreth .xlviij. yere, the fyftenth daye of the Moneth of Apryll.

¶ Timotheus troubleth the Jewes. The wycked dede of the Jeppites agaynſt the Jewes. Judas is auenged of them. He ſetteth fyre on the gate of Jamnia. The purſute of the Jewes agaynſt Tymothy. Tymothy is taken and let go vnhurte. Judas purſueth Gorgyas. Judas offereth ſacryfyce for the deade, ſheweth the hope of the reſurreccyon.

CAPI. XII.

WHen theſe couenauntes were made A Lyſias went vnto the kynge, ⁊ the Jewes tylled their grounde. But Timotheus, Appollonius the ſonne of Gemei, Jeromy and Demophan the prouoſt, Nicanor the captayne of Cipers, ⁊ they that lay in thoſe places: wold not let them lyue in reſt and peace. They of Joppa alſo did euen ſuch a ſhamefull dede. They prayed the Jewes yͭ dwelt amonge them, to go wyth their wyues and chyldren into the ſhyppes whiche they had prepared, and dyd with them, as though they had ought thẽ no euyl wyl. For ſo much then as there was gone forth a general proclamacyon thorow the cyte, becauſe of peace, they conſented therto, and ſuſpecte nothyng: but when they were gone forth into the depe, they drowned no leſſe then two hundreth of them.

When Judas knew of this cruelte ſhewed vnto his people, he commaunded thoſe that were with hĩ to make them ready, exhortyng them to cal vpon God the ryghtuous iudge: went forth agaynſt thoſe murtherers of hys brethren, ſet fyre in the hauẽ by nyght, brente vp the ſhyppes, and thoſe that eſcaped from the fyre, he ſlewe with the ſwearde. And when B he had done thys, he departed as though he wolde come agayne, and rote out all them of

Joppa. But when he had gottē worde, that the Jānites were mynded to do in lyke maner vnto ỷ Jewes which dwelt amonge thē, he came vpon the Jamnites by nyght, ⁊ ſet fyre on the hauen wyth the ſhyppes: ſo that the lyght of the fyre was ſene at Jeruſalem, vpon a.ij.C.and.xl.furlonges:

Nowe when they were gone from thence ix.furlonges, in their iourney towarde Tymotheus. v.M.mē of fote and.v.C.horſmē of the Arabians fought wᵗ him. So when ỷ battel was earneſt, ⁊ proſpered with Judas thorowe the helpe of God: the reſydue of the Arabians being ouercome, beſought Judas to be at one wᵗ them, ⁊ promyſed to gyue him certaine paſtures, ⁊ to do hī good in other thīges. Judas thynking that they ſhuld in dede be profytable concernynge many thynges, promyſed them peace: wherupon they ſhoke handes, and ſo they departed to their tentes. Judas wente alſo vnto a cytie, whiche was very faſte kepte with brydges, fenſed roūde aboute with walles, and dyuerſe kyndes of people dwellynge therin, called Caſpin.

C They that were within it, put ſuche truſte in the ſtrength of the walles, ⁊ in their ſtoare of vitayles: that they were the ſlacker ī theyr doynges, curſynge and reuylynge Judas wᵗ blaſphemyes, and ſpeakynge ſuche wordes as it becommeth not. But Machabeus callynge vpon the greate Prynce of the worlde (whiche without any battayle rāmes, or ordinaūce of warre, dyd * caſt downe the walles of Jericho, in the tyme of Joſue) fell mānfully vpon the walles, toke the cytie, and thorowe the helpe of the Lorde) made an exceadynge greate ſlaughter: In ſo much ỷ a lake of two furlonges brode which laye therby, ſemed to flowe wyth the bloude of the ſlayne.

Joſue.vi.c

Then departed they from thence. vij.C.⁊ l.fourlonges, and came to Taraca vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get him there: for (not one matter diſpatched) he was departed from thence, and had lefte certayne men in a very ſtronge holde. But Doſitheus and Soſipater, which were Captaynes with Machabeus, ſlewe thoſe ỷ Timotheus had lefte in the houſe of defence, euen.x.M.men. And Machabeus prepared hym with the.vi.M.men ỷ were aboute him, ſet them in order by companyes, and went forth agaynſt Timotheus, which had with him an.C.and.xx.M men of fote.ij.M.and.v.C.horſmen.

D When Timotheus had knowledge of Judas cōmynge, he ſent ỷ women, children and the other baggage vnto a caſtel called Carnion. (For it coulde not be wōne, ⁊ was hard to come vnto, the wayes of the ſame places were ſo narow) ⁊ when Judas cōpany came firſt in ſyght, ỷ enemyes were ſmytten wyth feare, thorowe the preſence of God, whyche ſeyth all thynges: In ſo muche ỷ they fleyng one here, another there, were rather dyſcōfyted of theyr owne people, * and wōuded wᵗ ỷ ſtrokes of their owne ſweardes. Judas alſo was very earneſt in folowynge vpon them, punyſhyng thoſe vngodly, and ſlewe.xxx.M mē of thē. Timotheus alſo hym ſelfe fel into the hādes of Doſitheus and Soſipater, whō he beſought with many teares, to let hym go with his life: becauſe he had many of the Jewes fathers ⁊ brethrē in priſon, which (if they put hī to death) myght be dyſapoynted. So when he had promyſed faythfully to delyuer them agayne according to the cōdiciō made, they let him go without harme, for the health of the brethren. And when Judas had ſlayne xxv.M.he went from Carnion.

Judi.
1.Re.
2.Pa.

E Now after ỷ he had chaſed away ⁊ ſlayne his enemies, he remoued the hoſte towarde * Ephron a ſtrong cytie, wherin dwelt many diuerſe people of the Heythen, ⁊ the ſtronge yong men kepte the walles, defendyng them myghtely. In this cytie was much ordynaūce and prouiſion of dartes. But when Judas and his cōpany had called vpon Almyghtye God (whiche wyth his power breaketh the ſtrength of the enemyes) they wāne the cytie, and ſlewe.xxv.M.of thē, ỷ were within. Frō thence wente they to the cytie of the Scithyans, whiche lyeth.vi.C.furlonges from Jeruſalē. But when the Jewes whiche were in the citie teſtyfied, that the cytezyns dealte ſo louyngely with them, yee, and intreated them kyndely in the tyme of their aduerſyte, Judas and his company gaue them thanckes, deſyrynge them to be frēdly ſtyll vnto them: and ſo they came to Jeruſalem the hye feaſte of the wekes beynge at hande. And after the feaſt of Pentecoſt they went forth agaynſte Gorgias the gouernoure of Idumea, wyth. iii.M.men of fote ⁊.iiij.C.horſmen. Which when they met together, it chaunſed a fewe of ỷ Jewes to be ſlayne. F And Doſitheus one of ỷ Bachenors a mighty horſmā toke holde of Gorgias, and wolde haue takē hī quycke. But an horſman of Thracia fell vpon hym, and ſmote of his arme, ſo ỷ Gorgias eſcaped ⁊ fled into Moreſa. When they nowe ỷ were of Gorgias ſyde, had foughten longe ⁊ were weary: Judas called vpō the Lorde, that he wolde be their helper, ⁊ captayne of the felde: and wyth that he beganne wyth a manly voyce to take vp a ſong of prayſe, & a cry: In ſo muche ỹ he made the enemyes afrayed, & Gorgias mē of warre toke their flyght. So Judas gathered his hoſt, & came into ỹ cite of Odolla. And when the ſeuenth day came vpō them, they cleſed them ſelues (as the cuſtome was) & kept the Sabboth in the ſame place. And vpon the day folowyng, Judas & his cōpany came to take vp the bodyes of thē that were ſlaine, & to bury them in the fathers graues. Nowe vnder the cotes of certayne Jewes which were ſlayne, they foūde Jewels that they had taken out of the tēple & frō the Idols of the * Jamniters: whiche thyng is forbydden the Jewes by the law. ut.vii.c. u.vii.a Then euery man ſaw, ỹ this was the cauſe, G wherfore they were ſlaine. And ſo euery mā gaue thanckes vnto ỹ Lorde for hys ryghtuous iudgment, which had opened ỹ thing that was hyd. They fell downe alſo vnto their prayers, & beſought God, ỹ the fawte which was made, might be put out of remēbraūce. Beſydes that, Judas exhorted ỹ people earneſtly, to kepe them ſelues from ſuch ſynne: for ſo much as they ſawe before theyr eyes: ỹ theſe men were ſlaine for the ſame offēce. So he gathered of euery one a certaine, in ſo much ỹ he brought together two thouſande drachmas of ſyluer which he ſent vnto Jeruſalē, that there myght a ſacryfice be offred for the miſſe dede. In the whichplace he dyd wel & ryght: for he had ſome conſyderacion & pondering of ỹ lyfe that is after this tyme. For yf he had not thought that they, which were ſlayne, dyd yet lyue, it had bene ſuperfluous & vayne, to make any vow or ſacryfice for them, ỹ were deed. But for ſo muche as he ſaw, ỹ they which dye i the fauour & beleue of God, are in good reſt and ioy, he thought it to be good & honorable for a recōcylyng, to do the ſame for thoſe which were ſlayne, that the offence myght be forgeuen.

¶ The cōmyng of Eupater into Jewrye. The deth of Menelaus. Machabeus goynge to fyght agaynſt Eupater, moueth his ſouldiars vnto prayer. He ſleyeth .xiiii.M. men in the tētes of Antiochus. Rodocus the betrayer of the Jewes is taken. Antiochus retayneth frendſhype with the Jewes.

CAPI. XIII.

A 1.Mac.vi.b IN ỹ. Cxlix. yeare gatt Judas knowlege, ỹ Antiochus Eupater was cōming with a great power into Jewry, & Lyſias the ſtewarde & ruler of his matters with hym hauing an. C. & x. M. men of fote. v. M. horſmen. xxii. Elephātes. & iii. C. charettes. Menelaus alſo ioyned him ſelfe with them (but with great diſceat) & ſpake faire to the kīge not for any good of ỹ coūtre, but becauſe he thought to haue bene made ſome great mā of auctoryte. But ỹ kyng of kinges moued Antiochus mynde agaynſt thys vngodly perſonne, and Lyſias infourmed the kyng, * that thys Menelaus was the cauſe of all myſchefe: ſo that the king commaunded to take him, and (as the maner of them is) to put him vnto death in the ſame place. ii.Mac.iv.b

There was alſo in the ſame place a towre of. L. cubites hye, heapped with aſſhes: but aboue it was ſo made, that men might loke downe on euery ſyde. Where into the kinge cōmaunded that ſhameful perſon to be caſt among the aſſhes, as one that was cauſe of all vngraciouſnes. And reaſon it was that the vnthrift ſhuld dye ſuch a death, and not to be buried. for he had done much miſchefe vnto the aulter of God (whoſe fyre & aſſhes were holy) therfore was it ryght, ỹ he hym ſelfe alſo ſhulde be deſtroyed wyth aſſhes.

But ỹ kynge was wood in hys mynde, and came to ſhewe him ſelf more cruell vnto the Jewes, then hys father was, B whiche when Judas perceaued, * he cōmaūded the 2.Mac.ix.a people to cal vpon ỹ Lorde night and day: that he wold now helpe thē alſo, lyke as he had done alwaye: For they were afrayed to be put from theyr lawe, from theyr naturall countre and from the holy temple: and not to ſuffre the people (which a lytle while afore beganne to recouer) to be ſubdued agayne of the blaſphemous nacions.

So when they had done thys together, C and beſought the Lord for mercy, with wepynge and faſtynge thre dayes longe, flat vpon the groūde: Judas exhorted them, to make them ſelues ready. But he and the elders together deuiſed, to go forth firſt with theyre people, afore the kynge brought hys hooſt into Jewry, and afore he beſeged the cytie, & ſo to cōmytte the matter vnto God.

Wherfore he aſcrybed the power of all thynges vnto God the maker of ỹ worlde, exhorting his people to fyght mā fully (yee, euen vnto death) for the lawes, the temple, the cyte, theyr owne natyue countre, and to defende the cytezins: and ſet his hoſt before Modyn. He gaue them alſo that were with him, a token of the victory of God, choſyng out the mālyeſt yonge men, wente by night into the kynges pauylyō, ſlewe of the hooſt xiiii. M. men, * & the greateſt Elephantes, 1.Mac.vi.f wyth thoſe that ſat vpon them.

Thus when they had brought a greate D feare and rumour amōge the tētes of theyr enemyes, & all thynges wente proſperouſly with thē, they departed in the breake of the day, God beyng theyr helper and defender.

Nowe

Now whẽ the kynge perceaued the manlyneſſe of the Jewes, he went about to take ỹ ſtronge places by craft, & remoued his hooſte * vnto Bethſura, whiche was a well kepte houſe of defence of the Jewes: but they were chaced away, hurte, & diſconfyted. And Judas ſent vnto thẽ that were in it, ſuch thynges as were neceſſary. In ỹ Jewes hoſt alſo there was one Rhodocus, which tolde the enemies their ſecretes: but they ſought him out, & whẽ they had gottẽ him, they put him in priſon. After this did ỹ king comen with them that were in Bethſura, toke truce with them, departed, & ſtroke a battayl wyth Judas, which ouercame him. But when he vnderſtode, that Phylyp (whom he had left to be ouerſeer of his buſineſſes at Antioch) begãne to rebel againſt him, he was aſtõnyed in his mynde: ſo ỹ he yelded him ſelfe to the Jewes, & made them an othe, to do whatſoeuer they thought ryght. Now whẽ he was reconcyled wt thẽ, he offred, made much of ỹ tẽple, gaue greate gyftes vnto it, embraced Machabeus, makynge him captayne & gouernour frõ Ptolomais vnto the Gaerenes.

1.Mac.6.

C

Neuertheleſſe when he came to Ptolomays, ỹ people of the cytie were not content with the bonde of frendſhyppe: for they were afraied, that he wolde breake the couenaũt.

Then wente Lyſias vp into the ſeate, and enfourmed the people, ſhewed thẽ the cauſe why, and pacifyed thẽ. So he came agayne to Antioche. Thys is now the matter cõcernyng the kynges iourney, & his returne.

D

¶ By the mocyon of the Lord, Demetrius ſendeth Nicanor to kil the Jewes. Nicanor maketh a cõpact with the Jewes which he yet breaketh through the mocyon of the king. Nicanor cõmaũdeth Razis to be takẽ. The boldnes of Razis.

CAPI. XIIII.

A

After thre yeares was Judas infourmed, how that Demetrius the ſõne of Seleucus was come vp wt a greate power & ſhyppes, thorowe the hauen of Tripolis, to take certayne commodyous places & coũtreys, againſt Antiochus and his captayne Lyſias. Now Alcimus (which had bene hye preſt, & wylfully defyled him ſelf, in ỹ tyme of the myxtyng) ſeing, that by no meanes he could be helped, nor haue any more intraũce to ỹ aultare: he came to king Demetrius in the hũdreth & one & fyftye yeare, preſentyng vnto hym a crowne of golde, a palme & an olyue tree: which (as men thought) belõged to the temple, & that daye he helde his tong. But when he had gotten oportunyte for his madneſſe, Demetrius called hym to coũcel, and aſked hym, what thinges or coũcels the Jewes leaned vnto? He anſwered: The Jewes ỹ be called Aſſidei (whoſe captayne is Judas Machabeus) maintaine warres, make inſurreccyons, and wyl not let the realme be in peace.

B

For I beynge depryued of my fathers honoure (I meane the hye preſthode) am come hyther: partly becauſe I was faithful vnto the kynge, and partly becauſe I ſought the profyt of the cytezyns. And why? all oure people, thorow the wickedneſſe of them, are not a litle troubled. Wherfore I beſeche the (O kynge) conſydre all theſe thynges dylygently, and then make ſome prouyſion for ỹ lande and the people, according to the kyndneſſe that thou haſt offred vnto thẽ. For as lõge as Judas hath the vpperhãde, it is not poſſible that men can lyue in peace,

When he had ſpoken theſe wordes, other frendes alſo hauynge euyll wyll at Judas, ſet the kynge Demetrius on fyre agaynſt hĩ. * Which immediatly ſent Nicanor (ruler of the Elephãtes) a captayne, into Jewrye: cõmaundinge him, to take Judas him ſelfe alyue, but to ſlaye thẽ that were with him, & to make Alcimus hye preſt of ỹ great tẽple.

1.Ma.7

C

Then the Heathen which fled oute of Jewry frõ Judas, came to Nicanor by flockes, thinckynge the harme and decay of the Jewes to be theyr welfare. Nowe when the Jewes herde of Nicanors commynge, and the gatheryng together of the Heathẽ: they ſprinckled thẽ ſelues with earth, † & beſought hym, whiche made them hys people, & euer defended hys owne porcion with euydẽt tokens, that he wolde preſerue them ſtyll. So at the commaundemẽt of the captayne, they remoued from thence, and came to a towne called Deſſaſon. And Symõ Judas brother fel i hãde wt Nicanor, but thorow ỹ ſodayne commyng of the enemyes, he was afrayed.

Neuertheles Nicanor hearynge the manlynes of them that were wyth Judas, & the bolde ſtomackes that they had to fyght for theyr naturall countre, durſt not proue the matter wyth bloudſheddynge. Wherfore he ſent Poſſidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken long auiſement there vpõ, and the captaine ſhewed it vnto the multytude, they were agreed in one mynde, to haue peace. And they appointed a day to ſit vpon theſe maters quyetly amonge them ſelues, the ſtoles alſo were brought and ſet forth. Neuertheleſſe Judas commaũded certaine men of armes to wayte in couenient places,

leſt there ſhulde ſodenly aryſe any euyl thorow the enemyes. And ſo they cōmoned rea-
D ſonably together. Nycanor, whyle he abode at Jeruſalē, ordred him ſelfe not vnreaſonably, but ſent away the people yͭ were gathered together. He loued Judas euer with his hert, ⁊ fauoured him. He prayed him alſo to take a wyfe, ⁊ to brīge forth children. So he maryed, lyued ī reſt, ⁊ they led a comen lyfe. But Alcimus perceauyng yͤ loue that was betwyxte them, ⁊ how they were agreed together, came to Demetrius, ⁊ told him that Nycanor had taken ſtrāūge matters ī hāde ⁊ ordened Judas (an enemy of yͤ realme) to be the kīges ſucceſſour. Then the king was ſore diſpleaſed, ⁊ thorowe yͤ wycked accuſacions whiche Alcimus made of Nicanor, he was ſo prouoked, that he wrote vnto Nycanor, ſaying: that he was very angrie for the frēdſhip ⁊ agremēt, whiche he had made wͭ Machabeus. Neuertheles he cōmaūded hī in al the haſt, that he ſhuld take Machabeus preſoner, and ſēde him to Antioche. Which
E letters when Nicanor had ſene he was at hys wyttes ende, ⁊ ſore greued, yͭ he ſhuld breke the thynges wherin they had agreed: ſpecially, ſeing Machabeus was yͤ mā, yͭ neuer dyd him harme. But becauſe he myght not wͭſtande the kyng, he ſought oportunyte to fulfyl his cōmaundemēt. Notwithſtādinge when Machabeus ſawe yͭ Nicanor beganne to be churlyſh vnto him, ⁊ yͭ he intreated hī more rughly thē he was wont, he perceaued yͭ ſuch vnkyndnes came not of good, ⁊ therfore he gathered a fewe of hys men, ⁊ wythdrew him ſelfe frō Nicanor. Which when he knewe yͭ Machabeus had manfully preuented him, he came into yͤ great ⁊ moſt holy tēple: ⁊ cōmaūded the preſtes (which were doinge their vſual offringes) to delyuer him yͤ mā. And whē they ſware yͭ they could not tel where yͤ mā was whō he ſought, he ſtretched
Ma.7.e. out his hāde, * ⁊ made an othe, ſaying: If ye wyl not delyuer me Judas captyue, I ſhal remoue this tēple of god ī to yͤ plaine felde, I ſhall breake downe the aulter, ⁊ cōſecrate this tēple vnto Bachus. After theſe wordes
F he departed. Thē the preſtes lyft vp their hādes towarde heauē, ⁊ beſought hym yͭ was euer yͤ defēder of their people, ſaying, Thou O Lord of al, which haſt nede of nothynge, woldeſt yͭ the tēple of thy habitacion ſhulde be amōge vs. Therfore now O mooſte holy
Ma.4.e. Ma.1.e. Lorde, kepe thys houſe euer vndefyled, * which lately was clenſed. Nowe was there accuſed vnto Nicanor, one Razis an Alderman of Jeruſalē, a louer of the whole cytie, ⁊ a man of good report: which for yͤ kynde hert yͭ he bare vnto the people, was called a father of yͤ Jewes. This mā oft tymes, whē the Jewes were mynded to kepe thē ſelues vndefiled, defēded ⁊ delyuered thē being cōtent ſtedfaſtly to ſpende his body ⁊ hys lyfe for his people. So Nicanor wyllyng to de- G clare yͤ hate yͭ he bare to the Jewes, ſet fyue hundreth men of warre to take hym: for he thought, yf he gat hym he ſhulde brynge the Jewes in great decay. Nowe when the people beganne to ruſh into hys houſe, to breake the dores, ⁊ to ſet fyre on it: he beynge nowe taken, wolde haue defended him ſelfe with hys ſwearde: choſynge rather to dye manfully, then to yelde him ſelfe to thoſe wicked doers: ⁊ becauſe of his noble ſtocke, he had rather haue bene put to extreme cruelte. Notwithſtanding what tyme as he myſſed of hys ſtroke for haſt, ⁊ the multytude fel in violētly betwixte the dores: he ranne boldly to the wall, ⁊ caſt him ſelfe downe manfully among the heape of them, which gaue ſome place to his fall, ſo that he fel vpon hys bely. Neuertheleſſe whyle there was yet breth wythin him, he was kyndled in his mynde, ⁊ whyle his bloude guſſhed out exceadīgly (for he was very ſore woūded) he ranne thorow the myddeſt of the people, and gat hym to the toppe of a rocke. So when his bloude was nowe gone, he toke out his owne bowels with both his hādes, ⁊ threw thē vpon yͤ people: callyng vpō yͤ Lord of lyfe ⁊ ſpryte, to rewarde him this agayne, and ſo he dyed.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth day. The blaſphemy of Nicanor. Machabeus expoūdyng vnto the Jewes the viſyō boldeneth theyr hertes. The prayer of Machabeus. After the hoſt of Nicanor is ouercome, Machabeus commaundeth his hed and his handes to be cut of, and his tonge to be geuen vnto fowles.

CAPI. XV.

A NOwe when * Nicanor knewe yͭ Judas was in the countre of Samaria, he 1.Mac.7.d. thought wͭ al his power to ſtryke a felde wͭ him vpon a Sabboth daye. Neuertheles the Jewes yͭ were cōpelled to go wͭ him, ſayde: O do not ſo cruelly ⁊ vnkyndly, but halow the Sabboth daye, and worſhype hym that ſeyth all thynges. For all thys, yet ſayde the vngracyous perſonne: * Is there a myghty 1.Reg.xx.c. one in heauē, that cōmaūded the Sabboth daye to be kepte? And when they ſayde yet the lyuynge God, the myghtye Lorde in heauen * commaunded the ſeuenth daye to be Exod.xx.b. kept, he ſayd: And I am mighty vpō earth, to commaūde them for to arme them ſelues, ⁊ to perfourme the kynges buſyneſſe. Notwͭſtādyng he myght not haue his purpoſe.

B Nicanor had deuyſed with great pryde to ouercome Judas, & to brynge away the vyctory. But Machabeus had euer a faſt confydence & a perfect hope in god, that he wolde helpe him, & exhorted his people, not to be afrayed at the cōming of the Heathen: but alway to remembre the helpe that had bene ſhewed vnto the frō heauen, yee & to be ſure now alſo, that almyghtye God wolde geue them the vyctory. He ſpake vnto them out of the law & prophetes, puttinge thē in remembraũce of the battayls, that they had ſtriken afore, and made them to be of a good corage.

So when theyr hartes were plucte vp, he ſhewed them alſo the diſceatfulneſſe of the Heathen, and how they wolde kepe no couenaũt nor othe. Thus he weapened them nat wyth the armoure of ſhylde & ſpeare, but wͭ wholſome wordes and exhortacyōs. C He ſhewed thē a dreame alſo, wherthorow he made them al glad, whiche was thys: he thought that he ſawe Onias (whiche had bene hye preſt, a vertuous & louing man, ſad & of honeſt cōuerſacion, wel ſpoken, & one that had bene exercyſed in Godlynes from a chylde) holdyng vp his handes towarde heauen, & praying for his people. After this ther apeared vnto hī another man, which was aged, honorable & glorious. And Onias ſayde. This is a louer of the brethren, & of the people of Iſraell. This is he that prayeth much for the people, and for al yͤ holy citie: Jeremy the prophet of god. He thought alſo that Jeremy helde out his ryght hāde, & gaue vnto Judas a ſwearde of gold, ſaying: Take thy holy ſweard, a gyft frō god, wherwith thou ſhalt ſmyte downe the enemyes of the people of Iſrael. And ſo they were wel cōforted thorow the wordes of Judas, & toke corage vnto them, ſo that the yōge men were determyned in theyr myndes to fyghte, & to byde ſtyfly at it: In ſo much yͭ i the thīges which they toke in hande, their boldneſſe ſhewed yͤ ſame, becauſe the holy cytie and the temple were in parell: for the which they toke more care, then for theyr wyues, chyldren, brethren & kynsfolckes. Agayne, they that were in the [illegible], were moſt careful for thoſe which were to fight. Nowe when they were al in a hope that the iudgmēt of the matter was at hāde, & the enemyes drew nye, the hoſt beyng ſet i aray, yͤ Elephātes & horſmen euery one ſtādyng in hys place: Machabeus conſydered the cōming of the multytude, yͤ ordynaunce

D of diuerſe weapēs, the cruelnes of yͤ beeſtes, & helde vp his hādes towarde heauen, calling vpon the Lord yͭ doth wonders, & which

2.Pa.xxx.c.
Judi.vii.b.

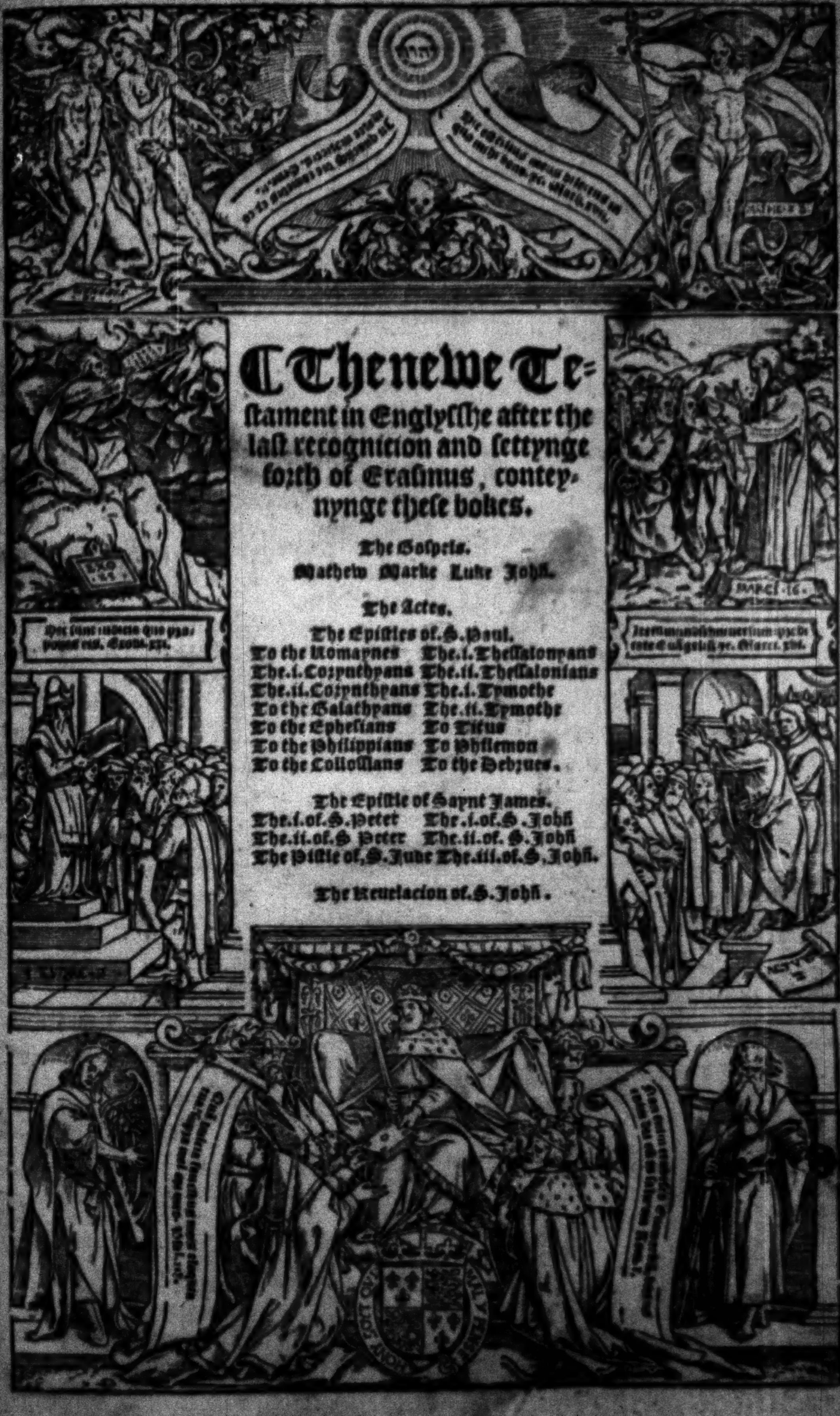
geueth nat the vyctory after the multytude of weapens & power of the hoſt (but to them that pleaſe him) accordyng to his owne wyl. Therfore in hys prayer he ſayde theſe wordes. O Lorde, * thou yͭ dyddeſt ſende thyne Angell in the tyme of Ezekyah kyng of Juda, and in the hoſte of Sennaherib ſleweſt an hūdreth foure ſcore & fiue thouſāde: ſende now alſo thy good angell before vs (O lord of heauens) in the fearfulneſſe and drede of thy myghtye arme, that they which come againſt thy holy people to blaſpheme them, maye be afrayed. And ſo he made an ende of his wordes. Thē Nicanor & they that were wyth hym, drewe nye wyth ſhawmes and ſōges: but Judas & his cōpany with prayer & callynge vpon God. With theyr handes they ſmote, but wͭ theyr hertes they prayed vnto the Lorde, & ſlewe no leſſe then .xxxv. M. mē: For thorow the preſent helpe of god they were gloriouſly comforted.

* [illegible]

E Now when they left of, & were turnyng agayne wͭ ioy, they vnderſtode that Nicanor hym ſelfe was ſlayne with the other. Then they gaue a great ſhoute & a crye prayſynge the Almighty Lord wͭ a loude voyce. And Judas) which was euer ready to ſpend his body & lyfe for hī cytezis) cōmaũded to ſmyte of Nycanors heade, with his arme & hande, & to be brought to Jeruſalē. When he came there, he called al the people, & the preſtes to yͤ aulter with thoſe that were in the caſtel, & ſhewed thē Nicanors head, and his wicked hāde, which he had preſũtuouſly holden vp againſt yͤ tēple of god. He cauſed yͤ tong alſo of yͤ vngodly Nicanor to be cut i litle peces & to be caſt to yͤ foules, & the cruel mās hāde to be hāged vp before the tēple. So euery mā gaue thākes vnto the lord, ſaing: bleſſed be he, yͭ hath kept his place vndefyled. As for Nicanors head, he hāged it vp vpon the hie caſtell, for an euydent & playne token of the helpe of god. And ſo they agreed al together to kepe yͤ day holy, namely the .xiij. day of yͤ moneth Adar, which in yͤ Siriās language, is called the nexte day before Mardocheus daye. Thus was Nicanor ſlayne, & frō that tyme forth the Jewes had the citie in poſſeſſyon: And here wyll I nowe make an ende.

The ende of the ſeconde boke of the Machabees .

◆


Hec ſunt iudicia que propones eis. Exodi. xxi.
MARCI. 16.
Ite in mundum vniuerſum, predicate Euangelium &c. Marci. xvi.

¶ The newe Teſtament in Englyſſhe after the laſt recognicion and ſettynge forth of Eraſmus, conteynynge theſe bokes.

The Goſpels.
Mathew Marke Luke Iohn.

The Actes.

The Epiſtles of. S. Paul.

To the Romaynes	The. i. Theſſalonyans
The. i. Corynthyans	The. ii. Theſſalonians
The. ii. Corynthyans	The. i. Tymothe
To the Galathyans	The. ii. Tymothe
To the Epheſians	To Titus
To the Philippians	To Phylemon
To the Coloſſians	To the Hebrues.

The Epiſtle of Saynt James.

The. i. of. S. Peter	The. i. of. S. Iohn
The. ii. of. S Peter	The. ii. of. S. Iohn
The Piſtle of, S. Jude	The. iii. of. S. Iohn.

The Reuelacion of. S. Iohn.

The Goſpell of Saynte Mathewe.

¶ The genealogye of Chryſt, and maryage of his mother Mary. The Angell ſatiſfyeth Joſephs mynde.

CAPI. Primo.

A THis is the boke of the generacion of Jeſu Chryſt, ☞ the ſonne of Dauid, the ſonne of Abraham.

* Abraham begat Iſaac:
* Iſaac begat Jacob:
* Jacob begat Judas and his brethren:
* Judas begat Phares & Zaram of Thamar:
* Phares begat Eſrom:
* Eſrom begat Aram:
* Aram begat Aminadab:
* Aminadab begat Naaſſon:
* Naaſſon begat Salmon:
* Salmon begat Boos of Rahab:
* Boos begat Obed of Ruth:
* Obed begat Jeſſe:
* Jeſſe begat Dauid the kynge:
* Dauid the kynge begat Salomon, of
B her that was the wyfe of Ury:
* Salomon begat Roboam:
* Roboam begat Abia:
* Abia begat Aſa:
* Aſa begat Joſaphat:
* Joſaphat begat Joram:
* Joram begat Oſias:
* Oſias begat Joatham:
* Joatham begat Achas:
* Achas begat Ezechias:
* Ezechias begat Manaſſes:
* Manaſſes begat Amon:
* Amon begat Joſias:
* Joſias begat Jeconias and his brethren aboute the tyme they were caryed awaye to Babylon.

And after they were brought to Babylon,
* Jechonias begat Salathiell:
* Salathiell begat Zorobabell:
* Zorobabell begat Abiud:
* Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleaſar:
Eleaſar begat Matthan:
Matthan begat Jacob:
Jacob begat Joſeph the huſband of Mary: of whome was borne Jeſus, euen he that is called Chryſt. ✠

C And ſo all the generacyons from Abraham to Dauid, are fourtene generacyons: And from Dauid vnto the captiuite of Babilon, are fourtene generacions. And from the captiuite of Babilon vnto Chryſt, are xiiii. generacyons. The byrthe of Jeſus Chryſt was on this wyſe. ✠ When his mother Mary was maryed to Joſeph (before they came to dwel togyther) ſhe was founde with chylde by the holy gooſt. Then Joſeph her huſbande (bycauſe he was a ryghteous man, and wolde not put her to ſhame) he was mynded priuely to departe from her. But whyle he thus thought, beholde, the angell of the Lorde appeared vnto hym in ſlepe, ſayenge: Joſeph, thou ſonne of Dauid: feare not to take vnto the Mary thy wyfe. For that whiche is conceyued in her, cometh of the holy gooſt. D She ſhall brynge forth a ſonne, and thou ſhalt call his name * Jeſus. For he ſhall ſaue his people from theyr ſynnes.

Philip. ii. b
Actes. iiii. b

All this was done, that it myght be fulfylled, whiche was ſpoken of the Lorde by the prophet, ſayenge: * Behold, a mayde ſhal be with chylde, and ſhall brynge forth a ſonne, and they ſhal call his name Emanuel, which yf a man interprete, it is aſmoche to ſaye, as God with vs. ✠ And Joſeph as ſoone as he awoke out of ſlepe, dyd as the angell of the Lorde had bydden hym, and he toke his wyfe vnto hym, and knewe her not, tyll ſhe had brought forth * her ☞ fyrſt begotten ſonne, and called his name Jeſus.

Eſai. vii. c.
Luke. ii. a

¶ The tyme and place of Chryſtes byrth. The wyſe men offer theyr preſentes. Chryſt fleeth in to Egypte, the yonge chyldren are ſlayne, Chryſt turneth in to Galile.

CAPI. II. ✠

A WHen Jeſus was borne at Bethleem a cytye of Jury, in the tyme of Herode the kyng. Beholde, there came wyſemen from the Eaſt to Juruſalem, ſayenge: where is he that is borne kynge of Jues? For we haue ſene his * ſterre in the Eaſt, and are come to worſhyp hym. When Herode the kynge had herde theſe thynges, he was troubled, and al the cytye of Jeruſalem with hym; And when he had gathered all the cheyfe Preeſtes and ſcrybes of the people togyther, he demaunded of them, where Chryſt ſhulde be borne.

Nu. xxiiii.

And they ſayde vnto hym: at Bethleem in Jury. For thus it is wrytten by the prophet: ☞ * And thou Bethleem in the land of Juda, arte not the leaſt amonge the Prynces of Juda. For * out of the ſhall there come vnto me the captayne, that ſhall gouerne my people Iſraell.

Mich. v. a
Joh. vii. f

B Then Herode (when he had priuely called the wyſemen) he enquyred of them dilygently what tyme the ſterre appeared, and he bad them go to Bethleem and ſayde: Go youre waye thyther, and ſearche dilygently for the chylde. And when ye haue found him / brynge me worde agayne, that I maye come & worſhyp hym alſo. ✠ When they had herde the kynge, they departed: and lo, the ſterre which they ſawe in the Eaſt, went before them / tyll it came, and ſtode ouer the place, wherin the chylde was: When they ſawe the ſterre, they were exceadynge glad: & went in to the houſe / and founde the chylde with Mary his mother * and fell downe flat and worſhypped hym, and opened theyr treaſures, and offered vnto hym gyftes, golde, frankynſence, and myrre. And after they were warned of god in ſlepe (that they ſhulde not go agayne to Herode) they returned in to theyr owne countrey another waye. ⊦ C When they were departed: beholde, the angel of the lorde appeared to Joſeph in ſlepe ſayeng: aryſe and take the chyld and his mother, & flee in to Egypt, and be thou there tyll I brynge the worde.

Pſal. 72. b. Eſaie. 60. b

For it wyll come to paſſe, that Herode ſhal ſeke the chylde, to deſtroye hym. So when he awoke, he toke the chylde and his mother by nyght, and departed in to Egypte, and was there vnto the death of Herode: that it might be fulfylled, whiche was ſpoken of the lorde by the Prophet, ſayeng: * out of Egypt haue I called my ſonne. Then Herode when he ſawe that he was mocked of the wyſe men, he was exceadynge wroth, and ſent forth men of warre, and ſlue all the chyldren that were in Bethleem, and in all the cooſtes (as many as were two yere olde or vnder) accordynge to the tyme, which he had diligently knowen out of the wyſe men. Then was fulfylled that, whiche was ſpoken by the Prophet Jeremy: where as he ſayde: in Rama was there a voyce herde * lamentacyon, weppynge, and great mournynge: Rachell weppynge for her chyldren, and wolde not be conforted ☞ bycauſe they were not. ⊦

Oſee. xi. a. Num. xxiiii. c

Jere. xxxi. c

D ✠ But when Herode was deade: beholde, ✠ an angell of the Lorde appeared in a ſlepe to Joſeph / in Egypte, ſayenge: aryſe, and take the chylde and his mother, and go in to the lande of Iſraell. * For they are deade which ſought the chyldes lyfe. And he aroſe, & toke the chyld and his mother, and came in to the lande of Iſrael. But when he herde, that Archelaus dyd reygne in Jury, in the rowme of his father Herode, he was afrayde to go thyther. Notwithſtandynge, after he was warned of god in a ſlepe, he turned aſyde into the parties of Galile, and went and dwelte in a cytie which is called Nazareth: that it myght be fulfylled whiche was ſpoken by the Prophettes: he ſhall be called a Nazarite. ⊦

Exodi. iiii. c

¶ The Baptym, preachynge, and offyce of Johñ: and how Chriſt was baptyſed of hym in Jordane.

CAPI. III. ✠

A In thoſe dayes came Johñ the * Baptyſt, preachyng in the wylderneſſe of Jury and ſayenge. ☞ Repente, of the lyfe that is paſt, for the kyngdome of heuen is at hande. * For this is he of whome the prophet Eſay ſpake, whiche ſayeth. * The voyce of a cryer in the wylderneſſe, prepare ye the waye of the Lorde: and make his pathes ſtreyght. This Johñ had his garment of camels heer. * And a gyrdell of a ſkyn aboute his loynes. * His meate was locuſtes and * wylde hony. Then went out to hym, Jeruſalem & all Jury, and all the regyon rounde aboute Jordane, and were baptyſed of hym in Jordan, confeſſyng theyr ſynnes. ⊦

Marke. i. a Luke. iii. a Johñ. iii. a I. Mal. iii. a

Johñ. i. c Eſai. xl. a

4. Re. i. b. Marke. i. a

Leui. xi. a

B ✠ But when he ſawe many of the Phariſes, and Saduces come to his baptyme, he ſayde vnto them: * O generacyon of vypers: who hath taught you to flee from the vengeaunce to come? Bryng forth therfore the frutes that be longe to repentaunce. And be not of ſoch mynde that ye wold ſay within your ſelues: we haue Abraham to our father. For I ſaye vnto you, that God is able to brynge to paſſe, that of theſe ſtones there ſhal ryſe vp chyldren vnto Abraham. Euen nowe is the axe alſo put vnto the rote of the trees: ſo that * euery tree whiche bryngeth not forth good frute, is hewen downe, and caſt into the fyre. I baptiſe you in water * vnto repentaunce / but he that ſhall come after me is myghtyer then I, whoſe ſhoes I am not worthy to beare. He ſhall Baptyſe you with the holy gooſte and with fyre: * whoſe fan is in his hand, and he wyll pourge his floore, and gather his wheat in to the barne, but wyl burne the chaffe with vnquencheable fyre. ⊦

Luke. iii. b

Mat. vii. c Luke. iii. b

Marke. i. b Luke. iii. c Johñ. i. b

Luke. iii. c

C ✠ Then cometh Jeſus from Galile to Jordane vnto Johñ * to be Baptyſed of hym. But Johñ forbad hym, ſayenge, I haue nede to be baptiſed of the: and comeſt thou to me? Jeſus anſwered and ſayde vnto hym: Let it be ſo nowe, For thus it becometh vs to fulfyll all ryghtewyſeneſſe. Then he ſuffered him. And Jeſus when he was baptiſed, came ſtreyght waye out of the water. And lo * heuen was open vnto him: and he ſawe the ſpyryte of god deſcendynge lyke a doue, & lyghtynge vpon hym. And lo, there came a voyce from heuen, ſayenge. * This is my beloued ſonne, in whome I am well pleaſed. ⊦

Marke. i. b

Marke. i. b Luke. iii. b Johñ. i. c

Eſai. xlii. a Mat. xvii. a Marke. i. b Luke. iii. b II. Pet. i. b

Then

¶ Chryſt faſteth and is tempted: he calleth Peter, Andrewe, James, and John, and healeth all the ſycke.

CAPI. IIII. ✠

A THen was Jeſus * led awaye of the ſpyryte
Marke.i.b in to wylderneſſe: to be tempted of
Luke.iiii.b the deuyll. And when he had faſted, xl.
dayes, and.xl. nyghtes, he was at the laſt an
hũgred. And when the tempter came to hym,
he ſayde, yf thou be the ſon of god/ cõmaund
that theſe ſtones be made bread. But he anſwered
Deute.viii.a. & ſayd: it is wrytten: * Man ſhall not
Luke.iiii.a. lyue by breade only, but by euery worde that
Sapi.xvi.e proceedeth out of the mouth of god. Then the
deuyl taketh hym vp in to the holy cytye, and
ſetteth hym on a pynacle of the temple / and
ſayeth vnto hym: yf thou be the ſonne God/
caſt thy ſelfe downe headlyng. For it is wrytten:
Pſal.92.c. * He ſhall gyue his Angels charge ouer
the: and with theyr handes they ſhall holde
the vp, leeſt at any tyme thou daſſhe thy fote
agaynſt a ſtone. And Jeſus ſayde to hym: it
Deute.vi.c is wrytten agayne. * Thou ſhalte not tempt
Luke.iiii.b. the Lorde thy God.

B Agayne, the deuyll taketh hym vp in to
an exceadyng hygh mõtayne, & ſheweth him
all the kyngdomes of the worlde, & the glory
of them, & ſayeth vnto hym, all theſe wyll I
gyue the, yf thou wylt fall downe, & worſhyp
me. Then ſayeth Jeſus vnto hym: Auoyde
Deute.vi.c Satan. For it is wrytten. * Thou ſhalte worſhyp
Luke.iiii.b. the lorde thy god, & him only ſhalt thou
i.Reg.vii.a ſerue. Then the deuyl leaueth hym, & behold,
Mark.i.b * the angels came & mynyſtred vnto hym. ✠

Marke.i.b ✠ When Jeſus had herde * that John was
taken, he departed in to Galile, and lefte Nazareth,
and went and dwelte in Capernaum,
whiche is a cytye vpon the ſee coaſt, in the borders
of Zabulon & Neptalim: that it myght
be fulfylled whiche was ſpoken by Eſay the
Eſai.ix.a. prophet, ſayenge: * The lande of Zabulon &
C Nephtalim, by the waye of the ſee beyonde
Jordane, Galile of the Gentyls: the people
whiche ſat in darkeneſſe, and in the ſhadowe
of death, ſawe great lyght, & to them whiche
ſat in the regyon and ſhadow of death/ is the
lyght ſpronge vp. From that tyme, Jeſus began
Math.iii.a Marke.i.a to * preache, and to ſaye: ‡ repent, for the
Mark.i.b kyngdome of heuen is at hande. ✠
Math.iii.a Mar.i.b ✠ * As Jeſus walked by the ſee of Galilee
he ſawe two brethren: Simon, whiche was
called Peter, & Andrewe his brother, caſtyng
a net in to the ſee (for they were fyſſhers) and
he ſayeth vnto them: folowe me, and I wyll
Iere.xvi.b make you ✿ (to become) * fyſſhers of men.
Ezech.47.b ✿ And they ſtreyght waye lefte the nettes and
folowed hym. And when he was gone forth
from thence, he ſawe other two brethren, James
the ſon of Zebede, & John his brother/
in the ſhyp with Zebede theyr father, mendynge
theyr nettes, and he called them. And D
they immediatly * lefte the ſhyp and theyr father, Luke.v.a
and folowed hym. ✠ ✠ And Jeſus went
aboute all Galile, teachynge in theyr ſynagoges,
and preachynge the Goſpell of the
kyngdom, & healynge al maner of ſyckneſſe,
and all maner of dyſeaſe amonge the people.

And his fame ſpred abrode thorowout all
Siria. And they brought vnto him all ſycke
people, that were taken with dyuers dyſeaſes
and gryppynges, and them that were poſſeſſed
with deuyls, and thoſe whiche were lunatyke,
and thoſe that had the palſey: and he
healed them. * And there folowed hym great Ma
multitudes of people, from Galile, ✠ & from
the ten cityes/ & from Jeruſalem, and from
Jury, and from the regyons that lye beyonde
Jordane.

¶ In this Chapyter and in the nexte folowyng is conteyned the moſt excellent and louyng ſermon of Chryſt in the mount: whiche Sermon, is the very keye that openeth the vnderſtandynge in to the lawe. In this fyfth Chapyter, ſpecially he preacheth of the viii. beatitudes or bleſſynges, of manſlaughter, wrath and anger of aduoutrey, of ſwearynge, of ſufferynge wronge and of loue, euen towardes a mans enemyes.

CAPI. V.

WHen he ſawe the people he went vp in A
to a mountayne, and when he was ſet,
his diſcyples came to hym, and after that he
had opened his mouth, he taught them ſayenge.
* Bleſſed are the poore in ſpyryte, for Luke.vi.c
theyrs is the kyngdome of heuen. * Bleſſed Eſai.66.a
are they that mourne: for they ſhall receyue
comforte. Bleſſed are the meke: for they ſhall
receyue the inherytaunce of the earth. Bleſſed
are they whiche * hunger and thyrſt after Iere.xxx
ryghtwyſeneſſe: for they ſhall be ſatiſfyed.
Bleſſed are the mercyfull: for they ſhall obteyne
mercy. Bleſſed are the pure in herte: for
they ſhall ſe God. Bleſſed are the peace makers:
for they ſhall be called the chyldren of
God. Bleſſed are they whiche ſuffer perſecucyon
for ryghtwyſeneſſe ſake: for theyrs is
the kyngdome of heuen.

* Bleſſed are ye, when men reuyle you/ i.Pete.ii.c iii.c.&.iiii
and peſecute you, and ſhal falſely ſaye al maner B
of euyll ſayenges agaynſt you, for my
ſake. * Reioyſe and be glad, for great is your Actes.v.g
rewarde in heuen. ✠ For ſo perſecuted they
the prophettes, whiche were before you.

✠ Ye are the ſalte of the earth: * But yf the Mark.ix
ſalte haue loſt the ſalteneſſe, what ſhalbe ſeaſoned Luke.xiiii
therwith? It is thence forth good for Leuiti.ii
nothynge, but to be caſt out, and to be troden
downe of men. Ye are the lyght of the worlde.
A cytye that is ſet on an hyll, can not be hyd/ [illegible]
* neyther do men lyght a candell, and put it [illegible]

vnder a buſſhell, but on a candelſtycke, and
it geueth lyght vnto al that are in the houſe.
1. Peter. ii. c Let youre lyght ſo ſhyne before men, * that
they maye ſe your good workes, and glorify
your father whiche is in heuen. ⊢
C ✠ Thynke not that I am come to deſtroye
the law, or the prophettes: no, I am not come
Math. i. d and. xi. c. d to deſtroye, but * to fulfyll. For truely I ſay
vnto you, * tyll heuen and earth paſſe, one
Luke. xvi. d Gal. iii. c iote, or one tytle of the lawe ſhall not ſcape,
tyll all be fulfylled. Whoſoeuer therfore breaketh
Roma. ii. b Iacob. ii. b * one of theſe leaſt cōmaundementes/
& teacheth men ſo, he ſhall be called the leaſte
in the kyngdome of heuen. But whoſoeuer
doeth & teacheth the ſame, ſhalbe called great
in the kyngdome of heuen. ⊢ ✠ For I ſaye
vnto you: excepte your ryghteouſnes excede
the ryghteouſnes of the Scrybes & phariſes,
ye can not enter in to the kyngdom of heuen.
D Ye haue herde that it was ſayde vnto them
Exodi. xx. c. Deute. v. c of the olde tyme: * Thou ſhalt not kyll: whoſoeuer
Luke. xviii. b. kylleth, ſhall be in daunger of iudgement.
But I ſaye vnto you: that whoſoeuer
is angrye with his brother (vnaduyſedly),
ſhall be in daunger of iudgement. And whoſoeuer
☞ ſayth vnto his brother ☞ Racha, ſhal
be in daunger of a counſayle. But whoſoeuer
ſayeth thou foole, ſhall be in daunger of hell
fyre. Therfore yf thou offereſt thy gyfte at
the aulter, & there remēbreſt that thy brother
hath ought agaynſt the: leaue there thyne offerynge
Iob. xlii. b before the aulter * and go thy waye
fyrſt, and be reconcyled to thy brother, and
then come, and offer thy gyfte. ⊢
Luke. xii. g. ✠ * Agre with thyne aduerſary quyckly/
E whyles thou arte in the waye with hym, leeſt
at anye tyme the aduerſarye delyuer the to
the iudge, & the iudge delyuer the to the mynyſter,
& then thou be caſt into pryſon. Verely
I ſaye vnto the: thou ſhalte not come out
thence, tyll thou haue payed the vttermooſte
farthynge. Ye haue herde that it was ſayd to
Exodi. xx. c. Rom. xiii. c them of olde tyme, * Thou ſhalt not cōmyt
Deute. v. c Iob. xxxi. a. aduoutrye. But I ſay vnto you, * that whoſoeuer
loketh on another mans wyfe to luſte
after her/ hath cōmytted aduoutrye, with her
Mark. ix. g all redy in his herte. * Yf thy ryght eye hynder
☞ the, ☞ plucke hym out, & caſt hym from
the. For better it is vnto the, that one of thy
members peryſhe, then that thy hole body
ſhulde be caſt in to hell. And yf thy ryght
hande hynder the/ cut hym of, and caſte hym
from the. For better it is vnto the, that one of
thy members peryſhe, then that all thy body
F ſhulde be caſt in to hell. ⊢
Deut. xxiiii. a It is ſayde, whoſoeuer putteth awaye
Mark. x. a. his wyfe, let hym gyue her a letter of the deuorcement.
Math. xix. a Mark. x. a * But I ſay vnto you: that whoſoeuer
dothe put awaye his wyfe (excepte it
be for fornicacyon) cauſeth her to breake matrymony.
And whoſoeuer maryeth her that
is deuorſed, cōmytteth aduoutrye. Agayne/
ye haue herde howe it was ſayde to them of
Leuit. xix. c olde tyme: * Thou ſhalte not forſweare thy
ſelfe, but ſhalte perfourme vnto the Lorde
Iames. v. b thoſe thynges that thou ſweareſt. * But I
ſaye vnto you, ſweare not at all: neyther by
Esai. lxvi. a Math. xxiii. c heuen * for it is Goddes ſeate, nor by the earth,
for it is his fote ſtole: neyther by Ieruſalem:
for it is the cytye of the great kynge: neyther
ſhalt thou ſweare by thy heade, bycauſe thou
canſt not make one heere whyte or blacke.
But your cōmunicacion ſhalbe, yea, yea: nay
nay. For what ſoeuer is added more then
theſe, it cōmeth of euyll. Ye haue herde that it
Exodi. xxi. c Deut. xix. d is ſayde: * an eye for an eye: and a toth for a
Leuit. xxiiii. b toth. But I ſaye vnto you/ that ye ☞ reſyſt
☞ not euyll. But * who ſoeuer gyueth the a
Luke. vi. d blow on the ryght cheke/ turne to hym the other
alſo. And yf any man wyll ſue the at the
lawe, and take awaye thy cote/ let hym haue
thy cloke alſo.
G And whoſoeuer wyll compell the to go a
myle/ go with him twayne. Gyue to him that
aſketh the: and from hym that wolde borow,
turne not thou awaye. ✠ Ye haue herde that
Leuit. xix. d Math. xxii. d it is ſayde, * Thou ſhalt loue thyne neyghbour/
and hate thyne enemye. But I ſay vnto
Roma. xii. c you, loue your enemyes. * Bleſſe them
Roma. xii. d that curſe you * do good to them that hate
you. Praye for them whiche hurte you and
perſecute you/ that ye maye be the Chyldren
of your father whiche is in heuen: for he maketh
his ſonne to aryſe on the euyll/ and on
the good/ and ſendeth rayne on the iuſt and
Luke. vi. d vniuſte. For * yf we loue them, whiche loue
you: what rewarde haue ye? Do not the publicans
alſo euen the ſame? And yf ye make
moch of your brethren onlye/ what ſinguler
thyng do ye? Do not alſo the publicans lyke
Leuit. xix. a wyſe? * Ye ſhal therfore be perfyte, euen as
your father which is in heuen/ is perfyte. ⊢

¶ Of almeſſe, prayer, and faſtynge. He forbyddeth the carefulnes of worldly thynges.

CAPI. VI. ✠

A TAke hede, that ye geue not your almeſſe
in the ſyght of men, to the intent that ye
wolde be ſene of them. Or els ye haue
no rewarde with your father whiche is in heuen.
Therfore, when thou geueſt thyne almeſſe/
let not trompettes be blowen before
the/ as the ypocrytes do in the ſynagoges &
in the ſtretes, for to be prayſed of men. Verely
I ſaye vnto you: they haue theyr rewarde.

But when thou wylte gyue almeſſe, let not thy lefte hande knowe what thy ryght hande doth, that thyne almeſſe maye be in ſecrete: and thy father which ſeeth in ſecrete/ ſhal rewarde the openly. ⊦ And when thou prayeſt * thou ſhalt not be as the ypocrytes are. For they vſe to ſtand prayeng in the ſynagoges/ & in the corners of the ſtretes, that they may be ſene of men. Verely I ſaye vnto you: they haue theyr rewarde. But when thou prayeſt * enter in to thy chamber, & when thou haſt ſhut thy dore praye to thy father whiche is in ſecrete: and thy father whiche ſeeth in ſecrete, ſhall rewarde the openly. 3.Reg.18.d. Eſai.lviii.b 4.Reg.4.f

Eccl.v.a B But when ye pray * bable not moch, as the Heathen do: for they thynke it wyll come to paſſe, that they ſhall be herde for theyr moch bablynges ſake. Be not ye therfore lyke vnto them. * For youre father knoweth what thynges ye haue nede of before ye aſke of him: after this maner therfore praye ye. Roma.8.d.

Luke.11.a * Our father whiche arte in heuen, halowed be thy name. Thy kyngdom come. Thy wyll be done as well in earth, as it is in heuen. Gyue vs this daye our dayly bread. And forgyue vs oure ☞ dettes, as we forgyue oure detters. And leade vs not in to temptacion: but delyuer vs from euyll. For thyne is the kyngdome and the power, and the glorye for euer: Amen. Therfore * yf ye forgyue other men theyr treſpaſſes, your heuely father ſhal forgyue you: your treſpaſſes.) But yf ye wyll not forgyue men theyr treſpaſſes, no more ſhal your father forgyue you your treſpaſſes Mat.xviii.d Mark.xi.d

Eſai.lviii.a Mat.ix.b Luc.xvii.b C ⊦ Moreouer * when ye faſt, be not ſad as the ypocrites are. For they diſfigure theyr faces that it maye appeare vnto men, how that they faſt. Verely I ſaye vnto you: they haue theyr rewarde. But thou, when thou faſteſt/ anoynt thyne heade, and waſhe thy face, that it appeare not vnto men, howe that thou faſteſt: but vnto thy father, whiche is in ſecrete, and thy father which ſeeth in ſecrete, ſhal rewarde the openly. Laye not vp for youre ſelues treaſure vpon earth, where the ruſt and moth dothe corrupte, & where theues breake through, and ſteale. * But laye vp for you treaſures in heuen, where neyther ruſt, nor moth dothe corrupte, & where theues do not breake thorowe nor ſteale. For where youre treaſure is, there wyll your herte be alſo. ⊦ Luke.xii.d. Luke.xviii.b

Luke.xi.e. * The lyght of the body is the eye. Wherfore yf thyne eye be ſyngle, all thy body ſhalbe ful of lyght. But & yf thyne eye be wycked, al thy body ſhall be full of darkeneſſe. Wherfore, yf the lyght that is in the be darkeneſſe howe great is that darkeneſſe,

Luke.xvi.c D ⊦ * No man can ſerue two mayſters. For eyther he ſhall hate the one, & loue the other/ or els leane to the one, and deſpiſe the other: Ye can not ſerue God and Mammon. Therfore I ſay vnto you: * be not careful for your lyfe, what ye ſhal eate/ or drynke: nor yet for your body, what rayment ye ſhall put on. Is not the lyfe more worth than meate, and the body more of value then rayment? Beholde, the foules of the ayer: for they ſowe not, neyther do they reape, nor cary in to the barnes: and your heuenly father fedeth them. Are ye not moche better then they? * Whiche of you (by takynge carefull thought) can adde one cubyt vnto his ſtature? And why care ye for raymente? Conſydre the lilyes of the felde howe they growe. They laboure not, neyther do they ſpynne. And yet I ſaye vnto you, that euen Salomon in all his royalte was not araped lyke vnto one of theſe. Wherfore, yf God ſo clothe the graſſe of the felde (whiche though it ſtande to daye/ is to morowe caſt into the fournace) ſhal he not moch more do the ſame for you, o ye of lytle faythe Luke.xii.c. Phil.iv.b. 1.Peter.v.b Luke.xii.d

Therfore, take no thought ſayenge: what ſhal we eate, or what ſhal we drynke, or wherwith ſhall we be clothed? after al theſe thynges do the gentyls ſeke. For your heuenly father knoweth, that ye haue nede of all theſe thynges. But rather ſeke ye fyrſt the kyngdome of god, and the ryghtwyſeneſſe therof, and al theſe thynges ſhall be mynyſtred vnto you. ⊦ Care not then for the morowe, for the morowe daye ſhall care for it ſelfe: ſufficient vnto the daye, is the trauayle therof.

¶ He forbyddeth raſhe and vnaduyſed iudgement, reproueth ypocriſye, exhorteth vnto prayer, warneth to beware of falſe prophetes, and wylleth the hearers of his worde, to be doers of the ſame.

CAPI. VII.

A Iudge not, that ye be not iudged. (condemne not, and ye ſhall not be condemned.) * For as ye iudge, ſo ſhall ye be iudged. * And with what meaſure ye meate/ with the ſame ſhall other men meaſure to you. * Why ſeeſt thou a mote in thy brothers eye, but conſypereſt not the beame that is in thyne owne eye? Or howe ſayeſt thou to thy brother (brother) ſuffer me, I wyll plucke out ye mote out of thyne eye, and behold a beame is in thyne owne eye: Thou ypocrite/ fyrſte caſt out the beame out of thyne owne eye, and then ſhalte thou ſe clearly to plucke out the mote out of thy brothers eye. Gyue not ye that whiche is holy vnto dogges, neyther caſt ye your pearles before ſwyne, leſt they treade them vnder theyr feete, and the other turne agaynſt you, and all to rent you. Aſke, & it ſhall be gyuen Luke.vi.f Roma.ii.a Luke.vi.e Luke.vi.f

Iere.xxix.c Iohn.16.c Luke.xi.b you. * Seke, and ye ſhall fynde: knocke, and
it ſhall be opened vnto you. For whoſoeuer
B aſketh, receyueth, and whoſoeuer ſeketh fyndeth:
and to hym that knocketh, it ſhall be
opened. Is there any man amonge you,
whiche (yf his ſonne aſke breade) wyll offer
hym a ſtone? Or yf he aſke fyſſhe, wyl he profer
hym a ſerpent? Yf ye then (when ye are
euyll) can gyue your chyldren good gyftes/
howe moche more ſhall youre father whiche
is in heuen, gyue good thynges, yf ye aſke
Eccle.31.b Tobi.iiii.c Luke.vi.c of hym? Therfore * whatſoeuer ye wold that
men ſhulde do to you: do ye euen ſo to them
alſo. For this is the lawe and the prophettes.

Luke.xiii.c * Enter in at the ſtrayte gate: for wyde is
the gate, and brode is the waye that leadeth
to deſtruccion: and many there be whiche go
in therat. For ſtrayte is the gate, and narowe
is the waye, whiche leadeth vnto lyfe: and
fewe there be that fynde it.

Deu.xiii.b 1.Iohn.4.a ✠ * Beware of falſe Prophettes, whiche
come to you in ſhepes clothyng, but inwardly
C they are rauenyng wolues. Ye ſhall know
Luke.vi.g them by theyr fruytes. * Do men gather grapes
of thornes? or fyggs of thyſtels? Euen ſo
euery good tree bryngeth forth good fruytes
But a corrupte tree/ bryngeth forth euyll fruytes,
Math.xii.c * A good tree can not brynge forth bad
fruyte: neyther can a bad tree brynge forth
Math.iii.b Luke.iii.b good fruytes. * Euery tre that bryngeth not
forth good fruyte, is hewen downe/ and caſt
in to the fyre. Wherfore, by theyr fruytes ye
ſhall knowe them. Not euery one that ſayeth
Mat.25.b Luke.vi.g [illegible] vnto me * Lorde, Lorde, ſhall enter in to the
kyngdom of heuen: but he that dothe the wyl
✠ of my father whiche is in heuen. ✠ (He ſhall
enter into the kyngdome of heuen.) ⊢ Many
wyll ſaye to me in that daye: Lorde, Lorde/
haue we not prophecyed thorowe thy name.

Actes.xix.c * And thorowe thy name haue caſt out deuyls?
And done many miracles, thorowe thy
name? And then wyll I knowledge vnto
Psal.vi.b Luke.xiii.d them: I neuer knewe you. * Departe from
me, ye that worke iniquite.

D For whoſoeuer heareth of me theſe wordes,
and doth the ſame, I wyll lyken hym vnto a
Luke.vi.g wyſe man, whiche * buylte his houſe vpon a
rocke: and a ſhower of rayne deſcended, and
the floodes came, and the wyndes blew, and
bet vpon that houſe, and it fell not/ bycauſe
it was grounded on the rocke. And euery one
Iames.i.d that heareth of me theſe wordes, * and dothe
them not, ſhalbe lykened vnto a folyſſh man/
whiche buylte his houſe vpon ſande: and a
Ezech.13.b ſhower of rayne deſcended, and the floodes
came, and the wyndes blewe, and bet vpon
that houſe and it fell, and greate was the fall
of it. And it came to paſſe, that when Ieſus
had ended theſe ſayenges, the people were
Marke.i.c Luke.iiii.c aſtonyed at his doctryne. * For he taught
them as one hauynge power, and not as the
Scrybes. ✠ (of them, and the Pharyſes.)

¶ Chryſt clenſeth the leper, healeth the captaynes ſeruaunt, and many other dyſeaſes: he helpeth Peters mother in lawe, ſtylleth the ſee, and the wynde: and dryueth the deuyls out of the poſſeſſed in to the ſwyne.

CAPI. VIII. ✠

WHen he was come downe from the mountayne,
A moch people folowed hym. And
Luke.v.b Marke.i.d beholde, * there came a leper/ and worſhypped
hym ſaynge: Mayſter, yf thou wylt, thou
canſt make me cleane. And Ieſus put forth
his hande and touched hym ſayenge: I wyl,
be thou cleane, and immedyatly his leproſye
was clenſed. And Ieſus ſayeth vnto hym: ſe
Leuit.xiiii.a thou tell no man * but go and ſhew thy ſelfe
to the Preeſt, and offer the gyfte (that Moſes
cōmaunded to be offered) for a wytneſſe
vnto them. ⊢

Luke.vii.a Iohn.iiii.g ✠ And when Ieſus was entred * into Capernaum,
there came vnto hym a ✠ Centurion,
✠ and beſought hym, ſayenge: Mayſter/
my ſeruaunt lyeth at home ſycke of the palſye,
and is greuouſlye payned. And Ieſus
ſayeth: when I come vnto hym, I wyll heale
hym. The Centurion anſwered, and ſayde:
Syr, I am not worthy, that thou ſhuldeſt
Psal.cvii come vnder my rofe: but * ſpeake the worde
only, and my ſeruaunt ſhall be healed.

B For I alſo my ſelfe am a man ſubiecte to
the auctorytie of another, and haue ſouldyers
vnder me, and I ſaye to this man, go, and he
goeth: and to an other come, and he cōmeth/
and to my ſeruaunt do this, and he doeth it.
When Ieſus herde theſe wordes, he marueyled
and ſayde to them that folowed hym: Verely
I ſaye vnto you I haue not founde ſo
greate fayth in Iſraell. I ſaye vnto you that
Luke.xiii.f Mala.i.b * many ſhall come from the Eaſt and weſt
and ſhal reſt with Abraham ⁊ Iſaac and Iacob
in the kyngdome of heuen: but the chyldren
of the kyngdom ſhalbe caſt out into vtter
darkeneſſe: there ſhalbe weppynge ⁊ gnaſſhynge
of teeth. And Ieſus ſayde vnto the
Centurion: go thy waye, and as thou byleueſt,
ſo be it vnto the. And his ſeruaunt was
healed in the ſelfe ſame houre. ⊢ * And when
Marke.i.c Luke.iiii.f Ieſus was come in to Peters houſe, he ſawe
his wyues mother lyenge in bed, ⁊ ſycke of a
feuer. And he touched her hande, ⁊ the feuer
lefte her: ⁊ ſhe aroſe, ⁊ mynyſtred vnto them.
When the euenyng drue on, they brought vnto
hym many that were poſſeſſed with deuyls
And he caſte out the ſpyrytes with a worde/
and healed all that were ſycke, that it myght

be fulfylled, whiche was ſpoken by Eſay the prophet, when he ſayeth: * He toke on hym our infirmityes, and bare our ſyckeneſſes.

liii.b.
ii.d

C When Jeſus ſawe moche people aboute hym, he cõmaunded that they ſhulde go vnto the other ſyde of the water. And a certayne ſcrybe (when he was come) ſayde vnto hym: * Mayſter, I wyll folow the whyther ſoeuer thou goeſt. And Jeſus ſayeth vnto hym: the foxes haue holes, and the byrdes of the ayre haue neſtes, but the ſonne of man hath not where to reſt his heade. An other of the nombre of his diſciples ſayde vnto hym: * Mayſter, ſuffre me fyrſt to go and bury my father. But Jeſus ſayde vnto hym: folowe me, and let the deade burye theyr deade.

✠ And when he entred in to a ſhyp, his diſciples folowed hym. And beholde, * there aroſe a great tempeſt in the ſee, in ſo moch that the ſhyp was couered with waues, but he was a ſlepe. And his diſciples came to hym, and awoke hym, ſayenge: Mayſter, ſaue vs, we peryſſhe. And he ſayeth vnto them: why are ye fearfull, O ye of lytell fayth.

Then he aroſe * and rebuked the wyndes and the ſee, and there folowed a great calme. D But the men marueyled ſayenge: what maner of man is this, that both wyndes and ſee obey hym? ⊦ * And when he was come to the other ſyde, in to the countrey of the Gergeſites, there met hym two poſſeſſed of deuyls, which came out of the graues, and were out of meaſure fearce, ſo that no man myght go by that waye. And beholde, they cryed oute, ſayenge: * O Jeſu, thou ſonne of god: what haue we to do with the?

Arte thou come hyther to tourmente vs before the tyme? And there was a good waye of from them * a heerde of many ſwyne, fedynge. So, the deuyls beſought hym, ſayenge: If thou caſt vs out, ſuffre vs to go our way in to the heerde of ſwyne. And he ſayde vnto them: go youre wayes. Then went they out, and departed in to the heerde of ſwyne. And beholde, the hole heerde of ſwyne was caryed headlynge in to the ſee, and peryſſhed in the waters. Then they that kept them, fled and wente theyr wayes in to the Citye, and tolde euery thynge, and what had fortuned vnto the poſſeſſed of the deuyls.

And beholde, the hole Citye came out to mete Jeſus: and when they ſawe hym, * they beſought hym that he wolde departe oute of theyr coaſtes.

¶ He healeth the palſye, calleth Mathew from the cuſtome, anſwereth for his diſciples, healeth the woman of the bloudy yſſue, helpeth Jairus doughter, geueth two blynde men theyr ſyght, maketh a dombe man to ſpeake, & dryueth out a deuyll.

CAPI. IX. ✠

A HE entred alſo in to a ſhyppe, and paſſed ouer, and came in to his owne citye.

Mark.ii.a.
Luke.v.b

And beholde, * they brought to hym a man ſycke of the palſye, lyenge in a bed. And when Jeſus ſawe the fayth of them, he ſayde vnto the ſicke of the palſye: ſonne, be of good cheare, thy ſynnes be forgyuen the. And beholde, certayne of the Scrybes ſayde within them ſelues: this man blaſphemeth.

Actes.iii.b.
and.ix.f
Mark.ii.b
Luke.v.c
John.v.b

And when Jeſus ſawe theyr thoughtes, he ſayde: Wherfore thynke ye euyll in youre hertes? whyther is eaſyer to ſaye, thy ſynnes be forgyuen the, or to ſaye, aryſe and walke? But that ye maye knowe, that the ſonne of man hath power to forgyue ſynnes in earth. Then ſayeth he vnto the ſycke of the palſye: * Aryſe, take vp thy bed, and go vnto thyne houſe. And he aroſe, & departed to his houſe. But the people that ſawe it, merueyled, and glorified god, which had gyuen ſuche power vnto men. ⊦

✠ And as Jeſus paſſed forth from thence he ſawe a man (named Mathewe) ſyttynge at the receyte of cuſtome, and he ſayeth vnto hym: folowe me. And he aroſe and folowed hym. And it came to paſſe as Jeſus ſat at meate in his houſe: beholde many publicans alſo and ſynners that came, ſat downe with Jeſus and his diſciples.

Osee.vi.c
Math.xii.a

B And when the Phariſes ſawe it, they ſayd vnto his diſciples: why eateth your mayſter with Publicans and ſynners? But when Jeſus herde that, he ſayde vnto them. They that be ſtronge, nede not the Phiſician, but they that are ſycke. Go ye rather and learne what that meaneth. * I wyl haue mercy, and not ſacrifice. For I am not come to call the ryghteous, but ſynners to repentaunce. ⊦

[illegible]
Mark.ii.c.
Luke.v.f

✠ Then came the diſciples of Johñ vnto hym, ſayeng: * why do we and the Phariſes faſt, for the moſt parte: but thy diſciples faſt not? And Jeſus ſayde vnto them: Can the brydegromes chyldren mourne, as longe as the brydegrome is with them? But the dayes wyll come, when the brydegrome ſhal be taken from them, and then ſhall they faſt. No man putteth a pece of newe cloth in an olde garment. For then taketh he awaye the pece from the garment, & the rent is made worſe.

Neyther do men put newe wyne in to olde bottels: els the bottels breake, and the wyne runneth out, and the bottels peryſhe. But they put newe wyne in to newe bottels, and bothe are ſaued togyther. ⊦

Mark.v.b.
Luke.viii.f

C ✠ Whyle he thus ſpake vnto them, * beholde there came a certayne ruler, and worſhypped hym.

hym, ſayenge: My doughter is euen nowe deceaſed, but come and laye thy hande vpon her, and ſhe ſhall lyue. And Jeſus aroſe, and folowed him, and (ſo dyd) his diſciples. * And beholde, a woman whiche was dyſeaſed with an yſſue of blood twelue yeres, came behynde hym, and touched the hemme of his veſture. For ſhe ſayd within her ſelfe: yf I may touche but euen his veſture only, I ſhalbe ſafe. But Jeſus turned hym aboute, and when he ſaw her, he ſayd: Doughter, be of good comforte, thy fayth hath made the ſafe. And the womã was made hole, euen that ſame tyme. ‡

Marke.v.d / Luke.viii.f / Leuit.xv.e

Marke.v.d / Luke.viii.g

* And when Jeſus came in to the rulers houſe, and ſaw the mynſtrels, and the people makynge a noyſe, he ſayd vnto them: get you hence, for the mayde is not dead, but * ſlepeth. And they laughed hym to ſcorne. But when the people were put forth, he wente in, & toke her by the hande, ✠(and ſayd, damſel, aryſe) & the damſel aroſe. And this noyſe went abrode in to all the lande.

Iohñ.xi.b. ✠

D And when Jeſus departed thence, two blynde men folowed hym, cryenge & ſayinge, O thou ſonne of Dauid, haue mercy on vs. And when he was come in to the houſe, the blynde came to hym. And Jeſus ſayth vnto them. Byleue ye, that I am able to do this? They ſay vnto hym: Lorde, we byleue. Then touched he theyr eyes, ſayenge: * accordynge to your fayth, be it vnto you. And theyr eyes were opened. And Jeſus charged them, ſayenge: Se that no man knowe of it. But they, when they were departed, ſpred abrode his name in all that lande. As they wente oute, beholde * they brought to hym a dombe man poſſeſſed of a deuyl. And when the deuyl was caſt out, the dombe ſpake. And the peple merueyled, ſayenge: it was neuer ſo ſene in Iſrael.

Math.x.b. / Mat.xii.b. / Luke.xi.b

But the Phariſes ſayde. * He caſteth out deuyls, thorowe the prynce of deuyls. ‡ And Jeſus went aboute all cityes & townes, teachynge in theyr ſynagoges: and preachynge the glad tydynges of the kyngdome, & healynge euery ſyckenes & euery dyſeaſe amonge the people. But when he ſawe the people: * he was moued wt compaſſyon on them, bycauſe they were deſtitute, and ſcattered abrode, euen as ſhepe hauynge no ſhepherde. Then ſayth he vnto his diſciples, * the harueſt truely is plenteous, but the labourers are fewe. Pray ye therfore the Lorde of the harueſt, that he wyll ſende labourers in to his harueſt.

Math.xii.b / Marke.iii.b / Luke.xi.b / Mat.xii.b / Mar.vi.b. / Luke.x.a

CAPI. X.

¶ Chriſt ſendeth out his .xii. apoſtles to preache in Iurye, [illegible]

A

AND when his * twelue diſciples were called vnto hym, he gaue them power agaynſt vncleane ſpirites, to caſt them oute, & to heale all maner of ſyckenes, & all maner of dyſeaſe. The names of the twelue apoſtles are theſe: The fyrſt, Simon whiche is called Peter: and Andrewe his brother. James the ſonne of Zebede, and Johñ his brother: Philip and Barthylmew: Thomas & Mathew, whiche had bene a ☞ Publican. James the ſonne of Alphe, and Lebbeus, (whoſe ſyrname was Taddeus) Simon of Canaan, and Judas Iſcarioth, whiche alſo betrayed hym. * Jeſus ſent forth theſe .xii. in nombre, whom he cõmaunded, ſayenge. Go not into the way of the gentyls, and in to the citie of the Samaritans entre ye not. But go rather to the loſt ſhepe of the houſe of Iſrael.

Go and preache, ſayenge: The kyngdome of heuen is at hande: Heale the ſycke, clenſe the lepers, rayſe the deade, caſt out deuyls. * Frely ye haue receyued: gyue frely. ‡ Poſſeſſe not gold nor ſyluer, nor ☞ braſſe in your purſes, nor yet ſcrypp towarde your iourney: neyther two cotes, neyther ſhoes, nor yet a rodde. * For the workeman is worthy of his meate. But to what ſoeuer citye or towne ye ſhall come, enquyre who is worthy in it, and there abyde tyll ye go thence. * And when ye come in to an houſe, ſalute the ſame. And yf the houſe be worthy, let your peace come vpõ it. But yf it be not worthy, let youre peace returne to you agayne.

B

And who ſoeuer ſhall not receyue you, nor wyll heare your preachyng: when ye depart out of the houſe or that citye, * ſhake of the duſt of your feete. Verely I ſaye vnto you: it ſhall be eaſyer for the lande of Zodom / and Gomor in the day of iudgement, then for that citye. Beholde, I ſende you forthe, as ſhepe amonge wolues. Be ye therfore wyſe as ſerpentes / and innocent as doues. * But beware of men, for they ſhall delyuer you vp to the counſelles, and ſhall ſcourge you in theyr Synagoges. And ye ſhall be brought vnto the heade rulers, and kynges, for my ſake, in wytneſſe to them and to the gentyls.

But * when they delyuer you vp, take ye no thought, howe or what ye ſhall ſpeake: * For it ſhall be gyuen you, euen in that ſame houre, what ye ſhall ſpeake. For it is not ye that ſpeake, but the ſpirite of your father whiche ſpeaketh in you.

C

* The brother ſhall delyuer vp the brother to death, & the father the ſonne. And the chyldren ſhal ryſe agaynſt theyr fathers and mothers, & ſhal put them to death: and ye ſhalbe

hated of all men for my names ſake. * But he
that endureth to the ende, ſhall be ſaued.
But * when they perſecute you in this citye
flee ye in to an other. For verely I ſaye vnto
you: ye ſhall not go thorowe all the cityes of
Iſrael, tyll the ſonne of man be come. * The
diſcyple is not aboue the mayſter: nor the
ſeruaunt aboue his lorde. It is ynough for
the diſciple, that he be as his mayſter is, and
that the ſeruaunt be as his lorde is. If they
haue called the lorde of the houſe Beelzebub:
howe moche more ſhall they call them of his
houſholde ſo? Feare them not therfore. * For
there is nothynge cloſe, that ſhall not be
opened: & nothyng hyd, that ſhal not be knowen.
What I tell you in darkeneſſe, that ſpeake
ye in lyghte. And what ye heare in the eare,
that preache ye on the houſe toppes. * And
feare ye not them whiche kyll the body, but
are not able to kyl the ſoule. But rather feare
hym, which is able to deſtroy both ſoule and
body in to hell. Are not two lytell ſparowes
ſolde for a farthynge? And one of them ſhall
not lyght on the grounde wout your father.
Yea, euen al the heeres of your head are
nombred. Feare ye not therfore: ye are of more
value then many ſparowes. * Euery one
therfore that ſhal knowledge me before men, him
D wyl I knowlege alſo before my father which
is in heuen. But who ſoeuer ſhall denye me
before men, hym wyll I alſo denye before my
father whiche is in heuen.

Thynke not * that I am come to ſende
peace into the erth. I came not to ſende peace
but a ſwerde. For I am come to ſet a man at
varyaunce * agaynſt his father, & the
doughter agaynſt her mother, and the doughter in
lawe agaynſt her mother in law. And a mans
foes ſhall be they that are of his owne
hauſholde. * He that loueth father or mother more
then me, is not worthy of me. And he that
loueth ſonne or doughter more then me, is not
worthye of me. And he that taketh not his
croſſe and foloweth me, is not worthy of me.
* He that fyndeth his lyfe, ſhall loſe it: and
he that loſeth his lyfe for my ſake, ſhal fynde
it. * He that receyueth you, receyueth me: and
he that receyueth me, receyueth hym that ſent
me. He that * receyueth a prophet in the name
of a prophet, ſhal receyue a prophetſ rewarde.
And he that receyueth a ryghteous man, in
the name of a ryghteous man, ſhall receyue
a ryghteous mannes rewarde.

* And who ſoeuer ſhall gyue vnto one of
theſe lytell ones to drynke, a cup of colde
water onely (in the name of a diſciple) verely I
ſay vnto you: he ſhall not loſe his rewarde.

¶ Iohn Baptyſt, ſendeth his diſciples vnto Chriſt.

CAPI. XI.

AND it came to paſſe, that when Ieſus A
had made an ende of cõmaundyng his
twelue diſciples, he departed thence, to
teache and to preache in theyr cityes.
✠ When Iohn beynge in pryſon herde the
wordes of Chriſt, he ſent two of his diſciples
and ſayde vnto hym. Arte thou he that ſhall
come: or do we loke for an other. Ieſus
anſwered, and ſayde vnto them. Go, and ſhewe
Iohn agayne, what ye haue herde and ſene.
* The blynde receyue theyr ſyghte: the lame Eſa.xxxv
walke, the lepers are clenſed, and the deafe
heare, the deade are reyſed vp, and the poore
* receyue the glad tydynges of the goſpell. Eſai.lxi.a
And happy is he, that is not offended by me.
* And as they departed, Ieſus began to ſay Luke.vii.b
vnto the people concernynge Iohn. What B
went ye out into the wyldernes to ſe? A reede
that is ſhaken with the wynde? Or what went
ye out to ſe? a man clothed in ſofte raymente?
Beholde, they that weare ſofte clothyng: are
in kynges houſes. But what wente ye out to
ſe? A prophet? Verely I ſay vnto you: & more
then a prophet. For this is he, of whom it is
wrytten. * Beholde, I ſende my meſſenger Mala.iii.a
before thy face, whiche ſhall prepare thy way Marke.i.a
before the. ⊢
✠ Verely I ſaye vnto you: amonge them
that are borne of women, aroſe not a greater
then Iohn the Baptyſt. Notwithſtandynge
☞ he that is leſſe: in the kyngdome of heuen ☞
is greater then he. From the dayes of Iohn
Baptyſt vntyll this day, the kyngdom of
heuen ſuffereth violence, and the violent plucke
it vnto them. * For al the prophettes, and the Luke.xvi.b
lawe it ſelfe propheſyed ☞ vnto Iohn. And ☞
yf ye wyll receyue it * this is Helyas, whiche Mala.iii.b
was for to come. He that hath eares to heare Luke.i.b
let hym heare. ⊢ Iohn.i.a
* But wherunto ſhall I lyken this Luke.vii.d
generacyon? It is lyke vnto chyldren whiche C
ſyt in the market places, and call vnto theyr
felowes, and ſaye: we haue pyped vnto you,
and ye haue not daunſed: we haue mourned
vnto you, and ye haue not ſorowed.
For Iohn came neyther eatynge nor
drynkynge, and ye ſaye, he hath the deuyll. The
ſonne of man came eatynge and drynkynge,
and they ſaye: beholde a glutton, and an
vnmeaſurable drynker of wyne, and a frende
vnto publicans and ſynners. And wyſdome
is Iuſtified of her chyldren.
✠ * Then began he to vpbrayde the cityes Luke.x.c
whiche mooſt of his myracles were done in,

bycauſe they repented not of theyr ſynnes. Wo vnto the Chorazin. Wo vnto the Bethſaida: for yf the myracles which were ſhewed in you, had bene done in the citys of Tyre or Sydon, they had repented of theyr ſynnes long agone in ſacke cloth and aſſhes. Neuertheleſſe I ſay vnto you: it ſhall be eaſyer for Tyre and Sydon at the daye of iudgement, then for you. And thou Capernaum, whiche arte lyfte vp vnto heuen, ſhalte be broughte downe to hell.

D For yf the myracles which haue bene done in the, had bene ſhewed in Zodom: they had remayned vntyll this daye. Neuertheleſſe, I ſaye vnto you: that it ſhall be eaſyer for the lande of Zodom in the day of iudgement, then for the. ⊦ ✠ At that tyme Jeſus anſwered & ſayd: I thanke the, O father, Lorde of heuen and earth, bycauſe thou haſt hyd theſe thynges from the wyſe & prudent, & haſt ſhewed them vnto babes: verely father, euen ſo was it thy good pleaſure. * All thynges are gyuen vnto me of my father. ‡ And no man knoweth the ſonne but the father: neyther knoweth any man the father, ſaue the ſonne, and he to whom ſoeuer the ſonne wyll open hym. Come vnto me all ye that laboure: and are laden, and I wyll eaſe you. * Take my yocke vpon you, and learne of me, for I am meke and lowly in herte: and ye ſhall fynde reſt vnto your ſoules. For my yocke is eaſy, * and my burden is lyght. ⊦

¶ The diſciples plucke the eares of corne. Chryſt healeth the dryed hande, helpeth the poſſeſſed that was blynde & dombe, and ſheweth who is his brother, ſyſter, and mother.

CAPI. XII.

A AT that tyme Jeſus went on the Sabboth dayes * thorowe the corne, and his diſciples were an hungred, and began to * plucke the eares of corne, and to eate. But when the Phariſes ſawe it, they ſayd vnto hym: Beholde, thy diſciples do that, which is not lawfull ⁂ (for them) to do vpon the Sabboth day. But he ſayd vnto them: Haue ye not red what Dauid dyd, when he was an hungred, & they that were with hym? * Howe he entred in to the houſe of god, and dyd eate the ſhewe breades, whiche were not lawfull for hym to eate, neyther for them whiche were with hym, but onely for the preeſtes? Or haue ye not red in the lawe, howe that (on the Sabboth dayes) the preeſtes in the temple breake the Sabboth, and are blameleſſe? But I ſay vnto you: that in this place is one greater then the temple. Wherfore, yf ye wyſt what this meaneth, * I requyre mercy, and not ſacrifyce: ye wolde not haue condemned innocentes. ⊦ For the ſonne of man alſo, is lorde euen of the Sabboth day. And he departed thence * and went in to the ſynagoge: and beholde, there was a man which had his hande dryed vp. And they aſked hym ſayenge: * Is it lawful to heale vpon the Sabboth dayes? that they myght accuſe hym. And he ſayd vnto them: whiche of you wyll it be, that ſhall haue * a ſhepe, and yf it fall into a pyt on the Sabboth day, wyll he not take it and lyfte it out? Howe moche more then is a man better then a ſhepe? Wherfore, it is lawfull to do a good dede on the Sabboth dayes.

Then ſayth he to the man: ſtretche forthe thy hande. And he ſtretched it forthe. And it was reſtored vnto helth, lyke as the other. B

⊦ * Then the Phariſes went out, and helde a counſel agaynſt hym, howe they myght deſtroy hym. But when Jeſus knewe it, he departed thence, & moche people folowed hym, and he healed them all, & charged them, that they ſhulde not make hym knowen: that it myghte be fulfylled whiche was ſpoken by Eſay the prophet, whiche ſayeth: * Beholde my chylde, whom I haue choſen, my beloued in whom my ſoule delyteth. I wyll put my ſpirite vpon hym, and he ſhall ſhewe iudgement to the gentyls. He ſhall not ſtryue nor crye, neyther ſhall any man heare his voyce in the ſtretes, a broſed reed ſhall he not breake and ſmokyng flaxe ſhall he not quenche, tyll he ſende forth iudgement vnto victorye, and in his name ſhall the gentyls truſt. ⊦

* Then was brought to hym a blynde and dombe man, that was vexed with a deuyll: & he healed hym, in ſo moch, that the blynd and dombe, both ſpake & ſawe. And all the people were amaſed, & ſayde: Is not this that ſonne of Dauid? * But when the Phariſes herde it, they ſayd. This felow dryueth the deuyls none otherwyſe out, but by the helpe of Belzebub the cheyfe of the deuyls. But when Jeſus knew theyr thoughtes, he ſayd vnto them: Euery kyngdome deuyded agaynſt it ſelfe, ſhall be brought to nought.

C And euery citye or houſe deuyded agaynſt it ſelfe, ſhall not ſtande. And yf Satan caſte out Satan, then is he deuyded agaynſt hym ſelfe. How ſhall then his kyngdome endure? Alſo, yf I by the helpe of Belzebub caſt oute deuyls, by whoſe helpe do your chyldren caſt them out? Therfore, they ſhal be your iudges. But yf I caſt out the deuyls by the ſpirite of God, then is the kyngdome of God come vnto you. Or els * howe can one entre in to a ſtronge mannes houſe, and ſpoyle his Juels excepte he fyrſt bynde the ſtronge man, and then ſpoyle hys houſe?

* He that is not with me, is agaynſt me. And he that gathereth not with me, ſcattereth abrode. Wherfore I ſaye vnto you, all maner of ſynne and blaſphemye ſhall be forgyuen vnto men, * but the blaſphemye agaynſt the ſpirite, ſhal not be forgyuen vnto men. * And who ſoeuer ſpeaketh a worde agaynſt the ſonne of man, it ſhall be forgyuen hym. But whoſoeuer ſpeaketh agaynſt the holy gooſt, it ſhal not be forgyuen hym, neyther in this worlde, nor in the worlde to come. * Eyther make the tree good, and the fruyte good, or els make the tree euyll, ⁊ his fruyte euyll. * For the tree is knowen by his fruyte. O generacyon of vypers, howe can ye ſpeake good thynges, when ye your ſelues are euyll? * For out of the aboundaũce of the herte, the mouth ſpeaketh. A good mã out of the good treaſure of the herte, bryngeth forthe good thynges. And an euyll man, out of euyl treaſure, bryngeth forth euyl thynges. But I ſay vnto you, of euery ydle worde that men ſhall haue ſpoken, they ſhal gyue accountes in the daye of iudgement. * For out of thy wordes thou ſhalte be iuſtified: and out of thy wordſ thou ſhalte be condemned. ⊦

✠ Then certayne of the ſcribes and of the phariſes aſked hym, ſayenge. * Mayſter, we D wyll ſe a ſygne of the. But he anſwered and ſayd to them. * The euyll and aduouterous generacion * ſeketh a ſygne and there ſhall no ſygne be gyuen to them, but the ſygne of the prophet Ionas. * For as Ionas was thre dayes and thre nyghtes in the whales belly: ſo ſhall the ſonne of man be thre dayes ⁊ thre nyghtes in the herte of the earth. The men of Niniue ſhall ryſe in the iudgement with this nacion, ⁊ condemne it, bycauſe * they amended at the preachynge of Ionas. Beholde, here is one greater then Ionas. * The quene of the ſouth ſhall ryſe in the iudgement, with this generacion, and ſhal condemne it: for ſhe came from the vttermoſt partes of the worlde to heare the wyſdome of Salomon. And beholde, in this place is one greater then Salomon. * When the vncleane ſpirite is gone out of a man, he walketh thorowout drye places, ſekyng reſt, and fyndeth none. The he ſayth: I wyll returne in to my houſe, from whence I came out. And when he is come, he fyndeth it emptye, and ſwepte, and garnyſſhed. Then goeth he, ⁊ taketh vnto hym ſeuen other ſpirites worſe then hym ſelfe, and ſo entreth he in, and dwelleth there. And * the ende of that man is worſe then the begynnynge. Euen ſo ſhal it be alſo, vnto this froward generacion. Whyle he yet talked to the people: * behold his mother and his brethren ſtode without, deſyryng to ſpeake with hym. Then one ſayd vnto hym: Beholde, * thy mother ⁊ thy brethren ſtande without, deſyrynge to ſpeake with the. But he anſwered, and ſayde vnto hym that had tolde hym: Who is my mother? or who are my brethren? And he ſtretched forth his hande towarde his diſciples, and ſayde: * beholde, my mother and my brethren. For whoſoeuer doth the wyll of my father which is in heuen, the ſame is my brother, ſyſter, and mother. ⊦

Mark.iii.d
Luke.viii.d

John.xv.b

¶ The parable of the ſede, of the tares, of the muſtarde ſede, of the leuen, of the treaſure hyd in the felde, of the pearles, and of the net.

CAPI. XIII.

A The ſame daye wente Jeſus oute of the houſe, * and ſat by the ſee ſyde, ⁊ moche peple were gathered togither vnto hym ſo greatly that he went, and ſat in a ſhyp, and all the peple ſtode on the ſhore. And he ſpake many thyngſ to them by ſimilitudes, ſayinge: Beholde, the ſower went forthe to ſowe. And when he ſowed, ſome ſedes fell by the wayes ſyde, and the foules came, ⁊ deuoured them vp. Some fell vpon ſtony places, where they had not moche earth, and anone they ſprang vp, bicauſe they had no depenes of earth, and when the ſonne was vp, they caught heate, ⁊ bicauſe they had no rote, they wythered away Agayne, ſome fell amonge thornes, and the thornes ſprange vp and chooked them. But ſome fell in to good grounde, and broughte forth fruyte: ſome an hũdred folde, ſome ſixty folde, ſome thirtye folde. Who ſoeuer hathe eares to heare, let hym heare.

Mar.iiii.a

B And the diſciples came, ⁊ ſayd vnto hym: Why ſpeakeſt thou to them by parables? He anſwered and ſayd vnto them: * it is gyuen vnto you to knowe the ſecretes of the kyngdome of heuen, but to them it is not gyuen. * For who ſoeuer hath, to hym ſhal be gyuẽ, and he ſhal haue aboundaunce. But who ſoeuer hath not: from hym ſhall be taken away euẽ that alſo which he hath. Therfore ſpeake I to them by ſimilitudes: for they ſeynge, ſe not: and hearynge, they heare not, neyther do they vnderſtande. And in them is fulfylled the prophecye of Eſaias, which ſayth: * with the eares ye ſhall heare, and ſhall not vnderſtande, ⁊ ſeynge ye ſhall ſe, and ſhall not perceyue. For theſe peples hertſ is waxed groſſe and theyr eares are dull of hearynge, ⁊ theyr eyes haue they cloſed, leſt at any tyme they ſhulde ſe with theyr eyes, ⁊ heare with theyr eares, and ſhulde vnderſtande with theyr herte, and be conuerted, that I alſo myght heale them.

Mar.iiii.a
Luke.viii.b

Math.xx.c
Mar.iiii.c
Luke.viii.c

Eſa.vi.c
Mar.iiii.b
Luke.viii.b
John.xii.f
Actes.xx.f
Roma.xi.b

But

Luke.x.d. C 1.Peter.i.b. ✱ But bleſſed are youre eyes, for they ſe: ⁊ youre eares, for they heare. Verely I ſaye vnto you, ✱ that many prophetes and ryghteous men haue deſyred to ſe thoſe thynges whiche ye ſe, and haue not ſene them: and to heare thoſe thynges whiche ye heare, ⁊ haue not herde them. Mar.iiii.b. Luke.viii.b. ✱ Heare ye therfore the ſimilitude of the ſower. Whē one heareth the worde of the kyngdom, ⁊ vnderſtandeth it not, then cometh the euyll man, and taketh awaye that which was ſowē in his hert: this is he, which was ſowen by the waye ſyde. But he that receyued the ſede whiche was caſt in to ſtonye places, the ſame is he that heareth the worde, and anone with ioy receyueth it, yet hath he no rote in hym ſelfe, but dureth for a ſeaſon: for when tribulacyon or perſecucyon happeneth bycauſe of the worde, by ⁊ by he falleth. He alſo that receyued ſede in to the thornes, is he that heareth the worde: and the care of this worlde, and the deceytefulnes of ryches, choke vp the worde, ⁊ ſo is he made vnfruytful. But he that receyueth ſede in to the good grounde, is he that heareth the worde, ⁊ vnderſtandeth it: which alſo beareth fruyte, and bryngeth forth, ſome an hundred folde, ſome ſyxtye folde, ſome thyrtye folde.

D In other ſimilitude put he forth vnto them ſayenge: Mar.iiii.c. ✚ ✱ The kyngdom of heuen is lykened vnto a man, whiche ſowed good ſede in his felde. But whyle men ſlepte, his enemy came, and ſowed tares amonge the wheate, and went his way. But when the blade was ſpronge vp, and had brought forthe fruyte, then appeared the tares alſo. So the ſeruauntes of the houſholder came, and ſayde vnto hym. Syr, dydeſt not thou ſow good ſede in thy felde? from whence then hath it tares? He ſayd vnto them: the enuyous man hath done this. The ſeruauntes ſayde vnto hym: wylte thou then that we go, and wede them vp? but he ſayde nay, leſt whyle ye gather vp the tares, ye plucke vp alſo the wheate with them, let bothe growe togyther vntyll the harueſt, and in tyme of harueſt, I wyll ſaye vnto the reapers: gather ye fyrſt the tares, and bynde them togyther in ſheaues to be burnt: but gather the wheate in to my barne. ⊦

✚ An other parable put he forth vnto them ſayenge: Mar.iiii.c. Luke.xiii.f. ✱ The kyngdome of heuen is lyke vnto a grayne of muſtarde ſede, which a mā toke and ſowed in his felde, which is the leaſt of all ſedes. But when it is growen, it is the greateſt amonge herbes, and is a tree: ſo that the byrdes of the ayre come, and make theyr neſtes in the braunches therof.

An other ſimilitude ſpake he vnto them: ✱ The kyngdome of heuen is lyke vnto leuē, whiche a woman taketh and hydeth in thre peckes of meele, tyl all be leuened. ✱ All theſe thynges ſpake Jeſus vnto the people by ſimilitudes, and without a parable ſpake he nothyng vnto them: that it myght be fulfylled, whiche was ſpoken by the prophet, that ſayeth, ✱ I wyll open my mouth in parables: I wyl ſpeake forth thynges which haue bene kepte ſecrete frome the begynnynge of the worlde. ⊦ When the people were ſent away, then came Jeſus in to the houſe. ✱ ✚ And his diſciples came vnto hym, ſayenge: declare vnto vs the parable of the tares of the felde. He anſwered ⁊ ſayd vnto them: He that ſoweth the good ſeed, is the ſonne of man. The felde is the worlde. And the chyldren of the kyngdome, they are the good ſeed: the tares are the children of the wicked: the enemy that ſoweth them, is the deuyll. The harueſt is the ende of the worlde: the reapers be the angels. Euē as the tares therfore, are gathered ⁊ burnt in the fyre: ſo ſhal it be in the ende of this worlde.

✱ The ſonne of man ſhall ſende forthe his angels, ⁊ they ſhall gather out of his kyngdome all thynges that offende, ⁊ them which do iniquite: ⁊ ſhall caſt them in to a fournace of fyre. There ſhall be waylyng ⁊ gnaſſhyng of teeth. ✱ Then ſhal the righteous ſhyne as the ſon in the kyngdom of theyr father. Who ſo euer hath eares to heare, let hym heare. ⊦

✚ Agayne, the kyngdome of heuen is lyke vnto treaſure hyd in the felde, the whiche a man hath founde and hyd: and for ioy therof goeth ⁊ ſelleth al that he hath, and byeth the felde. Agayne the kyngdom of heuen is lyke vnto a merchaunt man, ſekyng goodly pearles, which (whē he foūde one precious pearle) went ⁊ ſolde all that he had, and bought it. Agayne the kyngdom of heuen is lyke vnto a net, that was caſt into the ſee ⁊ gathered of all kynde ✠ (of fyſſhes) which when it was fulle, mē drewe to land, ⁊ ſat downe ⁊ gathered the good in to veſſels, but caſt the bad away. So ſhall it be at the ende of the worlde. The angels ſhall come ⁊ ſeuer the bad from among the good, ⁊ ſhall caſt them in to the fournace of fyre: ✱ there ſhalbe waylyng ⁊ gnaſſhynge of teeth. Jeſus ſayth vnto them: haue ye vnderſtande all theſe thynges? They ſaye vnto hym: yea lorde. Then ſayde he vnto them.

G Therfore euery ſcribe which is taught vnto the kyngdom of heuen, is lyke vnto a man that is an houſholder, which bryngeth forth out of his treaſure, thynges new and olde. ⊦ And it came to paſſe, that when Jeſus had fyniſhed theſe ſimilitudes, ✱ he departed thence.

And when he came into his owne countrey, he taught them in theyr ſynagoges, in ſo moch that * they were aſtonyed, and ſayd: whence cometh this wyſdome, ⁊ powers vnto hym? * Is not this the carpenters ſonne? Is not his mother called Mary? and his brethren James and Joſes and Symon and Judas? And are not all his ſyſters with vs? Whence hath he then al theſe thynges. And they were offended at hym. Jeſus ſayde vnto them. * A prophet is not without honoure, ſaue in his owne countrey, and in his owne houſe.

And he dyd not many myracles there, bycauſe of theyr vnbeleſe.

¶ Iohn was taken and beheaded. Chriſt fedeth fyue thouſande men with fyue loues, and two fyſſhes: and appeareth by nyght vnto his diſciples vpon the ſee.

CAPI. XIIII.

A AT that tyme * Herode the Tetrarcha herde of the fame of Jeſu, and ſayd vnto his ſeruaũtes: this is Iohñ the Baptyſt. He is ryſen from the deade, and therfore are myracles wrought by hym. For Herode had * taken Iohñ, and bounde hym, and put hym in pryſon bycauſe of Herodias, his brother Philips wyfe. For Iohñ ſayd vnto hym: * It is not lawfull for the to haue her. And when he wolde haue put hym to death, he feared the people, * bycauſe they counted hym as a prophet. But when Herodes * byrth day was kepte, the doughter of Herodias daũſed before them, ⁊ pleaſed Herode. * Wherfore he promiſed with an othe, that he wold gyue her what ſoeuer ſhe wolde aſke. And ſhe beynge inſtructe of her mother before, ſayde: Gyue me here Iohñ Baptyſtes heade in a platter.

And the kynge was ſory. Neuertheleſſe, for the othes ſake, and them whiche ſat at the table, he cõmaũded it to be gyuen her: and ſent tourmentours, ⁊ beheaded Iohñ in the pryſon, and his heade was brought in a platter, and gyuen to the damſell, and ſhe brought it to her mother. And his diſciples came and toke vp his body, and buryed it, and wente, and tolde Jeſus.

B When Jeſus herde of it, he * departed thence in a ſhyp vnto a deſerte place, out of the way. And when the peple had herde therof, they folowed him on fote ⁊ lefte the cityes. And Jeſus went forth, ⁊ ſawe moche people and was moued with mercy towarde them, and he healed of them thoſe that were ſycke.

And when the euen drewe on, his diſciples came to hym, ſayenge: this is a deſerte place, and the houre is nowe paſt, let the people departe, that they may go in to the townes, and bye them vytayles. But Jeſus ſayde vnto them, They haue no nede to go awaye. Gyue ye them to eate. They ſay vnto hym: we haue here but .v. loues and two fyſſhes. He ſayde: brynge them hyther to me. And he cõmaunded the peple to ſyt downe on the graſſe, ⁊ he toke the .v. loues and .ii. fyſſhes, ⁊ lyft vp his eyes towarde heuen and ☉ bleſſed: And whẽ he had broken them, he gaue the loues to his diſciples, and his diſciples gaue them to the people. And they dyd all eate, and were ſuffyſed. And they gathered vp (of the fragmentes that remayned) xii. baſkettes full. And they that dyd eate, were aboute fyue thouſande men, beſyde women and chyldren.

C Mark. vi. f. Iohñ. vi. b.

* And ſtreyght waye Jeſus made his diſciples to get vp into a ſhyp: and to go before hym vnto the other ſyde whyle he ſente the people away. And when the people were ſent awaye, he * went vp in to a mountayne to praye alone. And when nyght was come/ he was there hym ſelfe alone. But the ſhyp was nowe in the myddes of the ſee, and was toſt with waues, for it was a cõtrary wynde. And in the fourth watche of the nyght, Jeſus went vnto them walkyng on the ſee. And when the diſcyples ſaw hym walkyng on the ſee, they were troubled ſayenge, it is ſome ſpyryte, ⁊ they cryed out for feare. But ſtreyght waye, Jeſus ſpake vnto them, ſayenge: be of good cheare, it is I, be not afrayde. Peter anſwered hym, and ſayd: Lorde, yf it be thou, byd me come vnto the on the water.

Luke. vi. c.

D And he ſayd, come. And when Peter was come downe out of the ſhyppe, he walked on the water, to go to Jeſus. But when he ſawe a moghtye wynde, he was afrayde. And whẽ he began to ſynke, he cryed, ſayenge: Lorde ſaue me. And immediatly Jeſus ſtretched forth his hande, and caught hym, and ſayde vnto hym: O thou of lytell fayth, wherfore dydeſt thou doute? * And when they were come in to the ſhyp, the wynde ceaſed. Then they that were in the ſhyp, came and worſhypped hym, ſayenge: of a trueth thou arte the ſon of God. And when they were gone ouer/ they came into the lande of Geneſereth. And when the men of the place had knowlege of hym, they ſent out meſſengers in to all that countrey rounde aboute the coſt ⁊ brought vnto hym all that were ſycke, and beſought hym, that they myght touche the hemme of his veſture onely. And as many as touched it, were made ſafe.

Mar. vi. g.

¶ Chriſt excuſeth his diſcyples / and rebuketh the Scrybes and Pharyſes for tranſgreſſynge the commaundement of God through theyr owne tradycyons. The thynge that goeth in at the mouth defyleth not the man. He delyuereth the Woman of Canaanes daughter: healeth the multitude: with ſeuen loues, and a fewe lytle fyſſhes fedeth foure thouſande men, beſyde women and chyldren.

Then

CAPI. XV. ✠

A Mar. vii. a

Then * came to Jeſus Scribes and Phariſes (whiche were come from Jeruſalem,) ſayenge: Why do thy diſciples tranſgreſſe the tradicions of the elders? For they waſhe not theyr handes when they eate bread. But he anſwered and ſayd vnto them: Why do ye alſo tranſgreſſe the cōmaundement of god, bycauſe of your owne tradicion? For God cōmaundeth, ſayenge: * honour father and mother, and he that curſeth father or mother: let hym dye the death. But ye ſaye, euery one ſhall ſaye to his father and mother ☞ * what gyfte ſo euer ſhulde haue come of me, the ſame is turned vnto thy profyte: and ſo ſhall he not honoure his father or his mother. And thus haue ye made the cōmaundement of God of none effecte, bycauſe of your owne tradicion. Ypocrites, ful wel dyd Eſaye propheſye of you, ſayenge: * This people draweth nygh vnto me with theyr mouth, & honoureth me with lippes, howbeit, theyr hertes are farre from me: but in vayne do they ſerue me, teachynge the doctrines and preceptes of men.

Exodi. xx. b
Mar. vii. b

☞
Exodi. xxi. b
Deute. v. b.
Ephe. vi. a.

Eſai. xxix. b
Jere. xi. e.
Mar. vii. b

B And he called the people to hym, and ſayd vnto them: heare & vnderſtande. That which goeth into the mouthe, defyleth not the man: but that whiche cometh out of the mouth, defyleth the man. Then came his diſciples, and ſayde vnto hym: knoweſt thou not, that the Phariſes were offended at this ſayinge? But he anſwered and ſayde. Euery plante whiche my heuenly father hath not planted, ſhall be plucked vp by the rootes. Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, bothe ſhall fall in to the dytche. Then anſwered Peter and ſayde vnto hym: declare vnto vs this parable. Jeſus ſayde: are ye alſo yet without vnderſtandyng: do not ye yet vnderſtande, that what ſoeuer entreth in at the mouth, goeth in to the belly, and is caſt out in to the draught? But thoſe thynges whiche procede out of the mouthe, come forth from the herte, and they defyle the man. For out of the herte procede euyll thoughtes, murders, breakyng of wedlocke, horedoms, theftes, falſe wytneſſe, blaſphemyes. Theſe are the thynges, whiche defyle a mā. But to take meate with vnwaſhed handes, defyleth not a man. ⊢

C ✠ And Jeſus wente thence, and departed in to the coaſtes of Tyre and Sydon, and beholde, a woman of Canaan (whiche came out of the ſame coaſtes) cryed vnto hym, ſayenge: haue mercy on me o lorde, thou ſonne of Dauid: My doughter is pyteouſly vexed with a deuyl. But he anſwered her nothynge at all, and his diſciples came, and beſought hym, ſayenge: ſende her awaye, for ſhe cryeth after vs: But he anſwered, & ſayde: I am not ſent * but vnto the loſt ſhepe of the houſe of Iſrael. Then came ſhe, and worſhypped hym, ſayinge: Lord, helpe me. He anſwered, & ſayd: It is not mete, to take the chyldrens breade, & to caſt it to dogges. She anſwered, and ſayd Trueth lorde, for the dogges eate of the crommes, whiche fall from theyr mayſters table. Then Jeſus anſwered, and ſayde vnto her. O woman, great is thy fayth, be it vnto the, euen as thou wylte. And her doughter was made hole euen at that ſame tyme. ⊢

D And Jeſus went awaye from thence, and came nygh vnto the ſee of Galile, and wente vp in to a mountayne, and ſat downe there.

And moche people came vnto hym, bryngynge with them thoſe that were lame, blynde, deafe, maymed, and other many: & caſt them downe at Jeſus feete. * And he healed them: in ſo moche, that the people wondred, when they ſawe the dombe ſpeake, the maymed to be hoole, the lame to walke, and the blynde to ſe. And they gloryfied the God of Iſrael.

* Then Jeſus called his diſciples vnto him and ſayd: I haue compaſſyon on the people, bycauſe they contynue wt me nowe .iii. dayes and haue nothyng to eate: and I wyll not let them departe faſtyng, leſt they myſſe cary by the waye. And his diſciples ſaye vnto hym, whence ſhulde we get ſo moche breade in the wyldernes, as to ſuffiſe ſo great a multitude? And Jeſus ſaythe vnto them: howe many loues haue ye? And they ſay * ſeuen, and a fewe lytell fyſſhes. And he cōmaunded the people to ſyt downe on the grounde: and toke the ſeuen loues, and the fyſſhes: and after that he had gyuen thankes, he brake them, and gaue to his diſcipiples, & the diſciples gaue them to the people. And they dyd all eate, and were ſuffyſed. And they toke vp (of the broke meat that was lefte) ſeuen baſkettes full. And yet they that dyd eate were foure thouſande men beſyde women & chyldren. And he ſent away the people, and toke ſhyp, and came in to the partyes of Magdala.

¶ The Pharyſes require a token. Jeſus warneth his diſciples of the phariſes doctrine. The cōfeſſyon of Peter. The keyes of heuen. The faythfull muſt beare the Croſſe after Chryſt.

CAPI. XVI.

A Mar. viii. b
Luk. xi. d
Luke. xii. g

The * Phariſes alſo with the Saducees came and tempted hym & deſyred hym that he wolde ſhewe them a ſygne from heuen. He anſwered & ſayd vnto them: when it begynneth to drawe toward euen, ye ſay, it wyl be fayre wether, for the ſkye is red. And in the mornyng: It wyll be fowle wether to daye, for the ſkye is glowmynge red. O ye ypocrites, ye can diſcerne the outwarde apperaunce of the ſkye: but can ye not diſcerne the ſygnes of the tymes? * The froward and aduouterous nacyō requyreth * a ſygne, and there ſhall no ſygne be gyuen vnto it, but the ſygne of the * Prophet Jonas. And he lefte them, and departed.

B

And when his diſciples were come to the other ſyde of the water, they had forgotten to take breade with them. Then Jeſus ſayd vnto them. * Take hede and beware of ☞ the leuen of the Phariſes/ and of the Saduces. And they thought in them ſelues ſayeng: we haue taken no breade with vs. Which when Jeſus vnderſtode, he ſayde vnto them: O ye of lytle fayth, why take ye thought within your ſelues, bycauſe ye haue brought no breade? Do ye not yet perceyue, neyther remember thoſe fyue loues/ when there were * fyue M. men/ and howe many baſkettes toke ye vp? * Neyther the ſeuen loues when there were foure thouſande men: and howe many baſkettes toke ye vp? howe happeneth it that ye do not vnderſtande, that I ſpake it not vnto you concernynge breade, that ye ſhulde beware of the leuen of the Phariſes and of the Saduces? Then vnderſtode they, howe that he bad not them beware of the leuen of bread but of the doctryne of the Pharyſes/ and of the Saduces.

C

* When Jeſus came in to the coaſtes of the citye whiche is called Ceſarea Philippi/ he aſked his diſciples, ſayenge, * whome do men ſaye that I the ſonne of man am? They ſayde: Some ſaye that thou arte Johñ Baptiſt, ſome Elyas, ſome Jeremias, or one of the nombre of the Prophettes. He ſayeth vnto them: but whome ſaye ye that I am? Simon Peter anſwered & ſayde: * Thou arte Chriſt the ſon of the lyuynge God. And Jeſus anſwered, and ſayde vnto hym: happy arte thou Simon the ſon of Jonas, for fleſſhe & bloode hath not opened that vnto the, * but my father whiche is in heuen. And I ſay alſo vnto the, that thou arte Peter: & vpon this * rocke I wyl buylde my congregacion. And the gates * of hell ſhall not preuayle agaynſt it. And I wyll gyue vnto the, the keyes of the kyngdome of heuen: And * whatſoeuer thou byndeſt in earth, ſhalbe bound in heuen: and whatſoeuer thou loſeſt in earth, ſhalbe loſed in heuen. ¶ Then charged he his diſcyples/ that they ſhulde tell no man, that he was Jeſus Chriſte. * From that tyme forth began Jeſus to ſhewe vnto his diſciples, howe that he muſt go vnto Jeruſalem, and ſuffer many thyngſ of the elders, and hygh Preeſtes, and ſcrybes, & muſt be kylled, & be rayſed agayne the thyrde day. And when Peter had taken hym aſyde, he began to rebuke him, ſayeng: mayſter, fauer thy ſelfe, this ſhal not happen vnto the: but he turned him aboute, and ſayd vnto Peter: go after me Satan, thou hyndreſt me: for thou ſauoureſt not the thynges that be of god, but thoſe that be of men.

D

Then ſayde Jeſus vnto his diſciples: If any man wyl folowe me, let hym forſake him ſelfe & take vp his croſſe, and folow me. * For who ſo wyl ſaue his lyfe, ſhal loſe it. Agayne who ſo doth loſe his lyfe for my ſake, ſhall fynde it. For what doth it profet a man/ yf he wyn all the hole world: & loſe his owne ſoule? Or what ſhall a man gyue to redeme his ſoule agayne withall? For the ſonne of man ſhall come in the glorye of his father, with his angels: and * then ſhall he rewarde euery man accordyng to his dedes. Verely I ſaye vnto you, there be ſtandynge here, which ſhal not taſte of death, tyll they ſe the ſon of man come in his kyngdome.

Math.x.d.
Marke.viii.d
Luke.ix.c
Johñ.xii.d.

Roma.ii.b.
Mark.viii.d.
Luke.ix.d

¶ The transfiguracyon of Chryſt. He healeth the Lunatyke, and payeth trybute.

CAPI. XVII. ✠

A

AND * after ſyxe dayes, Jeſus taketh Peter, James & Johñ his brother, and bryngeth them vp into an hygh mountayne out of the waye, & was transfygured before them * & his face dyd ſhyne as the ſon, and his clothes were as whyte as the lyght. And beholde, there appeared vnto them Moſes & Elias talkyng with hym. Then anſwered Peter, and ſayde vnto Jeſus: Lorde, here is good beynge for vs. Yf thou wylte, let vs make here thre tabernacles: one for the, & one for Moſes, and one for Elias.

Marke.ix.a
Luke.ix.d

B

Whyle he yet ſpake, beholde, a bryght cloude ſhadowed them. And beholde, there came a voyce out of the cloude whiche ſayde/ * this is my beloued ſon in whom I delyte * heare him. And when the diſciples herde theſe thynges/ they fell on theyr faces and were ſore afrayde. And Jeſus came & touched them/ & ſayde: aryſe, & be not afrayde. And when they had lyfte vp theyr eyes, they ſawe no man, ſaue Jeſus onely. * And when they came downe from the mountayne, Jeſus charged them, ſayenge: ſhew the viſion to no man/ vntyll the ſon of man be ryſen agayne from the deade. ¶ * And his diſciples aſked him ſayenge. Why then ſay the ſcrybes, that Elias muſt fyrſt come? Jeſus anſwered and ſayde

Math.iii.d
and.xii.d
Marke.i.b
and.ix.a.

Mark.ix.a

Mala. iiii. b vnto them, * Elias truely ſhall fyrſt come, &
reſtore all thynges. But I ſaye vnto you, that
Math. xi. b. * Elias is come all redye, & they knewe hym
not: but haue done vnto hym whatſoeuer
they luſted. In lykewyſe ſhall alſo the ſon of
man ſuffer of them. Then the diſcyples vnderſtode,
that he ſpake vnto them of Iohn
Baptyſt. And whē they were come to the people,
C there came to hym a certayne man knelyng
downe to hym, & ſayeng: Mayſter, haue
mercy on my ſon, for he is lunatyke and ſore
vexed, for ofttymes he falleth into the fyre, &
Mark. ix. c. Luke. ix. e ofte into the water. * And I brought hym to
thy diſciples, & they coulde not heale him. Ieſus
anſwered & ſayd: O faythles and croked
naciō: howe longe ſhall I be with you? howe
longe ſhall I ſuffer you? bryng hym hyther.
And Ieſus rebuked the deuyl, & he departed
out of hym. And the chylde was healed euen
Mark. ix. d that ſame tyme. ☩ * Then came the diſciples
to Ieſus ſecretly & ſayde: why could not we
caſt hym out? Ieſus ſayd vnto thē: Bycauſe
of your vnbylefe. For verely I ſay vnto you:
Luke. 17. a. * yf ye haue fayth as a grayne of muſterde
ſede, ye ſhall ſaye vnto this mountayne: remoue
hence to yōder place, & it ſhall remoue:
neyther ſhall any thynge be vnpoſſible vnto
you. How be it this kynde goeth not out, but
by prayer & faſtyng. Whyle they were occupyed
Mat. xvi. c. and xx. c. Mar. viii. d. ix. f. and. x. e Luke. ix. e in Galile, Ieſus ſayde vnto them: * It
wyll come to paſſe that the ſon of man ſhall
be betrayed into the handes of men, and they
ſhall kyll hym, & the thyrde daye ſhall he ryſe
agayne. And they were exceadyng ſorye.

D ✚ And when they were come to the citye of
Capernaum, they that vſe to receyue trybute
money, came to peter, & ſayd: Doth your mayſter
paye tribute? He ſayeth: yea. And whē he
was come in to the houſe, Ieſus preuented
him ſayeng: what thynkeſt thou Simon? of
whom do the kynges of the earth take trybute
or toll, of theyr chyldren, or of ſtraūgers? Peter
ſayeth vnto him: of ſtraūgers. Ieſus ſayeth
vnto him: Then are the chyldren fre: Notwithſtandyng,
leſt we ſhuld offende them, go
thou to the ſee, & caſt an angle, & take the fyſh
that fyrſt cometh vp, & whē thou haſt opened
his mouth, thou ſhalt fynde a pece of xx. pens
that take, & gyue it vnto them for me & the. ☩

He teacheth his diſciples to be humble, & harmeles: to auoyde occaſions of euyll/ and one to forgyue anothers offence.

CAPI. XVIII. ✚

A A T the ſame tyme came the diſciples vn
Mark. ix. f Luke. ix. f to Ieſus, ſayeng: * who is the greateſt
in the kyngdome of heuen? Ieſus called
a chylde vnto hym, & ſet hym in the myddes
of them, & ſayde: Uerely I ſay vnto you,
* excepte ye turne, & become as chyldren, ye Mark. x. b Luk. xviii i. Pet. ii. a
ſhall not enter in to the kyngdome of heuen.
Whoſoeuer therfore humbleth hym ſelfe, as
this chylde, the ſame is the greateſt in the
kyngdome of heuen. And who ſo receyueth
ſuch a chyld in my name, receyueth me*. But Mark. ix. f Luke. xvii. a
who ſo dothe offende one of theſe lytle ones
whiche byleue in me; it were better for hym,
that a milſtone were hanged about his necke
& that he were drowned in the depth of the ſee
Wo vnto the world bycauſe of offenſes. * Neceſſary i. Cor. xi. c
it is that offences come: But wo vnto
the man, by whom the offence cometh. Wherfore B
* yf thy hande or thy fote hynder the, cut Math. v. e Mark. ix. f
hym of & caſt it from the. It is better for the
to enter into lyfe halt or maymed, rather then
thou ſhuldeſt (hauyng two handes or ii. fete)
be caſt in to euerlaſtynge fyre. And yf thyne
eye offende the, plucke hym out, & caſte it frō
the. It is better for the to enter into lyfe with
one eye, rather then (hauyng two eyes) to be
caſt into hell fyre. Take hede: that ye deſpyſe
not one of theſe lytle ones. For I ſaye vnto
you, that in heuen theyr angels do alwayes
beholde the face of my father, which is in heuen:
☩ For the ſonne of man is come to ſaue
that which was loſt. Howe thynke ye. * If a Luke. xv. a
man haue an hundred ſhepe, & one of them be
gone aſtray, doth he not leaue nynty & nyne
in the mountayn, & goth & ſeketh it that was
gone aſtraye? And yf it happen that he fynde
it, verely I ſay vnto you: he reioyſeth more of
that ſhepe then of the nyntye & nyne whiche
went not aſtray Euen ſo it is not the wyll of
youre father in heuen, that one of theſe lytle
ones ſhuld peryſhe. ✚ Moreouer * yf thy brother Luke. xvii. a Leuit. xix. d Eccle. xix. b
treſpaſſe agaynſt the, go & tell hym his
faute bytwene hym & the alone. Yf he heare C
the, thou haſt wonne thy brother: But yf he
heare the not, then take yet wyth the one or two,
that * in the mouth of two or thre wytneſſes, Deut. xix. d ii. Cor. xiii. a Iohn. viii. b
euery matter may be ſtablyſhed. If he heare
not them, tell it vnto the cōgregacion. If he
heare not the cōgregacyō let hym be vnto the
as an heathen man, & as a Publican. Uerely
I ſaye vnto you: * whatſoeuer ye bynde on Math. xvi
earth, ſhall be bounde in heuen. And what ſo
euer ye loſe on earth, ſhall be loſed in heuen.
Agayne I ſay vnto you that yf ii. of you agre
in earth vpon any maner of thynge, what ſoeuer
they deſyre: they ſhal haue it of my father
whiche is in heuen. For where two or thre are
gathered togyther in my name, there am I in
the myddes of them. Then came peter to him,
and ſayde: Lorde howe ofte ſhall I forgyue
my brother, yf he ſyn agaynſt me? Tyll ſeuen
tymes? Ieſus ſayeth vnto hym: I ſaye vnto
the

the vntyll ſeuen tymes: but ſeuentye tymes ſeuentymes. ⁝ ✠ Therfore is the kyngdome of heuen lykened vnto a certayne man that was a kynge which wolde take accountes of his ſeruauntes. And when he had begon to D reckon, one was brought vnto hym, whiche ought hym. x. M. talentes, but for aſmoch as he was not able to paye/ his Lorde cōmaunded hym to be ſolde, and his wyfe and chyldren/ and all that he had/ and payment to be made. The ſeruaunt fell downe/ & beſought hym/ ſayenge: Syr, haue pacience with me/ & I wyll paye the all. Then had the lorde pitye on that ſeruaunt, & loſed hym, and forgaue hym the det. So the ſame ſeruaunt, went out, and founde one of his felowes which ought hym an hundred pence: and he layde handes on hym/ and toke hym by the throte, ſayenge: Pay that thou oweſt.

And his felow fell downe/ & beſought hym ſayenge: Haue pacience with me/ and I wyll paye the all. And he wolde not/ but wente/ and caſt hym into pryſon/ tyll he ſhulde paye the det. So when his felowes ſawe what was done/ they were very ſory/ & came/ and tolde vnto theyr lorde al that had happened. Then his lorde called hym & ſayd vnto hym: o thou vngracious ſeruaunt, I forgaue the all that det, whē thou deſyredſt me, ſhuldeſt not thou alſo haue had compaſſion on thy felow, euen as I had pitye on the? And his Lorde was wroth/ and delyuered hym to the iaylers, tyll he ſhulde paye all that was due vnto hym.

So ✠ lykewyſe ſhall my heuenly father do alſo vnto you yf ye from your hertes, forgiue not (euery one his brother) theyr treſpaſſes. ⁝

Iames. ii. c
Mark. xi. d
Luk. vi. b

¶ Chryſt gyueth anſwere concernynge maryage, and teacheth not to be carefull, nor to loue worldly ryches.

CAPI. XIX.

A And it came to paſſe, ✠ that when Ieſus had fyniſſhed theſe ſayenges/ he gatte hym from Galile, and came in to the coaſtes of Iury beyonde Iordan, and moch people folowed hym, & he healed them there. The Phariſes alſo came vnto hym temptyng hym, and ſayenge vnto hym: Is it lawful for a man to make a deuorcement with his wyfe for any maner of cauſe? He anſwered & ſayde vnto them: Haue ye not red, howe that he whiche made man at the begynnyng ✠ made them man & woman: and ſayd, for this cauſe ſhall a man leaue father & mother, and ſhall cleue vnto his wyfe/ and they twayne ſhal be one fleſſhe. Wherfore nowe/ they are not twayne/ but one fleſhe. Let not man therfore put a ſunder, that whiche God hath coupled togyther. They ſaye vnto hym: why dyd Moſes then cōmaunde to gyue a teſtimonyall of deuorcement, and to put her awaye? He ſayde vnto them: Moſes (bycauſe of the hardneſſe of your hertes) ✠ ſuffered you to put awaye your wyues: But from the begynnynge it was not ſo. ✠ I ſay vnto you: whoſoeuer putteth awaye his wyfe (except it be for fornicacyon) & marieth another/ breaketh wedlocke. And who ſo maryeth her whiche is deuorced, dothe cōmyt aduoutrye.

Marke. x. a
Gen. ii. d.
Ephes. v. g
1. Cor. vi. b
Deut. 24. a
Iere. iii. a
Mala. ii. c
Math. v. e.
Marke. x. b
Luke. xvi. d

B His diſcyples ſaye vnto hym: yf the matter be ſo bytwene man & wyfe, then is it not good to marry. He ſayde vnto them: all men can not comprehend this ſayenge ✠ ſaue they to whome it is gyuen: for ☞ there are ſome chaſte, whiche are ſo borne out of theyr mothers wombe. And there are ſome chaſt which be made chaſte of men. And there be chaſte/ whiche haue made them ſelues chaſte for the kyngdome of heuens ſake. He that can comprehende it/ let hym comprehende.

Sapie. iii. c
☞

✠ Then were there brought vnto hym yonge chyldren, that he ſhuld put his handes on them, and praye. And the diſciples rebuked them. But Ieſus ſayde vnto them: Suffre the chyldren, and forbyd them not to come vnto me: for of ſoche is the kyngdome of heuen. And when he had put his handes on them, he departed thence. And beholde/ one came: & ſayde vnto hym: ✠ good mayſter, what good thynge ſhall I do that I maye haue eternall lyfe? He ſayde vnto hym: ☞ why calleſt thou me good (✠ there is none good but one, and that is God. But yf thou wylte entre into lyfe kepe the cōmaundementes. He ſayeth vnto him. which? Ieſus ſayd:

Marke. x. b
Luk. xviii. b
Marke. x. b
Luke. 18. d.
☞
Pſal. cxlii.

✠ Thou ſhalte not cōmyt manſlaughter. C Thou ſhalte not commyt aduoutrye: Thou ſhalte not ſteale. Thou ſhalte not beare falſe wytneſſe: honoure father and mother: ✠ and thou ſhalt loue thyne neyghbour as thy ſelfe. The yonge man ſayeth vnto hym: All theſe thynges haue I kepte from my youth vp: what lacke I yet? Ieſus ſayde vnto hym/ yf thou wylte be perfyte ✠ go and ſell (all) that thou haſt, and gyue to the poore, & thou ſhalt haue treaſure in heuen, and come and folow me. But when the yong man herde that ſayenge, he went awaye ſorye. For he had greate poſſeſſions. Then Ieſus ſayde vnto his diſcyples: Verely I ſaye vnto you: ✠ it ſhall be hard for the ryche to enter into the kyngdom of heuen. And agayne I ſaye vnto you: it is eaſyer for a camell to go through the eye of a nedle, thē for the ryche to enter into the kyngdome of god. When the diſciples herde this, they were exceadyngly amaſed, ſayenge: who

Exodi. xx. c.
Deute. v. b.
Rom. xiii. c
Galat. v. c.
Marke. x. c
Luke. xii. d.
Marke. x. c
Luk. xviii. c

then cā be ſaued? But Jeſus behelde them, and ſayde vnto them: with men this is vnpoſſyble * but with god all thynges are poſſyble.

Zacha. viii. b

D

✠ Then anſwered Peter, and ſayd vnto hym: Beholde * we haue forſaken all, and folowed the, what ſhal we haue therfore? Jeſus ſayde vnto them: verely J ſay vnto you: that when the ſonne of man ſhall ſyt in the ſeate of his maieſtye, ye that haue folowed me in the regeneracyon * ſhall ſyt alſo vpon xii. ſeates, & iudge the. xii. trybes of Jſraell. * And euery one that forſaketh houſe, or brethren, or ſyſters, or father, or mother, or wyfe, or chyldren, or landes, for my names ſake/ * ſhall receyue an hundred folde, and ſhal inheryte euerlaſtyng lyfe. ⊢ * But many that are fyrſt, ſhall be laſt: & the laſt ſhalbe fyrſt.

Marke. x. d
Luk. xviii. c
Luke. xxii. c
Deute. 33. b
Job. xlii. c
Math. xx. d
Luke. xiii. f

¶ Chryſt teacheth by a ſimilytude that god is dettour vnto no man. He teacheth his diſciples to be lowly, and gyueth two blynde men theyr ſyght.

CAPI. XX. ✠

A

FOr the kyngdome of heuen is lyke vnto a man that is an houſholder, which went out early in the mornyng to hyre labourers in to his vineyard. And when the agrement was made with the labourers for a peny a daye, he ſent them in to his vyneyearde. And he went out about the thyrd houre, and ſaw other ſtandyng ydel in the market place, and ſayd vnto them: go ye alſo into the vyneyearde, & whatſoeuer is ryght / J wyll gyue you. And they went theyr waye. Agayne he went out about the ſyxte & nynthe houre, and dyd lykewyſe. And about the eleuenth houre he went out & founde other ſtandynge ydell/ and ſayde vnto them: Why ſtande ye here al the daye ydel? They ſaye vnto him: bycauſe no man hath hyred vs. He ſayeth vnto them: go ye alſo into the vineyearde: & whatſoeuer is ryght, that ſhal ye receyue. So, when euen was come, the Lorde of the vineyarde ſayeth vnto his ſtewarde: call the labourers, & gyue them theyr hyre, begynnynge at the laſte vntyll the fyrſt. And when they dyd come, that came aboute the eleuenth houre, they receyued euery man a peny.

B

But when the fyrſt came alſo, they ſuppoſed that they ſhuld haue receyued more, and they lykewyſe receyued euerye man a peny. And when they had receyued it, they murmured agaynſt the good man of the houſe / ſayenge: Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, whiche haue borne the burden and heate of the day. But he anſwered vnto one of them & ſayde: frende, J do the no wronge: dydeſt thou not agre with me for a peny? Take that thyne is, and go thy waye: J wyll gyue vnto this laſt/ euen as vnto the. Js it not lawfull for me to do as me lyſteth with myne owne goodes? Js thyne eye euyll/ bycauſe J am good? * So the laſt ſhall be fyrſt, & the fyrſt ſhall be laſt. For many be called, but few be choſen. ⊢

Mat. xix.
Marke. x.
Luke. xiii.

C

✠ And Jeſus goynge vp to Jeruſalem/ toke the. xii. diſcyples aſyde in the waye, and ſayde vnto them: * Beholde, we go vp to Jeruſalem, and the ſon of man ſhal be betrayed vnto the cheyfe Preeſtes, and vnto the ſcrybes, and they ſhall condemne hym to death/ and ſhall delyuer hym to the Gentyls, to be mocked, and to be ſcourged / and to be crucifyed: and the thyrd day he ſhall ryſe agayne.

Marke. x.

✠ * Then came to hym the mother of Zebedes chyldren, with her ſonnes, worſhyppyng hym and deſyryng a certayne thyng of hym. And he ſayeth vnto her/ what wylte thou? She ſayde vnto hym: Graunt, that theſe my two Sonnes maye ſyt, the one on the ryght hande, and the other on the lefte, in thy kyngdome. But Jeſus anſwered and ſayd: ☞ Ye wote not what ye aſke.

Marke. x.

Are ye able to drynke of the cup that J ſhall drynke of: and to be Baptiſed with the baptyme, that J am baptiſed with? They ſay vnto hym: we are. He ſayde vnto them: ye ſhall drynke in dede of my cup: & be baptiſed with the baptym that J am baptiſed with. But to ſyt on my ryght hand and on my lefte, is not myne to gyue: but it ſhal chaunce vnto them, that it is * prepared for of my father. ⊢ * And whē the ten herde this, they diſdayned at the ii. brethren: But Jeſus called them vnto hym, & ſayd: * ye know that the prynces of the nacions haue dominion ouer them. And they that are greate men, exercyſe auctoryte vpon them. Jt ſhall not be ſo amonge you. But whoſoeuer wyll be greate amonge you, let hym be your miniſter, and who ſo wyll be cheyf amonge you, let him be your ſeruaunt: euen as * the ſon of man came, not to be miniſtred vnto, but to miniſter, and to gyue his lyfe a redemciō for many ⊢ * And as they departed from Jerico, moch peple folowed him And beholde, two blynde men ſyttyng by the way ſyde, when they herde that Jeſus paſſed by, they cryed ſayenge: O Lorde thou ſon of Dauid, haue mercy on vs. And the peple rebuked them, bycauſe they ſhulde holde theyr peace. But they cryed the more ſayeng: haue mercy on vs, O lorde thou ſonne of Dauid. And Jeſus ſtode ſtyll, & called them, & ſayde: what wyll ye that J ſhal do vnto you? They ſaye vnto him, Lorde, that our eyes maye be opened. So Jeſus had cōpaſſion on them &

Mat. xix.
Marke. x.
D
Luke. xxii.
Marke. x.
Marke. x.
Luke. xviii.

touched theyr eyes, & immediatly theyr eyes
receyued ſyght. And they folowed hym

¶ He rydeth in to Jeruſalem, dryueth the marchauntes out of the temple, curſeth the fygge tree, and rebuketh the Phariſes with the ſimilitude of the two ſonnes, and of the huſbandmen, that ſlewe ſoche as were ſent vnto them.

CAPI. XXI. ✠

A AND when they * drewe nygh vnto Jeruſalem,
Mark. xi. a and were come to Bethphage,
Luke. xix. e vnto mounte Oliuete: then ſent Jeſus
two diſciples, ſayeng vnto them: Go into the
towne that lyeth ouer agaynſt you, & anone
ye ſhall fynde an aſſe bounde, & a colte with
her: looſe them, & brynge them vnto me. And
yf any man ſaye ought vnto you, ſaye ye: the
lorde hath nede of them: & streyght waye he
wyll let them go. All this was done, that it
myght be fulfylled which was ſpoken by the
Esa. lxii. b. prophet, ſayenge. * Tell ye the doughter of
Zacha. ix. b Sion beholde / thy kynge cometh vnto the /
Iohn. xii. c. meke / ſittynge vpon an aſſe & a colte, the fole
of the Aſſe vſed to the yocke. The diſciples
went, & dyd as Jeſus cōmaunded them / and
brought the aſſe, & the colte, and put on them
theyr clothes / & ſet him theron. And many of
the people ſpred theyr garmentes in the way.
Other cut downe braunches from the trees /
and ſtrawed them in the waye.

B Moreouer, the people that went before / &
Luke. xix. f they that came after, cryed, ſayenge: Hoſanna
Iohn. xii. b. to the ſon of Dauid: * Bleſſed is he that
Psal. cxviii. b cometh in the name of the lorde: ‡ ☞ Hoſanna
Mar. xi. b in the hyeſt. ‡ ✠ And when he was come
☞ to Jeruſalem / all the cytye was moued, ſayenge:
who is this? And the people ſayde: this
Mat. xiiii. a is Jeſus * the Prophet of Nazareth (a cytye)
Luke. xix. g. of Galile. * And Jeſus went into the temple
of god, & caſt out al them that ſolde & bought
in the temple, & ouerthrewe the tables of the
money chaungers, & the ſeates of them that
ſolde doues, & ſayde vnto them: It is wrytten,
iii. Reg. viii. b Esai. lvi. c. * my houſe ſhall be called the houſe of
Iere. vii. c prayer. But ye haue made it * a den of theues

And the blynde & the halte came to hym in
the temple, & he healed them. When the cheyf
Preeſtes & Scrybes ſawe the wonders that
he dyd, & the chyldren cryeng in the temple (&
ſayenge: Hoſanna to the ſon of Dauid) they
diſdayned, & ſayde vnto hym: heareſt thou
what theſe ſay? But Jeſus ſayeth vnto them
Psal. viii. a Why not? haue ye neuer red, * Out of the
mouth of babes & ſuckelynges thou haſt ordeyned
prayſe? And he left them, & went out
Iohn. xi. a of the cytye to * Bethanie, & had his abydyng
Mark. xi. b. there. ‡ * In the mornyng as he returned in
to the cytye agayne, he hungred: & whē he had
Luke. xiii. b ſpyed a * fygtree in the waye, he came to it, &
found nothyng theron, but leaues only, and
ſayde vnto it: Neuer frute growe on the
hence forwardes. And anone the fygge tree
wethered away. And when his diſciples ſaw
it, they marueyled ſayenge. Howe ſoone is
the fygge tree wethered away? Jeſus anſwered,
& ſayde vnto them: Verely I ſaye vnto
Mat. xvii. d you, * yf ye haue fayth and dout not, ye ſhall
Luke. xvii. a not onely do this that is happened vnto the
C fygge tree: but alſo yf ye ſhall ſaye vnto this
mountayne / remoue / & caſt thy ſelfe in to the
Mark. xi. b ſee, it ſhal be done. * And all thyngꝭ whatſoeuer
Iohn. 14. b ib. b. xvi. e ye aſke in prayer (yf ye byleue) ye ſhall
Mark. xi. b receyue them. ✠ * And when he was come in
Luke. xx. a to the temple, the cheyfe preeſtes & the elders
of the people came vnto hym (as he was teachynge)
Exodi. ii. c. & ſayde. * By what auctorite doeſt
Actes. iiii. b thou theſe thynges? and who gaue the this
and. vii. d power? Jeſus anſwered & ſayd vnto them: I
alſo wyl aſke of you a certayne thyng, which
yf ye tell me, I in lykewyſe wyll tell you by
what auctorite I do theſe thyngꝭ. The baptyme
of Iohn: whence was it? from heuen, or
of men? And they thought amonge them ſelues,
ſayenge: yf we ſay from heuen, he wyll
ſay vnto vs: why dyd ye not then beleue him?
But yf we ſhal ſaye of men, then feare we the
Mat. xiiii. a people. * For all men holde Iohn as a Prophet.
And they anſwered vnto Jeſus / and
ſayd: we can not tell. And he ſayd vnto them:
neyther tell I you, by what auctorytie I do
theſe thyngꝭ. ‡ What ſaye ye to this? ✠ A man
had two ſonnes, & came to the fyrſt, & ſayde:
ſon / go & worke to daye in my vyneyarde. He
anſwered & ſayd / I wyll not, but afterwarde
he repented, and went. Then came he to the
ſeconde, & ſayd lykewyſe. And he anſwered / &
ſayde: I wyll ſyr, and went not. Whyther of
them twayne dyd the wyll of the father? And
they ſaye vnto hym: the fyrſt. Jeſus ſayeth
vnto them: verely I ſaye vnto you, the Publicans
and harlottes go in to the kyngdome
Math. iii. a of God before you. For * Iohn came vnto
you by the waye of ryghtwyſenes, and ye beleued
hym not: but Publicans and harlottꝭ
byleued hym. And ye (when ye had ſene it)
were not moued afterward with repentaūce,
that ye myght haue byleued hym. ‡

Gene. xx. c ✠ Herken another ſimilitude. * There
Esai. v. a was a certayne man an houſholder, whiche
Iere. ii. c planted a vyneyarde, and hedged it rounde
Mark. xii. a aboute, and made a wynepreſſe in it, & buylte
Luke. xx. b. a tower, and let it out to huſbandmen / and
D went in to a ſtraunge countrey. And when
the tyme of the frute drewe neare / he ſent
his ſeruauntes to the huſbandmen that they
might receyue the fruytes of it. And the huſbandmen
caught his ſeruauntes, and bet

one, kylled another/ and ſtoned another.
Agayne, he ſent other ſeruauntꝭ, mo then the
fyrſt: and they dyd vnto them lykewyſe. But
laſt of all, he ſent vnto them his owne ſonne,
ſayeng: they wyll ſtande in awe of my ſonne.
But when the huſbandmen ſawe the ſonne/
Gene. 37.d they ſayde amonge them ſelues: * This is
the heyre: come/ let vs kyll hym, and let vs
enioye his inheritaunce. And they caught
hym, and thruſt hym out of the vineyarde,
and ſlewe hym. When the Lorde therfore of
the vineyarde cometh/ what wyll he do vnto
thoſe huſbandmen? They ſayde vnto hym:
For aſmoch as they be euyll/ he wyll cruellye
deſtroye them/ and wyll let out his vineyard
to other huſbande men/ which ſhall delyuer
hym the frute in due ſeaſons. Jeſus ſayeth
Psal. cxvij.c vnto them: dyd ye neuer rede in the ſcryptures.
Mar. xij.a. * The ſtone whiche the buylders refuſed/
Luke. xx.c the ſame is become the heade of the corner:
Actes. iiij.b this is the lordes doynge/ and it is merueylous
i. Pet. ij. b. in oure eyes. Therfore ſaye I vnto
you, the kyngdom of god ſhal be taken from
you/ & gyuen to a nacyon/ which ſhall bryng
Zacha. xij.a. forth the frutes therof. And * whoſoeuer
falleth on this ſtone, ſhalbe broken in peces:
Daniel. ij.e but on * whomſoeuer it falleth it ſhall all to
grynde hym. And when the cheyfe Preeſtes
and Phariſes had herde his parables, they
Iohn. vij.d perceyued, that he ſpake of them. * And they
went about to laye handes on hym, but they
Mark. xi.c. * feared the peple, bycauſe they toke hym as
Luke. xix.g a Prophet. ⊦ And Jeſus anſwered, & ſpake
and. xx.c vnto them agayne by parables, and ſayde.

¶ The maryage of the kynges ſonne. Trybute to be gyuen to the Emperoure. Chriſt confuteth the opynyon of the Saduces concernynge the reſurreccyon, and anſwereth the ſcrybe vnto his queſtyon.

CAPI. XXII. ✠

A The kyngdome of heuen is lyke vnto * a
Luk. xiiij.d man that was a kynge, whiche made a
mariage for his ſon, & ſent forth his ſeruauntes,
to cal them that were bydden to the
weddyng, and they wold not come. Agayne/
he ſent forth other ſeruauntes, ſayenge: Tell
them whiche are bydden: beholde, I haue prepared
my dyner: myne oxen, and my fatlynges
are kylled, & all thynges are redy, come
vnto the mariage. But they made lyght of
it, and went theyr wayes: one to his farme
place, an other to his marchaundyſe, and the
remenaunt toke his ſeruauntes and intreated
them ſhamefully & ſlewe them. But when
the kynge herde therof, he was wroth, & ſent
forth his men of war & deſtroyed thoſe murtherers,
& burnt vp theyr citye. Then ſayd he
to his ſeruauntes: the maryage in dede is
prepared. But they which were bydden, were
not worthy. Go ye therfore out into the hygh
wayes: & as many as ye fynde byd them to
the mariage. And the ſeruauntes went out
into the hygh wayes, and gathered togyther
all, as many as they coulde fynde, both good
and bad/ & the weddynge was fournyſſhed
with geſtes. Then the kyng came in, to ſe the
geſtes, & when he ſpyed there a man, whiche
had not on a * weddynge garment, he ſayde Galat
vnto hym: frende, howe cameſt thou in hyther B
not hauynge a weddyng garment? And
he was euen ſpechleſſe. Then ſayd the kyng
to the mynyſters: take & bynde hym hand and
foote, & caſt him into vtter darkeneſſe, * there Mat. vi
ſhall be wepynge & gnaſſhyng of teethe. For and. xx
many be called but fewe are choſen: ⊦
✠ * Then went the Phariſes, & toke counſayle Mark. xi
how they might tangle hym in his wordes.
And they ſent out vnto hym theyr diſcyples
with Herodꝭ ſeruauntꝭ, ſayeng: * Mayſter, Luke. xx
we knowe that thou arte true, & teacheſt
the way of god truly, neyther careſt thou for
any man, for thou regardeſt not the outward
appearaunce of men. Tell vs therfore: howe
thynkeſt thou? Is it lawfull that tribute be
gyuen vnto Ceſar, or not? But Jeſus perceyuynge
theyr wyckedneſſe, ſayde: Why
tempte ye me ye apocrites? Shewe me the
tribute money. And they toke hym a peny.
And he ſayd vnto them: whoſe is this ymage
& ſuperſcrypcion? They ſaye vnto hym/ Ceſars.
Then ſayd he vnto them. * Gyue therfore Mat. xvi
vnto Ceſar, the thynges whiche are Ceſars: Rom. xii
and vnto God/ thoſe thynges that are
gods. ⊦ When they had herde theſe wordes,
they marueyled, & left hym, & went theyr way
* The ſame day came to hym the Saduces C
(which ſaye that there is no reſurreccion) and Mar. xij.
aſked hym/ ſayenge: Mayſter/ Moſes ſayd: Luke. xx
that * yf a man dye hauynge no chylde/ his Actes. xx
brother ſhulde marry his wyfe, and rayſe vp Deut. xxv
ſeede vnto his brother. There were with vs
vii. brethren: & the fyrſt maryed a wyfe/ and
deceyſed without yſſue, & lefte his wyfe vnto
his brother. Lykewyſe/ the ſecond & the thyrd
vnto the ſeuenth. Laſte of all the womã dyed
alſo. Therfore in the reſurrectiõ, whoſe wyfe
ſhall ſhe be of the ſeuen? For they all had her.
Jeſus anſwered & ſayd vnto them: ye do erre,
not knowyng the ſcryptures/ nor the power
of god. For in the reſurrection/ they neyther
marry/ nor are maryed but are as the angels
in heuen. But as touchyng the reſurrection
of the dead: haue ye not red that which is ſpoken
vnto you of god, whiche ſayeth: * I am Exod. iij.
the god of Abrahã & the God of Iſaac/ & the Mark. xi
god of Jacob? God is not god of deade/ but Luke. xx.
of

ſpiryng. And when the peple herde this/ they
D were aſtonyed at his doctryne. ✠ But when
the Phariſes had herde/ that he had put the
Saduces to ſilence/ they came togyther, & one
of them which was (a doctour of lawe) aſked
hym a queſtiõ/ temtyng hym/ & ſayeng: Mayſter/
which is the great cõmaũdement in the
lawe? Jeſus ſayde vnto hym: Thou ſhalte
Deut. vi. b * loue the lorde thy god wͭ all thy herte/ and
with all thy ſoule/ & with al thy mynde. This
is the fyrſt & great cõmaundement. And the
Leui. xix. d ſeconde is lyke vnto it. * Thou ſhalte loue
Math. v. g Marke. xii. c thyne neyghbour as thy ſelfe. In theſe two
Rom. xiii. c cõmaundementes hange all the lawe & the
Galat. v. d Prophetes. Whyle the phariſes were gathered
James. ii. b togyther/ Jeſus aſked them, ſayenge:
what thynke ye of Chryſt? Whoſe ſon is he?
They ſay vnto hym: the ſonne of Dauid. He
Marke. xii. d ſayd vnto them, * how then dothe Dauid in
☞ ☞ ſpiryte, cal hym lorde, ſayenge: The lorde
Psal. cx. a ſayde vnto my lorde, * ſyt thou on my ryght
hande tyll I make thyne enemyes thy foote
ſtole. Yf Dauid then called hym lorde/ howe
is he then his ſon? And no man was able to
anſwere hym any thynge: neyther durſt any
man (from that day forth) aſke hym any mo
queſtions. ✠

¶ Chryſt cryeth wo to the Pharyſes, Scrybes and ypocrytes, and propheſyeth the deſtruccyon of Jeruſalem.

CAPI. XXIII. ✠

A Then ſpake Jeſus to the people, & to his
Deu. xvii. b diſciples, ſayeng: * The ſcribes and the
Phariſes ſyt in Moſes ſeate. All therfore
what ſoeuer they byd you obſerue/ that
obſerue & do: but do not ye after theyr workes:
Act. xv. a Luke. xi. f for they ſay, and do not. * Yea they bynd
togyther heuye burdens, and greuous to be
borne, & laye them on mennes ſhoulders: but
they them ſelues wyl not heaue at them with
one of theyr fyngers. All theyr workes do they
for the intent, that they maye be ſene of men.
☞ They ſet abrode theyr ☞ philateries, & make
large the borders of theyr garmentes, & loue
the vppermoſt ſeates at feaſtes, and to ſyt in
the cheſe place in counſels, and gretynges in
the market, and to be called of men, Rabbi.
James. iii. a * But be not ye called Rabbi. For one is
B your mayſter, euen Chryſt/ and all ye are brethren.
And call no man your father vpon the
earth, for one is your father whiche is in heuen.
Neyther be ye called mayſters, for one
is your mayſter, euen Chryſt. He that is greateſt
amonge you, ſhall be youre ſeruaunt.
Luke. xiiii. c and. xviii. c. But * whoſoeuer exalteth hym ſelfe/ ſhall be
brought low. And he that hũbleth hym ſelfe/
ſhall be exalted. ✠ Wo vnto you Scribes &
Phariſes/ ye ypocrites, for ye ſhutte vp the
kyngdom of heuen before men, * ye neyther Luke. xi. g
go in your ſelues, neyther ſuffer ye them that
come/ to enter in. Wo vnto you Scribes and
Phariſes, ye ypocrites: for ye deuoure wydowes
houſes: & that vnder a pretẽce of long
prayer: therfore ſhal ye be the ſorer puniſſhed
Wo be vnto you Scrybes and Phariſes, ye
ypocrites: for ye cõpaſſe ſee & lande, to make
one ☞ proſelite: and when he is become one, ☞
ye make hym two folde more the chyldren of
hell, then ye your ſelues are. Wo be vnto you
ye blynde gydes, for ye ſay: whoſoeuer dothe
ſweare by the temple, it is nothyng: but whoſoeuer
ſweareth by the golde of the temple/
he is gyltye. Ye fooles & blynde: For whyther
is greater: the golde, or the temple that ſanctifieth
the gold? And whoſoeuer ſweareth by
the aulter, it is nothyng, but whoſoeuer ſweareth
by the gyfte that is vpon it/ he is gyltie.
Ye fooles & blynde, for whyther is greatre
the gyfte: or the aulter that ſanctifyeth the
gyfte? Who ſo therfore ſweareth by the aulter,
ſweareth by it, & by all thynges that are
thereon. And who ſo ſweareth be the temple,
ſweareth by it, & by hym that dwelleth therin
* And he that ſweareth by heuen, ſweareth Math. v. f
by the ſeate of God, and by hym that ſytteth C
theron. Wo vnto you Scribes & Phariſes,
ye ypocrites: * For ye tythe mynte, & anyſe, Luke. xi. f
and comyn, & haue lefte the weyghtyer matters
of the law: iudgement, mercy, and fayth.
Theſe ought ye to haue done/ & not to leaue
the other vndone. Ye blynde gydes/ whiche
ſtrayne out a gnat/ and ſwalowe a Camell.

Wo vnto you Scribes and Phariſes, ye
ypocrites: for ye make cleane the vtter ſyde
of the cup, and of the platter: but within they
are full of brybery and exceſſe. Thou blynde
Phariſe/ clenſe fyrſt that whiche is within
the cup and platter, that the out ſyde of them
maye be cleane alſo. * Wo vnto you Scribes Luke. xi. f
and Phariſes, ye ypocrites: for ye are lyke
vnto paynted ſepulcres whiche in dede appeare
beautiful outward, but are within full
of deade mennes bones and of all fylthynes.
Euen ſo ye alſo: outwarde ye appeare ryghteous
vnto men: But within, ye are full of
faynedneſſe & iniquite. * Wo vnto you ſcribes Luke. xi. g
& Phariſes/ ye ypocrites, ye bylde the
tombes of the Prophettes/ & garnyſſhe the
ſepulcres of the ryghteous, & ſaye: yf we had
ben in the dayes of our fathers, we wold not
haue ben parteners with them in the bloode
of the Prophettes. And ſo * ye be wytneſſes i. Theſ. ii. d
vnto your ſelues, that ye are the chyldren of
them whiche kylled the Prophettes. Fulfyll
ye lykewyſe the meaſure of your fathers.

D Ye ſerpentes, ye generacion of vipers/ howe
wyll ye ſcape th damnacion of hell? Wher-
Math. x.b Luke. xi.g Johñ.16.a. Actes. v.e and.vii.g. fore beholde, * I ſende vnto you prophettes
and wyſe men, & ſcribes, and ſome of them ye
ſhall kyll & crucifye, and ſome of them ſhall
ye ſcourge in your ſinagoges, and perſecute
them from citye to citye: that vpon you may
come all the ryghteous bloode whiche hath
bene ſhed vpon the earth, from the bloode of
Gene. iiii.b ryghteous * Abell, vnto the bloode of Zachary,
ii.Pa. 24.f ſon of Barachias, * whome ye ſlewe
bytwene the temple and the aulter. Verely I
ſaye vnto you: all theſe thynges ſhall come
Luke.xiii.g vpon this generacion. * O Jeruſalem, Jeruſalem,
thou that kylleſt the Prophettes, &
ſtoneſt them whiche are ſent vnto the: howe
4.Eſdra.1.c often wolde * I haue gathered thy chyldren
togyther, euen as the henne gathereth her
chyckens vnder her wynges, & ye wolde not?
Pſal.lx.f Beholde, * youre houſe is lefte vnto you deſolate.
For I ſaye vnto you: ye ſhal not ſe me
Pſal. 118.d Luke. xix.f. hence forth, tyll that ye ſaye: * bleſſed is he/
that cometh in the name of the Lorde.

¶ Chriſt ſheweth his diſciples the deſtruccyon of the temple: the ende of the worlde, and the tokens of the latter dayes, and warneth them to wake, for the worlde ſhall ſodeynly peryſhe.

CAPI. XXIIII.

A AND Jeſus went out, & departed from
Mark.xiii.a Luke.xxi.a. the temple: and * his diſcyples came to
him, for to ſhewe hym the buyldynges
of the temple. Jeſus ſayde vnto them: Se ye
not all theſe thynges? Verely I ſay vnto you
Luke. xxi.a * there ſhall not be here lefte one ſtone vpon
an other, that ſhall not be deſtroyed. And as
he ſat vpon mounte Oliuete, his diſciples
came vnto him ſecretly, ſayeng: Tell vs: whẽ
ſhall theſe thyngꝭ be, & what ſhalbe the token
of thy commynge, & of the ende of the worlde?
And Jeſus anſwered, and ſayde vnto them:
Colloſ.ii.b. Epheſi.v.b * Take hede, that no man deceyue you. For
many ſhall come in my name, ſayeng: I am
Chryſt, & ſhall deceyue many. Ye ſhall heare
of warres, & tydyngꝭ of warres: be not troubled.
☞ For all ☞ (theſe thynges) muſt come to
4.Eſd.15.c paſſe/ but the ende is not yet. * Nacion ſhall
ryſe agaynſt nacyon, and realme agaynſte
realme: & there ſhalbe peſtilence, and hunger
& earthquakes in all places. All theſe are the
Math.x.b Mar.xiii.b Luke.xxi.c. Johñ.16.a. begynnynges of ſorowes. * Then ſhall they
put you to trouble, & ſhall kyll you: & ye ſhal
be hated of all nacions for my names ſake.
And then ſhall many be offended, & ſhall betraye
B one another, & ſhall hate one an other.
And many falſe Prophettes ſhall aryſe, and
4.Eſd.5.b ſhall deceyue many. * And bycauſe iniquite
ſhall haue the vpper hande, the loue of many
Math.x.c ſhall abate. * But he that endureth to the
Mar.xiii.b ende/ the ſame ſhalbe ſafe. * And this goſpell
of the kyngdome ſhall be preached in all the
worlde, for a wytnes vnto all nacions, & then
ſhall the ende come. * When ye therfore ſhal Mar.xiii. Luke.xxi.
ſe the abhominacion of deſolacion (that was
ſpoken of by * Daniell the prophet) ſtande Dan.ix.g
in the holy place: who ſo redeth it let hym vnderſtande.
Then let them which be in Jury/
flee into the mountaynes. And let hym which
is on the houſe toppe, not come downe to fet
any thyng out of his houſe. Neyther let him
which is in the felde, returne backe to fetche
his clothes. Wo ſhall be in thoſe dayes to
them that are wt chylde, & to them that gyue
ſucke. But pray ye that youre flyght be not in
☞ the wynter, neyther on the Sabboth day. ☞
For then ſhall be great tribulacions * ſuche Dan.xii.
as was not ſynce the begynnyng of the worlde
to this tyme, nor ſhall be. Yea, & except thoſe
dayes ſhulde be ſhortened, there ſhulde ☞ no ☞
fleſhe be ſaued: but for the choſens ſake, thoſe
dayes ſhalbe ſhortened. * Then yf any man Mar.xiii. Luke.xxi.
ſaye vnto you: lo here is Chryſt, or there: byleue
it not. For there ſhal aryſe falſe chryſtes,
& falſe prophettes, * & ſhall ſhewe greate miracles, ii.Theſ.ii. Deu.xiii.
& wonders. In ſo moch (that yf it were C
poſſible) the verye electe ſhulde be deceyued:
beholde, I haue tolde you before. Wherfore,
yf they ſay vnto you: beholde/ he is in the deſerte,
go not ye forth: beholde/ he is in the ſecrete
places, byleue it not. For as the lyghtnynge
cometh out of the Eaſt, & appeareth
into the weſt: ſo ſhall the commynge of the ſon
of man be. * For where ſoeuer a dead carkas Job.xxxix. Luk.xvii.
is, euen thyther wyl the Egles alſo be gathered
togyther. Immediatly * after the tribulacions Mar.xiii. Luke.xxi. Joel.iii.
of thoſe dayes/ ſhall the ſon be darkened:
& the moone ſhall not gyue her lyght,
& the ſterres ſhal fal from heuen, and the powers
of heuen ſhalbe moued. And then ſhall
appeare the token of the ſon of man in heuen

And then ſhall all the kynreds of the earth
mourne, & they ſhall ſe * the ſonne of man cõmyng Actes.i.b
in the cloudes of heuen, with power &
great glorie. * And he ſhall ſende his angels Dan.vii. i.Theſ.4.
with the great voyce of a trompet, and they
ſhall gather togyther his choſen, from the
foure wyndes: euen from the hygheſt partes
of heuen, vntyll the endes therof. * Lerne a Mar.xiii. Luke.xxi.
ſimilitude of the fygge tree: when his braũce
is yet tender, & the leaues ſpronge, ye knowe
that the ſõmer is nygh. So lykewyſe ye, when
ye ſe all theſe thynges/ be ye ſure that it is
neare, euen at the dores. Verely I ſaye vnto
you: this generacion ſhall not paſſe, tyll all
theſe thyngꝭ be fulfylled. * Heuen and earth Gal.ii.b Eſa.li.c
ſhal paſſe, & but my wordꝭ ſhal not paſſe. But Math.v.c
of that daye & houre * knoweth no man/ no Actes.i.a
not

not the angels of heuen, but my father only.
Gene.vii.b *But as the dayes of Noe were, ſo ſhal alſo
Luke.xvii.f the comyng of the ſonne of man be. For as in
D the dayes (that wente before the floode) they
dyd eate and drynke, marry, & were maryed,
euen vntyll the day that Noe entred in to the
ſhyp, and knewe not tyll the floode came and
toke them al away: So ſhal alſo the comyng
of the ſonne of man be. Then ſhall two be in
the felde, the one receyued, and the other refuſed,
Luk.xvii.g * two women ſhal be gryndyng at the
myll, the one receyued, and the other refuſed.
✠ ✠(Tvvo in a bed, the one ſhall be receyued, and
Mat.xxv.b the other refuſed.) *Watche therfore, for ye
Mar.xiii.d knowe not what houre your lorde wyl come.
Luke.xii.e Of this yet be ſure, that yf the good man of
Reue.xvi.c the houſe knew what houre * the thefe wold
come: he wolde ſurely watche, and not ſuffre
his houſe to be broke vp. Therfore, be ye alſo
redy: for in ſuche an houre as ye thynke not,
wyll the ſonne of man come. Who is a faythfull
and wyſe ſeruaunt, whom his lorde hath
made ruler ouer his houſholde, to gyue them
meate in ſeaſon. Bleſſed is that ſeruaunte
whom his lorde (when he cometh) ſhal fynde
ſo doynge. Verely I ſaye vnto you, that he
ſhall make hym ruler ouer all his goodes.
But & yf that euyll ſeruaunt ſay in his herte,
my lorde wyl be longe a comynge (and ſo begyn
to ſmyte his felowes, yea, and to eate &
drynke with the dronken) the ſame ſeruauntes
lorde ſhall come in a daye when he loketh
not for hym, & in an houre that he is not ware
of, and ſhall hewe hym in peces, & gyue hym
his porcion with ypocrites: there ſhall be wepynge
and gnaſſhyng of teeth.

¶ The ten virgyns. The talentes delyuered to the ſeruauntes, and of the generall iudgement.

CAPI. XXV. ✠

A THen ſhal the kyngdom of heuen be lyke
vnto ten virgins, which toke theyr lampes,
and went to mete the brydegrome,
✠ ✠(and the bride,) But fyue of them were foolyſſhe,
& fyue were wyſe. They that were foolyſhe,
toke theyr Lampes, but toke none oyle
with them. But the wyſe toke oyle with them
in theyr veſſels with the lampes alſo. Whyle
the brydegrome taried, they all ſlombred and
ſlept: and euen at mydnyght, there was a crye
made: Beholde, the brydegrome cometh, go
out to mete hym. Thē all thoſe virgins aroſe
and prepared theyr lampes. So the foolyſhe
ſayd vnto the wyſe: gyue vs of your oyle: for
our lampes are gone out. But the wyſe anſwered
ſayinge: not ſo, leſt ther be not ynough
for vs and you: but go ye rather to them that
ſell, & bye for your ſelues.

And whyle they wente to bye, the brydegrome
came, & they that were redy, wente in
with hym to the mariage: and the gate was
ſhut vp. Afterwarde came alſo the other virgyns,
ſayeng: * lorde, lorde, open to vs. But Math.vii.c
he anſwered and ſayd: verely I ſay vnto you
I knowe you not. * Watche therfore, for ye Mat.xxiiii.d
know neyther the day nor yet the houre wherin Mar.xiii.d
the ſonne of man ſhall come. ✠ Luke.xii.e

✠ * Lykewyſe as a certayne man redye to Mar.xiii.d
take his iourney to a ſtraunge countrey, called Luke.xix.b
his ſeruauntes, and delyuered vnto them B
his goodes. And vnto one he gaue .v. talentes,
to an other .ii. and to an other one: to euery
man after his habilite, & ſtreyght way departed.
Then he that had receyued the .v. talentes,
went & occupied with the ſame, and wan
other fyue talentes. Lykewyſe alſo, he that
receyued .ii. gayned other .ii. But he that receyued
that one, went & dygged in the earth,
and hyd his lordes money. After a longe ſeaſon,
the lorde of thoſe ſeruauntes came, and
rekened with them. And ſo he that had receyued
.v. talentes came, and broughte other .v.
talentes, ſayenge. Syr, thou delyueredſt vnto
me fyue talentes: beholde, I haue gayned
with them .v. talentes mo. His lorde ſayd vnto
hym: well thou good & faythfull ſeruaunt.
Thou haſt bene faythfull ouer fewe thynges
I wyll make the ruler ouer many thynges:
enter thou in to the ioy of thy Lorde. He alſo
that had receyued two talentes, came & ſayd:
Syr, thou delyueredſt vnto me two talentes:
beholde, I haue won two other talentes with
them: His lorde ſayd vnto hym: well good &
faythfull ſeruaunt. Thou haſt bene faythful
ouer fewe thyngs. I wyll make the ruler ouer
many thynges: entre thou in to the ioy of thy
lorde. ✠ Then he whiche had receyued the
one talent, came, & ſayde: Syr, I knowe the C
that thou arte an harde man: reapyng where
thou haſt not ſowen, & gatheryng where thou
haſt not ſtrawed, & therfore was I afrayde, &
went, and hyd thy talent in the earth: lo, there
thou haſt that thyne is. His lorde anſwered &
ſayd vnto hym. Thou euyll & ſlowthfull ſeruaunt,
thou knewest, that I reape where I
ſowed not, & gather where I haue not ſtrawed
thou oughteſt therfore to haue delyuered my
money to the exchaungers, & then at my comyng
ſhulde I haue receyued myne owne w vauntage.
Take therfore the talent from hym,
& gyue it vnto hym which hath ten talentes.
* For ✠ vnto euery one that hath ſhalbe gyuen, Mat.xiii.c
and he ſhall haue aboundaunce: But he Mar.iiii.c
that hath not, from hym ſhal be taken away, ✠
euē that which he hath. And caſt the vnprofitable

Mat. xiii. g and. xxii. b table ſeruaunt in to vtter darkeneſſe, * there ſhall be wepynge and gnaſſhynge of teethe.

i. Theſſ. i. b ✠* When the ſonne of man cometh in his glorie, and al the holy angels with hym, then ſhall he ſyt vpon the ſeate of his glorie, and before hym ſhall be gathered all nacions.
Ezech. 34. c * And he ſhall ſeparate them one from an other, as a ſhepeherde deuydeth the ſhepe frõ the gootes: and he ſhall ſet the ſhepe on his ryght hande, but the gootes on the lefte. Thẽ ſhal the kynge ſay to them that ſhalbe on his ryght hand. Come ye bleſſed of my father, inherite
Math. xx. d the kyngdom * prepared for you from
Eſa. lviii. b the begynnyng of the worlde. * For I was
Eze. xviii. a an hungred, and ye gaue me meate. I was thyrſtie, and ye gaue me drynke: I was harbourleſſe, and ye toke me in: Naked, and ye
Eccle. vii. d clothed me: * Sicke, and ye viſited me.
ii. Tim. i. d * I was in pryſon, and ye came vnto me.

D Then ſhall the ryghteous anſwere hym, ſayenge: lorde, when ſawe we the an hungred and fed the? or thirſtie, and gaue the drynke? When ſawe we the harbourles, & toke the in? or naked, and clothed the? or when ſaw we the ſycke, or in pryſon, and came vnto the? And the kyng ſhall anſwere and ſaye vnto them: verely I ſay vnto you: in as moch as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me. Then ſhal he ſay alſo vnto them, that ſhalbe on the lefte hand:
Pſal. vi. b Mat. vii. b Luke. xiii. f Eſa. xxx. g Dani. vii. b Roma. xii. b * Departe from me ye curſed * in to euerlaſtyng fyre: whiche is prepared for the deuyll and his angels. For I was an hungred, & ye gaue me no meate. I was thirſtie, & ye gaue me no drynke. I was harbourleſſe, & ye toke me not in. I was naked, & ye clothed me not. I was ſycke & in pryſon, & ye viſited me not. Then ſhall they alſo anſwere hym, ſayenge: lorde, whẽ ſawe we the an hungred, or a thirſt or harbourleſſe, or naked or ſycke, or in pryſon and dyd not miniſter vnto the? Then ſhall he anſwere them, ſayenge: Verely I ſay vnto
Prou. xiii. c and. xxi. a you, in as moche * as ye dyd it not to one of the leaſt of theſe, ye dyd it not to me. And
Iohn. v. e * theſe ſhall go in to euerlaſtyng payne: the ryghteous in to lyfe eternall. ✠

¶ The Magdalen anoynteth Chriſt. They eate the Eaſter lambe and the ſupper of the Lorde. Chriſt prayeth in the garden. Iudas betrayeth hym. Peter ſmyteth of Malchus eare, Chriſt is accuſed by falſe wytneſſes, Peter denyeth hym.

CAPI. XXVI.

A AND it came to paſſe, when Ieſus had fyniſſhed al theſe ſayenges, he ſayd vnto
Mar. xiiii. a Luke. xxii. a his diſciples: ✠* Ye knowe that after two dayes ſhalbe Eaſter, and the ſon of man ſhall be delyuered ouer, to be crucifyed.
Iohn. xi. f * Then aſſembled togyther the cheyfe preeſtes and the ſcribes and the elder of the peple vnto the palace of the hygh Preeſt / (whiche was called Cayphas) & helde a counſell, that they myght take Ieſus by ſubteltie, and kyll hym: but they ſayde: not on the holy day, leſt there be an vproure amonge the people.

When * Ieſus was in Bethany, in the Mar. 14. a Iohn. xii. a houſe of Symon the leper, there came vnto hym a woman * hauyng an alabaſter boxe of Luke. vii. precious oyntment, & powred it on his head, as he ſat at the borde. But when his diſciples ſaw it, they had indignacion, ſayeng: Wherto ſerueth this waſte? This oyntment myght haue bene well ſolde, and gyuen to the poore. When Ieſus vnderſtode that, he ſayd vnto them: why trouble ye the woman? For ſhe hath wrought ☞ a good worke vpon me. * For ye ☞ Iohn. xii. haue the poore alwayes with you: But me ſhall ye not haue alwayes. And in that ſhe hath caſt this oyntment on my body, ſhe dyd it to burye me. Verely I ſay vnto you: whereſoeuer this goſpell ſhal be preached in all the worlde, there ſhal alſo this that ſhe hath done be tolde for a memoryall of her.

* Then one of the twelue (whiche was called Iudas Iſcarioth) wente vnto the cheyfe Mar. 14. b Luke. xxii. a Iohn. xiii. preeſtes, and ſayde vnto them: What wyll ye gyue me, and I wyll delyuer hym vnto you? And they appoynted vnto hym thyrtie peces of ſyluer. And frõ that tyme forth, he ſought oportunite to betray hym. * The fyrſt day of Mar. 14. b Luke. xxii. ſwete bread, the diſciples came to Ieſus, ſayenge vnto hym: where wylt thou that we prepare for the, to eate the ☞ Paſſeouer? And he ☞ he ſayd: go in to the citye, to ſuche a man, and ſaye vnto hym, the mayſter ſayeth: My tyme is at hande, I wyll kepe myne Eaſter by the, with my diſciples. And the diſciples dyd as Ieſus had appoynted them, and they made redy the Paſſeouer. * When the euen was Mar. xiiii. Luke. xxii. come, he ſat downe with the twelue. And as they dyd eate, he ſayd. Verely I ſay vnto you that * one of you ſhall betraye me. And they Iohn. xiii. were exceadyng ſorowfull, & began euery one of them to ſay vnto him: Lorde, is it I? He anſwered & ſayd: he that dyppeth his hand with me in the dyſſhe, the ſame ſhall betray me.

* The ſonne of man truely goeth, as it is Pſal. xli. C wrytten of hym: but wo vnto that man, by whom the ſonne of man is betrayed. It had bene good for that man, yf he had not bene borne. Then Iudas whiche betrayed hym, anſwered, and ſayde: Mayſter, is it I? He ſayde vnto hym: thou haſt ſayde. When they were eatyng, Ieſus toke bread, & when he had gyuen thankſ, he brake it, & gaue it to the diſciples, & ſayd: * Take, eate, this is my i. Corin. xi. Luke. xxii. b Mar. 14. c body. And he toke the cup, and thanked, and

gaue it them, ſayenge: drynke ye all of this.
For this is my bloode (whiche is of the newe
teſtament) that is ſhed for many, for the remyſſyon
of ſynnes. But I ſaye vnto you: I
wyll not drynke hence forth of this fruyte of
the vyne tree, vntyll that daye, when I ſhall
drinke it newe with you in my fathers kyngdome.
* And when they had ſayd grace, they Mar.xiiii.c
went out vnto mount Oliuete. Then ſayeth
Jeſus vnto them: all ye ſhall be offended bycauſe
of me this nyght. For it is wrytten:
* I wyl ſmyte the ſhepheerde, and the ſhepe Zach.xiii.d Mar.xiiii.d
of the flocke ſhal be ſcattered abrode. But after
I am ryſen agayne, I wyll go before you
in to Galile. Peter anſwered, and ſayde vnto
hym: * Though all men be offended bycauſe Mar.xiiii.c Luke.xxii.d
of the, yet wyll I not be offended. Jeſus ſayd
vnto hym: Uerely I ſay vnto the, that in this
ſame nyght, before the cocke crowe, ỹ ſhalte
denye me thryſe. Peter ſayde vnto hym. Yea,
though I ſhulde dye with the, yet wyl I not
deny the. Likewyſe alſo ſayd al the diſciples.
* Then came Jeſus with them vnto a farme Mark.xiiii.d
place (whiche is called Gethſemane) & ſayde D
vnto the diſciples: ſyt ye here whyle I go and
praye yonder. And he toke with hym Peter &
the two ſonnes of Zebede, and began to waxe
ſorowfull and heuye. Then ſayde Jeſus vnto
them: * My ſoule is heuye euen vnto the Mar.14.d. Johñ.xii.d
death. Tary ye here: and watche with me.
And he went a lytell further, and fell flat on
his face, and prayed, ſayenge. O my father,
yf it be poſſyble, * let this cup paſſe from me: Luke.xxii.d Mar.xiiii.d
neuertheleſſe, not as I wyl, but as thou wylt.
And he came vnto the diſciples, and founde
them a ſlepe, and ſayeth vnto Peter: What,
coulde ye not watche ŵ me one houre: watch
and pray, that ye enter not into temptacyon.
* The ſpirite is wyllynge, but the fleſſhe is Gala.v.c Mar.xiiii.e
weyke. * He went away once agayn & prayed,
ſayenge. O my father, yf this cup maye not
paſſe away from me, excepte I drynke of it,
thy wyll be fulfylled. And he came and found
them a ſlepe agayn: for theyr eyes were heuy.
And he left them and went agayne, & prayed
the thyrde tyme, ſayenge the ſame wordes.
Then cometh he to his diſciples, and ſayeth
vnto them. Slepe on nowe, & take your reſt.
Beholde, the houre is at hande, and the ſon
of man is betrayed in to the handes of ſynners.
Ryſe, let vs be goynge: Behold, he is at
hande that dothe betray me.

Whyle he yet ſpake: lo, Judas one of the Mar.xiiii.e Luke.xxii.e
nombre of the twelue, came, and with hym a E
great multitude, with ſwerdes and ſtaues,
ſent from the cheyfe Preeſtes & elders of the
peple. But he that betrayed hym, gaue them
a token, ſayenge. Whom ſo euer I kyſſe, that
ſame is he, holde hym faſt. And forthwith he
came to Jeſus, and ſayde: hayle mayſter: and
kyſſed him. And Jeſus ſayd vnto him: frende
wherfore arte thou come? Then came they,
and layde handes on Jeſus, and toke hym.
And beholde, one of them whiche were with
Jeſus, ſtretched out his hande, and drewe his
ſwerde, and ſtroke a ſeruaunte of the hyghe
preeſt, & ſmote of his eare. Then ſayde Jeſus
vnto him: put vp thy ſwerde in to his ſheeth.
* For ☞ all they that take the ſwerde, ſhall ☞ Gene.ix.a Joſu.18.b. Apoc.xiii.c Ec.xl.xi.b
peryſhe with the ſwerde. Thynkeſt thou that
I can not now pray to my father, and he ſhal
gyue me ✠ (euen novve) more then .xii. ☞ legions ✠ ☞
of angels? But howe then ſhall the
ſcriptures be fulfylled? for * this muſt it be. Lu.xxiii.b
In that ſame houre ſayd Jeſus to the multitude:
* ye be come out as it were vnto a thefe,
with ſwerdſ and ſtaues, for to take me. I ſat Mar.xiiii.e Luk.xxii.f.
dayly with you, teachynge in the temple, and
ye toke me not. * But all this is done, that
the ſcriptures of the prophettes myght be fulfylled. Eſai.liii. and.lxi.
* Then all the diſciples forſoke hym,
and fled. And they toke Jeſus, & led hym to Mar.xiiii.f Luke.xxii.f Johñ.18.a
Cayphas the hygh preeſt, where the Scribes
and the elders were aſſembled.

But Peter folowed hym a farre of, vnto F
the hygh preeſtes palace: and went in, and ſat
ŵ the ſeruauntes, to ſe the ende. * The cheyf Mar.xiiii.f Actes.vi.d.
preeſtes and the elders, and all the counſell,
ſought falſe wytneſſe agaynſt Jeſus (for to
put hym to death) but founde none: yea, whē
many falſe wytneſſes came, yet founde they
none. At the laſt came two falſe wytneſſes, &
ſayde. This felowe ſayde. * I am able to deſtroy Mar.xiiii.f Johñ.ii.b
the temple of God, & to buylde it agayn
in thre dayes. * And the cheyfe preeſt aroſe, & Mar.xiiii.f
ſayde vnto hym: anſwereſt thou nothynge?
Why do theſe beare wytneſſe agaynſt the?
But Jeſus helde his peace. * And the cheyfe Mar.xiiii.f
preeſt anſwered & ſayde vnto hym: I charge
the by the lyuyng God, that thou tel vs whyther
thou be Chryſt the ſonne of God. Jeſus
ſayeth vnto hym, thou haſt ſayde. Neuertheleſſe
I ſaye vnto you, * here after ſhall ye ſe Mar.xiiii.g Luke.xxii.g
the ſonne of man ſyttyng on the ryght hande
of power, & comyng in the cloudſ of the ſkye.

* Then the hygh preeſt rent his clothes ſayenge: Mar.14.g
he hath ſpoken blaſphemye: what nede
we of any mo wytneſſes? Beholde, nowe ye
haue herde his blaſphemye: what thynke ye?
They anſwered, & ſayde: he is worthy to dye.
* Then dyd they ſpyt in his face, & buffeted Eſai.l.b
him with fyſtes. And other ſmote hym on his
face with the palme of theyr handſ, ſayenge:
tell vs thou Chryſt, who is he that ſmote the?

Peter ſat without in the palace. And a damſel came to hym, ſayeng: Thou alſo waſt with Jeſus of Galile: but he denyed before them al, ſayeng. I wote not what thou ſayeſt When he was gone out in to the porche, an other wenche ſawe hym, and ſayd vnto them that were there. This felowe was alſo with Jeſus of Nazareth. And agayne he denyed with an othe: (ſayenge) I do not knowe the man. And after a whyle, came vnto hym they Mar. 14. g Luke. xxii. f Johñ. 18. c. (that ſtode by) and ſayd vnto Peter. * ſurely thou arte euen one of them, for thy ſpeache bewrayeth the. Then began he to curſe and to ſweare, that he knewe not the man. And immediatly Math. 26. c * the cocke crew. And Peter remembred the worde of Jeſu, which ſayd vnto him: before the cocke crowe, thou ſhalte denye me thryſe: and he went out, and wepte bytterly.

¶ Chriſt is delyuered vnto Pilate. Iudas hangeth hym ſelf Chriſt is crucified amonge theues. He dyeth and is buryed Watche men kepe the graue.

CAPI. XXVII.

A Pſal. ii. a Mar. 15. a. Luk. xxii. g Johñ. 18. d Actes. iii. c

When the mornynge was come, all the cheyfe preeſtes and the elders of the people helde a counſell agaynſt Jeſus, to put hym to death, and brought hym bound * & delyuered hym vnto Poncius Pilate the debite. Then Judas (whiche had betrayed hym) ſeynge that he was cōdemned, repented hym ſelfe, and brought agayne the thyrtie plates of ſyluer, to the cheyfe Preeſtes and elders, ſayenge: I haue ſynned, betrayeng the innocent bloode. And they ſayde: What is that to vs? Se thou to that. And he caſt downe the ii. Re. 17. d. Actes. i. c ſyluer plates in the temple, & departed * and went and hanged hym ſelfe. And the cheyfe preeſtes toke the ſyluer plates and ſayde: It is not lawfull for to put them in to the treaſure, bycauſe it is the pryce of bloode.

And they toke counſell: and bought with them a potters felde to bury ſtraungers in. C Wherfore that felde is called (Haceldema, that is) the felde of bloode, vntyll this daye. Then was fulfylled, that whiche was ſpoken Zacha. xi. c by Jeremy the prophet, ſayeng: * and they toke thyrtie ſyluer plates, the pryce of hym that was valued, whom they bought of the chyldren of Iſraell, & gaue them for the potters felde, as the Lorde appoynted me.

B * Jeſus ſtode before the debite: and the Mar. 15. a. Luke. 23. a Johñ. 18. f. debite aſked hym, ſayenge: art thou the kyng of the Jues? Jeſus ſayeth vnto hym. Thou ſayeſt. And when he was accuſed of the cheyf preeſtes and elders, he anſwered nothynge. Then ſayeth Pilate vnto hym: heareſt thou not, howe many wytneſſes they laye agaynſt Eſai. liii. c the? * And he anſwered hym to neuer a worde in ſo moch that the debite marueyled greatly.

* At that feaſt, the debite was wonte to de- Mar. 15. a delyuer vnto the people a pryſoner, whome they wolde deſyre. He had then a notable pryſoner, called Barrabas. Therfore, when they were gathered togyther, Pilate ſayd: * Why Mar. 15. a Johñ. 18. ther wyl ye that I gyue looſe vnto you? Barrabas, or Jeſus, which is called Chryſt? For he knewe, that for enuye they had delyuered hym. When he was ſet downe to gyue iudgement, his wyfe ſent vnto hym, ſayenge: haue thou nothyng to do with that iuſt man, For I haue ſuffered many thynges this daye in ſlepe bycauſe of hym. * But the cheyfe preeſtes Mark. 15. Luke. 23. and the elders perſuaded the peple, that they ſhulde aſke Barrabas, and deſtroy Jeſus.

C The debite anſwered, and ſayde vnto them: whyther of the twayne, wyll ye, that I let looſe vnto you? They ſayde: * Barra Actes. 3. bas. Pilate ſayde vnto them: * What ſhall I Mar. 15. do then with Jeſus, whiche is called Chryſt? They all ſayde vnto hym: let hym be crucified. The debite ſayde: What euyll hath he done? But they cryed the more, ſayenge: let hym be crucified. When Pylate ſawe that he coulde preuayle nothynge, but that more buſynes was made, he toke water, and waſſhed his handes before the people, ſayenge: I am innocent of the bloode, of this iuſt perſone, ye ſhal ſe. Then anſwered all the people, and ſayd: * his bloode be on vs, and on our chyl- Actes. 5. dren. * Then let he Barrabas loſe vnto them Mar. 15. a Luk. 23. and ſcourged Jeſus, and delyuered hym to be crucified.

* Then the ſouldioures of the debite toke Mar. 15. b Jeſus in the comen hall, and gathered vnto hym all the company. And they ſtrypped hym, and put on hym a purple robe, and platted a crowne of thornes and put vpon his heade, & a reede in his ryght hande: & bowed the knee before hym: and mocked hym, ſayeng: Hayle kynge of the Jues: and when they had ſpyt vpon him, they toke the reede, and ſmote him on the head. And after that they had mocked hym, they toke the robe of hym agayne, and put his owne rayment on hym, and led hym awaye to crucifie hym.

And as they came out, * they founde a mā Mar. 15. b Luk. 23. of Cyren (named Symon) hym they compel- D led to beare his croſſe. * And they came vnto Mar. 15. b Johñ. 19. the place whiche is called Golgotha (that is to ſay, a place of deade mens ſculles) & gaue hym vyneger to drinke, mengled wͭ gal. And whē he had taſted therof, he wolde not drinke. Whē they had crucified him, they parted his garmentes, & did caſt lottes: that it might be fulfylled which was ſpoken by the prophet.

They

Psal.xxii.d Mark.xv.c Luk.xxiii.e Johñ.xix.d * They parted my garmentes among them: and vpon my veſture dyd they caſt lottes. And they ſat ⁊ watched hym there, and * ſet vp ouer his head the cauſe of his death, wrytten: This is Jeſus the kynge of the Jues.

Mark.xv.c Luk.xxiii.d Esai.liii.c. * Then were there two theues crucified with hym, one on the ryght hande, and an other on the lefte.

Mark.xv.c Luke.xxiii.e E * They that paſſed by, reuyled hym, waggynge theyr heades, and ſayeng: thou that deſtroyedſt the temple of God ⁊ dydeſt buylde it in thre dayes, ſaue thy ſelfe. Sapi.ii.d * If thou be the ſonne of god, come downe from the croſſe. Lykewyſe alſo the hygh preeſtes, mockynge hym with the Scribes, and elders ſayde. He ſaued other, hym ſelfe can he not ſaue. If he be the kynge of Iſrael: let hym nowe come downe from the croſſe, ⁊ we wyll byleue hym.

Psal.xxii.b * He truſted in God, let hym delyuer hym nowe, yf he wyll haue hym: for he ſayde, I am the ſon of God. The theues alſo, which were crucified with hym, caſt the ſame in his teeth.

Mark.xv.c Luke.xxiii.f * From the ſyxte houre was there darkenes ouer all the lande vnto the nynth houre. And aboute the nynth houre, Jeſus cryed, with a loude voyce, ſayenge: Eli, Eli lamaſabachthani. Mark.xv.c Psal.xxii.a That is to ſaye: * My God, my God, why haſt thou forſaken me? Some of them that ſtode there, when they herde that, ſayde: This man calleth for Elias. And ſtreyghte waye Mar.xv.d. Johñ.xix.f * one of them ran, and toke a ſponge, and when he had fylled it full of vyneger, he put it on a reede, and gaue hym to drynke.

F Other ſayde, let be: let vs ſe whyther Elias wyll come, and delyuer hym. Jeſus, when he had cryed agayne with a loude voyce, yelded vp the gooſt. Mar.xv.d. Luke.xxiii.f And beholde, the * vayle of the temple dyd rent into two partes, from the top to the bottom, and the earthe dyd quake, and the ſtones rent and graues did open: ⁊ many bodyes of ſayntes whiche ſlepte, aroſe, and went out of the graues after his reſurreccion and came in to the holy Citye, and appeared vnto many. Mar.xv.d. Luke.xxiii.g * When the Centurion and they that were with hym watchynge Jeſus, ſawe the earth quake, and thoſe thynges whiche happened, they feared greatly, ſayenge. Truely, this was the ſonne of God. Mar.xv.d. Luk.xxiii.g * And many women there were (beholdynge hym a farre of) which folowed Jeſus from Galile, miniſtryng vnto hym. Amonge whiche was Mary Magdalen, and Mary the mother of James and Joſes, and the mother of Zebedes chyldren.

G Mar.xv.d. Luk.xxiii.g Johñ.xix.g When the euen was come * there came a ryche man of Aramathia named Joſeph, whiche alſo was Jeſus diſciple. He wente to Pilate and begged the body of Jeſus. Then Pilate cõmaunded the body to be delyuered.

And when Joſeph had taken the body, he wrapped it in a cleane lynnen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, ⁊ rolled a great ſtone to the dore of the ſepulcre and departed. And there was Mar.xv.d. * Mary Magdalen ⁊ the other Mary ſyttyng ouer agaynſt the ſepulcre. The next day that folowed ☞ the day of preparynge, the hygh preeſtes ⁊ Phariſes came togyther vnto Pilate, ſayeng. Syr, we remember, that this deceyuer ſayd whyle he was yet alyue. Mat.xvi.c. and.xvii.d. Mark.ix.a Luk.xviii.f * After thre dayes I wyll aryſe agayne. Cõmaunde therfore that the ſepulcre be made ſure vntyll the thirde daye, leſt his diſciples come, and ſteale hym away, and ſay vnto the people: he is ryſen from the deade, ⁊ the laſte errour ſhal be worſe thẽ the fyrſt. Pilate ſayd vnto them: Ye haue the watche go your way make it as ſure as ye can. So they wente, and made the ſepulcre ſure with watche men and ſealed the ſtone. ⊦

¶ The reſurreccion of Chriſt. The hygh preeſtes geue the ſouldioures money to ſay that Chriſt was ſtolne out of his graue. Chriſt appeareth to his diſciples, and ſendeth them forth to preache, and to baptyſe.

CAPI. XXVIII. ✠

A. ☞ Mar.xvi.a. Lu.xxiiii.a. Johñ.xx.a. VPon an ☞ euenyng of the Sabbothes whiche daweneth the fyrſte daye of the Sabbothes, came Mary Magdalen, and the other Mary, to ſe the ſepulcre. And beholde, there was a great earth quake. For the angell of the lorde deſcended from heuen, and came and rolled backe the ſtone from the dore, and ſat vpon it. His countenaunce was lyke lyghtenynge, and his rayment whyte as ſnowe. And for feare of hym the kepers were aſtonyed, and became as deade men.

Mar.xvi.b Luke.24.a. * The angell anſwered, and ſayde vnto the women: feare ye not. For I know, that ye ſeke Jeſus whiche was crucified: he is not here: he is ryſen as he ſayd. Come ſe the place where that the lorde was layde: ⁊ go quickly and tell his diſciples, that he is ryſen agayne from the deade. And beholde, he goeth before you in to Galile, there ye ſhall ſe hym. Lo, I haue tolde you. ⊦

Mar.xvi.b Luke.24.b B ✠ * And they departed quyckly from the ſepulcre, with feare and greate ioye, and dyd runne, to brynge his diſciples worde. And as they went to tell his diſciples: beholde, Jeſus met them, ſayenge. All hayle. And they came and helde hym by the feete, and worſhypped hym. Then ſayde Jeſus vnto them: be not afrayde. ☞ Go tell my brethren, that they go in to Galile, and there ſhall they ſe me.

When they were gone: beholde, ſome of the

kepers came in to the citye and ſhewed vnto
the hygh preeſtes, all the thynges that had
happened. And they gathered them togyther
with the elders, and toke counſell, and gaue
large money vnto the ſouldyours, ſayenge:
Saye ye, that his diſciples came by nyght, &
ſtole hym awaye whyle ye ſlepte. And yf this
come to the rulers eares, we wyll perſuade
hym, and ſaue you harmeleſſe. So they toke
the money, and dyd as they were taughte.
And this ſayenge is noyſed among the Jues
vnto this daye. ✚

D ✚ Then the .xi. diſciples went awaye in to
Galile, in to a mountayne where Jeſus had
appoynted them. And when they ſawe hym,
they worſhypped hym. But ſome douted.
And Jeſus came & ſpake vnto them, ſayeng:
Math.xi.b. * All power is gyuen vnto me in heuen, and
John.17.a in earth. * Go ye therfore, and teache all nacions,
Mar.xvi.c baptiſyng them in the name of the father,
and of the ſonne, and of the holy gooſt.
Teachyng them to obſerue al thynges, what
John.14.b ſoeuer I haue cõmaunded you. And lo * I
am with you alwaye, euen vntyll the ende of
the worlde. ✚

¶ Here endeth the Goſpell of Saynt Mathew.

¶ The Goſpell of Saynt Marke.

¶ The offyce of Johñ the Baptyſt. The baptyme of Chriſt his faſtyng, his preachyng, & the callyng of Peter, Andrewe, James and Johñ, Chriſt healeth the man with the vncleane ſpirite, helpeth Peters mother in lawe, & clenſeth the leper.

CAPI. Primo. ✚

A The begynnyng of the Goſ-
pell of Jeſu Chriſt the ſonne of
God, as it is wrytten in the Pro-
Mala.iii.a phettes, * Beholde, I ſende my
Math.xi.b. meſſenger before thy face, whiche ſhall pre-
Luke.vii.b. pare thy way before the. The voyce of a cryer
Esai.xl.a. in the wyldernes: * prepare ye the way of the
Math.iii.a lorde, and make his pathes ſtreyght. * Johñ
Luke.iii.a dyd baptyſe in the wyldernes, and preached
Math.iii.b the baptyme of * repentaunce, for the remyſ-
Luke.iii.c. ſyon of ſynnes. And all the lande of Jurye &
they of Jeruſalem, went out vnto hym, and
were all baptiſed of hym in the ryuer Jordan
Math.iii.a confeſſyng theyr ſynnes. * Johñ was clothed
with camels heere, & with a gyrdell of a ſkyn
about his loynes. And he dyd eate locuſtes &
Math.iii.b wylde hony, & preached, ſayenge. * He that is
Luke.iii.c ſtronger then I, cometh after me, whoſe ſhoo
John.i.b. latchet I am not worthy to ſtoupe downe, &
vnloſe: I haue baptiſed you with water: but
he ſhall babtyſe you with the holy gooſt. ✚
And it came to paſſe in thoſe dayes, that B
Jeſus came from Nazareth, of Galile: * and Math.iii
was baptiſed of Johñ in Jordan. And aſſone
as he was come vp out of the water. * ☞ he Math.iii
ſawe heuen open, & ☞ the ſpirite deſcendyng
vpõ hym like a doue: And there came a voyce
frõ heuen. * Thou arte my dere ſon in whom Math.iii
I delyte. And immediatly, * the ſpirite droue Math.iiii
hym into wyldernes: and he was there in the Esai.
wyldernes .xl. dayes, & was tempted of Satã Mark.
& was with wylde beaſtes. * And the angels Mat.iiii
miniſtred vnto hym. After that Johñ was ta-
ken * Jeſus came in to Galile: preachynge Mat.iiii
the goſpel, of the kyngdom of god, & ſayeng. Luk.iiii
The tyme is come, & the kyngdom of God is
at hande * repente, and byleue the Goſpell. Math.iiii
* As he walked by the ſee of Galile, he ſawe Math.iiii
Simon & Andrew his brother, caſtyng nettes Mat.iiii
into the ſee, for they were fyſſhers. And Jeſus
ſayd vnto them: folowe me, and I wyl make
* you to become fyſhers of mẽ. And ſtreyght Jere.xvi.
waye, they forſoke theyr nettes, and folowed
hym. And when he had gone a lytell further
thence, he ſaw James the ſonne of Zebede, &
Johñ his brother, which alſo were in the ſhip
mendyng theyr nettes. And anone he called
them. And they lefte theyr father Zebede in
the ſhyp with the hyred ſeruauntes, and fo-
lowed hym.
* And they came in to Capernaum: and Mat.iiii
C ſtreyght way on the Sabboth dayes, he en-
tred in to the Synagoge, and taughte. And
they were aſtonyed at his learnynge. * For Mat.vii.
he taughte them as one that had auctorytie, Luke.iiii.
and not as the Scribes * And there was in Mat.vii.
theyr Synagoge a man vexed with an vn- Luke.iiii.
cleane ſpirite, and he cryed, ſayenge, Alas,
what haue we to do with the, thou Jeſus of
Nazareth? Arte thou come to deſtroye vs?
I knowe the what thou arte, euen that
holy one of God. And Jeſus rebuked hym
ſayenge: Holde thy peace, and come oute of
the man. And when the vncleane ſpirite had
torne hym, and cryed with a loude voyce, he
came out of hym. And they were all amaſed,
in ſo moche that they demaunded one of an-
other amonge them ſelues, ſayenge: What
thynge is this? what newe doctrine is this?
For with auctorite cõmaunded he the foule
ſpirites, and they obeyed hym. And imme-
diatly his fame ſpred abrode throughout all
the region borderynge on Galile.
And forthwith, when they were come out of
the ſynagoge * they entred in to the houſe of Mat.viii.
Symon & Andrew, with James and Johñ. Luke.iiii.
But Simons mother in lawe lay ſycke of a
feuer,

feuer. And anone they tel hym of her. And he came, and toke her by the hande: and lyft her vp: and immedyatly the feuer forſoke her, & ſhe miniſtred vnto them. And at euen when the ſon was downe, they brought vnto hym all that were dyſeaſed, and them that were vexed with deuyls.

D And all the citye was gathered togyther at the dore, & he healed many that were ſycke of dyuers diſeaſes, and * caſt out many deuyls, and ſuffered not the deuyls to ſpeake, bycauſe they knewe hym. And in the mornynge very early, Jeſus (when he was ryſen vp) departed, and wente out in to a ſolitarye place, and there prayed. And Symon & they that were with hym, folowed after hym. And when they had founde hym, they ſayde vnto hym: all men ſeke for the. And he ſayde vnto them: let vs go in to the nexte townes, that I maye preache there alſo: for therfore am I come. And he preached in theyr Synagoges in all Galile, and caſt the deuyls out.

Luke.iiii.g.
Mark.iii.b

* And there came a leper to hym, beſechynge hym, and knelynge downe, and ſayeng vnto hym, yf thou wylt, thou canſt make me clene. And Jeſus had compaſſyon on hym, and put forth his hande, touched hym, and ſayth vnto hym: I wyll, be thou cleane. And as ſoone as he had ſpoken, immediatly the leproſye departed from hym, & he ſent hym away forthwith, and ſayth vnto hym. * Se thou ſay nothynge to any man: but get the hence, ſhewe thy ſelfe to the Preeſt, and offer for thy clenſynge, thoſe thynges which Moſes cōmaunded, for a wytneſſe vnto them. But he (aſſone as he was departed) began to tell many thynges, and to publyſſhe the ſayenge: in ſo moch that Jeſus coulde no more openly enter in to the citye, but was without in deſerte places. And they came to hym from euery quarter.

Mat.viii.a
Luke.v.c

Mat.viii.b

¶ He healeth the mā of the palſye, calleth Leui the cuſtomer, eateth with open ſynners, and excuſeth his diſciples.

CAPI. II.

A After a fewe dayes alſo, he entred in to Capernaum agayne, and it was noyſed that he was in the houſe. And anon many were gathered togyther, in ſo moche that nowe there was no rowme to receyue them, no not ſo moch as about the dore. And he preached the worde vnto them. * And they came vnto hym, bryngynge one ſycke of the palſye, whiche was borne of foure men. And when they coulde not come nygh vnto hym for preaſe, they vncouered the roofe of the houſe that he was in. And when they had broken vp the rofe, they dyd (with cordes) let downe the bed wherin the ſycke of the palſye lay. When Jeſus ſawe theyr fayth, he ſayde vnto the ſycke of the palſye: * ſonne thy ſynnes be forgyuen the.

Math.ix.a
Luke.v.d

Luke.v.d

B But there were certayne of the ſcribes ſyttynge there, and thynkynge in theyr hertes: why dothe he ſpeake this blaſphemyes? * who can forgyue ſynnes, but God onelye? And immediatly when Jeſus perceyued in his ſpirite, that they ſo thought within them ſelues, he ſayeth vnto them: Why thynke ye ſuche thynges in your hertes? Whyther is it eaſyer to ſaye to the ſycke of the palſye: Thy ſynnes be forgyuen the: or to ſay, aryſe, take vp thy bed, & walke? But that ye may knowe that the ſonne of man hath power in earth to forgyue ſynnes, he ſpake vnto the ſycke of the palſye: I ſaye vnto the, * aryſe, and take vp thy bed, & get the hence vnto thyne owne houſe. And immediatly he aroſe, toke vp the bed, & went forth before them all: in ſo moche that they were all amaſed, & glorified God, ſayenge: we neuer ſawe it on this faſſyon.

Esai.xliii.c.
and.xliiii.d

Math.ix.a.
Luke.v.e.
Joh.v.b

* And he went agayne vnto the ſee, and al the people reſorted vnto hym, and he taught them. And as Jeſus paſſed by, he ſawe Leui the ſonne of Alphene, ſyttynge at the receyte of cuſtome, and ſayde vnto hym: folowe me. And he aroſe, and folowed hym. And it came to paſſe that when Jeſus ſat at meate in his houſe, many publicans and ſynners ſat alſo togyther at meate with Jeſus and his diſciples. For there were many that folowed him.

Math.ix.a

C And when the ſcribes and Phariſes ſawe hym eate with Publicans and ſynners, they ſayde vnto his diſciples: howe happeneth it, that he eateth and drynketh with Publicans & ſynners? When Jeſus herde that, he ſayde vnto them: They that be hole, haue no nede of the phiſician, but they that are ſycke. * I came not to call the ryghteous, but ſynners to repentaunce. * And the diſciples of Johā and the phariſes dyd faſt: and they come and ſay vnto hym. why do the diſciples of Johā & of the Phariſes faſt, but thy diſciples faſt not. And Jeſus ſayd vnto them: can the chyldren of the weddynge faſt whyle the brydegrome is with them? As longe as they haue the brydegrome with them, they can not faſt. But the dayes wyl come, whē the brydegrome ſhalbe taken away from them, and then ſhal they faſt in thoſe dayes.

i.Timo.i.c

Math.ix.b
Luke.v.d

D No man alſo ſoweth a pece of new cloth vnto an olde garment, els taketh he awaye the new pece therof from the olde, & ſo is the rent worſe. And no man powreth newe wyne in to olde bottels, els the new wyne doth braſt the bottels, and the wyne runneth oute, and the bottels are marred. But newe wyne muſt be Math.xii.a Luke.vi.a put in to newe bottels. * And it chaunſed, ✿(agayne) that he went thorowe the corne feldes on the Sabboth dayes, and his diſciples began by the way to plucke the eares of corne. And the Phariſes ſayd vnto him: beholde, why do they on the ſabboth dayes, that whiche is not lawfull? And he ſayde vnto them: Haue ye neuer red what Dauid dyd when he had nede, and was an hungred, both he, and they i.Reg.xxi.b that were with hym? * Howe he wente in to ☞ the houſe of god in the dayes of ☞ Abiathar the hygh preeſt, and dyd eate the ſhewbreade (which is not lawfull to eate, but for the preeſtes onely) & gaue alſo to them whiche were with hym? And he ſayd vnto them: the Sabboth was made for man, and not man for the Sabboth. Therfore is the ſon of man, lorde alſo of the Sabboth.

¶ He helpeth the man with the dryed hande, choſeth his Apoſtles, and caſteth out the vncleane ſpirite, whiche the Phariſes aſcribe vnto the deuyll. The brother, ſyſter and mother of Chriſt.

CAPI. III.

A AND he entred agayne in to the Synagoge, and there was a man there which Math.xii.a Luke.vi.a had a * wethered hande. And they watched hym, whyther he wold heale hym on the Sabboth daye, that they myght accuſe hym. And he ſayd vnto the man which had the wethered hande: aryſe, & ſtande in the myddes. And he ſayeth vnto them, whyther is it lawfull to do good on the Sabboth dayes, or to do euyl? to ſaue lyfe, or to kyll? but they helde theyr peace. And when he had loked rounde about on them, with anger, mournyng on the Math.xii.b Luke.vi.b blyndnes of theyr hertes, he ſayth to the man * ſtretch forth thyne hande. And he ſtretched 3.Reg.13.b it out. * And his hande was reſtored, euen as hole as the other. ⊢

Math.xii.b * And the Phariſes departed, and ſtreyght way gathered a counſell (with them that belonged to Herode) agaynſte hym, that they myght deſtroy hym. But Jeſus auoyded wͭ Mat.xii.b. Luke.vi.c. his diſciples to the ſee. * And a great multitude folowed hym frome Galile: and frome Mat.iiii.d. Luke.vi.c Johñ.vi.a Jurye, and from Jeruſalem, and from Idumea, and from beyonde Jordane, * and they that dwelled aboute Tyre & Sydon, a great multitude of men: which (whē they had herde what thynges he dyd) came vnto hym.

B And Jeſus cōmaunded his diſciples, that a ſhyp ſhulde wayte on hym, bycauſe of the people, leeſt they ſhulde thronge hym. For he had healed many, in ſo moche that they preaſed vpon hym, for to touche him, as many as had plages. And when the vncleane ſpirites ſawe hym, they fel downe before hym, & cryed ſayenge: thou arte the ſonne of God. And he ſtraytely charged them, that they ſhulde not make hym knowen. And he wente vp in to a mountayne, and calleth vnto hym whom he wolde, and they came vnto hym. * And he or- Math.x.a deyned the twelue that they ſhulde be with hym, and that he myght ſende them forthe to preache: and that they myght haue power to heale ſyckneſſes, and to caſt out deuyls.

C And he gaue vnto Simon to name, Peter. And he called James the ſonne of Zebede and John, James brother, and gaue them to name Boanarges, which is to ſay, the ſonnes of thonder. And Andrewe, and Philip, & Bartholmewe, and Mathew, and Thomas, and James the ſon of Alphene, and Thaddeus, & Simon of Canaan, and Judas Iſcarioth: whiche alſo betrayed hym. And they came in to the houſe, and the people aſſembled togyther agayne, ſo that they had not leyſure, ſo moche as to eate breade. And when they that belonged vnto him, herde of it, they went out to laye handes vpon hym. For they ſayde: he is mad. And the Scribes which came downe from Jeruſalem, ſayde: He hath Belzebub, & * by the cheyfe deuyll, caſteth he out deuyls. Math.ix.d and.xii.b Luke.xi.b And he called them vnto hym, and ſayd vnto them in parables.

D Howe can Satan dryue out Satan? And yf a realme be deuyded agaynſt it ſelfe, that realme can not endure. And yf an houſe be deuyded agaynſt it ſelfe, that houſe can not contynue. And yf Satan make inſurreccyon agaynſt hym ſelfe, and be deuided, he can not contynue, but hath an ende. No man can enter in to a ſtrong mannes houſe, and take awaye his goodes: excepte he fyrſt bynde the ſtrong man, and then ſpoyle his houſe. Verely I ſay vnto you, all ſynnes ſhall be forgyuen vnto mennes chyldren, and blaſphemies wherwith ſo euer they haue blaſphemed.

* But he that ſpeaketh blaſphemye agaynſt Math.xii.c Luke.xii.b the holy gooſt, hath neuer forgyueneſſe, but is in daunger of eternall damnacyon. For they ſayde: he hath an vncleane ſpirite.

* There came alſo his mother and his bre- Mat.xii.d Luke.viii.d thren, & ſtode without, & ſent vnto hym to cal hym oute. And the people ſat aboute hym, & ſayd vnto hym: beholde, thy mother and thy ☞ brethren ſeke for the without. And he an- ☞ ſwered them, ſayenge: Who is my mother & my brethren? And when he had loked rounde aboute on his diſciples, whiche ſat in compaſſe aboute hym, he ſayd: Beholde, my mother and my brethren. For who ſoeuer dothe the wyll of God, the ſame is my brother and my ſyſter and mother.

¶ The parable of the ſower. Chryſt ſtylleth the tempeſt of the ſee, whiche obeyed hym.

CAPI. IIII.

A And he began agayne, to teache by the
ſee ſyde. And there gathered togyther
vnto hym moch people, ſo greatly that
Mat. xiii.a he entred into a ſhyp, * and ſat in the ſee, and
all the peple was by the ſee ſyde on the ſhore.
And he taught them many thynges by parables/
and ſayde vnto them in his doctryne:
Luk. viii.a Herken to: beholde/ * there went out a ſower
to ſowe. And it fortuned as he ſowed/ that
ſome fell by the way ſyde/ and the foules of
the ayre came, & deuoured it vp: Some fell on
ſtony grounde where it had not moch earth:
and immediatly ſprange vp, bycauſe it had
not depth of earth: but as ſoone as the ſonne
was vp, it caught heate: and bycauſe it had
not rotynge, it wethered away. And ſome fell
amonge thornes, and the thornes grewe vp,
and choked it/ & it gaue no fruyte. And ſome
fell vpon good ground, and dyd yelde fruyte
that ſprang vp, and grewe/ & brought forth/
ſome thyrtye folde/ & ſome ſyxtye folde/ and
ſome an hundred folde. And he ſayde vnto
them: he that hath eares to heare let hym
heare. ✠ And when he was alone, they that
were aboute hym with the twelue aſked him
Mat. xiii.b of the parable. And he ſayd vnto them. * To
Luke. viii.b you is it gyuen to knowe the myſtery of the
kyngdome of God.

B But vnto them that are without, al thynges
happen by parables: that when they ſe/
they may ſe, and not diſcerne, and when they
Eſai. vi.c heare, * they may heare, and not vnderſtand:
Mat. xiii.b leſt at any tyme they ſhulde turne, and theyr
Luke. viii.b ſynnes ſhulde be forgyuen them. And he ſayd
Iohn. xii.f. vnto them: Knowe ye not this parable? and
Actes. 28.f. howe then wyll ye know all other parables?
Roma. xi.b * The ſower ſoweth the worde. And they
Mat. xiii.c. (wherof ſome be rehearſed to be by the waye
Luk. viii.b ſyde) are thoſe, where the worde is ſowen:
And when they heare/ Satan cometh immediatly,
and taketh away the worde that was
ſowen in theyr hertes. And likewyſe the other
that receyue ſeede in to the ſtony ground, are
they: whiche when they heare the worde/ at
once receyue it with gladneſſe, yet haue no
rote in them ſelues/ & ſo endure but a tyme: &
anone when trouble and perſecucion aryſeth
for the wordes ſake/ they fall immediatly.
There be other alſo that receyue ſeede in to
thornes & thoſe are ſoche as heare the worde,
and the cares of this worlde and the deceytfulneſſe
of ryches & the luſtes of other thynges/
entre in and choke the worde/ and it is
made vnfruytfull: & other there be that haue
receyued ſeede in to a good grounde: they are
ſoche that heare the worde/ and receyue it/ ſo
that one corne doth bryng forth thyrtye, ſome
ſixtye, ſome an hundred.

And he ſayde vnto them: * is the candle Math. v.b.
lyghted, to be put vnder a buſſhell/ or vnder Luk. viii.c
the table? Is it not lyghted to be put on a and. xi.e C
candelſtycke? * For there is nothyng ſo preuy/ Math. x.c
that ſhall not be opened: neyther hath it Luke viii.b
ben ſo ſecret, but that it ſhal come abrode. Yf and. xii.a
any man haue eares to heare/ let hym heare.
And he ſayde vnto them: take hede what ye
heare. * With what meaſure ye meate, with Mat. vii.a
the ſame ſhall other men meaſure vnto you Luke. vi.f
agayne. And vnto you that heare, ſhall more
be gyuen. For * vnto hym that hath, ſhall it Mat. xiii.b
be gyuen, and from hym that hath not, ſhall Luke. viii.c
be taken awaye/ euen that whiche he hath. and. xix.b
And he ſayde: ſo is the kyngdome of God/
euen as * yf a man ſhulde ſowe ſeede in the Mat. xiii.d
grounde and ſhulde ſlepe, and ryſe vp nyght
and daye/ and the ſeede ſhulde ſprynge and
growe vp, whyle he is not aware. For the
earth bryngeth forth fruyte of her ſelfe: fyrſte
the blade, then the eare, after the full corne in
the eare. But when the fruyte is brought
forth, anone he thruſteth in the ſyckle/ bycauſe
the harueſt is come. And he ſayd: whereunto
ſhall we lyken the kyngdome of God?
or with what comparyſon ſhall we compare
it? * It is lyke a grayne of muſtarde ſeede: Mat. xiii.d
which when it is ſowen in the earth/ is leſſe Luke. xiii.d
then all ſeedes that be in the earth: when it is
ſowen, it groweth vp/ and is greater then all
herbes: and beareth great braunches, ſo that
the foules of the ayre may make theyr neſtes
vnder the ſhadowe of it. * And with many Mat. xiii.e.
ſoche parables ſpake he the word vnto them
after as they myght heare it.

But without parable ſpake he nothynge D
vnto them. But when they were alone, * he Mat. xiii.e
expounded all thynges to his diſciples. And
the ſame daye when euen was come, he ſayde
vnto them: let vs paſſe ouer vnto the other
ſyde. And they lefte the people, and toke hym
euen as he was in the ſhyp. And there were
alſo with hym other ſhyppes. * And there aroſe Mat. viii.c
a great ſtorme of wynde/ and the waues Luke. viii.c
daſhed in to the ſhyp, ſo that it was now ful.
And he was in the ſterne a ſlepe on a pelowe.
And they awaked hym, and ſayde vnto hym:
Mayſter/ careſt thou not, that we peryſhe?
And he roſe vp/ and rebuked the wynde/ and
ſayde vnto the ſee: peace, be ſtyll. And the
wynde ceaſed, and there folowed a greate
calme. And he ſayde vnto them: why are ye ſo
fearfull? Howe happeneth it, that ye haue no

ſayth? And they feared exceadyngly, and ſayd one to another: who is this? For bothe wynd and ſee obeye hym.

¶ Chriſt delyuereth the poſſeſſed from the vncleane ſpyrite: the woman from the bloody yſſue, and rayſeth the captaynes doughter.

CAPI. V. ✠

A Mat. viii. d Luke. viii. d

AND they came * to the other ſyde of the ſee in to the countrey of the Gaderenites. And when he was come out of the ſhyp, immediatly there met hym out of the graues a man poſſeſſed of an vncleane ſpyryte, whiche had his abydynge amonge the graues. And no man coulde bynde hym: no not with cheynes, bycauſe that when he was often bounde with fetters and cheynes, he plucked the cheynes a ſunder, and brake the fetters in peces. Neyther coulde any man tame hym. And alwayes, nyght and daye he was in the mountaynes and in the graues/ cryenge and beatyng hym ſelfe with ſtones. But when he had ſpyed Jeſus a farre of/ he ran, and ☞ worſhypped hym, and cryed with a loude voyce and ſayd: * what haue I to do with the, Jeſus thou ſon of the moſt hygheſt God? I requyre the in the name of God that thou torment me not. For he ſayd vnto hym: come out of the man thou foule ſpryte. And he aſked hym: what is thy name? And he anſwered and ſayd vnto hym: my name is Legion, for we are many. And he prayed hym inſtantly, that he wolde not ſende them away out of the countrey.

☞ Mat. viii. d Actes. xvi. c

B Mat. viii. d Luke. viii. d

But there was nygh vnto the mountaynes * a great heerde of ſwyne fedyng, and al the deuyls beſought hym, ſayenge: ſende vs in to the heerde of ſwyne/ that we maye enter in to them. And anone Jeſus gaue them leue. And the vncleane ſpyrytes went out and entred in to the ſwyne. And the heerde was caryed headlynge in to the ſee. There were allmooſt two thouſande, and were drowned in the ſee. And the ſwyne heerdes fled, & tolde it in the cytye/ & in the feldes. And they went out for to ſe, what had happened: and came to Jeſus, and ſawe him that was vexed with the fynde and had the Legion/ ſyt, both clothed and in his ryght mynde, and they were afrayde. And they that ſawe it tolde them/ howe it had happened to hym that was poſſeſſed with the deuyll, and alſo of the ſwyne. Luke. viii. e * And they began to pray hym, that he wold departe out of theyr cooſt.

Mat. viii. d * And when he was come in to the ſhyp/ he that had the deuyll, prayed hym/ that he myght be with hym. Howbeit, Jeſus wolde not ſuffer hym/ but ſayde vnto hym: go to thyne owne houſe and to thy frendes, & ſhew them howe greate thynges the Lorde hath done for the/ and howe he hath had compaſſyon on the. And he departed/ and began to publyſſhe in the ten cytyes/ howe great thynges Jeſus had done for hym, & all men dyd merueyle.

C And when Jeſus was come ouer agayne by ſhyp vnto the other ſyde, moch people gathered vnto hym/ and he was nygh vnto the ſee. * And beholde, there came one of the rulers of the Synagoge, whoſe name was Jairus: and when he ſawe hym, he fell downe at his fete/ and beſought hym greatly, ſayeng: my doughter lyeth at poynt of death, I pray the come/ and laye thy hande on her/ that ſhe maye be ſafe & lyue. And he went with hym/ and moche people folowed hym/ and thronged hym. * And there was a certayne woman, whiche had ben diſeaſed of an yſſue of bloode .xii. yeares, and had ſuffered many thynges of many phiſicyans, and had ſpent all that ſhe had/ and felte none amendement at all, but rather was worſe, & worſe. When ſhe had herde of Jeſus, ſhe came in the preaſe behynde hym, and touched his garment. For ſhe ſayd: yf I maye but touche his clothes/ I ſhall be hole. And ſtreyght waye the fountayne of her bloode was dryed vp, and ſhe felte in her body, that ſhe was healed of that plage. And Jeſus immediatly felyng in hym ſelfe/ that vertue proceded from hym, turned hym aboute in the preaſe, and ſayd: who touched my clothes? And his diſcyples ſayde vnto hym: thou ſeeſt the people thruſt the/ and aſkeſt, who dyd touch me? And he lôked roũd aboute for to ſe her that had done this thyng. But the woman fearynge and tremblynge (knowyng what was done within her) came, and fel downe before hym, and tolde hym all the trueth. And he ſayde vnto her: Doughter * thy fayth hath ſaued the: go in peace, and be hoole of thy plage.

* Whyle he yet ſpake, there came from the ruler of the Synagoges houſe, certayne which ſayde: thy doughter is dead: why diſeaſeſt thou the Mayſter any further? Aſſone as Jeſus herde the worde that was ſpoken, he ſayde vnto the ruler of the Synagoge: be not afrayde/ only byleue. And he ſuffered no man to folow hym, ſaue Peter, & James, and Iohñ the brother of James. * And he came vnto the houſe of the ruler of the Synagoge, and ſawe the wonderyng: & them that wepte and wayled greatly, and went in, and ſayde vnto them: why make ye this a do, & wepe? The damſell is not deade, but ſlepeth. D

And they laught hym to ſcorne. But he put
them all out, and taketh the father and the
mother of the damſell / and them that were
with hym/and entereth in where the damſell
laye, ⁊ taketh the damſell by the hande, and
ſayeth vnto her: Tabita, cumi: which is (yf
one do interprete it) damſel, I ſaye vnto the:
aryſe. And ſtreyght waye the damſell aroſe/
and walked. For ſhe was of the age of twelue
yeares. And they were aſtonyed out of mea-
ſure. And he charged them ſtraytly, that no
man ſhulde knowe of it, and cõmaunded to
gyue her meate.

¶ Chryſt ſendeth his Apoſtles to heale them that were diſeaſed. Of Johñ and Herode. Of the fyue loues, and two fyſſhes, and of the walkynge on the ſee.

CAPI. VI. ✠

A AND he * departed thence, and came in
Mat.xiii.g Luke.iiii.c to his owne countrey/and his diſciples
folowed hym. And when the Sabboth
daye was come, he began to teache in the ſy-
nagoge. And many that herde hym were a-
ſtonyed, and ſayd: from whence hath he theſe
thynges? and what wyſdome is this that is
gyuen vnto hym: and ſuche vertues that are
Mat.xiii.g wrought by his handes? * Is not this the
carpenter Maryes ſon, the brother of James
and Joſes, and of Juda, and Symon? and
are not his ſyſters here with vs? And they
Mat.xiii.g were offẽded at hym. Jeſus ſayd vnto them:
Luke.iiii.b * a Prophet is not deſpyſed, but in his owne
Johñ.iiii.f countrey, and amonge his owne kyn, and in
his owne houſhold. And he coulde there ſhew
no myracle, but layde his handes vpon a
fewe ſycke folke, ⁊ he healed them, and mer-
uayled, bycauſe of theyr vnbylefe. ⊢
Math.ix.d. * And he went aboute by the townes that
B laye on euery ſyde, teachynge. * And he cal-
Math.x.a led the twelue, and began to ſend them forth
two and two, and gaue them power agaynſt
vncleane ſpirytes. And commaunded them,
that they ſhulde take nothyng in theyr iour-
☞ ney☞ſaue a rod only: no ſcryp, no breade, no
money in theyr purſe/but ſhuld be ſhod with
ſandals. And that they ſhuld not put on two
cootes. And he ſayde vnto them: wherſoeuer
ye enter in to an houſe, there abyde, tyll ye de-
Math.x.b Luke.ix.a parte thence. * And whoſoeuer ſhall not re-
ceyue you, nor heare you: when ye departe
thence, ſhake of the duſte that is vnder your
Math.xi.b. Luke.x.a feete/for a wytnes vnto them. * Verely I ſay
vnto you: it ſhall be eaſyer for Zodom and
Gomor in the daye of iudgement, then for
Math.x.a that citie. * And they went out and preached/
that men ſhulde repent: and they caſt out ma-
ny deuyls: ⁊ anoynted many that were ſycke
with oyle/and healed them.

* And kynge Herode herde of hym (for his Mat.xiiii.a
name was ſpred abrode) and he ſayde: Johñ Luke.ix.a
Baptyſte is ryſen agayne from the deade, ⁊
therfore miracles are wrought by hym.
Other ſayde it is Elyas: ſome ſayde: it is a
Prophet, as one of the prophettes. But when
Herode herde of hym, he ſayde: It is Johñ
whome I beheaded, he is ryſen from death
agayne.

✠ For Herode hym ſelfe had ſent forth men C
of war, ⁊ layde handes vpon Johñ, ⁊ bound
hym and caſt hym in to pryſon for Herodias
ſake, his brother Philyps wyfe (bycauſe he
had maryed her.) For Johñ ſayde vnto He-
rode. * It is not lawful for the to haue thy Leui.xviii.c
brothers wyfe. Herodias layde wayte for and.xx.d
hym, ⁊ wold haue kylled hym/but ſhe coulde
not. For Herode feared Johñ, knowyng that
he was a iuſt man and an holy: ⁊ gaue hym
reuerence: and whẽ he had herde hym, he dyd
many thynges, and herde hym gladly. And
when a conuenyent daye was come, that He-
rode on his * byrth daye, made a ſupper to Gene.xl.d
the Lordes hygh captaynes, and cheyfe eſta-
tes of Galile: and when the doughter of the
ſame Herodias came in, and daunſed, ⁊ plea-
ſed Herode and them that ſat at boorde alſo:
the kynge ſayde vnto the damſell: aſke of me
what thou wylte, ⁊ I wyll gyue it the. * And Mat.xiiii.a
he ſware vnto her: whatſoeuer thou ſhalte
aſke of me, I wyll gyue it the, euen vnto the
one halfe of my kyngdome. And ſhe went
forth, and ſayde vnto her mother: what ſhall
I aſke? ſhe ſayde: John Baptyſtes heade.
And ſhe came in ſtreyght waye with haſt vn-
to the kynge, and aſked, ſayeng: I wyll/that
thou gyue me by ⁊ by in a charger/the heade
of John Baptyſt. And the kynge was ſory:
howbeit for his othes ſake, and for theyr ſa-
kes whiche ſat at ſupper alſo, he wolde not
caſt her of.

And immedyatly the kynge ſent the hang- D
man, ⁊ cõmaunded his heade to be brought
in. And he went, and beheaded him in the pry-
ſon/and brought his heade in a charger, and
gaue it to the damſell, ⁊ the damſell gaue it
to her mother. And when his diſciples herde
of it, they came, and toke vp his body, ⁊ layde
it in a graue. ⊢ And the Apoſtles gathered
them ſelues togyther vnto Jeſus, and tolde
hym all thynges, bothe what they had done/
and what they had taught. And he ſayde vn-
to them/* come ye alone out of the waye in- Mat.xiiii.b
to the wyldernes, and reſt a whyle. For there Luke.ix.b
were many commers, and goers, and they had Johñ.vi.a.
no layſure ſo moch as to eate. * And he went Mat.xiiii.b
by ſhyp out of the waye in to a deſerte place.

And the people ſpyed them when they departed: and many knewe hym, and ran a foote thyther out of all cityes, and came thyther before them, and came togyther vnto him. And Math. ix. d / and .xviii. b. / Ezech. 34. a Ieſus went out and ſaw moch people, * and had cōpaſſion on them / bycauſe * they were lyke ſhepe, not hauynge a ſhepherde. And he began to teach them many thynges.

E Mat. xiiii. b / Luke. ix. b / Iohn. vi. a. * And when the day was nowe far ſpent/ his diſcyples came vnto hym, ſayenge: this is a deſerte place, and now the tyme is farre paſſed/ let them departe, that they may go in to the countrey rounde aboute/ and in to the townes/ and bye them breade: for they haue nothynge to eate. He anſwered and ſayde vnto them, gyue ye them to eate. And they ſayd vnto hym: ſhall we go and by two hundred peny worth of breade, and gyue them to eate? Mar. viii. a He ſayde vnto them: * howe many loaues haue ye? Go and loke. And when they had ſearched, they ſayde: fyue & two fyſſhes. And he commaunded them, to make them all ſyt downe by companyes vpon the grene graſſe. And they ſat downe here arowe, and there arowe, by hundreds and by fyftyes. And when he had taken the fyue loaues, & the two fyſſhes, & loked vp to heuen, ☞ he ☞ bleſſed and brake the loaues, and gaue them to his diſcyples, to ſet before them: and the two fyſſhes deuyded he amonge them all. And they all dyd eate/ and were ſatiſfyed. And they toke vp twelue baſkettes full therof/ and of the fyſſhes. And they that dyd eate/ were aboute fyue thouſande men.

Mat. xiiii. c F * And ſtreyght waye he cauſed his diſcyples to go in to the ſhyp/ and to go ouer the ſee before vnto Bethſayda, whyle he ſent awaye the people. Mat. xiiii. c / Iohn. vi. b. * And as ſoone as he had ſent them awaye/ he departed in to a mountayne to praye. * And when euen was come, the ſhyp was in the myddes of the ſee, and he alone on the lande/ and he ſawe them troubled in rowyng, for the wynde was contrary vnto them. And aboute the fourth watche of the nyght, he came vnto them/ walkyng vpō the ſee, and wolde haue paſſed by them. But when they ſawe hym walkyng vpon the ſee/ they ſuppoſed it had ben a ſpiryte, and cryed out: for they all ſawe hym, and were afrayde.

And anone he talked with them, and ſayd G vnto them: be of good cheare, it is I/ be not Mat. xiiii. c afrayde. * And he went vp vnto them in to the ſhyp, and the wynde ceaſed, and they were ſore amaſed in them ſelues beyond meaſure/ and merueyled. For they remembred not of the loaues, bycauſe theyr herte was blynded.

And when they were ouer the water, they came in to the lande of Genezareth and drue vp into the hauen. And aſſoone as they were come out of the ſhyppe, ſtreyght waye they knewe hym, and ran forth through out al the regyon rounde aboute, and began to cary aboute in beddes thoſe that were ſycke/ when they herde that he was there. And whyther ſoeuer he entred in/ to townes cityes/ or vyllages/ they layde the ſycke folkes in the ſtreetes/ and prayed hym that they myght touch/ and it were but the hemme of his veſture. And as many as touched hym, were ſafe.

¶ The diſciples eate with vnwaſſhen handes. The commaundement of god is tranſgreſſed by mans tradicyons. Of the woman of Syrophenicia. Of the Sabboth.

CAPI. VII.

AND * the Pharyſes came togyther vnto hym, & dyuerſe of the Scribes which A Math. xv. came from Ieruſalem. And when they ſawe certayne of his dyſcyples eate breade with comen (that is to ſaye/ with vnwaſſhen) handes, they complayned. For the Pharyſes and all the Iues, excepte they waſſhe theyr handes ofte/ eate not, obſeruynge the tradycyons of the elders. And when they come frō the market, excepte they waſhe, they eate not. And many other thynges there be, whiche they haue taken vpō them to obſerue, as the waſſhynge of cuppes and cruſes, and braſen veſſels, and of tables.

Then aſked hym the Pharyſes & Scrybes: why walke not thy diſcyples accordynge B to the cuſtome, ordeyned by the elders, but eate breade with vnwaſſhen handes? He anſwered, and ſayd vnto them: well prophecyed Eſaias of you, ypocrytes/ as it is wrytten: Esai. xxix / Math. xv. a * This people honoureth me, with theyr lyppes/ but theyr herte is far from me: howbeit, in vayne do they ſerue me, teachyng the doctrynes and cōmaundementes of men. For ye laye the cōmaundement of god aparte/ and obſerue the cōſtitucyons of men/ as the waſſhynge of cruſes and of cuppes/ and many other ſoche lyke thynges ye do. And he ſayde vnto them: well, ye caſt a ſyde the cōmaundement of God, to mayntayne your owne conſtitucyons. Exod. xx. b / Deute. v. b. / Ephe. vi. a / Exod. xxi. b. / Leuit. xx. b / Prouer. xx. * For Moſes ſayde: honour thy father & thy mother: and * who ſo curſeth father or mother, let hym dye the death. But ye ſaye: a man ſhall ſaye to father or mother/ Corban: whiche is: ☞ what gyfte ſoeuer cōmeth fro me/ ſhall be for thy prophet. And ſo ye ſuffer hym no more to do ought for his father or his mother, and make the worde of God of none effecte, through your owne conſtitucyon whiche ye haue ordeyned. And many ſoch thynges do ye.

C And when he had called all the people vnto hym, he ſayde vnto them: herken vnto me, euery one of you/ and vnderſtande. Math. xv. b * There is nothynge with out a man that can defyle hym, when it entreth into hym, but the thynges whiche procede out of a man, thoſe are they that defyle the man. Yf any man haue eares to heare/ let hym heare. And when he came in to the houſe awaye from the people/ his diſciples aſked hym of the ſimilitude.

And he ſayd vnto them: are ye alſo ſo greatlye without vnderſtandynge? Do ye not yet perceyue, that what ſoeuer thynge from without, entreth into a man, it can not defyle hym, bycauſe it entreth not in to his herte, but in to the bely/ ⁊ goeth out in to the draught/ pourgynge out all meates? And he ſayde: that which cõmeth out of a man, defyleth the man. For frõ within, euen out of the herte of men procede euyl thoughtes/ aduoutrye/ fornicacyõ, murther/ theft, couetouſnes, fraude deceyte/ vncleanneſſe/ a wycked eye/ blaſphemyes/ pryde/ folyſhneſſe: all theſe euyll thynges come from within/ and defyle a man.

Math. xv. c * And from thence he roſe/ and went in to the borders of Tyre and Sydon: and entred in to an houſe, and wolde that no man ſhuld haue knowen. But he coulde not be hyd. For a certayne woman (whoſe doughter had a foule ſpiryte) as ſoone as ſhe herde of hym/ came/ and fell at his feete. The woman was a Greke out of the nacion of Syrophenicia/ and ſhe beſought hym/ that he wold caſt out the deuyll from her doughter. But Jeſus ſayde vnto her: let the chyldren fyrſt be fed.

D For it is not mete, to take the chyldrens breade, and to caſt it vnto whelpes. She anſwered and ſayde vnto hym: euen ſo Lorde/ Math. xv. c * neuertheleſſe, the whelpes alſo eate vnder the table of the chyldrens crommes. And he ſayde vnto her: for this ſayenge go thy way, the deuyll is gone out of thy doughter. And when ſhe was come home to her houſe, ſhe founde that the deuyl was departed, and her doughter lyenge on the bed.

Math. xv. d ✠ And he departed agayne from the cooſtes of Tyre and Sydon, and came vnto the ſee of Galile thorowe the myddes of the cooſtes of the ten cityes. Math. ix. d * And they brought vnto hym one that was deafe and had an impedyment in his ſpeche/ and they prayed hym to put his hande vpon hym. And when he had taken hym aſyde from the people/ he put his fyngers in to his eares/ and dyd ſpyt/ and touched his tongue/ and loked vp to heuen/ and ſyghed, and ſayde vnto hym: Ephata/ that is to ſaye, be opened. And ſtreyght waye his eares were opened, and the ſtrynge of his tongue was loſed/ ⁊ he ſpake playne. Marke. i. a * And he cõmaunded them/ that they ſhulde tell no man. But the more he forbad them/ ſo moch the more a greate deale they publyſſhed, ſayenge: He hath done all thynges well/ he hath made both the deafe to heare/ and the dombe to ſpeake. ⊢

¶ The miracle of the ſeuen loues. The Phariſes aſke a ſygne. The leuen of the Phariſies. The blynde receyueth his ſyght.

CAPI. VIII. ✠

A In thoſe dayes when there was * a verye greate companye, and had nothynge to eate/ Math. xv. d Jeſus called his dyſcyples to hym/ and ſayde vnto them: I haue compaſſion on the people/ bycauſe they haue nowe ben with me thre dayes/ and haue nothynge to eate: and yf I ſende them awaye faſtyng to theyr owne houſes/ they ſhall faynte by the waye. Esai. lv. a Tobi. xiii. b * For dyuerſe of them came from farre. And his diſcyples anſwered hym: where ſhulde a man haue breade here in the wylderneſſe to ſatyſfye theſe? And he aſked them: howe many looues haue ye? They ſayde: ſeuen. And he cõmaunded the peple to ſyt downe on the grounde. And he toke the ſeuen looues: and when he had gyuen thankes/ he brake/ and gaue to his diſcyples, to ſet before them. And they dyd ſet them before the people. And they had a fewe ſmall fyſſhes. And when he had bleſſed, he cõmaunded them alſo to be ſet before them. And they dyd eate, and were ſuffyſed. And they toke vp of the broken meate that was lefte ſeuen baſkettes full. And they that dyd eate: were aboute foure thouſande. And he ſent them awaye. ⊢

B And anone he entred in to a ſhyppe with his diſcyples, and came in to the partyes of Dalmanutha. Mat. xvi. a Luke. xi. b Johñ. vi. d * And the Pharyſes came forth/ and began to dyſpute with hym, ſekyng of hym a ſygne from heuen, temptyng him. And when he had ſyghed in his ſpiryte/ he ſayeth: why doth this generacyon ſeke a ſygne? Verely I ſaye vnto you, there ſhall no ſygne be gyuen vnto this generacyon. And he lefte them, and went in to the ſhyppe agayne, and departed ouer the water. And they had forgotten to take bread with them/ neyther had they in the ſhyppe with them more then one loofe. And he charged them/ ſayenge:

Mat. xvi. b Luke. xii. a ✠ * Take hede, beware of the leuen of the Phariſes, and of the leuen of Herode. And they reaſoned amonge them ſelues, ſayenge: we haue no breade. And Jeſus knewe it, and ſayeth vnto them: why take ye thought, by-

Mat.xiiii.c
Math.xv.d

cauſe ye haue no breade? perceyue ye not yet, neyther vnderſtande? Haue ye your herte yet blynded? Haue ye eyes and ſe not? and haue ye eares and heare not? Do ye not alſo remembre? *When I brake fyue looues amonge fyue thouſand men, howe many baſkettes ful of broken meate toke ye vp? They ſaye vnto hym, twelue. *When I brake. vii. amonge foure thouſande, howe many baſkettes of the leauynges of the broken meate toke ye vp? They ſayde: ſeuen. And he ſayde vnto them: howe happeneth it that ye do not vnderſtande?

C ✥ And he came to Bethſayda, and they brought a blynde man vnto hym, and deſyred hym to touche hym. And he caught the blynde by the hande, and led hym out of the towne: and whē he had ſpyt in his eyes, and put his handes vpon hym / he aſked hym yf he ſawe ought. And he loked vp, and ſayde: I ſe the men: for I perceyue them walke / as they were trees. After that he put his handes agayne vpon his eyes, and made him ſe. And he was reſtored, and ſawe euery man clearly. And he ſent hym home to his houſe / ſayenge: neyther go in to the towne, nor tell it to any in the towne. ⊢

Math.16.c
Luke.ix.c

*And Jeſus went out, and his diſcyples in to the townes that longe to the citye called Ceſarea Philippi. And by the waye he aſked his diſciples ſayeng vnto them, whom do men ſaye that I am? And they anſwered: ſome ſaye that thou arte John Baptyſt, and ſome ſaye Elyas: Agayne, ſome ſaye that thou arte one of the nombre of the prophetes. And he ſayeth vnto them: but whome ſay ye that I am? Peter anſwereth and ſayeth vnto hym: *Thou arte very Chryſt.

Mat.xvi.c.
Luke ix.c
Joh. vi.g.

D And he charged them, that they ſhulde tel no man of hym. And he began to teach them *howe that the ſonne of man muſte ſuffer many thynges, and be reproued of the elders / and of the hygh Preeſtes, and Scrybes, and be kylled, and after thre dayes aryſe agayne. And he ſpake that ſayenge openly. And Peter toke hym aſyde, and began to chyde hym. But he turned aboute, and loked on his diſcyples, and rebuked Peter, ſayeng: Go after me Satan. For thou ſaueręſt not the thynges that be of God, but the thynges that be of men.

Mat.xvi.c,
and.xx.c.
Luke.ix.c

Mat.xvi.d
Luke.ix.c
and.xiiii.f

*And when he had called the people vnto hym with his diſcyples alſo, he ſayd vnto them: Whoſoeuer wyll folowe me, let hym forſake hym ſelfe / & take vp his croſſe / and folowe me. For who ſoeuer wyll ſaue his lyfe / ſhall loſe it. But who ſoeuer ſhall loſe his lyfe for my ſake and the Goſpels, the ſame ſhall ſaue it. For what ſhall it profette a man / yf he wynne all the worlde, and looſe his owne ſoule? or what ſhall a man gyue to redeme his ſoule withall agayne?

Math.x.
Luke.ix.

*Who ſoeuer therfore ſhall be aſhamed of me and of my wordes / in this aduouterous and ſynfull generacyon: of hym alſo ſhall the ſonne of man be aſhamed / when he cometh in the glorye of his Father with the holye Angels.

¶ The transfiguracyon. The lunatyke is healed. The diſputacyon who ſhulde be the greateſt. Offences are forbydden.

CAPI. IX.

Mat.xvi.
Luke.ix.

Math.17.
Luke.ix.

A AND he ſayde vnto them: Verely I ſaye vnto you: *There be ſome amonge them that ſtande here / whiche ſhall not taſte of death, tyll they haue ſene the kyngdome of God come with power. *And after ſyxe dayes Jeſus taketh Peter, and James, and John, and leadeth them vp into an hygh mountayne out of the waye alone / and he was transfygured before them. And his rayment dyd ſhyne, & became verye whyte, euen as ſnowe: ſo whyte as no fuller can make vpon the earth. And there apeared vnto them Elias with Moſes, & they talked with Jeſu. And Peter anſwered and ſayeth to Jeſu: Mayſter, here is good beynge for vs / let vs make alſo thre tabernacles, one for the, and one for Moſes, and one for Elyas. For he wyſt not what he ſayd: for they were afrayde And there was a cloude that ſhadowed them And a voyce came out of the cloude, ſayeng: *This is my beloued ſonne, heare him. And ſodenly when they had loked round aboute, they ſaw no man more then Jeſus only with them: *And as they came downe from the hyll, he charged them, that they ſhulde tel no man thoſe thynges that they had ſene, tyl the ſon of man were ryſen from death agayne.

Math.iii.
and.xvii.a
Luke.iii.
and.ix.e
Marke.i.
Eſa.xlii.
Math.17.
Marke.ix.

B And they kepte that ſayenge with them / and demaunded one of another, what the ryſynge from death agayne ſhulde meane? And they aſked hym ſayenge: why then ſaye the Scrybes, that Elyas muſte fyrſt come? He anſwered and ſayde vnto them: *Elyas verely when he commeth fyrſte, reſtoreth all thynges. And the ſon of man (as it is *wrytten of hym) ſhall ſuffer many thynges, and be ſet at nought. But I ſaye vnto you, that Elias is come, and they haue done vnto hym what ſoeuer they wolde, as it was wrytten of hym. And when he came to his diſcyples / he ſawe moche people aboute them, and the Scrybes diſputyng with them. And ſtreyght waye all the people (when they behelde hym)

Mala.iiii.
Eſa.liii.a

were amaſed, and ran to hym, and ſaluted hym. And he aſked the Scrybes: what dyſpute ye amonge them?

Mat.xvii.a
Luke.ix.f
C

✠ * And one of the companye anſwered, and ſayde: Mayſter, I haue brought vnto the my ſonne, whiche hath a dombe ſpryte. And when ſoeuer he taketh hym, he teareth hym, and he fometh, and gnaſsheth with his teethe, and pyneth away. And I ſpake to thy diſciples that they ſhulde caſte hym out/ and they coulde not.

He anſwereth hym, and ſayeth: O faythleſſe nacyon, howe long ſhall I be with you? How longe ſhall I ſuffer you? Brynge hym vnto me. And they brought hym vnto hym. And aſſoone as the ſpryte ſawe hym, he tare hym. And he fell downe on the groũde, walowyng and fomynge. And he aſked his father: howe longe is it ago, ſynce this hapned hym? And he ſayde, of a chylde: and ofte tymes it hath caſte hym in to the fyre, and into the water, to deſtroy him. But yf thou canſt do any thyng, haue mercy on vs, and helpe vs. Jeſus ſayd vnto hym: yf thou couldeſt byleue * all thynges are poſſyble to hym that byleueth. And ſtreyght waye the father of the chylde cryed with teares, ſayenge: Lorde, I byleue, helpe thou myne vnbyleſe.

Mat.xvii.b
D

When Jeſus ſawe that the people came runnyng togyther vnto hym, he rebuked the foule ſpirite, ſayeng vnto hym: Thou dombe and deafe ſpryte, I charge the come out of hym, and entre nomore into him: And the ſpiryte (when he had cryed, and rent hym ſore) came out of hym/ ⁊ he was as one that had ben deade, in ſo moch that many ſayde: he is deade. But Jeſus caught his hande, ⁊ lyfte hym vp: and he roſe. And when he was come in to the houſe * his diſcyples aſked hym ſecretly, why coulde not we caſt hym out? And he ſayd vnto them: this kynd can come forth by nothyng, but by prayer and faſtyng. ✠

Mat.xvii.b
E

✠ And they departed thenſe, and toke theyr iourney thorowe Galile, and he wolde not/ that any man ſhulde knowe it. For he taught his diſcyples, and ſayde vnto them: * the ſon of man ſhall be delyuered into the handes of men, and they ſhall kyll hym: and after that he is kylled, he ſhall aryſe agayne the thyrde daye. But they wyſte not what he ſayde, and were afrayde to aſke hym. And he came to Capernaum. And when he was come in to the houſe, he aſked them: what was it that ye diſputed amonge youre ſelues by the waye? And they helde theyr peace: for by the waye they had reaſoned amonge them ſelues, who ſhulde be the cheyfeſt. And when he was ſet downe, he called the twelue to hym, ⁊ ſayde vnto them: yf any man deſyre to be fyrſt, the ſame ſhall be laſte of all, and ſeruaunte to all.

Mat.xvii.d
Luke.ix.e

Math.18.a
Luke.ix.f

* And he toke a chylde/ and ſet hym in the myddſ of them: and when he had taken hym in his armes, he ſayde vnto them: whoſoeuer receyueth any ſoche a chylde in my name, receyueth me. And whoſoeuer receyueth me, receyueth not me/ but hym that ſent me. ✠

F

John anſwered hym, ſaynge: ✠ Mayſter, we ſawe one caſt out deuyls in thy name, and he foloweth not vs: and we forbad hym, bycauſe he foloweth vs not. But Jeſus ſayde: forbyd hym not. For * there is no man which (yf he do a myracle in my name) can lyghtly ſpeake euyl of me. For he that is not agaynſt vs, is on our parte. * Whoſoeuer ſhall in my name gyue you a cup of water to drynke, bycauſe ye belonge to Chryſt, verely I ſaye vnto you: he ſhall not loſe his rewarde. * And who ſoeuer ſhall offende one of theſe lytell ones, that byleue in me, it were better for him yf a mylſtone were hanged about his necke/ and he were caſte in to the ſee. * Wherfore ☞ yf thy hande hynder the, cut it of.

1.Cor.xii.a
Math.x.d
Math.18.a
Math.18.b
☞
G

It is better for the, to entre in to lyfe maymed, then (haupnge two handes) to go in to hell, in to fyre that neuer ſhall be quenched/ where * theyr worme dyeth not, and the fyre goeth not oute. And yf thy foote be an hynderaunce vnto the, cut it of. It is better for the to go halte in to lyfe, then (haupnge two feete) to be caſt in to hell, into fyre that neuer ſhall be quenched: where theyr worme dyeth not, ⁊ the fyre goeth not out. * And yf thyne eye hynder the, plucke it out. It is better for the to go in to the kyngdom of God with one eye/ then (haupnge two eyes) to be caſt in to hell fyre: where theyr worme dyeth not, and the fyre goeth not out. ✠

Esai.lxvi.g
Math.v.d

☞ Euery man ſhall be ſalted with fyre. * And euery ſacrifyce ſhall be ſeaſoned with ſalte. * Salte is good. But yf the ſalte be vnſauery, what ſhall ye ſeaſon therwith? haue ſalte in youre ſelues: and haue peace among youre ſelues, one with another.

☞
Leuit.ii.b.
Math.v.b.
Luk.xiiii.g

¶ Of deuorcement. The ryche man queſtyoneth with Chryſt. Of the ſonnes of zebede. Barthimeus the blynde man.

CAPI. X. ✠

AND when he roſe from thence, he * went in to the coaſtes of Jurye through the regyon that is beyonde Jordane. And the people reſorted vnto hym a freſſhe, and as he was wont, he taught them agayne.

A
Math.xix.a

And the Pharyſes came, and aſked hym, Is it lauful for a man to put away his wyfe?

to proue hym. And he anſwered, and ſayd vnto them: Deute.24.a Math.19.a * what dyd Moſes byd you do: and they ſayde, Moſes ſuffered to wryte a teſtymonyall of deuorſement/ & to put her away. And Jeſus anſwered and ſayde vnto them: For the hardneſſe of your herte he wrote this precepte vnto you. But at the fyrſt creacyon, Gene.1.d * God made them man and woman. Therfore 1.Cor.6.d Mat.19.a. Gene.2.d Ephe.5.g * ſhall a man leaue his father and mother, and byde by his wyfe, and they twayne ſhalbe one fleſhe. So then, are they now not twayne, but one fleſhe. Therfore, what god hath coupled togyther, let not man ſeperate.

B And in the houſe his diſcyples aſked hym agayne of the ſame matter. And he ſayeth vnto them. Math.5.d. and.19.a Luke.16.d * Whoſoeuer putteth awaye his wyfe, and maryeth another, breaketh wedlocke towarde her. And yf any woman forſake her huſband, and be maryed to another, ſhe commytted aduoutrye. ⸣

Mat.19.b. Luk.18.b * And they brought chyldren to hym/ that he ſhulde touch them. And his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it/ he was diſpleaſed and ſayde vnto them: Suffer the chyldren to come vnto me, forbyd them not. For of ſoche is the kyngdome of God. Verely I ſaye vnto you, whoſoeuer doth not receyue the kyngdome of God Math.18.a Luk.18.a * as a chylde/ he ſhall not enter therin. And when he had taken them vp in his armes/ he put his handes vpon them, & bleſſed them. ⸣

* And when he was gone forth in to the waye/ there came one runnynge and kneled to hym/ & aſked hym: Mat.19.b. Luke.18.d. * good mayſter, what ſhall I do, that I maye enheryte eternall lyfe? Jeſus ſayde vnto hym, why calleſt thou me good? There is no man good, but one, which is God. Thou knoweſt the commaundementes: breake not matrymony: kyll not: ſteale not: beare no falſe wytneſſe: defraude no man: honour thy father and mother.

C He anſwered, and ſayde vnto hym: Mayſter/ all theſe I haue obſerued frō my youth. Jeſus behelde hym/ and fauoured hym/ and ſayde vnto hym: one thynge thou lackeſt. Math.19.b Luke.18.d * Go thy waye, ☞ Sell all that thou haſte/ and gyue to the poore/ and thou ſhalte haue treaſure in heuen, and come, folow me ⸣ and take vp my croſſe vpon thy ſhoulders. But he was dyſcōforted bycauſe of that ſayenge/ and went awaye mournyng for he had great poſſeſſyons. And when Jeſus had looked rounde aboute/ he ſayde vnto his diſcyples. Math.19.c Luke.18.c. * Howe vneaſye ſhall they that haue money: entre in to the kyngdome of God. And the diſciples were aſtonyed at his wordes.

D But Jeſus anſwereth agayne/ and ſayeth vnto them: chyldren howe harde is it for them, that truſte in money/ to entre in to the kyngdome of God? It is eaſyer for a camell to go thorowe the eye of an nedle/ then for the ryche to entre in to the kyngdom of god. And they were aſtonyed out of meaſure, ſayenge bytwene them ſelues: who then can be ſaued? Jeſus loked vpon them/ and ſayde: with men it is vnpoſſyble, but not with god: for * with God all thynges are poſſyble.

And Peter began to ſaye vnto hym: Lo/ * we haue forſaken al, and haue folowed the. Jeſus anſwered/ and ſayde: Verely I ſaye vnto you, there is no man that hath forſaken houſe/ or brethren/ or ſyſters/ or father/ or mother/ or wyfe/ or chyldren/ or landes for my ſake and the Goſpels, but he ſhal receyue an hundred folde nowe in this lyfe/ houſes and brethren/ and ſyſters/ and mothers/ and chyldren/ and landes with perſecucions: and in the worlde to come/ eternal lyfe.

* But many that are fyrſte/ ſhall be laſte: and the laſt/ fyrſt. And they were in the waye goynge vp to Jeruſalem. And Jeſus wente before them/ and they were amaſed/ and folowed/ and were afrayde. And Jeſus toke the twelue agayne/ and began to tell them what thynges ſhulde happen vnto hym.

E * Beholde/ we go vp to Jeruſalem/ and the Sonne of man ſhall be delyuered vnto the hygh Preeſtes and vnto the Scrybes: and they ſhall condempne hym to death, and ſhal delyuer hym to the Gentyls/ and they ſhall mocke hym/ and ſcourge hym/ ſpytte vpon hym/ and kyll hym. And the thyrde daye he ſhall ryſe agayne.

* And James and Johā the ſonnes of Zebede came vnto hym/ ſayenge: Mayſter: we wolde/ that thou ſhuldeſt do for vs what ſoeuer we deſyre. He ſayde vnto them: what wolde ye that I ſhuld do for you? They ſayd vnto hym: graunte vnto vs/ that we maye ſytte/ one on thy ryght hande/ and the other on thy lefte hande/ in thy glorye. But Jeſus ſayde vnto them: Ye wote not what ye aſke. Can ye drynke of the cup/ that I drynke of? And be baptyſed with the baptyme/ that I am baptyſed with? And they ſayde vnto hym: that we can.

F Jeſus ſayde vnto them: ye ſhall in dede drynke of the cuppe that I drynke of: and with the baptyme that I am baptyſed with all/ ſhall ye be baptyſed in: but to ſyt on my ryght hande and on my lefte hande/ is not myne to gyue, but it ſhal happen vnto them, for whome it is prepared.

Math. xx.d

* And when the ten herde it, they began to diſdayne at James and Johñ. But Jeſus when he had called them to hym, ſayde vnto them: Ye knowe, that * they whiche are ſene to beare rule amonge the people, reygne as Lordes ouer them. And they that be greate amonge them, exercyſe auctorite vpon them. Neuertheleſſe, ſo ſhall it not be amonge you: but who ſoeuer of you wyll be great amonge you, ſhall be your miniſter. And who ſoeuer of you wyll be cheyfe, ſhal be ſeruaunt of all. For * the ſonne of man alſo came not to be miniſtred vnto: but to miniſter, and to gyue his lyfe for the redempcion of many.

Math. xx.d
Luke. xxii.c
Math. xx.d

And they came to Jerico: * And as he went out of the cytye of Jerico with his diſciples, and a great nombre of people: Blynde Barthimeus, the ſon of Thimeus, ſat by the hygh wayes ſyde beggynge. And when he herde that it was Jeſus of Nazareth, he began to crye, and to ſaye: Jeſus, thou ſonne of Dauid, haue mercy on me. And many rebuked hym, that he ſhulde holde his peace. But he cryed the more a greate deale: thou ſonne of Dauid haue mercy on me. And Jeſus ſtode ſtyll, and commaunded hym to be called. And they called the blynde, ſayenge vnto hym: Be of good comforte: Aryſe, he calleth the. And he threwe awaye his cloke, and aroſe, and came to Jeſus. And Jeſus anſwered, and ſayde vnto hym: What wylt thou that I do vnto the? The blynde ſayde vnto hym: Mayſter, that I myght ſe. Jeſus ſayde vnto hym: Go thy way, thy fayth hath ſaued the. And immediatly he receyued his ſyght, and folowed Jeſus in the waye.

Math. xx.d
Luke. xviii.g
G

¶ Chriſt rydeth to Jeruſalem. The fygge tree dryeth vp. The byers and ſellers are caſt out of the temple. The Phariſes queſtyon with Chriſt.

CAPI. XI.

A
Mat. xxi.a.
Luke. xix.c.

AND whe̅ they came nygh to Jeruſalem vnto Bethphage and Bethanie, beſydes mount Olyuete, he ſendeth forthe two of his diſciples, and ſayeth vnto them: Go youre waye in to the towne, that is ouer agaynſt you. And as ſoone as ye be entred in to it: ye ſhall fynde a colte bounde, whereon neuer man ſat: loſe hym, and brynge hym hyther.

And yf any man ſaye vnto you, why do ye ſo? Saye ye, that the Lorde hath nede of hym: and ſtreyght waye he wyll ſende hym hither. And they went theyr way, and founde the colte tyed by the dore without, in a place where two wayes met, and they loſed hym. And dyuers of them that ſtode there, ſayde vnto them: * What do ye, loſynge the colte? And they ſayd vnto them, euen as Jeſus had co̅maunded. And they let them go. And they brought the colte to Jeſus and caſt theyr garmentes on hym: and he ſat vpon hym.

John. xii.b.

B

And many ſpred theyr garmentes in the waye. Other cut downe braunches of the trees, and ſtrawed them in the way. And they that went before, & they that folowed, cryed, ſayenge. Hoſanna: * Bleſſed is he that commeth in the name of the Lorde. Bleſſed be the kyngdome, that cometh in the name of hym that is Lorde of our father Dauid: Hoſanna in the hygheſt.

Psal. cxvii.d
Mat. xxi.b.
Luke. xix.f
John. xii.b.

And the Lorde entred in to Jeruſalem, and in to the temple. And when he had loked rounde aboute vpon all thynges, and nowe the euentyde was come, he wente oute vnto Bethany with the twelue. * And on the morowe when they were come oute frome Bethany, he hungred. And when he had ſpyed a Fygge tree a farre of, hauynge leaues, he came to ſe, yf he myghte fynde any thynge theron. And when he came to it, he founde nothynge but leaues: For the tyme of Fygges was not yet. And Jeſus anſwered, and ſayde vnto the Fygge tree: Neuer man eate fruyte of the hereafter whyle the worlde ſtandeth. And his diſciples herde it.

Mat. xxi.b.

C

And they came to Jeruſalem. And Jeſus went in to the temple, and began to * caſte oute them that ſolde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the ſtoles of them that ſolde doues: and wolde not ſuffre, that any man ſhulde cary a veſſell thorowe the temple. And he taught, ſayenge vnto them: * Is it not wrytten? My houſe ſhall be called the houſe of prayer vnto all nacyons: But ye haue made it a den of theues.

Mat. xxi.b.
Luke. xix.g
John. ii.c

Esai. lvi.c
iii. Regu. viii.c
Jere. vii.c

And the Scribes and hygh Preſtes herde it, and ſought howe to deſtroye hym. * For they feared hym, bycauſe all the people merueyled at his doctryne. And when euen was come, Jeſus wente out of the cytye * And in the mornynge as they paſſed by, they ſawe the Fygge tree dryed vp by the rotes. And Peter remembred, and ſayde vnto hym: Mayſter, beholde, the Fygge tree which thou curſedſt, is wethered awaye. And Jeſus anſwered, and ſayde vnto them: haue confidence in God.

Mat. xxi.b.

Mat. xxi.b.
Luke. xvii.b

✠ Verelye I ſaye vnto you, that whoſoeuer ſhall ſaye vnto this mountayne: Remoue, & caſt thy ſelfe in to the ſee, and ſhall not doute in his herte, but ſhall byleue that thoſe thynges whiche he ſayeth ſhall come to paſſe, what ſoeuer he ſayeth, he ſhall haue.

D

Ther-

Mat. xxi. c. Iohñ. 14. b Therfore I ſay vnto you, * what thynges
ſoeuer ye deſyre when ye pray, byleue that ye
receyue them, and ye ſhall haue them. And
Math. vi. b and. xviii. d when ye ſtande & pray, * forgyue, yf ye haue
ought agaynſt any mã, that your father alſo
whiche is in heuen, maye forgyue you youre
treſpaſſes.

And they came agayne to Ieruſalem.
Luke. xx. a Math. xxi. c. * And as he walked in the temple, there came
vnto hym the hygh Preeſtes, and the Scribes,
and the elders, and ſaye vnto hym: by
what auctorite doeſt thou theſe thynges? and
who gaue the this auctorite, to do theſe thynges?
Ieſus anſwered, and ſayde vnto them:
I wyl alſo aſke of you a certayne thyng, and
anſwere ye me, and I wyll tell you by what
auctoryte I do theſe thynges. The baptyme
of Iohñ, whyther was it from heuen, or of
men? Anſwere me. And they thought in them
ſelues, ſayenge: yf we ſay, frõ heuen: he wyll
ſay, why then dyd ye not byleue hym? But yf
they had ſayd, of men, they feared the people.
For all mẽ counted Iohñ, that he was a very
Prophet. And they anſwered, and ſayde vnto
Ieſu: we can not tell. And Ieſus anſwered,
and ſayde vnto them: neyther wyll I tel you
by what auctorite I do theſe thynges.

¶ The vyneyarde is let out. Gyue to Ceſar that belongeth to Ceſar: of the Saduces, of the doctoure of lawe: ypocrites muſt be eſchued: the offerynge of the poore wydowe.

CAPI. XII.

A Eſai. v. a Iere. xii. c Mat. xxi. d. Luke. xx. b Iohñ. 12. c AND he began to ſpeake vnto them by
parables. A certayne man planted * a
vyneyarde, and compaſſed it aboute wt
an hedge, and ordeyned a wyne preſſe, & buylt
a toure, and let it out to hyre vnto huſbande
men, and went in to a ſtraunge countrey.
And when the tyme was come, he ſent to the
huſbande men a ſeruaunt, that he myght receyue
of the huſbandmen of the fruyte of the
vyneyarde. And they caught hym & bet hym,
& ſent hym away agayne emptye. And more
ouer, he ſent vnto them an other ſeruaunte,
and at hym they caſte ſtones, and brake his
heade, and ſent hym away agayne al to reuyled.
And agayne, he ſent an other, and hym
they kylled: and many other, beatynge ſome,
and kyllynge ſome.

And ſo when he had yet but one byloued
ſonne, he ſent hym alſo at the laſt vnto them,
Math. xxi. d ſayenge: they wyll feare my ſonne. * But the
huſbande men ſayde amongeſt them ſelues:
Gene. 37. b. Luke. 11. b this is the heyre: come, let vs kyll hym, & the
enheritaunce ſhall be oures. And they toke
hym, and kylled hym, and caſt hym out of the
vyneyarde. What ſhall therfore the Lorde of
the vyneyarde do? he ſhal come, and deſtroy
the huſbande men, and let out the vyneyarde
vnto other. Haue ye not red this ſcripture?
Pſal. cxviii Math. xxi Actes. iiii * The ſtone whiche the buylders dyd refuſe,
is become the cheyfe ſtone of the corner: this
is the Lordes doynge, and it is merueylous
in our eyes. They wente aboute alſo to take
hym, and feared the people. For they knewe,
that he had ſpoken the parable agaynſt them.
And they lefte hym, and went theyr waye.

Mat. xxii Luke. xx * And they ſent vnto hym certayne of the
B Pharisees and Herodes ſeruauntes, to take
hym in his wordes. And aſſoone as they were
come, they ſayd vnto him: Mayſter, we know
that thou art true, and careſt for no man: for
thou conſydereſt not the outward apperaũce
of men, but teacheſt the way of God truely:
Is it lawfull to pay tribute to Ceſar, or not?
Ought we to gyue, or ought we not to gyue?
But he vnderſtode theyr ſimulacyon, & ſayde
vnto them: Why tempte ye me? Brynge me
a peny, that I may ſe it. And they brought it.

And he ſayeth vnto them: Whoſe is this
ymage and ſuperſcripcyon? And they ſayde
vnto hym: Ceſars. And Ieſus anſwered, and
ſayde vnto them: * Gyue to Ceſar the thynges
Math. xxii and. xiii Rom. xiii that belonge to Ceſar; and to God, the
thynges whiche perteyne to God. And they
merueyled at hym.

There came alſo vnto hym the Saduces
Mat. xxii Luke. xx Actes. 23 Deu. xxv * whiche ſay that there is no reſurreccyon.
And they aſked hym, ſayenge: Mayſter, Moſes
wrote vnto vs, yf any mans brother dye,
and leaue his wyfe behynde hym, and leaue
no chyldren, that his brother ſhulde take his
wyfe, and reyſe vp ſeede vnto his brother.
There were ſeuen brethrẽ, and the fyrſt toke
a wyfe: and when he dyed, lefte no ſeede behynde
hym. And the ſeconde toke her, and
dyed: neyther left he any ſeed. And the thyrde
lykewyſe. And ſeuen had her, & lefte no ſeede
behynde them. Laſt of al the wyfe dyed alſo.
In the reſurreccion therfore, when they ſhall
ryſe agayne: whoſe wyfe ſhal ſhe be of them?
For ſeuen had her to wyfe. And Ieſus anſwered,
and ſayd vnto them: Do ye not therfore
erre, bycauſe ye vnderſtand not the ſcriptures,
neyther the power of God?

For when they ſhall ryſe agayne frome
C death, they neyther marry, nor are maryed:
but are as the angels whiche are in heuen.
As touchynge the deade, that they ryſe agayne:
haue ye not red in the booke of Moſes,
howe in the buſſhe God ſpake vnto him,
Exod. iii. b Mat. xxii Luke. xx ſayenge, * I am the God of Abraham, and
the God of Iſaac, and the God of Iacob?
He is no God of deade, but the God of lyuynge.
Ye are therfore greatly deceyued.

And

Mat.xxii.d * And when there came one of the Scrybes,
and had herde them dyſputynge togyther,
(and perceyued that he had anſwered them
well) he aſked hym: whiche is the fyꝛſt of all
the cōmaundementes? Jeſus anſwered him,
the fyꝛſt of al the cōmaundementes is: Heare
Deut.vi.a. Mat.xxii.d O Iſrael: * The Loꝛde oure God is Loꝛde
onely? And thou ſhalt loue the loꝛde thy god
with all thy herte, and with all thy ſoule, and
with all thy mynde, and with al thy ſtrength.
This is the fyꝛſt cōmaundement. And the ſeconde
Leuit.xix.d Math.v.g. Mat.xxii.d Rom.xiii.c Galath.v.c Iames.ii.b is lyke vnto this. * Thou ſhalte loue
thy neyghboure as thy ſelfe. There is none
other commaundement greater then theſe.
And the Scrybe ſayde vnto hym: well
D mayſter, thou haſt ſayde the trueth, foꝛ there
is one God, and there is none but he. And to
loue hym with all the herte, and with all the
mynde, and with all the ſoule, and with al the
ſtrength: and to loue a mans neyghboure as
hym ſelfe, is a greater thynge then all burnt
offerynges and ſacrifices. And when Jeſus
ſawe that he anſwered diſcretly, he ſayd vnto
hym. Thou art not farre from the kyngdom
of God. And no man after that, durſte aſke
hym any queſtyon. And Jeſus anſwered and
ſayd, teachyng in the temple: How ſay ye ſcribes
that Chꝛiſt is the ſon of Dauid? foꝛ Dauid
hym ſelfe enſpired with the holy gooſt, ſayd:
Mat.xxii.d Pſal.cx.a * The Loꝛde ſayd to my loꝛde, ſyt on my
ryght hande tyll I make thyne enemyes thy
fote ſtole. Dauid hym ſelfe calleth him loꝛde:
and how is he then his ſon? And moche peple
herde hym gladly. And he ſayd vnto them in
his doctrine: beware of the Scribes, whiche
Math.23.a Luke.20.g. * loue to go in longe clothynge: and loue ſalutacyons
in the market places, & the cheyfe
ſeates in the congregacyons, and the vppermoſt
rowmes at feaſtes: whiche deuoure wydowes
houſes, and vnder a pꝛetence, make
longe pꝛayers. Theſe ſhall receyue greater
damnacyon.

✠ And when Jeſus ſat ouer agaynſt the
Luke.xxi.a. treaſurye, he behelde, * howe the people put
money in to the treaſurye. And many that
were ryche, caſt in moche. And there came a
certayne pooꝛe wydowe, and ſhe thꝛewe in
two mytes, whiche make a farthynge. And
he called vnto hym his diſciples, and ſayeth
vnto them. Verely I ſaye vnto you, that this
pooꝛe wydowe hath caſt moꝛe in, then al they
whiche haue caſt into the treaſurye. Foꝛ they
all dyd caſt in of theyꝛ ſuperfluyte: but ſhe of
her pouerte, dyd caſt in all that ſhe had, euen
all her lyuynge. ✠

¶ The ende of the woꝛlde. The daye and the
houre is vnknowen.

And

CAPI. XIII. ✠

A AND as he went out of the themple, one
Mat.xxiiii.a Luke.xxi.a of his diſciples ſayde vnto hym. Mayſter,
ſe what ſtones, and what buyldynges
are here. And Jeſus anſwered and ſayd
vnto hym: Seeſt thou theſe great buyldynges?
There ſhall not be lefte one ſtone vpon
an other, that ſhall not be thꝛowen downe.

And as he ſat on mounte Olyuete, ouer agaynſt
the temple, Peter and James, & Johñ
and Andꝛew, aſked hym ſecretly: tell vs, whẽ
ſhal theſe thynges be? And what is the ſygne
when all theſe thynges ſhall be fulfylled?
And Jeſus anſwered them, and began to ſay:
Mat.xxiiii.a Luke.xxi.b. * Take hede leſt any man deceyue you. Foꝛ
many ſhall come in my name, ſayenge: I am
Chꝛyſt, and ſhall deceyue many. When ye
ſhall heare of warres, and tydynges of warres,
be ye not troubled. Foꝛ ſuche thynges
muſt nedes be? But the ende is not yet. Foꝛ
there ſhall nacion aryſe agaynſt nacion, and
kyngdome agaynſt kyngdome. And there
ſhall be earth quakes in all quarters, and famyſhment
ſhall there be, and troubles.

B These are the begynnyng of ſoꝛowes. But
John.xvi.a I Math.x.b Luke.xxi.c. John.xvi.a * take ye hede to your ſelues. ✠ Foꝛ they ſhall
bꝛyng you vp to the counſels, & in to the Synagoges,
& ye ſhalbe beaten: Yea, and ſhalbe
bꝛought befoꝛe rulers & kynges foꝛ my ſake,
Mat.xxiiii.b foꝛ a teſtimoniall vnto them. * And the Goſpell
muſt fyꝛſt be publyſſhed among al nacions.
Math.x.c * But when they leade you & pꝛeſent you
take ye no thought, neyther ymagyn befoꝛe
hande what ye ſhall ſaye: but what ſoeuer is
gyuen you in the ſame houre, that ſpeake, foꝛ
it is not ye that ſpeake, but the holy gooſt.
The bꝛother ſhall delyuer vp the bꝛother to
death, and the father the ſon: and the chyldꝛẽ
ſhall ryſe agaynſt theyꝛ fathers & mothers, &
ſhall put them to death. And ye ſhalbe hated
of al men foꝛ my names ſake: But who ſo endureth
vnto the ende, the ſame ſhall be ſafe.
Mat.xxiiii.b Luke.xxi.b. Danie.ix.g * Moꝛe ouer, when ye ſe the abhominacyon
of deſolacion (wherof is ſpokẽ by Daniel the
pꝛophet) ſtande where it ought not: let hym
that redeth vnderſtande. Then let them that
be in Jurie, flee to the mountaynes. And let
hym that is on the houſe top, not go downe
in to the houſe, neyther entre therin, to fetche
C any thing out of his houſe. And let hym that
is in the felde, not turne backe agayne vnto
the thynges which he lefte behynde hym, foꝛ
to take his clothes with hym. Wo ſhalbe the
to them that are with chyld, and to them that
gyue ſucke in thoſe dayes. But pꝛaye ye that
your flyght be not in the wynter.
Foꝛ there ſhall be in thoſe dayes ſuche tribu-

lacion

lacyon, as was not from the begynnynge of
creatures (which god created) unto this tyme
neyther ſhall be. And excepte that the Lorde
ſhulde ſhorten thoſe dayes, no fleſſhe ſhulde
be ſaued. But for the electes ſake, whome he
hath choſen, he hath ſhortened thoſe dayes.

Math. 24 b Luk. xvii. e ✱ And then, yf any man ſay to you: lo, here
is Chriſt: lo, he is there, byleue not. For falſe
Chriſtes & falſe prophettes ſhall ryſe, & ſhall
ſhewe myracles and wonders, to deceyue yf
it were poſſyble, euen the electe. But take ye
hede: Beholde, I haue ſhewed you all thyn-
Joell. ii. c ges before. ✱ Moreouer, in thoſe dayes after
Math. 24. c that tribulacion, the ſonne ſhall waxe darke,
Luke. xxi. e and the moone ſhall not gyue her lyght, and
the ſterres of heuen ſhall fal: and the powers
Dani. vii. c whiche are in heuen, ſhall moue: ✱ And then
ſhall they ſe the ſonne of man comyng in the
cloudes, with great power and glorye. And
then ſhall he ſende his angels, and ſhall ga-
ther togyther his electe from the foure wyn-
des, from the ende of the earth, to the utter-
moſt parte of heuen.

Math. 24 b Luke. xxi. f ✱ Learne a ſimilitude of the fygge tree,
when his braunche is yet tender, and hathe
D brought forth leaues, ye know that ſomer is
neare. So ye in lyke maner: when ye ſe theſe
thynges come to paſſe: underſtande, that he
is nygh euen at the dores. Verely I ſay unto
you, that this generacion ſhall not paſſe, tyll
theſe thynges be done. Heuen and earth ſhal
paſſe, but my wordes ſhall not paſſe. But of
that day and tyme knoweth no man: no not
☞ the angels whiche are in heuen: ☞ neyther
the ſonne hym ſelfe: ſaue the father onely.

Math. 24 b Luke. xxi. e ✱ Take hede, watche & praye, for ye knowe
not when the tyme is: As a mā which is gone
in to a ſtraunge countrey, and hath lefte his
house, and gyuen his ſubſtaunce to his ſer-
Mat. xxv. b uauntes, and to euery man his worke, and
Luke. xix. b cōmaunded the porter to watche. Watche ye
therfore, for ye knowe not when the mayſter
of the houſe wyll come, at euen, or at myd-
nyght, whyther at the cocke crowynge, or in
the dawnynge: leeſt yf he come ſodeynly, he
fynde you ſlepyng. And that I ſay unto you,
I ſaye unto all, watche.

¶ Mary Magdalen anoynteth Chriſt. The Eaſter lambe is eaten. Chriſt is taken. Peter denyeth hym, with many other thynges that were demaunded of Chriſt.

CAPI. XIIII. ✠

A After two dayes was Eaſter, and the
dayes of ſwete breade. ✱ And the hygh
Math. 26 a preeſtes and the Scribes ſought, howe
Luke. xxii. a they myght take hym by crafte, and put hym
to death. But they ſayde: not in the feaſt day,
leſt any buſynes aryſe among the people.

Mat. xxvi. Joh. xi ✱ And whē he was at Bethania, in the houſe
of Simon the leper, euen as he ſat at meate,
there came a woman hauynge an alabaſter
boxe of oyntmente, called Narde, that was
pure and coſtly: and ſhe brake the boxe, and
powred it on his heade. And there were ſome
that were not contente within them ſelues,
and ſayde: What neded this waſte of oynt-
ment? For it myghte haue ben ſolde for more
then CCC. pence, and haue bene gyuen un-
to the poore. And they grudged agaynſt her.

And Jeſus ſayde: let her alone, why trou-
ble ye her? She hath done a good worke on
me. ✱ For ye haue poore with you alwayes:
and when ſoeuer ye wyll, ye maye do them
good: but me haue ye not alwayes. She hath
done that ſhe coulde: ſhe came beforehande,
to anoynt my body to the buryenge. Verely
I ſaye unto you: Where ſoeuer this Goſpell
ſhall be preached thorowout the hole worlde:
this alſo that ſhe hath done, ſhall be reherſed
in remembraunce of her.

✱ And Judas Iſcarioth, one of the twelue mat. xxvi Luke. xxii Joh. xiii
went away unto the hygh Preeſtes, to betray B
hym unto them. When they herde that they
were glad, & promyſed that they wolde gyue
hym money. And he ſought howe he myghte
conueniently betray hym. ✱ And the fyrſt day mat. xxvi Luke. xxii
of ſwete bread (whē they offred ☞ paſſeouer) ☞
his diſciples ſaye unto hym: Where wylte
thou that we go & prepare, that thou mayſte
eate the Paſſeouer? And he ſendeth forth two
of his diſciples, and ſayeth unto them: Go ye
into the citye, and there ſhal mete you a man
bearynge a pytcher of water, folowe hym.
And whyther ſoeuer he goeth in, ſay ye to the
good man of the houſe, the mayſter ſayeth:
Where is the geſte cambre, where I ſhal eate
Paſſeouer with my diſciples? And he wyll
ſhewe you a great parloure, paued and pre-
pared: there make redy for us. And his diſci-
ples went forth, and came in to the citye, and
founde as he had ſayde unto them: and they
made redy the Paſſeouer.

✱ And when it was now euentyde he came mat. xxvi Luke. xxii
with the twelue. And as they ſat at borde and C
dyd eate, Jeſus ſayd. Verely I ſay unto you:
✱ one of you (that eateth with me) ſhall be- Joh. xiii
tray me. And they began to be ſory, and to ſay
to hym one by one: is it I? And an other ſayd
is it I? He anſwered and ſayde unto them.
It is one of the twelue, euen he that dyppeth
with me in the platter.

The ſonne of mā truely goeth, as it is wryt-
ten of hym: but wo to that man by whom the
ſon of man is betrayed. Good were it for that
man, yf he had neuer bene borne. And as
they

Math.26.c Luke.xxii.b 1.Cor.xi.c they dyd eate, Jeſus toke breade: & * when he had gyuen thankes he brake it, and gaue to them, & ſayde: Take, eate, this is my body. And he toke the cup, and when he had gyuen thankes, he toke it to them, & they all dranke of it. And he ſayde vnto them: This is my bloode of the newe teſtament, whiche is ſhed for many. Verely I ſaye vnto you: I wyll drynke no more of the fruyte of the vyne: vntyll that daye, that I drynke it newe in the Math.26.c kyngdom of god. And * when they had ſayd grace: they went out to mount Olyuete.

D And Jeſus ſayeth vnto them: All ye ſhall be offended bycauſe of me this nyght. For it Zach.xiii.c Math.26.c Luke.xxii.b John.xvi.d is wrytten: * I wyll ſmyte the ſhepeherde, & the ſhepe ſhall be ſcattered: But after that I am ryſen agayne, I wyl go into Galile before you. Peter ſayd vnto hym: And though al men be offended, yet wyl not I. And Jeſus ſayeth vnto hym. Verelye I ſaye vnto the, that this daye, euen in this nyght before the cocke crowe twyſe, thou ſhalte denye me thre tymes. But he ſpake more vehementlye: no, yf I ſhulde dye with the, I wyll not denye the. Lykewyſe alſo ſayde they all.

Math.26.d * And they came in to a place which was named Gethſemani. And he ſayth to his diſciples: Syt ye here, whyle I go aſyde, & praye. And he taketh with hym Peter and James and Johñ, and began to waxe abaſſhed, and to be in an agonye, and ſayeth vnto them: Math.26.d John.xii.d. * My ſoule is heuy, euen vnto the death, tary ye here and watche. And he went forth a lytel and fel downe flat on the grounde, & prayed: Math.26.d Luke.xxii.d that yf it were poſſyble, the houre myghte paſſe from hym. And he ſayd: * Abba father all thynges are poſſyble vnto the, take away this cup from me. Neuertheleſſe, not that I wyll, but that thou wylte, be done. And he came and founde them ſlepynge, and ſayeth to Peter: Simon, ſlepeſt thou? Couldeſt not thou watche one houre? Watche ye, & praye, leſt ye entre in to temptacyon: the ſpirite trulye is redy, but the fleſſhe is weyke.

Math.26.d E * And agayne he went aſyde, and prayed, and ſpake the ſame wordes. And he returned and founde them a ſlepe agayne. For theyr eyes were heuye: neyther wyſt they, what to anſwere hym. And he came the thirde tyme, & ſayde vnto them: ſlepe henceforth, and take your eaſe, it is ynough. The houre is come, beholde, the ſonne of mã is betrayed in to the handes of ſynners. Ryſe vp, let vs go. Lo, he Math.26.e Luke.xxii.e that betrayeth me, is at hande. * And immediatly whyle he yet ſpake, cometh Judas, (whiche was one of the twelue) and with him a great nombre of people with ſwerdes and ſtaues from the hygh preeſtes and Scribes and elders. And he that betrayed hym, had gyuen them a general token, ſayenge: Who ſoeuer I do kyſſe, that ſame is he: Take hym and leade hym awaye warely. And as ſoone as he was come, he goeth ſtreyghte waye to hym, and ſayeth vnto him: Mayſter, mayſter and kyſſed hym: And they layde theyr handꝫ on hym, and toke hym. And one of them that ſtode by, drue out a ſwerde, and ſmote a ſeruaunt of the hygh preeſt, and cut of his eare.

F And Jeſus anſwered & ſayd vnto them: Math.26.e Luke.xxii.f * ye be come out as vnto a thefe with ſwerdꝫ & with ſtaues, for to take me. I was dayly wͭ you in the Temple, teachynge, & ye toke me not: but theſe thynges come to paſſe, that the Math.26.f Luke.xxii.f John.xviii. ſcriptures ſhulde be fulfylled. * And they al forſoke hym, & ran away. And there folowed hym a certayne yong man, clothed in lynnen vpon the bare, and the yonge men caughte hym, & he lefte his lynnen garment, and fled Math.26.f Luke.xxii.f John.18.b. from them naked. * And they led Jeſus away to the hygheſt preeſt of all, & with hym came all the hygh preeſtes, & the elders, and the Scribes.

And Peter folowed hym a greate way of (euen tyl he was come in to the palace of the hyghe preeſt) and he ſat with the ſeruauntes Math.26.f Actes.vi.d. and warmed hym ſelfe at the fyre. * And the hygh preeſtes, and all the counſell ſought for wytnes agaynſt Jeſus, to put hym to death, & founde none: for many bare falſe wytneſſe agaynſt him, but theyr wytneſſes agreed not togyther. And there aroſe certayn, & brought falſe wytnes agaynſt hym, ſayeng. We herde Mat.xxvi.f John.ii.d hym ſaye: * I wyll deſtroy this temple that is made with handes, and within thre dayes I wyl buylde an other, made without handꝫ: but yet theyr wytneſſes agreed not togyther.

mat.xxvi.f. * And the hygh Preeſt ſtode vp amongeſt them, and aſked Jeſus, ſayenge: Anſwereſt thou nothynge? Howe is it that theſe beare wytneſſe agaynſt the? But he helde his peace mat.xxvi.d & anſwered nothynge. Agayne * the hygheſt preeſt aſked hym, and ſayde vnto hym: Arte thou Chriſt the ſon of the bleſſed? And Jeſus ſayde: I am.

mat.xxvi. Luke.xxii.g John.v.d.g. * And ye ſhal ſe the ſonne of man ſyttyng on the ryght hande of power, & comynge in G the cloudes of heuen. Then the hygh Preeſt rent his clothes, & ſayde: What nede we any further of wytneſſes? Ye haue herde blaſphemye, what thynke ye? and they al condemned hym to be worthy of death. And ſome began to ſpyt at hym, & to couer his face, & to beate him with fyſtes, and to ſay vnto hym: Arede. And the ſeruauntꝫ buffetted hym on the face.

Math.26.g
Luke.xxii.f
John.18.c

And as Peter was byneth in the palace, there came one of the wenches of the hygheſt preeſt: and * when ſhe ſawe Peter warmyng hym ſelfe, ſhe loketh on hym, and ſayeth. Waſt not thou alſo with Jeſus of Nazareth? And he denyed, ſayenge: I knowe hym not, neyther wote I what thou ſayeſt. And he went out in to the porche, and the cocke crewe And a damſel (when ſhe ſawe hym) began agayne to ſay to them that ſtode by, this is one of them. And he denyed it agayn. And anone after they that ſtode by, ſayde agayne to Peter: ſurely thou arte one of them, for thou art of Galile, and thy ſpeache agreeth therto. But he began to curſe and to ſwere, ſayenge. I knowe not this mā of whom ye ſpeake. And agayne * the cocke crewe, and Peter remembred the worde that Jeſus ſayd vnto hym: before the cocke crowe twyſe, thou ſhalte denye me thre tymes. And he began to wepe.

Math.26.g
Luke.xxii.g

¶ Of the Paſſyon, death, and buryall of Chryſt.

CAPI. XV.

A
Mat.27.a.
Luk.xxiii.a
John.18.c

AND anone in the dawnyng, * the hygh Preeſtes helde a counſell with the elders and the Scribes, and the hole congregacion, and bounde Jeſus, and led hym away, and delyuered hym to Pilate. And Pilate aſked hym: Arte thou the kynge of the Jues? And he anſwered, and ſayd vnto him: thou ſayeſt it. And the hygh preeſtes accuſed hym of many thyngꝭ. So Pilate aſked hym agayne, ſayeng: * Anſwereſt thou nothynge? Beholde, howe many thynges they lay vnto thy charge. Jeſus yet anſwered nothynge, ſo that Pilate merueyled.

Math.27.b
Luk.xxiii.b

At that feaſt Pilate dyd delyuer vnto them a pryſoner: whom ſoeuer they wolde deſyre. And there was one that was named Barrabas, which lay bounde with them that made inſurreccyon: he had cōmytted murther. And the people called vnto hym, and began to deſyre hym, that he wolde do, accordynge as he had euer done vnto them. Pilate anſwered them, ſayenge: Wyll ye that I let looſe vnto you the kyng of the Jues? For he knew, that the hygh preeſtes had delyuered him of enuy. But the high preeſtꝭ moued the peple, that he ſhulde rather delyuer Barrabas vnto them. Pilate anſwered agayne, & ſayde vnto them. * What wyll ye then that I do vnto hym, whom ye call the kyng of the Jues? And they cryed agayne: crucifie hym: Pilate ſayd vnto them, what euyll hath he done? And they cryed the more feruently. Crucifie hym: And ſo Pilate wyllyng to content the people, * let looſe Barrabas vnto them, and delyuered vp Jeſus (when he had ſcourged hym) for to be crucified. And the ſouldioures led hym away into the comen hall, and called togyther the hole multitude, & they clothed hym with purple, and they platted a crowne of thornes and crowned hym withall, and began to ſalute hym: Hayle kyng of the Jues. And they ſmote hym on the head with a reede, and dyd ſpyt vpon hym, and bowed theyr knees, and worſhypped hym. And whē they had mocked hym, they toke the purple of him, and put his owne clothes on hym, and led hym out, to crucifie hym. And they compelled one that paſſed by, called Simon of Cyrene (the father of Alexander and Rufus) whiche came out of the felde, to beare his croſſe. * And they broughte hym to a place named Golgotha, (whiche is yf a man interprete it: the place of deade mens ſculles) and they gaue hym to drynke, wyne menglyd with myrre, but he receyued it not.

Math.27.b
Luke.xxiii.c
B
Math.27.c
Mat.27
Mat.27

Mat.27
Psal.
C

And when they had crucified hym * they parted his garmentes, caſtynge lottes vpon them, what euery mā ſhulde take. And it was aboute the thyrde houre, and they crucifyed hym. And the tytle of his cauſe was wrytten: The kyng of the Jues. * And they crucified with hym two theues: the one on the ryghte hande, & the other on his lefte. And the ſcripture was fulfylled whiche ſayeth: * He was counted amonge the wycked.

Mat.27
Luk.xxiii
Esai.liii
Mat.27

* And they that wente by, rayled on hym: waggynge theyr heades, & ſayeng: A wretche thou that deſtroyeſt the temple, and buyldeſt it in thre dayes, ſaue thy ſelfe, & come downe from the croſſe. Lykewyſe alſo mocked hym the hygh preeſtes amonge them ſelues with the Scribes and ſayde, he ſaued other men, him ſelfe he can not ſaue. Let Chriſt the king of Iſrael deſcende nowe from the croſſe, that we maye ſe, and byleue. And they that were crucified with hym checked hym alſo.

Mat.27
Luk.xxiii

* And when the ſyxte houre was come, darkeneſſe aroſe ouer all the earth, vntyll the nynth houre. And at the nynth houre Jeſus cryed with a loude voyce, ſayeng: Eloi, Eloi, lamazabachthani? whiche is (yf one interprete it,) * My God, my God, why haſt thou forſaken me?

Math.27.f
Luke.23.f
Math.27.f
Psal.22.a

And ſome of them that ſtode by, when they herde that, ſayd: beholde, he calleth for Elias * And one ranne, and fylled a ſponge full of vyneger, and put it on a reede, & gaue hym to drynke, ſayeng: let hym alone, let vs ſe, whyther Elias wyl come and take hym downe.

D
Math.27.f

But Jeſus cryed with a loude voyce, and gaue vp the gooſt. * And the vayle of the temple dyd rent in two peces, from the top to the

Math.27.f
Luke.23.f

the bottome. * And when the Centurion, (which ſtode before hym) ſaw, that he ſo cryed and gaue vp the gooſt, he ſayde: truely this man was the ſon of God. * There were alſo women a good waye of, beholdynge hym: amonge whom was * Mary Magdalen, and Mary the mother of James the lytel: and of Joſes, and Mary Salome, * (whiche alſo when he was in Galile had folowed hym, and miniſtred vnto hym) and many other wome͂ whiche came vp with hym vnto Jeruſalem.

And nowe when the euen was come (bycauſe it was the day of preparyng that goeth before the Sabboth) * Joſeph of the cytye of Aramathia, a noble counſellour whiche alſo loked for the kyngdome of God, came, and went in boldely vnto Pilate, and begged of hym the body of Jeſu. And Pilate merueyled that he was alredy deade, & called vnto hym the Centurion, and aſked of hym, whyther he had bene any whyle dead. And whe͂ he knew the truth of the Centurion, he gaue the body to Joſeph. And he bought a lynnen clothe, and toke hym downe, and wrapped hym in the lynnen clothe, and layde hym in a ſepulcre, that was hewen out of the rocke, & rolled a ſtone before the dore of the ſepulcre. * And Mary Magdalen and Mary Joſes behelde where he was layde. ⊢

¶ Chriſt is ryſen agayne, and appeareth to the apoſtles: to whom he commytteth the preachynge of the Goſpell.

CAPI. XVI. ✠

A AND when the Sabboth was paſt, Mary Magdalen, and Mary Jacobe, & Salome, bought ſwete odoures, that they myght come, and anoynt hym. * And early in the mornyng ☞ the fyrſt day of the Sabboth they came vnto the ſepulcre, when the Sonne was ryſen. And they ſayde amonge them ſelues: Who ſhall rolle vs awaye the ſtone from the dore of the ſepulcre And whe͂ they loked, they ſawe how that the ſtone was rolled away, for it was a very great one. And they went in to the ſepulcre, and ſawe a yong man ſyttynge on the ryght ſyde, clothed in a long whyte garment, and they were afrayde.

Math. 28. a
Luke. 24. a
Johñ. 20. a
☞

Math. 28. a
Luke. 24. a

B * And he ſayeth vnto them, be not afrayde: ye ſeke Jeſus of Nazareth, whiche was crucified. He is ryſen, he is not here. Beholde the place where they had put hym. But go youre waye, and tell his diſciples, and Peter, that he goeth before you in to Galile: there ſhall ye ſe hym, as he ſayde vnto you. ⊢

Mat. 28. a.
Luke. 24. a

* And they went out quyckely, and fled from the Sepulcre: for they trembled and were amaſed. Neyther ſayd they any thynge to any man, for they were afrayde.

C ✠ When Jeſus was ryſen early the fyrſte day after the Sabboth * he appeared fyrſte to Mary Magdalen, out of whome he had caſt ſeuen deuyls. And ſhe wente, and tolde them that were with hym, as they mourned and wepte. And they, when they herde that he was a lyue, and had appeared vnto her, byleued it not. * After that, appeared he vnto two of them in a ſtraunge fygure, as they walked, and went in to the cou͂trey. And they went and tolde it to the remenaunt. And they byleued not theſe alſo. ⊢

Luke. 24. a
Luke. 24. b

✠ Afterwarde he appeared vnto the eleuen as they ſat at meate: and caſt in theyr teeth theyr vnbyleke, & hardneſſe of herte: bycauſe they byleued not them, whiche had ſene that he was ryſen agayne from the deade. And he ſayd vnto them: * Go ye in to all the worlde, and preache the Goſpell ☞ to all creatures: he that byleueth & is baptiſed, ſhall be ſaued.

Math. 28. b
☞

D But ☞ he that byleueth not, ſhal be damned. And theſe tokens ſhall folowe them that byleue. * In my name they ſhall caſt out deuyls, they ‡ ſhall ſpeake with newe tongues, they ſhal * dryue away ſerpentes. And yf they drynke any deadly thynge, it ſhall not hurte them. They ſhall laye theyr handes on the ſycke, and they ſhall recouer.

☞
Actes. viii. b
xvi. b. & xx. c
‡ Actes. ii. a
and. xix. b
* Luke. x. c.
and. xviii. b

So then, when the lorde had ſpoken vnto them, * he was receyued in to heuen, and is on the ryght hande of God. And they went forth, and preached euery where: the Lorde workyng with them, * and confyrmynge the worde with myracles folowynge.

Lu. xxiiii. g
Actes. i. b.
Hebrues. ii. a

¶ Here endeth the Goſpell of
Saynt Marke.

¶ The Goſpell of Saynt Luke.

FOR as moche as manye haue taken in hande to ſet forth the declaracion of thoſe thynges whiche are mooſt ſurely to be byleued amonge vs, euen as they delyuered them vnto vs, whiche from the begynnynge ſawe them with theyr eyes, & were miniſters of the thynges that they declared: I determined alſo (as ſoone as I had ſearched out diligently all thynges from the begynnyng) that the͂ I wolde wryte vnto the, good Theophilus: that thou mighteſt know the certente of thoſe thynges wherof thou haſte bene enfourmed.

¶ The conception and byrth of Iohn the Baptiſt. The conception of Chriſt. The thankfull ſonges of Mary and Zachary.

CAPI. Primo.

A THere was in the dayes of Herode the kyng of Iurye, a certayne preeſt named Zacharias, * of the courſe of Abia. And his wyfe was of the doughters of Aaron: & her name was Elizabeth: they were both ryghteous before God, and walked in all the lawes and ordynaunces of the Lorde, that no man coulde fynde fawte with them. And they had no chyld, bycauſe that Elizabeth was bareyn and they both were nowe wel ſtryken in age.

Para.xxiiij.b

And it came to paſſe, that when Zacharye executed the preeſtes office before god, as his courſe came (accordyng to the cuſtome of the preeſtes offyce) his lot fell to burne inſence. And he * went into the temple of the Lorde, and the hoole multitude of people were without in prayer, whyle the inſence was a burnyng. And there appeared vnto hym an angell of the Lorde, ſtandyng on the ryght ſyde of the aulter of inſence. And when Zacharias ſawe hym, he was abaſſhed, and feare came on hym.

Exod.xxx.b
Hebru.ix.b

B But the angell ſayde vnto hym: feare not zachary, for thy prayer is herde. And thy wife Elizabeth ſhall beare the a ſonne, and thou ſhalte call his name Iohn, and thou ſhalte haue ioye and gladnes, & many ſhall reioyce at his byrth. For he ſhalbe great in the ſyght of the Lorde, and ſhall neyther drynke wyne nor ſtrong drynke. And he ſhalbe fylled with the holy gooſt, euen frõ his mothers wombe: and many of the chyldren of Iſraell ſhall he turne to their Lorde God. And he ſhall go before hym in the ſpirite and power of * Elias, ☞ to turne the hertes of the fathers to the chyldren, and the vnbyleuers to the wyſdom of the iuſt men, to make redy a perfyte people for the Lorde. And Zacharias ſayd vnto the angell: by what token ſhall I knowe this? For * I am olde, and my wyfe well ſtryken in yeres. And the angell anſwered, and ſayde vnto hym: I am Gabriell, that ſtande in the preſence of God, and am ſent to ſpeake vnto the: and to ſhew the theſe glad tydyngs. And beholde, it ſhall come to paſſe, that thou ſhalt be dombe, and not be able to ſpeake, vntyll the day that theſe thynges be performed, bycauſe thou byleuedſt not my wordes, whiche ſhalbe fulfylled in their ſeaſon. And the peple wayted for Zacharias, and merueyled that he taried in the temple. And whẽ he came out he coulde not ſpeake vnto them. And they perceyued that he had ſene a viſiõ in the temple. And he beckened vnto them, and remayned ſpeechleſſe.

Mala.iiij.b.
☞

Gene.xvij.c
and.xviij.b

C ✚ And it fortuned, that as ſoone as the dayes of his offyce were out, he departed in to his owne houſe. And after thoſe dayes his wyfe Elizabeth conceyued, and hyd her ſelfe fyue monethes, ſayeng: Thus wyſe hath god delte with me, in the dayes wherin he hath loked on me, to take from me my rebuke amonge men. And in the .vi. moneth the angel Gabriell was ſent from God, vnto a citye of Galile, named Nazareth, to a virgyn ſpouſed to a man, whoſe name was Ioſeph, of the houſe of Dauid, and the virgins name was Mary. And the angell went in vnto her, and ſayd: Hayle full of grace, the Lorde is with the: bleſſed arte thou among women. When ſhe ſaw hym, ſhe was abaſſhed at his ſayeng and caſt in her mynde, what maner of ſalutacion that ſhulde be. And the angel ſayd vnto her: feare not Mary, for thou haſte founde grace with God. Beholde, * thou ſhalte conceyue in thy wombe, and beare a ſonne, and * ſhalt call his name Ieſus. He ſhalbe great, and ſhall be called the ſonne of the hygheſt. And the Lorde God ſhall gyue vnto hym the ſeate of his father Dauid, & * he ſhal reygne ouer the houſe of Iacob for euer, & * of his kyngdome there ſhall be none ende.

[illegible]

D Then ſayd Mary vnto the angell: Howe ſhall this be, ſeynge I know not a man? And the angell anſwered, and ſayd vnto her. The holy gooſt ſhall come vpon the, & the power of the hygheſt ſhall ouerſhadowe the. Therfore alſo that holy thyng which ſhalbe borne ſhal be called the ſonne of God. And beholde thy coſen Elizabeth, ſhe hath alſo conceyued a ſonne in her age. And this is her ſyxte moneth, whiche was called bareyne: for * with god ſhal nothyng be vnpoſſyble: And Mary ſayd: beholde the hande mayden of the Lorde be it vnto me accordyng to thy worde. ✚ And the angell departed from her.

✚ And Mary aroſe in thoſe dayes, & went into the mountaynes with haſte ☞ in to the citye of Iurye, and entred in to the houſe of Zachary, and ſaluted Elizabeth. And it fortuned, that whẽ Elizabeth herde the ſalutacion of Mary, the babe ſprange in her wombe. ☞

E And Elizabeth was fylled with the holy gooſt, and cryed with a loude voyce, & ſayde: Bleſſed arte thou amonge women, & bleſſed is the fruyte of thy wombe. And whence happeneth this to me, that the mother of my Lorde ſhuld come to me? For lo, aſſone as the voyce of thy ſalutacyon ſounded in myne eares, the babe ſprange in my wombe for ioye.

And bleſſed arte thou that haſte byleued: for
thoſe thynges ſhalbe perfo̾rmed, which were
tolde the from the Lorde. And Mary ſayde.
1.Reg.ii.a * My ſoule magnifyeth the Lorde. And my
ſpiryte hath reioyſed in God my ſauyoure. ☞
For he hath loked on the lowe degre of his
hande mayden: for lo: nowe from henſeforth
ſhall all generacions cal me bleſſed. Bicauſe
he that is myghtye, hath done to me greate
thynges, and holy is his name. And his mer-
cye is on them that feare hym, from genera-
cion to generacion. He hath ſhewed ſtrength
with his arme / he hath ſcattered them that
are proude in the ymaginacyõ of theyr herte.
Job.v.b Eccli.x.b * He hath put downe the myghtye frõ theyr
ſeates, & exalted them of lowe degre. He hath
fylled the hungrye with good thynges: and
ſent awaye the ryche emptye. He hath helped
his ſeruaunt Iſraell, in remembrau̇ce of his
Gen.xvii.c mercye. * Euen as he promyſed to oure fa-
thers, Abraham, & to his ſeede for euer. And
Mary abode with her aboute iii. monethes,
and returned agayne to her owne houſe.

F ✠ Elizabethes tyme came that ſhe ſhulde
be deliuered, and ſhe brought forth a ſonne.
And her neyghbours and her coſyns herde
howe the Lorde had ſhewed great mercy vpõ
her, and they reioyſed with her. And it fortu-
Gen.17.b. Leu.xii.a. ned that in the eyght day, they came * to cir-
cumciſe the chylde: and called his name Za-
charias, after the name of his father. And
his mother anſwered and ſayd: not ſo but he
ſhall be called Iohñ. And they ſayde vnto
her: There is none in thy kynred, that is na-
med with this name. And they made ſygnes
to his father, howe he wolde haue him called
And he aſked for wrytyng tables, and wrote /
ſayeng: his name is Iohn. And they maruay-
led all. And his mouth was opened immedi-
atly, and his tongue alſo, and he ſpake, and
prayſed god. And feare came on al them that
dwelt nygh vnto them. And all theſe ſayengs
were noyſed abrode thorowout all the hyll
countrey of Iurye: and all they that herde
them layde them vp in theyr hertes, ſayenge:
what maner of chylde ſhall this be? And the
hande of the Lorde was with hym.

And his father Zacharias was fylled with
the holy gooſt, and prophecyed ſayeng: Prayſ-
ed be the Lorde God of Iſraell, for he hath
☞ ☞ viſyted and redemed his people: ☞
Pſal.cxxxi.c And hath reyſed vp * an horne of ſaluacyon
vnto vs, in the houſe of his ſeruaunt Dauid.
G Euen as he promyſed by the mouth of his
holy prophettes / which were ſynce the worlde
began. That we ſhulde be ſaued from oure
enemyes, and from the hande of all that hate
vs. That he wolde deale mercifully with our
fathers, and remember his holy couenaunt.
* And that he wold performe the othe, which Gene.xxii.c
he ſware to our father Abraham, for to gyue
vs. * That we delyuered out of the handes Gal.iii.c
of our enemyes, myght ſerue hym with out
feare, all the dayes of our lyfe, in ſoche holy-
neſſe, & ryghtwyſeneſſe as are accepte before
hym. And thou chylde ſhalt be called the pro-
phet of the hyghest: for thou ſhalt go ☞ before ☞
the face of the Lorde, to prepare his wayes: to
gyue knowledge of ſaluacion vnto his peo-
ple for the remiſſyon of ſynnes. Through the
tender mercy of our God, wherby ☞ the day ☞.
ſprynge from an hygh hath viſyted vs.
* To gyue lyght to them that ſat in darke- Eſa.ix.a Math.iiii.c
neſſe / and in the ſhadowe of death, to gyde
our fete in to the way of peace. And the chyld
grewe and waxed ſtronge in ſpiryte / & was
in wyldierneſſe, tyll the daye came, when he
ſhulde ſhewe hym ſelfe vnto the Iſraelites.

¶ The byrth and circumciſyon of Chryſt. Howe he was receyued in to the temple. Howe Simeon and Anna prophecye of hym: and howe he was founde in the temple amonge the doctours.

CAPI. II. ✠

A And it chau̇ced in thoſe dayes: that there
went out a cõmau̇dement from Augu-
ſtus the Emperour, that all the worlde
ſhulde be taxed. And this taxynge was the
fyrſt, and executed when Sirenius was lyfe-
tenaunt in Siria. And euery man went vn-
to his owne citye to be taxed. And Ioſeph
alſo aſcended from Galile, out of a citye cal-
led Nazareth / into Iurye: vnto * the citye of 1.Reg.xx.b
Dauid, whiche is called Bethleem, bycauſe
he was of the houſe and lynage of Dauid, to
be taxed with Mary his ſpouſed wyfe, which
was with chylde.

And it fortuned that whyle they were there,
her tyme was come that ſhe ſhulde be delyue-
red. And ſhe brought forth her ☞ fyrſt begot- ☞
ten ſonne, and wrapped hym in ſwadlynge
clothes, and layde hym in a mau̇ger, bycauſe
there was no rowme for them in the ynne.

And there were in the ſame region ſhepe- B
herdes, watchyng & kepyng theyr flocke by
nyght. And loo, the Angell of the Lorde ſtode
harde by them / & the bryghtneſſe of the lorde
ſhone rounde aboute them, & they were ſore
afrayde. And the angell ſayde vnto them: Be
not afrayde. For beholde / I brynge you ty-
dynges of greate ioye, that ſhall come to all
people: for vnto you is borne this day in the
citye of Dauid, a ſauyoure whiche is Chryſt
the Lorde. And take this for a ſygne: ye ſhall
fynde the chylde wrapped in ſwadlynge clo-
thes / and layde in a maunger.

And ſtreyght waye there was with the Angell a multitude of heuenly ſouldyers, praysynge God, and ſayenge: Glorye to God on hygh, and peace on the earth: and vnto men ☞ a good wyll. ⊢

C And it fortuned, as ſoone as the Angels were gone awaye from them in to heuen, ✠ The ſhepheerdes ſayd one to another: Let vs go nowe euen vnto Bethleem, and ſe this thynge that we heare ſay is happened, which the Lorde hath ſhewed vnto vs. And they came with haſte, and founde Mary and Joſeph and the babe layde in a maunger. And whē they had ſene it, they publyſſhed abrode the ſayenge, whiche was tolde them of that chylde. And all they that herde it, wondered at thoſe thynges whiche were tolde them of the ſhepheerdes. But Mary kepte all thoſe ſayenges, and pondered them in her herte. And the ſhepheerdes returned, praysyng and laudynge God, for all the thynges that they had herde and ſene, euen as it was tolde vnto them. ⊢

Gene. 17. b.
Math. i. c
Luke. i. c

✠ And when the eyght daye was come that the chylde ſhuld be *circumcyſed: his name was called Jeſus, * whiche was named of the Angell, before he was conceyued in the wombe. ⊢

D

Leuiti. xii. d
i. Regū. i. d.
Exod. xiii. a
and. xxii. a
Num. 8. g.
Leuiti. xii. b

✠ And when the tyme of theyr purifycacyon *(after the lawe of Moſes) was come, they * brought hym to Jeruſalem, to preſent hym to the Lorde (as it is wrytten in the law of the Lorde * euery man chylde that fyrſte openeth the matrix, ſhal be called holy to the Lorde) and to offer (as it is ſayde in the law of the Lorde) a payre of turtle doues, or two yonge pigyons. And beholde, there was a man in Jeruſulem whoſe name was Simeon. And the ſame man was iuſte and godlye, and loked for the conſolacion of Iſraell, and the holye gooſte was in hym. And an anſwere had he receyued of the holy gooſt that he ſhulde not ſe death, excepte he fyrſte ſawe the Lordes Chryſt. And he came by inſpiracyon in to the temple. And when the father and mother brought in the chylde Jeſus: to do for hym after the cuſtome of the * lawe, then toke he hym vp in his armes, and prayſed god, and ſayd: Lorde, ☞ now letteſt thou thy ſeruaunt departe in peace, accordyng to thy promyſſe. For myne eyes haue ſene ☞ thy ſaluacyon: whiche thou haſt prepared before the face of al people. * A lyght to lyghten the gentyls, & the glorye of thy people Iſraell. ⊢

Eſai. xlii. b
Actes. xiii. g

E ✠ And his father and mother meruayled at thoſe thynges, which were ſpoken of hym. And Simeon bliſſed them, and ſayde vnto Mary his mother: beholde, this chylde is ſet to be the fall and vpryſyng agayne of many in Iſraell, and for a ſygne whiche is ſpoken agaynſt. And moreouer, ☞ the ſwerde ſhall pearce thy ſoule ☞ that the thoughtes of many hertes maye be opened.

And there was a Prophetyſſe, one Anna, the doughter of Phanuell / of the trybe of Aſer: whiche was of a greate age, and had lyued with an huſbande ſeuen yeares from her virginite. And ſhe had ben a wydowe aboute foure ſcore and foure yere, whiche departed not from the temple, but ſerued God with faſtynges and prayers nyght and day.

F And ſhe came forth that ſame houre, and prayſed the Lorde, and ſpake of hym, to all them that loked for redempcyon in Jeruſalem. And whē they had perfourmed althyngs accordynge to the lawe of the Lorde, they returned in to Galile, to theyr owne citye Nazareth. And * the chylde grewe, and waxed ſtronge in ſpiryte, and was fylled with wyſdome, and the grace of god was vpon him. ⊢ And his father and mother went to Jeruſalem euery yere * at the feaſt of Eaſter.

i. Regū. ii.

Exod. xii.
xxiii. b. and
xxxiiii. c.
Leui. xxiii.

✠ And when he was. xii. yere olde, they went vp to Jeruſalē after the cuſtome of the feaſt day. And when they had fulfylled the dayes: as they returned home, the chylde Jeſus abode ſtyll in Jeruſalem, & his father & mother knewe not of it: but they ſuppoſyng him to haue ben in the cōpany, came a dayes iourney and ſought hym among theyr kynſfolke and acquayntaunce.

G And when they founde hym not, they went backe agayne to Jeruſalem, & ſought hym. And it fortuned that after thre dayes, they founde hym in the temple, ſyttynge in the myddes of the doctours, hearynge them, and poſyng them. * And all that herde hym / were aſtonyed at his vnderſtandynge & anſwers. And when they ſawe hym, they maruepled. And his mother ſayd vnto hym: ſon, why haſt thou thus delte with vs? Beholde, thy father & I haue ſought the, ſorowynge. And he ſayde vnto them: howe is it that ye ſought me? Wyſt ye not, that I muſte go aboute my fathers buſyneſſe? And * they vnderſtode not that ſayeng which he ſpake vnto them. And he went downe wt them & came to Nazareth, & was obedient vnto them. But his mother kept al theſe ſayengs togyther in her herte. And Jeſus proſpered in wyſdome and age, and in fauour with god and men. ⊢

¶ The preachynge, baptyme, and ymprisonment of John. The baptyme of Chriſt, and a reherſall of the generacyon of the fathers.

In

CAPI. III. ✠

A IN the ſyxteneth yere of the reygne of Ti-
berius the Emperoure, Poncius Pylate
Joh.xviii.a beynge leyftenaunt of Jury, and * Herode
☞ beynge ☞ Tetrach of Galile, and his bro-
ther Philip Tetrach of Jturia and of the re-
gyon of the Traconites, and Liſaniath the
Tetrach of Abilyne, (when Anna and Cay-
phas were the hygh Preeſtes) the worde of
the Lorde came vnto Johñ the ſonne of Za-
charias in the wyldernеſſe. And he came in
to all the cooſtes aboute Jordane, preachyng
Math.iii.a Marke.i.a Johñ.i.b * the baptyme of repentaunce for the remyſ-
ſyon of ſynnes, as it is wrytten in the booke
of the wordes of Eſaias the prophet, ſayeng:
Eſa.xl.a Math.iii.a Marke.i.a Johñ.i.c. * The voyce of a cryer in wyldernes: prepare
ye the waye of the Lorde, make his patthes
ſtreyght. Euery valey ſhall be fylled, & euery
mountayne & hyll ſhall be brought low. And
thynges that be croked, ſhalbe made ſtreyght:
and the rough wayes ſhall be made playne:
☞ & all fleſhe ſhall ſe the ☞ ſaluation of god. ✠

B Then ſayde he to the people, that were
Math.iii.b come forth to be baptyſed of hym. * O ye ge-
neracyon of vypers, who hath taught you to
flee from the wrath to come? Brynge forth
therfore due fruytes of repentaunce, & begyn
not to ſaye within your ſelues: we haue Abra
ham to our father. For J ſay vnto you. God
is able of theſe ſtoones to rayſe vp chyldren
vnto Abraham, Now alſo is the axe layde vn
Math.iii.b Joh.vii.c to the rote of the trees: * euery tree therfore
whiche bryngeth not forth good fruyte is
hewen downe, and caſt in to the fyre. And the
Actes.ii.f.a people aſked hym, ſayenge: * What ſhal we
do then? He anſwereth & ſayeth, vnto them:
He that hath two cootes? let hym parte with
hym that hath none, and he that hath meate,
let hym do lykewyſe.

C Then came the Publicans alſo to be bap-
tyſed, and ſayde vnto hym: Mayſter / what
ſhall we do? And he ſayd vnto them: requyre
no more, then that which is appoynted vnto
you. The ſouldyours lykewyſe demaũded of
hym, ſayeng: & what ſhal we do? And he ſayd
vnto them: hurte no man: neyther trouble
any man wrongfully: & be content with your
wages. As the people were in a doute, and al
men muſed in theyr hertes of Johñ, whyther
he were very Chryſt / Johñ anſwered & ſayde
Math.iii.b Marke.i.a Johñ.i.b vnto them all: * J baptyſe you with water /
but one ſtronger then J ſhall come after me,
whoſe ſhoo latchet J am not worthy to vn-
loſe: he ſhal baptyſe you with the holy gooſt,
Math.iii.b and with fyre: * which hath his fanne in his
hande, and wyll pourge his floore, and ga-
ther the corne in to his barne: but the chaffe
wyll he burne with fyre that neuer ſhall be
quenched. And many other thynges in his
exhortacyon preached he vnto the people.

D * Then Herode the Tetrach (when he
Mat.14.a. Marke.vi.c was rebuked of hym for Herodias his bro-
ther Philyppes wyfe, and for all the euyls
which Herode dyd: added this aboue all, and
layde Johñ in pryſon. And it fortuned that
when all the people receyued baptyme (and
Math.iii.b Marke.i.b Johñ.i.e * when Jeſus was baptyſed and dyd praye)
the heuen was opened, & the holy gooſt came
downe in a bodely ſhappe lyke a doue vpon
hym, and a voyce came from heuen, whiche
Gal.xiii.a. ſayde: * Thou arte my beloued ſon, in the do
J delyte. And Jeſus hym ſelfe began to be
aboute thyrtye yeare of age, ſo that he was
Mat.xiii.g Mar.vi.a Luke.iiii.c. Johñ.vi.e. * ſuppoſed to be the ſonne of Joſeph:
Whiche was the ſonne of Hely:
Whiche was the ſonne of Mathat:
Whiche was the ſonne of Leui:
Whiche was the ſonne of Melchi:
Whiche was the ſonne of Janna:
Whiche was the ſonne of Joſeph:
Whiche was the ſonne of Matthathias:
Whiche was the ſonne of Amos:
Whiche was the ſonne of Naum:

E Whiche was the ſonne of Heſly:
Whiche was the ſonne of Nagge:
Whiche was the ſonne of Maath:
Whiche was the ſonne of Matathias:
Whiche was the ſonne of Semei:
Whiche was the ſonne of Joſeph:
Whiche was the ſonne of Juda:
Whiche was the ſonne of Joanna:
Whiche was the ſonne of Rheſa:
Whiche was the ſonne of Zorobabell:
Whiche was the ſonne of Salathiell:
Whiche was the ſonne of Neri:
Whiche was the ſonne of Melchi:
Whiche was the ſonne of Addi:
Whiche was the ſonne of Coſam:
Whiche was the ſonne of Helmadam:
Whiche was the ſonne of Her:
Whiche was the ſonne of Jeſo:
Whiche was the ſonne of Heliezer:
Whiche was the ſonne of Joram:
Whiche was the ſonne of Mattha:
Whiche was the ſonne of Leui:
Whiche was the ſonne of Simeon:

F Whiche was the ſonne of Juda:
Whiche was the ſonne of Joſeph:
Whiche was the ſonne of Jonam:
Whiche was the ſonne of Heliachim:
Whiche was the ſonne of Melcha:
Whiche was the ſonne of Menna:
Whiche was the ſonne of Mathatha:
Whiche was the ſonne of Nathan:

Whiche was the ſonne of Dauid:
Whiche was the ſonne of Jeſſe:
Whiche was the ſonne of Obed:
Whiche was the ſonne of Boos:
Whiche was the ſonne of Salmon:
Whiche was the ſonne of Naaſſan:
Whiche was the ſonne of Aminadab:
Whiche was the ſonne of Aram:
Whiche was the ſonne of Eſron:
Whiche was the ſonne of Phares:
Whiche was the ſonne of Juda:
G Whiche was the ſonne of Jacob:
Whiche was the ſonne of Iſaac:
Whiche was the ſonne of Abraham:
Whiche was the ſonne of Tharra:
Whiche was the ſonne of Nachor:
Whiche was the ſonne of Saruch:
Whiche was the ſonne of Ragau:
Whiche was the ſonne of Phalec:
Whiche was the ſonne of Heber:
Whiche was the ſonne of Sala:
Whiche was the ſonne of Cainan:
Whiche was the ſonne of Arpharat:
Whiche was the ſonne of Sem:
Whiche was the ſonne of Noe:
Whiche was the ſonne of Lameth:
Whiche was the ſonne of Mathuſala:
Whiche was the ſonne of Enoch:
Whiche was the ſonne of Jareth:
Whiche was the ſonne of Malaleell:
Whiche was the ſonne of Cainan:
Whiche was the ſonne of Enos:
Whiche was the ſonne of Seth:
Whiche was the ſonne of Adam:
Whiche was the ſonne of God.

¶ Jeſus is led in to the wyldernes, and faſteth all the tyme of his temptacyon, he ouercometh the deuyll, goeth in to Galile, preacheth at Nazareth and Capernaum. The Jues deſpyſe hym: the deuyls knowledge hym: he cometh into Peters houſe, healeth his mother in lawe ⁊ doeth great miracles.

CAPI. IIII.

A Mat.iiii.a. Marke.i.b. ☞ IEſus beynge full of the holy gooſt, returned from Jordane and * was led ☞ by the ſpiryte in to wyldernesse, and was .xl. dayes tempted of the deuyll. And in thoſe dayes dyd he eate nothynge. And when they were ended/he afterwarde hungred. And the deuyll ſayde vnto hym: yf thou be the ſonne of god commaunde this ſtone that it be bread. And Jeſus anſwered hym, ſayenge: It is wrytten * man ſhall not lyue by breade only/ but by euery worde of God. Deute.viii.a. Mat.iiii.a. And the deuyll toke hym in to an hygh mountayne, ⁊ ſhewed hym all the kyngdoms of the worlde, euen in the twyncklynge of an eye.

B And the deuyll ſayde vnto hym: all this power wyll I gyue the euery whyt, and the glorye of them: for they are delyuered vnto me, and to whom ſoeuer I wyll, I gyue it. yf thou therfore wylt fall downe before me and worſhyp me, they ſhall be all thyne. Jeſus anſwered and ſayde vnto hym: hence from me Satan. For it is wrytten. * Thou ſhalte worſhyp the lorde thy god, ⁊ hym onely ſhalt thou ſerue. Deut. and.x. Mat. And he caryed hym to Jeruſalem, ⁊ ſet hym on a pynacle of the temple, and ſayde vnto hym: Yf thou be the ſon of God, caſt thy ſelfe downe frō hence. For it is wrytten: * He ſhall gyue his angels charge ouer the, to kepe the, ⁊ in theyr handes they ſhall beare the vp, that thou daſſhe not thy foote agaynſt a ſtoone. Psal. Mat. And Jeſus anſwered, and ſayde vnto hym, it is ſayde: * Thou ſhalt not tempte the Lorde thy god. Deute. Mat. And as ſoone as all the temtacyon was ended, the deuyll departed from hym for a ſeaſon.

C * And Jeſus returned by the power of the ſpiryte, in to Galile, ⁊ there went a fame of hym thorowe out all the regyon. And he taught in theyr ſynagoges and was commended of all men. * And he came to Nazareth where he was nurſed and (as is cuſtom was) he went in to the ſynagoge on the Sabboth daye, and ſtode vp for to rede. Mat. Mark. And there was delyuered vnto hym the boke of the Prophet Eſaias. * And when he had opened the boke, he founde the place, where it was wrytten: ii.Esd. * The ſpiryte of the lorde vpon me, bycauſe he hath anoynted me: to preache the Goſpell to the poore he hath ſent me: to heale the broken harted: to preach the delyueraunce to the captyue, and ſyght to the blynde: freely to ſet at libertie them that are broſed, and to preach the acceptable yere of the Lorde. Esa.

D And he cloſed the boke, ⁊ gaue it agayne to the mynyſter, and ſat downe. And the eyes of all them that were in the ſynagoge, were faſtened on hym. And he began to ſaye vnto them: This daye is this ſcrypture fulfylled in your eares. And all bare hym wytnes * ⁊ wondered at the gracyous wordes, whiche proceded out of his mouth, ⸫ and they ſayd: Is not this Joſephs ſonne? Mat. Mark. Iohn. And he ſayd vnto them: Ye wyll vtterly ſaye vnto me this prouerbe: Phiſicion, heale thy ſelfe.

* What ſoeuer we haue herde done in Capernaum, do the ſame here likewyſe in thyne owne countrey. And he ſayde: Verely I ſaye vnto you. * No Prophet is accepted in his owne countrey. Mat. Mat.

But I tell you of a trueth: * many wydowes were in Iſraell in the dayes of Elias when heuen was ſhutte thre yeares and ſyxe monethes, when greate famyſſhement was through out all the lande, and vnto none of them iii.Reg. James. E them was Elias ſent, ſaue into Sarepta beſydes Sidon, vnto a woman that was a wydowe. * And many lepers were in Iſraell in the tyme of Eliſeus the Prophet: and noone of them was clenſed, ſauynge Naaman the Sirian. And all they in the ſynagoge (when they herde theſe thynges, were fylled with wrath: and roſe vp, and thruſt hym out of the citye, and led hym euen vnto the edge of the hyll (wheron theyr citye was buylte) that they myght caſt hym downe headlynge. But he departed, and went his waye euen thorow the myddes of them: ⊢ ✠ and came downe to Capernaum a Citye of Galile, and there taught them on the Sabboth dayes. * And they were aſtonyed at his doctryne: for his preachynge was with power.

Marke.i.c

F * And in the ſynagoge there was a man whiche had an vncleane ſpiryte of a deuyll, & cryed with a loude voyce, ſayenge: Let me alone/ what haſt thou to do with vs, thou Ieſus of Nazareth? Arte thou come to deſtroye vs? I know the what thou arte, euen the holy of God. And Ieſus rebuked hym, ſayeng: holde thy peace, and come out of hym. And when the deuyll had throwen him in the myddes, he came out of hym, and hurte hym not. And feare came on them all, and they ſpake amonge them ſelues, ſayenge: what maner a thyng is this? For with auctoritie and power he cōmaundeth the foule ſpirytes, and they come out? And the fame of hym was ſpred abrode through out euery place of the countrey rounde aboute. ⊢

Mat.viij.b Marke.i.c.

✠ * And when he was ryſen vp and come out of the ſynagoge, he entred in to Simons houſe. And Simons mother in lawe was taken with a greate feuer, and they made interceſſion to hym for her. And he ſtode ouer her, and rebuked the feuer, and the feuer lefte her And immedyatly ſhe aroſe/ and mynyſtred vnto hym.

G When the ſonne was downe, all they that had ſycke, taken wt dyuers dyſeaſes, brought them vnto hym: and he layde his handes on euery one of them, and healed them. * And deuyls alſo came out of many, cryenge and ſayenge: thou arte Chryſt the ſonne of God. And he rebuked them, and ſuffered them not to ſpeake: for they knewe that he was Chryſt As ſoone as it was daye, he departed, & went in to a deſert place, & the people ſought him/ and came to hym, & kepte hym that he ſhulde not departe frō them. And he ſayd vnto them I muſt preach the kyngdom of god to other cityes alſo: ⊢ for therfore am I ſent. And he preached in the ſynagoges of Galile,

¶ Chryſt preacheth in the ſhyppe. The diſciples forſake all and folowe hym. He clenſeth the Leper: healeth the man of the palſye: calleth Mathew the cuſtomer, and eateth with open ſynners.

CAPI. V. ✠

A IT came to paſſe that (when the peple preaſed vpon hym, to heare the worde of God) he ſtode by the lake of Genezareth: * and ſawe two ſhyppes ſtande by the lake ſyde/ but the fyſſhermen were gone out of them/ and were waſſhyng theyr nettes. And he entred into one of the ſhyppes, (whiche perteyned to Simon) and prayed him that he wold thruſt out a lytle from the lande. And he ſat downe, and taught the people out of the ſhyp When he had lefte ſpeakynge, he ſayde vnto Simon: Launche out in to the depe, and let ſlyppe your nettes to make a draught. And Simon anſwered, & ſayde vnto hym: Mayſter, we haue laboured all nyght/ and haue taken nothynge.

Mat.iiii.c

B Neuertheleſſe, at thy cōmaundement I wyll loſe forth the nette. And when they had this done, they incloſed a greate multytude of fyſſhes. But theyr net brake: and they beckened to theyr felowes (whiche were in the other ſhyp) that they ſhulde come, and helpe them. And they came: & fylled both the ſhyppes/ that they ſoncke agayne. When Simō Peter ſaw this, he fel downe at Ieſus knees, ſayenge: Lorde, go from me/ for I am a ſynfull man. For he was aſtonyed and all that were wt hym, at the draught of fyſſhes which they had taken: and ſo was alſo Iames and Iohn the ſonnes of Zebede, which were parteners with Simon. And Ieſus ſayde vnto Simon: feare not, frō henceforth thou ſhalte catche men. And they brought the ſhyppes to lande * and forſoke all, and folowed hym. ⊢ Mat.iiii.b

Mat.viij.a Marke.i.d

C * And it fortuned that when he was in a certayne citye: beholde, there was a man full of Leproſy: and when he had ſpyed Ieſus, he fell flat on his face, and beſought hym, ſayenge: Lorde, yf thou wylte, thou canſt make me cleane. And he ſtretched forth his hande, and touched hym, ſayenge: I wyll, be thou cleane. And immediatly the leproſy departed frō hym. And he charged hym, that he ſhulde tell no man: but go (ſayeth he) * and ſhewe thy ſelfe to the Preeſt, and offer for thy clenſynge accordyng as Moſes cōmaunded, for a wytneſſe vnto them. But ſo moch the more went there a fame abrode of hym, and moche people came togyther to heare, and to be healed of hym from theyr infyrmytyes. And he kepte hym out of the waye in the wyldernes, and gaue hym ſelfe to prayer. Leui.xiiij.a

D ✠ And it happened on a certayne daye:

that he taught: and theyr ſat the Pharyſes and doctours of lawe, whiche were come out of all the townes of Galile, and Iurye, and Ieruſalem. And the power of the Lorde was preſent, to heale them. * And beholde, men brought in a bed, a man whiche was taken with a palſie: & they ſought meanes to brynge hym in, and to laye hym before hym. And whẽ they coulde not fynde on what ſyde they myght brynge hym in (bycauſe of the preaſe) they went vp on the toppe of the houſe, and let hym downe thorowe the tylynge, bed and all, euen in the myddes before Ieſus. When he ſawe theyr fayth he ſayde vnto hym: man thy ſynnes be forgyuen the.

Math. ix.a
Mark. ii.a

E

And the ſcrybes and the Pharyſes began to thynke, ſayenge. What felowe is this / whiche ſpeaketh blaſphemyes? who can forgyue ſynnes but God only? But when Ieſus perceyued theyr thoughtes, he anſwered, & ſayde vnto them: what thynke ye in youre hertes? Whyther is eaſyer to ſaye, thy ſynnes be forgyuen the, or to ſay: ryſe vp and walke. * But that ye maye knowe that the ſonne of man hath power to forgyue ſynnes on earth, he ſayde vnto the ſycke of the Palſye: I ſaye vnto the: aryſe, take vp thy bed, and go vnto thy houſe. And immediatly he roſe vp before them, and toke vp his bed (wheron he laye) and departed to his owne houſe, prayſynge God. And they were all amaſed, & they gaue the glorye vnto God. And were fylled with feare, ſayenge: We haue ſene ſtraunge thynges to daye.

Mark. ii.c
Eſai. xliii.b
and. xliiii.b

Math. ix.a
Actu. vii.a
and. ix.f

Math. ix.a.
Mark. ii.b

F

* And after this / he went forth / and ſawe a Publican named Leui, ſyttynge at the receyte of cuſtome, and he ſayde vnto hym: folowe me. And he lefte all, and roſe vp, and folowed hym. And Leui made hym a greate feaſte in his owne houſe. And there was a greate company of Publicans and of other that ſat at meate with them. * And the ſcrybes and Pharyſes murmured agaynſte his diſcyples, ſayenge: Why do ye eate & drynke with publycans and ſynners? And Ieſus anſwered / and ſayde vnto them: They that are hole, nede not the phyſician: but they that are ſycke. I came not to call the ryghteous, but ſynners to repentaunce.

Math. ix.a.
Mark. ii.b
Luke. vii.e
and. xv.a

Math. ix.b.
Mark. ii.c

G

And they ſayde vnto hym: * Why do the diſcyples of Iohn faſte often, and praye, and the diſciples of the Pharyſes alſo: but thyne eate and drynke? He ſayde vnto them: * Can ye make the chyldren of the weddynge faſte / whyle the brydegrome is with them? The dayes wyll come, when the brydegrome alſo ſhall be taken awaye from them: then ſhall they faſt in thoſe dayes. He ſpake alſo vnto them a ſimilytude: No man putteth a pece of a newe garment, in to an olde veſture: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. And no man poureth newe wyne into olde bottels: For yf he do, the newe wyne wyll braſt the bottels, & run out it ſelfe, and the bottels ſhall peryſhe. But new wyne muſt be put into newe bottels, and bothe are preſerued. No man alſo that drynketh olde wyne, ſtreyght waye can awaye with newe: for he ſayeth the olde is better.

Math. ix.b.
Mark. ii.c

¶ He excuſeth the diſciples that plucke the eares of corne, he healeth the man with the wythered hande, choſeth his twelue Apoſtles, maketh a ſwete ſermon, and teacheth to do good for euyll.

CAPI. VI.

IT happened on yͤ an after pryncypall Sabboth, that he went * thorow the corne felde, and his diſcyples plucked the eares of corne, and dyd eate, and rubbed them in theyr handes. And certayne of the Pharises ſayde vnto them: Why do ye that, whiche is not lawfull to do on the Sabboth dayes? And Ieſus anſwered them, and ſayd: * Haue ye not red what Dauid dyd, whẽ he hym ſelfe was an hungred, and they whiche were with hym: how he went into the houſe of god, and dyd take and eate the * ſhewe breade, & gaue alſo to them that were with hym: whiche are not lawfull to eate, but for the * Preeſtes only? And he ſayde vnto them: The ſonne of man is Lorde alſo of the Sabboth daye.

A

1. Reg.

1. Reg.

Exod.

* * And it fortuned in another Sabboth alſo / that he entred in to the Synagoge, and taught. And there was a man / whoſe ryght hande was dryed vp. And the Scrybes and Pharyſes watched hym whyther he wolde heale on the Sabboth daye, that they might fynde how to accuſe hym. But he knewe theyr thoughtes, and ſayde to the man whiche had the wythered hande: Ryſe vp, and ſtand forth in the myddes. And he aroſe and ſtode forth.

Mat.
Mark.

B

Then ſayde Ieſus vnto them: I wyll aſke you a queſtyon: Whyther is it lawfull on the Sabboth dayes to do good, or to do euyll? To ſaue ones lyfe, or to deſtroye it? And beholde them all in compaſſe, and ſayde vnto the man: Stretche forth thyn hande. And he dyd ſo: * and his hand was reſtored agayne as hoole as the other. And they were fylled with madneſſe / & cõmuned togyther among them ſelues, what they myght do to Ieſu.

3 Reg.
Mat.
Mar.

And it fortuned in thoſe dayes, * that he went out in to a mountayne for to pray, and contynued all nyght in prayer to God.

Mat.

C

And as ſoone as it was daye, he called his
Math. x. a. Marke. iii. b dyſcyples / ✱ and of them he choſe twelue/
whome alſo he called Apoſtles. Simon whom
he alſo named Peter, and Andrewe his bro-
ther. Iames and Iohn. Philip and Bartel-
mewe, Mathewe and Thomas: Iames the
ſonne of Alpheus/and Symon which is cal
led Zelotes/and Iudas Iames ſonne, and
Iudas Iſcarioth, the ſame that was the tray
toure. ✣ And he came downe with them, and
ſtode in the playne felde / and the companye
Mat. iiii. d. Marke. iii. a of his diſcyples, ✱ and a greate multytude of
people (out of all Iurye and Ieruſalem, and
Mat. iiii. b Iohn. vi. a. from the ſee cooſte ✱ of Tyre and Sydon)
whiche came to heare hym / and to be healed
of theyr dyſeaſes, and they that were vexed
with foule ſpiryttes and they were healed.
And all the people preaſed to touche hym for
there went vertue out of hym, and healed
them all.

D And he lyfte vp his eyes vpon the diſcy-
Math. v. a ☞ ples, and ſayde: ✱ Bleſſed be ☞ ye poore: for
youres is the kyngdome of God. Bleſſed are
ye that hunger nowe: for ye ſhall be ſatiſfyed
Bleſſed are ye that wepe nowe: for ye ſhall
laugh. Bleſſed ſhal ye be, whē men hate you,
and thruſt you out of theyr companye, and
rayle on you, and abhorre youre name as an
euyll thynge, for the ſonne of mannes ſake.
Reioyſe ye in that daye/ and be glad: for be-
holde, your rewarde is great in heuen. ⊢
For thus dyd theyr fathers vnto the Pro-
Amos. vi. a ☞ phettes. ✱ But ☞ wo vnto you that are riche:
for ye haue your conſolacyon. Wo vnto you
that are full: for ye ſhall hunger. Wo vnto
you that nowe laugh: for ye ſhall wayle and
wepe. Wo vnto you whē all men prayſe you:
for ſo dyd theyr fathers to the falſe prophettꝭ
But I ſaye vnto you whiche heare: Loue
youre enemyes. Do good to them which hate
you. Bleſſe them that curſe you: and pray for
them whiche wrongfullye trouble you. And
vnto hym that ſmyteth the on the one cheke/
offer alſo the other.
Math. v. g ✱ And hym that taketh awaye thy gowne/
E forbyd not to take thy coote alſo. Gyue to
euery man that aſketh of the. And of hym
that taketh awaye thy goodes, aſke them not
Mat. vii. b Eccli. xxxi. b Tobi. iiii. c agayne. ✱ And as ye wolde that men ſhulde
do to you, do ye alſo to them lykewyſe.
Math. v. g ✱ And yf ye loue them which loue you, what
thanke haue ye? For ſynners alſo loue theyr
louers. And yf ye do good for them which do
good for you, what thanke haue ye? For ſyn-
ners alſo do euen the ſame. And yf ye lende to
them of whome ye hope to receyue: what
thanke haue ye? for ſynners alſo lende to ſyn-
ners, to receyue ſoche lyke agayne. But loue
ye youre enemyes / and do good / and lende/
lokynge for nothynge agayne: and youre re-
warde ſhall be great, and ye ſhall be the chyl-
dren of the hyghest: for he is kynde vnto the
vnkynde and to the euyll.
✣ Be ye therfore mercyfull, as youre fa- F
ther alſo is mercyfull. ✱ Iudge not, and ye Math. vii. a.
ſhall not be iudged. Condempne not: and ye
ſhall not be condempned. Forgyue, and ye
ſhall be forgyuen. ✱ Gyue, and it ſhall be gy- Prouer. xi. d
uen vnto you: good meaſure & preſſed downe,
and ſhaken togyther and rūnynge ouer, ſhal
men gyue in to youre boſoms. ✱ For with Mat. vii. a. Mar. iiii. c.
the ſame meaſure that ye mete withall ſhall
other men mete to you agayne.
And he put forth a ſimilytude vnto them:
✱ Can the blynde leade the blynde? Do they Mat. xv. b.
not bothe fall in to the dytche? ✱ The diſciple Math. x. c Iohn. xiii. b
is not aboue his mayſter. Euery man ſhalbe
perfyte, euen as his mayſter is. ✱ Why ſeeſt Math. vii. a
thou a mote in thy brothers eye / but conſy-
dereſt not the beame that is in thyne owne
eye? Eyther howe canneſt thou ſay to thy bro
ther: Brother, let me pull out the moote that
is in thyne eye, whē thou ſeeſt not the beame
that is in thyne owne eye. Thou ypocryte/
caſte out that beame out of thyne owne eye
fyrſte, and then ſhalt thou ſe perfytely, to pull
out the mote that is in thy brothers eye. ⊢
✱ For it is not a good tree, that bryngeth Math. xii. e
forth euyll frute: neyther is that an euyl tre, G
that bryngeth forth good frute.
For euery tree is knowen by his frute.
For of thornꝭ do not men gather fygges/ nor
of buſſhes gather they grapes. A good man
out of the good treaſure of his herte / bryn-
geth forth that whiche is good. And an euyll
man, oute of the euyll treaſure of his herte/
bryngeth forth that whiche is euyll. ✱ For of Math. xii. e Psal. xl. b
the aboundance of the herte, his mouth ſpea-
keth. Why call ye me ✱ Lorde, Lorde, and do Math. vii. b Esa. xxix. b.
not as I byd you: whoſoeuer cōmeth to me
and heareth my ſayengꝭ, and doth the ſame/
I wyll ſhewe you to whome he is lyke. ✱ He Mat. vii. d. Iames. i. d.
is lyke a man whiche buylte an houſe, and
dygged depe, and layde the foundacion on a
rocke. When the waters aroſe, the floode bet
vpon that houſe, and coulde not moue it. For
it was grounded vpon a rocke. But he that
heareth and doth not, is lyke a man that
without foundacyon buylte an houſe
vpon the earth, agaynſt whiche the
floode dyd beate: and it fell im-
mediatly. And the fall of
that houſe was
greate.

¶ He healeth the captaynes ſeruaunt: rayſeth the wydowes ſonne: anſwereth the diſciples whome John Baptyſt ſente vnto hym: commendeth John: reproueth the Jues, and eateth with the Phariſe. The woman waſſheth his feete with her teares, and he forgeueth her her ſynnes.

CAPI. VII.

A Mat.viii.a John.iiii.f. WHen he had ended all his ſayenges in the audyence of the people, * he entred in to Capernaū. And a certayne Centurions ſeruaunte whiche was deare vnto hym laye ſycke and was in parell of death. And when he herde of Jeſu, he ſent vnto hym the elders of the Jues, beſechynge hym that he wolde come, and heale his ſeruaunte. And when they came to Jeſus, they beſought hym inſtantly, ſayenge: He is worthy that thou ſhuldeſt do this for hym: for he loueth our nacyon and hath buylte vs a ſynagoge. And Jeſus went with them.

B Mat.viii.a And when he was nowe, not farre from the houſe, the Centurion ſente frendes vnto hym: ſayenge vnto hym: * Lorde, trouble not thy ſelfe: for I am not worthy: that thou ſhuldeſt enter vnder my rofe. Wherfore I thought not my ſelfe worthy to come vnto the: but ſaye thou the worde, and my ſeruaūt ſhall be hoole. For I alſo am a man ſet vnder power/ & haue vnder me ſouldyers, and I ſaye vnto one: go, and he goeth: and to an other, come: and he cōmeth: & to my ſeruaunt do this: and he doeth it. When Jeſus herde this, he marueyled at hym/ and turned hym aboute, and ſayde to the people that folowed hym: I ſaye vnto you, I haue not founde ſo great fayth, no, not in Iſraell. And they that were ſent/ turned backe home agayne and founde the ſeruaunt hole that had ben ſycke.

✠ And it fortuned after this/ that he went in to a cytye whiche is called Naim, and many of his diſciples went with hym, and moch people. When he came nygh the gate of the cytye: beholde there was a deade man caryed out, whiche was the onely ſonne of his mother, and ſhe was a wydowe, and moche people of the cytye was with her.

C And when the Lorde ſawe her, he had cōpaſſyon on her, and ſayd vnto her: wepe not. And he came nygh, and touched the coffyn: and they that bare hym, ſtode ſtyll. And he ſayde. Yonge man, I ſay vnto the, aryſe. And he that was deade, ſat vp, & began to ſpeake 3.Re.xvii.d 4.Reg.4.f Actu.ix.c * And he delyuered hym to his mother. And there came a feare on them all. And they gaue the glorye vnto god, ſayenge. John.iiii.c and.vi.b * A great Prophet is ryſen vp amonge vs, and GOD hath viſyted his people. ✠

✠ And this rumour of hym went forth throughout al Jury, and throughout all the regions which lye round about. And the diſcyples of John ſhewed hym of al theſe thynges. Math. * And John called vnto hym two of his diſcypples, and ſente them to Jeſus, ſayenge: Art thou he that ſhulde come: or ſhal we loke for a nother? When the men were come vnto hym, they ſayde: John Baptyſte ſent vs vnto the, ſayenge: Art thou he that ſhuld come? or ſhall we wayte for an other? And in that ſame houre he cured many of theyr infyrmytes and plages, and of euyll ſpirytes, and vnto many that were blynde he gaue ſyght.

D And he anſwered, and ſayde vnto them: Go youre wayes, and brynge worde agayne to John, what thynges ye haue ſene & herde, Esa. and.lxi howe that * the blynde ſe, the halte go, the lepers are clenſed, the deafe heare, the deade ryſe agayne: to the poore is the glad tydyngs preached, and happy is he, that is not offended at me.

Math. * And when the meſſengers of John were departed, he began to ſpeake to the people concernynge John. What went ye out in to the wyldernesſe for to ſe? a reede ſhaken with the wende? But what wente ye out for to ſe? A man clothed in ſofte rayment? Beholde/ they whiche are gorgeouſly apparelled/ and lyue delycatly, are in kynges courtes. But what went ye forth to ſe? A Prophete? yea I ſaye to you/ & more then a Prophet. This is he, of whome it is wrytten. Math.xi Marke.i Mala.iii * Beholde, I ſende ☞ myne Angell before thy face which ſhall prepare thy waye before the. For I ſaye vnto you, among womens chyldren, is there not a greater Prophet then John Baptyſte. Neuertheleſſe, he that is leſſe, in the kyngdome of God is greater then he. ✠

E And all the people and the Publycans that herde hym ☞ iuſtifyed God, and were baptyſed with the baptyme of John. But the Pharyſes and lawyers deſpyſed the counſayle of God agaynſt them ſelues, and were not baptiſed of hym. And the Lorde ſayde: Math.xi.b * wherunto ſhall I lyken the men of this generacyon: and what thynge are they lyke? They are lyke vnto chyldren ſyttynge in the market place, & cryenge one to an other, and ſayenge: We haue pyped vnto you, and ye haue not daūſed: We haue mourned to you/ and ye haue not wepte. For John Baptyſte came, Math.iii. neyther * eatynge breade, nor drynkynge wyne, and ye ſaye: he hath the deuyll. The ſonne of man is come, and eateth and drynketh, and ye ſaye: beholde a glotonous man, and an vnmeaſurable drynker of wyne a frende of publicans and ſynners. ☞ And wyſdome is iuſtifyed of all her chyldren.

And

Math.xxvi.a
Mar.xiiii.a
Ioh.xi.a

F ✠ And one of the Phariſes deſyred hym that he wolde eate with hym. And he wente in to the Phariſes houſe, and ſat downe to meate. * And beholde, a woman in that citie (whiche was a ſynner) as ſoone as ſhe knew that Ieſus ſat at meate in the phariſes houſe ſhe brought an alabaſter box of oyntment, ⁊ ſtode at his fete behynde hym weppynge, and began to waſſhe his fete with teares, ⁊ dyd wype them with the heeres of her heade, and kyſſed his feete, and anoynted them with the oyntment. When the Phariſe (whiche had bydden hym) ſawe, he ſpake within hym ſelfe ſayenge: yf this man were a prophet, he wold ſurely knowe who, and what maner of woman this is that toucheth hym, for ſhe is a ſynner. And Ieſus anſwered, and ſayd vnto hym: Simon, I haue ſomwhat to ſaye vnto the. And he ſayde: Mayſter, ſaye on. There was a certayne lender which had two detters the one ought fyue hu͂dred pence, ⁊ the other fyftye. when they had nothynge to paye, he forgaue them bothe. Tell me therfore, which of them wyll loue hym moſt? Simon anſwered and ſayde: I ſuppoſe, that he to whom he forgaue moſt. And he ſayde vnto hym. Thou haſt truely iudged.

G And he turned to the woman, and ſayd vnto Symon: Seeſt thou this woman. I entred in to thyne houſe, thou gaueſt me no water for my fete: but ſhe hath waſſhed my feete with teares, and wyped them with the heeres of her heade. Thou gaueſt me no kyſſe, but ſhe, ſynce the tyme I came in, hath not ceaſed to kyſſe my feete. Myne heade with oyle thou dydeſt not anoynt, but ſhe hath anoynted my feete with oyntment. wherfore, I ſaye vnto the: Many ſynnes are forgyuen her, for ſhe loued moche. To whome leſſe is forgyuen, the ſame doth leſſe loue. And he ſayde vnto her, thy ſynnes are forgyuen the. And they that ſat at meate with him, began to ſay within them ſelues. Who is this whiche forgyueth ſynnes alſo? And he ſayde to the woma͂:

Marke.v.c

* Thy fayth hath ſaued the: Go in peace. ✠

¶ Chriſt with his apoſtles goeth from towne to towne and preacheth, ſheweth the parable of the ſeede, telleth who is his mother and his brother, ſtilleth the ragynge of the ſee, delyuereth the poſſeſſed, and dryueth the deuyls in to the heerde of ſwyne, helpeth the ſycke woman and Iairus doughter.

CAPI. VIII.

A AND it fortuned afterwarde, that he him ſelfe alſo wente throughout cityes and townes: preachynge, and ſhewynge the kyngdom of God, and the twelue with hym. And alſo * certayne women, which were healed of euyll ſpirites, and infirmities. Mary whiche is called Magdalen (oute of whom wente ſeuen deuyls) and Ioanna the wyfe of Chuſa, Herodes ſtewarde, and Suſanna and many other, whiche miniſtred vnto hym of theyr ſubſtaunce. ✠ When moche people were gathered togyther, ⁊ were come to hym out of all cityes, he ſpake by a ſimilitude.

Luk.xxiii.b

Mat.xiii.a
Mar.iiii.a

B * The ſower went out to ſow his ſeede: and as he ſowed, ſome fell by the way ſyde, and it was troden downe, ⁊ the foules of the ayre deuoured it vp. And ſome fell on a ſtone, and as ſoone as it was ſprong vp, it wethered away bycauſe it lacked moyſtneſſe. And ſome fell among thornes, ⁊ the thornes ſprang vp with it, and choked it. And ſome fell on good ground and ſprang vp, and bare fruyte an C folde. And as he ſayd theſe thynges, he cryed: He that hath eares to heare, let hym heare.

Mat.xiii.b
Mar.iiii.a

* And his diſciples aſked hym, ſaynge: what maner of ſimilitude is this? And he ſayde: vnto you is it gyuen to knowe the ſecretes of the kyngdom of God: but to other by parables: that when they ſe, they ſhulde not ſe, * ⁊ whe͂ they heare they ſhulde not vnderſtande. The parable is this. ‡ The ſeed is the worde of God. Thoſe that are beſyde the waye, are they that heare, then cometh the deuyll, and taketh away the worde out of theyr hertes, leſt they ſhuld byleue and be ſaued. They on the ſtones, are they, whiche when they heare, receyue the worde with ioye: and theſe haue no rootes: which for a whyle byleue, and in tyme of temptacyon go awaye. And that which fel amonge thornes, are they, whiche when they haue herde, go forth, and are choked with cares and ryches, and voluptuous lyuynge, and brynge forth no fruyte. That which fell in the good grounde, are they whiche with a pure and good herte, heare the worde, and kepe it, and brynge forthe fruyte thorowe pacience. ✠

Esai.vi.c.
Mat.xiii.b
Mar.iiii.b
Iohn.xii.f
Actes.xx.f
Roma.xi.b
‡ mat.xiii.c
Mar.iiii.b

Math.v.b
Mar.iiii.b
and.xi.e

C * No man, when he lyghteth a candel, couereth it with a veſſel, or putteth it vnder a table, but ſetteth it on a candelſtycke, that they whiche enter in, may ſe the lyght. * No thyng is in ſecrete, that ſhall not come abrode. Neyther any thyng hyd, that ſhall not be knowen and come to lyght. Take hede therfore howe ye heare. For who ſoeuer hath, to hym ſhall be gyuen: * And who ſoeuer hath not, from hym ſhal be taken: euen that ſame whiche he ſuppoſeth that he hath. ‡ Then came to hym his mother ⁊ his brethren, ⁊ coulde not come at hym for preaſe. And it was tolde hym, and ſayd. Thy mother ⁊ thy brethren ſtande without, ⁊ wolde ſe the. He anſwered and ſayd vnto them: my mother ⁊ my brethren are theſe, whiche heare the worde of God, and do it.

Math.x.c
Mark.iiii.c
Luke.xii.a

Mat.xiii.b
and.xxv.c
Mar.iiii.c
Luke.xix.b
‡ Mat.xii.d
Mar.iii.d

✠ And it chaunced on a certayne day, that he went in to a ſhyp, and his diſciples alſo, & he ſayde vnto them: Let vs go ouer vnto the other ſyde of the lake. And they lãched forth

Math. viii. c
Mar. iiii. d
D

But as they ſayled, he fel a ſlepe, * and there aroſe a ſtorme of wynde in the lake, and they were fylled with water, and were in ieoperdy. And they came to hym, and awoke hym, ſayenge. Mayſter, Mayſter, we are loſte. Then he aroſe and rebuked the wynde, and the tempeſt of water, and they ceaſed, and it waxed calme. And he ſayd vnto them: where is your fayth? They feared, & wondred among them ſelues, ſayenge: what (thynke ye) is this? for he cõmaundeth both the wyndes and water, and they obey hym?

Math. viii. d
Mark. v. a

* And they ſayled vnto the region of the Gederenites, whiche is ouer agaynſt Galile.

And when he wente out to lande, there met hym out of the citye a certayne man, whiche had a deuyl longe tyme, and ware no clothes neyther abode in any houſe: but in graues.

Math. viii. d
Mark. v. a.

When he ſawe Jeſus, and had cryed, he fell downe before hym, and with a lowde voyce ſayde. * What haue I to do with the Jeſus, thou ſonne of the God mooſt hygheſt? I beſeche the tourment me not: for he cõmaunded the foule ſpirite to come out of the man. For ofte tymes he had caught hym, and he was bound with cheynes, and kepte with fetters: and he brake the bondes, and was caryed of the fende in to wyldernеſſe.

E

And Jeſus asked hym, ſayenge: What is thy name? And he ſayde: Legion, bycauſe many deuyls were entred into him: And they beſought hym that he wolde not cõmaunde them, to go out in to the depe. And there was there, an heerde of many ſwyne, fedynge on an hyll: and they beſought hym, that he wold ſuffre them to enter into them. And he ſuffred them. Then went the deuyls out of the man, & entred in to the ſwyne: And the heerde ran headlynge with violence in to the lake, and were choked. When the heerdmen ſawe what had chaunced, they fled, & tolde it in the citye and in the villages. And they came out to ſe what was done: and came to Jeſus, & founde the man (out of whom the deuyls were departed) ſyttynge at the feete of Jeſus: clothed, & in his ryght mynde, and they were afrayde. They alſo which ſawe it, tolde them by what meanes he (that was poſſeſſed of the deuyll) was healed. And all the multitude of the Gederenites, beſoughte hym, that he wolde departe from them: for they were taken with greate feare.

Math. viii. d
Mark. v. b

* And he gat hym vp in to the ſhyppe and returned backe agayne.

F

Then the man (out of whom the deuyls were departed) beſought hym that he myght be with hym. But Jeſus ſent hym away, ſayenge: Go home agayne to thyne owne houſe and ſhewe what thynges ſoeuer God hathe done for the. And he went his way, and preached thorowout all the citye, what thynges ſoeuer Jeſus had done vnto hym. And it fortuned that whẽ Jeſus was come agayne, the people receyued hym. For they all wayted for hym:

Math.
Mark.

* And beholde, there came a man named Jairus (and he was a ruler of the Synagoge) and he fel downe at Jeſus fete prayenge hym, that he wolde come into his houſe for he had but one doughter onely, vpon a twelue yere of age, and ſhe lay a dyenge. But as he went, the people thronged hym.

Math.
Mark.

* And a woman hauyng an yſſue of blood twelue yeres (whiche had ſpente all her ſubſtaunce vpon Phiſicians, neyther coulde be holpen of any) came behynde hym, and touched the hemme of his garment, and immediatly her yſſue of bloode ſtaunched. And Jeſus ſayde: who is it that touched me? When euery man denyed, Peter (and they that were with hym) ſayd. Mayſter, the people thruſte the and vexe the: & ſayeſt thou, who touched me? And Jeſus ſayde: Some body hath touched me. For I perceyue, that vertue is gone out of me. When the woman ſawe that ſhe was not hyd, ſhe came tremblyng, and fell at his fete, and tolde hym before all the people, for what cauſe ſhe had touched hym, & howe ſhe was healed immediatly. And he ſayd vnto her: doughter, be of good comforte,

Math.
Mark.

* Thy fayth hath ſaued the, go in peace.

G

Whyle he yet ſpake, there came one from the rulers of the ſynagoges houſe, whiche ſayde to hym: thy doughter is deade, diſeaſe not the mayſter. But when Jeſus herde that worde, he anſwered the father of the damſell.

Math.
Mark.

* Feare not, beleue onely, and ſhe ſhalbe made hoole. And when he came to the houſe, he ſuffred no mã to go in with hym, ſaue Peter, James and Johñ, and the father and the mother of the mayden. Euery body wepte, & ſorowed for her: and he ſayde: Wepe not: the damſell is not deade,

John. xi

* but ſlepeth. And they laughed hym to ſcorne, knowynge that ſhe was deade. And he thruſt them all oute, and caught her by the hande: and cryed, ſayenge. Mayde, aryſe. And her ſpirite came agayne, and ſhe aroſe ſtreyghte waye. And he commaunded to gyue her meate. And the father & mother of her were aſtonyed. But he warned them, that they ſhulde tell no man what was done.

¶ He ſendeth out the .xii. apoſtles to preache. Herode heareth tell of hym. He fedeth fyue thouſande men with fyue loaues and two fyſſhes, the diſciples confeſſe hym to be the ſonne of God, he transfigureth hym ſelfe vpon the mount, delyuereth the poſſeſſed, and teacheth his diſciples to be lowly, they deſyre vengeaunce, but he reproueth them.

CAPI. IX. ✠

A
ath.x.b
ark.iii.b
. vi.b
ar.vi.c

IEſus called the * twelue togyther, and gaue them power and auctoritie ouer all deuyls, and that they myght heale diſeaſes. And he ſent them to preach the kyngdom of God * and to heale the ſycke. And he ſayd vnto them: Take nothynge to your iourney: neyther ſtaffe, nor ſcrip, neyther bread, * neyther money, neyther haue two cootes. ☩ And what ſoeuer houſe ye enter into, there abyde, and thence departe. And who ſoeuer wyll not receyue you, whē ye go out of that citie, ſhake of the very duſt from youre feete, for a teſtimony agaynſt them. And they departed and wente thorowe the townes, preachynge the goſpell and healynge euery where. ☩

ark.vi.b
ath.x.b
ark.vi b
at.x.b.

* And Herode the Tetrarch herde of all that was done by hym, and he doubted, bycauſe that it was ſayde of ſome, that Iohn was ryſen agayne from death: and of ſome, that Elias had appeared, and of ſome, that one of the olde Prophets was ryſen agayne. And Herode ſayde: Iohn haue I beheaded: but who is this of whom I heare ſuche thynges, and he deſyred to ſe hym.

at.xiii.a
ark.vi b

B And the apoſtles returned: and tolde hym all that they had done. * And he toke them, and wente aſyde in to a ſolitarye place nygh vnto the citie that is called Bethſaida, which when the people knewe they folowed hym. And he receyued them, and ſpake vnto them of the kyngdome of God, and healed them that had nede to be healed. And when the day began to weare away, then came the twelue, and ſayde vnto hym: ſende the people away, that they may go in to the townes and nexte villages and lodge, and get meate, for we are here in a place of wylderneſſe. But he ſayde vnto them: Gyue ye them to eate. And they ſayde. We haue no mo but fyue looues and two fyſſhes, excepte we ſhuld go ⁊ bye meate for all this people: And they were aboute a fyue thouſande men. And he ſayd to his diſciples: Cauſe them to ſyt downe by fyfties in a company. And they dyd ſo, and made them al to ſyt downe. And he toke the fyue looues, and the two fyſſhes, and loked vp to heuen, and bleſſed them, and brake, and gaue to the diſciples, to ſet before the people. And they al dyd eate, and were ſatiſfied. And there was taken vp of that remayned to them, twelue baſkettes full of broken meate.

at.xiiii.b
ark.vi b
ohn.vi.a.

* And it fortuned as he was alone prayeng his diſciples were with hym, ⁊ he aſked them ſayenge. * Who ſay the people that I ame? They anſwered, and ſayde. Iohn Baptyſt: Some ſay Elias. And ſome ſaye that one of the olde Prophettes is ryſen. He ſayde vnto them. But whom ſaye ye, that I am? Symon Peter anſwered, and ſayde. * Thou arte the Chriſt of God. And he warned and cōmaunded them that they ſhulde tell no mā that thynge, ſayeng. * The ſon of man muſt ſuffre many thynges, and be reproued of the elders, and of the hygh preeſtes, and ſcribes, ⁊ be ſleyne, and ryſe agayne the thyrde day.

Mat.xvi.c.
Marke.viii.d
C
Mat.xvi.c.
Mar.viii.c
Mat.xvi.c.
Iohn.vi.g.
Math.16.e
and.xx.c.
Marke.8.d
ix.f.and.x.e
Luke.17.c.
and.xviii.f.

And he ſayde to them all, yf any man wyll come after me, let hym denye hym ſelfe, and take vp his croſſe dayly, and folowe me.

* ☞ For who ſoeuer wyll ſaue his lyfe, ſhal loſe it. But who ſoeuer doth loſe his lyfe for my ſake, the ſame ſhall ſaue it. For what aduauntageth it a man, yf he wynne the hoole worlde, and looſe hym ſelfe, or run in damage of hym ſelfe? For * who ſo is aſhamed of me, and of my wordes, of hym ſhall the ſonne of man be aſhamed, when he cometh in his maieſtye, and in the maieſtye of his father, and of his holy angels. I tell you of a trueth: *☞ There be ſome ſtandyng here, whiche ſhall not taſte of death, tyll they ſe the kyngdome of God. * And it fortuned that about an eyght dayes after theſe ſayenges, he toke Peter, and Iohn and Iames, and wente vp in to a mountayne to pray. And as he prayed the faſſyon of his countenaunce was chaunged, and his garment was whyte, and ſhone.

☞
Mat.xvi.d
Iohn.xii.d.
Luke.17.g.
Math.x.c
Mar.viii.d.
Luke.xii.a.
D ☞
Math.xvi.d
Mark.viii.c
Mat.xvii.a.
Mark.ix.a.

And beholde, there talked with hym two men, which were Moſes and Elias, that appeared in the maieſtye, ⁊ ſpake of his departynge, whiche he ſhulde ende at Ieruſalem.

But Peter and they that were with hym, were heuy with ſlepe. And when they awoke, they ſawe his maieſtye, and two men ſtandyng with hym.

* And it chaunced as they departed frome hym, Peter ſayde vnto Ieſus. Mayſter, it is good beynge here for vs: Let vs make alſo thre tabernacles, one for the, and one for Moſes, and one for Elias (and wyſt not what he ſayde). Whyle he thus ſpake, there came a cloude and ouerſhadowed them, ⁊ they feared when they were come in to the cloude.

Mat.xvii.a.
Mark.ix.a

And there came a voyce out of the cloude ſayenge. * This is my deare ſon, heare him. And as ſoone as the voyce was paſt, Ieſus was founde alone. And they kepte it cloſe: ⁊ tolde no mā in thoſe dayes, any of thoſe thynges whiche they had ſene,

E
ii.Peter.i.d
Mat.xvii.a.
Marke.i.b.
Luke.iii.b.
Deut.xviii.

And

Mat. xvii. b
Mark. ix. b

* And it chaunſed that on the nexte day (as they came downe from the hyll) moche peple met hym. And beholde, a man of the company cryed out, ſayenge. Mayſter, I beſeche the beholde my ſon, for he is all that I haue: and ſe, a ſpirite taketh hym, & ſodenly he cryeth, and

C

☞ (he knocketh and) teareth hym that he fometh agayne, and with moche payne departeth from hym, when he hath rent hym, and

Mat. xvii. c
Mark. ix. c

* I beſought thy diſciples to caſt hym oute, and they coulde not. Jeſus anſwered & ſayd: O faythleſſe, and croked nacion, how long ſhall I be with you? and ſhall ſuffre you?

F

Brynge thy ſonne hyther. As he was yet a commynge, the fende rent hym, and tare hym. And Jeſus rebuked the uncleane ſpirite, and healed the chylde, and delyuered hym to his father.

Marke. ix. c
Luke. xiii. b

* And they were all amaſed at the myghtye power of god. But whyle they wondred euery one at all thynges whiche he dyd, he ſayd unto his diſciples: Let theſe ſayenges ſynke downe in to youre eares. For it wyll come to paſſe: that * the ſonne of man ſhal be

Math. xvii. c
Mar. viii. b
Luke. 18. e
‡ Luke. ii. g
and. xviii. f

delyuered in to the handes of men. ‡ But they wyſt not what that worde mente, and it was hyd from them, that they underſtode it not. And they feared to aſke hym of that ſayenge. And there entred a thoughte amonge them, whiche of them ſhulde be the greateſt. When Jeſus perceyued the thought of theyr

Math. 18. a
Mark. 9. e
Luke. 22. d

hertes, * he toke a chylde, and ſet hym harde by hym, and ſayde unto them: who ſoeuer receyueth this chylde in my name, receyueth me.

Math. x. d
Luke. x. c
Johñ. xiii. c

* And who ſoeuer receyueth me, receyueth hym that ſent me. For he that is leaſt amonge you all, the ſame ſhal be great.

And John anſwered, and ſayde: Mayſter, we ſawe one caſtynge oute deuyls in thy name, and we forbad hym, bycauſe he folowed not with us. And Jeſus ſayde unto hym:

Numer. xi. f

* forbyd ye hym not. For he that is not agaynſt us is with us.

G

And it fortuned when the tyme was come that he ſhulde be receyued up, he ſet his face to go to Jeruſalem, and ſent meſſengers before hym. And they wente and entred in to a citye of the Samaritans, to make redye for hym. And they wolde not receyue hym, bycauſe his face was as though he wolde go to Jeruſalem. When his diſciples, James and John ſawe this, they ſayd: Lorde, wylte thou that we commaunde fyre to come downe from

4. Regũ. i. c

heuen & conſume them, euen as * Elias dyd? Jeſus turned about, and rebuked them, ſayenge: ye wote not what maner a ſpirite ye are of. For the ſon of man is not come to deſtroy mennes lyues, but to ſaue them. And they went to an other towne. ✠ And it chaunſed that as they were walkyng in the way, a certayne man ſayd unto hym: * I wyll folowe the whyther ſoeuer thou wylt go. Jeſus ſayd unto hym: Foxes haue holes, and byrdes of the ayre haue neſtes: but the ſon of man hath not where to laye his heade.

And he ſayde unto an other: folow me. And the ſame ſayde: Lorde, ſuffre me fyrſt to go and burye my father. Jeſus ſayde unto hym: ☞ * Let the deade burye theyr deade: But go thou, and preache the kyngdome of god. And an other ſayd: Lorde, I wyll folow the, but let me fyrſt go and byd them farewel whiche are at home at my houſe. Jeſus ſayde unto hym: No man that putteth his hande to the plowe and loketh backe, is apte to the kyngdome of God. ✠

¶ He ſendeth the ſeuenty before hym to preache, and geueth them a charge howe to behaue them ſelues: he prayſeth his heuenly father: anſwereth the Scrybe that tempteth hym: and (by the example of the Samarytane) ſheweth who is a mans neyghboure. Martha receyueth the Lorde into her houſe. Mary Magdalen is dylygent in hearynge his wordes.

CAPI. X. ✠

A

After theſe (thynges) the Lorde appoynted other ſeuentie ☞ (and twvo) alſo, and ſent them two and two before hym into euery citye and place, whyther he hym ſelfe wolde come. Therfore ſayde he unto them: * The harueſt is greate, but the labourers are fewe. Praye ye therfore the Lorde of the harueſt, to ſende forthe labourers in to his harueſt. Go your wayes: * Beholde, I ſende you forth as lambes amonge wolues. Beare no wallet, neyther ſcryppe, nor ſhoes, and ☞ * ſalute no man by the waye.

* In to what ſoeuer houſe ye entre, fyrſte ſaye: Peace be to this houſe. And yf the ſonne of peace be there, youre peace ſhall reſt upon hym: yf not, it ſhall returne to you agayne.

B

And in the ſame houſe tarye ſtyll, eatynge and drynkynge ſuche as they geue. For the labourer is worthy of his rewarde. ✠

Go not from houſe to houſe: & into what ſoeuer citye ye entre, & they receyue you, eate ſuche thynges as are ſet before you, and heale the ſycke that are therin, and ſay unto them, the kyngdom of god is come nygh upon you * But into what ſoeuer citye ye enter, & they receyue you not, go your wayes out in to the ſtretes of the ſame, & ſaye: euen the very duſt of youre Citye (whiche cleueth on us, do we wype of agaynſt you: Notwithſtandynge, be ye ſure of this, that the kyngdom of god was come nygh upon you. I ſaye unto you: that it ſhal be eaſyer in that day for Zodome, then for that citye.

* Wo

C * Wo vnto the Chorazin, wo vnto the Bethſaida. For yf the myracles had ben done in Tyre and Sidon, whiche haue bene done in you, they had (a great whyle a go) repented of theyr ſynnes, ſyttynge in heere clothe and aſſhes. Neuertheles, it ſhal be eaſyer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (whiche arte exalted to heuen) ſhalte be thruſt downe to hel. * He that heareth you, heareth me: & he that deſpyſeth you, deſpyſeth me: & he that deſpyſeth me, deſpyſeth hym that ſent me. And the ſeuentye turned agayne with ioye, ſayenge: Lorde, euen the very deuyls are ſubdued to vs thorow thy name. And he ſayd vnto them * I ſawe Satan (as it had bene lyghtnyng) fallynge downe from heuen. * Beholde, I gyue vnto you power, to treade on ſerpentes and ſcorpions, and ouer all maner power of the enemye and nothynge ſhall hurte you. Neuertheles, in this reioyce not, that the ſpirites are ſubdued vnto you: but reioyce, that * your names are wrytten in heuen.

D That ſame houre reioyſed Jeſus in (the holy) gooſt, and ſayd, I thanke the O father * Lorde of heuen and earth, that thou haſte hyd theſe thyngꝭ from the wyſe and prudent, and haſt opened them vnto babes. Euen ſo father, for ſo pleaſed it the. * All thynges are gyuen me of my father. ‡ No man knoweth who the ſonne is, but the father: and who the father is, ſaue the ſonne, and he to whom the ſonne wyll ſhewe hym.

And he turned to his diſciples, and ſayde ſecretly. ✠ * Happy are the eyes, whiche ſe the thynges that ye ſe. For I tell you, that many prophettes & kynges haue deſyred to ſe thoſe thynges which ye ſe, and haue not ſene them: and to heare thoſe thynges whiche ye heare, and haue not hearde them.

E And beholde, a certayne lawyer ſtode vp, and tempted hym, ſayenge: * Mayſter, what ſhall I do, to enherite eternall lyfe? He ſayde vnto hym: what is wrytten in the law? How redeſt thou? And he anſwered & ſayde: * loue the lorde thy God, with al thy herte, and with all thy ſoule, and with al thy ſtrength, & with all thy mynde: and thy neyghboure as thy ſelfe. And he ſayde vnto hym: Thou haſt anſwered ryght. This do, and thou ſhalte lyue. But he wyllynge to iuſtifie hym ſelfe, ſayde vnto Jeſus: And who is my neyghboure? Jeſus anſwered, and ſayde. A certayne man deſcended from Jeruſalem to Jericho, & fell among theues which robbed hym of his rayment and wounded hym, and departed, leauynge hym halfe deade.

F And it chaunced, that there came downe a certayne preeſt that ſame waye: and when he ſawe hym, he paſſed by. And lykewyſe a Leuite, when he wente nygh to the place, came and loked on hym, and paſſed by. But a certayne Samaritane, as he iourneyed, came vnto hym: And whē he ſawe hym, he had compaſſyon on hym: and went to, and bounde vp his woundes, and powred in oyle and wyne, and ſet hym on his owne beaſt, and brought hym to a comen Jnne, & made prouiſion for hym. And on the morowe, when he departed, he toke out two pence, and gaue them to the hooſt, and ſayd vnto hym: Take cure of him and what ſoeuer thou ſpendeſt more, when I come agayne, I wyl recompence the. Which nowe of theſe thre thynkeſt thou, was neyghboure vnto hym that fell among the theues? And he ſayde: he that ſhewed mercy on him. Then ſayde Jeſus vnto hym: Go, & do thou lykewyſe. ✠

G ✠ It fortuned that as they went, he entred into a certayne towne. And a certayne womā named Martha, receyued him into her houſe And this women had a ſyſter called Mary, whiche alſo ſat at Jeſus feete, and herde his worde. But Martha was combred aboute moche ſeruyng, & ſtode and ſayd: Lorde, doeſt thou not care, that my ſyſter hath lefte me to ſerue alone? Byd her therfore, that ſhe helpe me. And Jeſus anſwered, & ſayde vnto her: Martha, Martha, thou arte carefull, & troubled aboute many thynges: Verely ☞ one is nedefull. Mary hath choſen the good parte, whiche ſhall not be taken away from her. ✠

¶ He teacheth his diſciples to pray, dryueth out a deuyl, and rebuketh the blaſphemous phariſees. They requyre ſygnes & tokens. He eateth with the Phariſe, & reproueth the ypocriſy of the Phariſes, ſcrybes and ypocrytes.

CAPI. XI.

A And it fortuned as he was prayenge in a certayne place: when he ceaſed, one of his diſciples ſayde vnto hym: Lorde, teache vs to praye, as John alſo taught his diſciples. And he ſayde vnto them: when ye pray, ſay. * O our father which arte in heuen halowed be thy name. Thy kyngdom come. Thy wyll be fulfylled, euen in earth alſo as it is in heuē. Our dayly bread gyue this day. And forgyue vs our ſynnes: For euen we forgyue euery mā that treſpaſſeth vs. And leede vs not in to temptacyon. But delyuer vs frō euyll. And he ſayde vnto them: ✠ Yf any of you ſhall haue a frende, & ſhall go to hym at mydnight, & ſay vnto hym, frende: lende me thre loaues, for a frende of myne is come out of the way to me, and I haue nothyng to ſet before hym, and he within anſwere, and ſaye:

Math.vi.b

trouble me not, the dore is now ſhut, and my B chyldren are with me in the chamber, I can not ryſe & gyue the. I ſaye vnto you, though he wyll not aryſe and gyue hym, bycauſe he is his frende: yet bycauſe of his importunite he wyll aryſe: and gyue hym as many as he nedeth. Mat. vii.a Iohn.xvi.f James.i.a And I ſay vnto you: * Aſke, and it ſhall be gyuen you. Seke, and ye ſhal fynde: knocke, and it ſhall be opened vnto you. For ☞ euery one that aſketh, receyueth: and he that ſeketh, fyndeth: & to hym that knocketh, ſhall it be opened. If the ſon ſhall aſke bread of any of you that is a father, wyll he gyue hym a ſtone? Or yf he aſke fyſſhe, wyll he for fyſſhe gyue hym a ſerpent? Or yf he aſke an egge, wyll he offer hym a ſcorpion? If ye then beyng euyl, can gyue good gyftes vnto your chyldren, howe moche more ſhall your father of heuen gyue the holy ſpirite to them, that deſyre it of hym? ⊢

Math. ix.d Mar. vii.d + * And he was caſtyng out a deuyll, and the ſame was dombe. And when he had caſte out the deuyll, the dombe ſpake, and the people wondred. Math. ix.d Mar. iii.d. But ſome of them ſayde: * He caſteth oute deuyls thorowe Belzebub the cheyfe of the deuyls. And other tempted hym and requyred of hym a ſygne from heuen.

C But he knowynge theyr thoughtes, ſayd vnto them: Euery kyngdome deuyded agaynſt it ſelfe, is deſolate: and one houſe doth fall vpon an other. If Satan alſo, be deuyded agaynſt hym ſelfe, howe ſhall his kyngdome endure? Bycauſe ye ſay, that I caſt out deuyls thorowe Belzebub. If I, by the helpe of Belzebub caſt out deuyls, by whoſe helpe do your chyldre caſt them out. Therfore ſhal they be your iudges. But yf I, with the fynger of God caſte oute deuyls, no doubte the kyngdome of God is come vpon you.

Math. xii.b * When a ſtronge man armed watcheth his houſe: the thynges that he poſſeſſeth are in peace. But when a ſtronger the he cometh vpon hym, and ouercometh hym, he taketh from hym all his harneſſe (wherin he truſted) and deuideth his goodes. He that is not with me, is agaynſt me. And he that gathereth not Mat. xii.d with me, ſcattereth abrode. * When the vncleane ſpirite is gone out of a mã he walketh through drye places, ſekyng reſt.

D And when he fyndeth none, he ſayeth: I wyll returne agayne vnto my houſe, whence I came out. And when he cometh, he fyndeth it ſwepte and garnyſhed. Then goeth he and taketh to him ſeuen other ſpirites worſe then hym ſelfe: and they enter in, and dwell there. And the ende of that man, is worſe then the begynnyng. And it fortuned that as he ſpake theſe thynges, a certayne woman of the company lyfte vp her voyce, and ſayd vnto him: Happy is the wombe that bare the, and the pappes whiche gaue the ſucke. But he ſayd: Yea, happy are they that heare the worde of God / and kepe it. ⊢

When the people were gathered thycke togyther, he began to ſaye: This is an euyll nacyon, * they ſeke a ſygne, and there ſhall no ſygne be gyuen them, but the ſygne of Jonas the prophet. For as * Jonas was a ſygne to the Niniuites, ſo ſhall alſo the ſon of man be to this nacyon. * The quene of the ſouthe ſhall ryſe at the iudgement, with the men of this nacyon, & condemne them: for ſhe came frõ the vttermoſt partes of the earth, to here the wyſdome of Salomon. And beholde, a greater then Salomon is here. The men of Niniue ſhall ryſe at the iudgement with this nacion: and ſhall condemne them: for they were broughte to repentaunce by the preachynge of Jonas. And beholde, a greater the Jonas is here.

+ * No man lygheth a candell, and putteth it in a preuy place, neyther vnder a buſſhell: but on a candelſtycke, that they whiche come in, may ſe the lyght. E * The lyght of the body is the eye. Therfore, when thyne eye is ſyngle, all thy body alſo ſhalbe full of lyght. But yf thyne eye be euyll, thy body alſo ſhall be full of darkneſſe. Take hede therfore, that the lyght whiche is in the, be not darkneſſe. If all thy body therfore be cleare, hauyng no parte darke: then ſhall it all be full of lyght, euen as when a candell doeth lyght the with bryghtneſſe. ⊢

And as he ſpake, a certayne Phariſe beſought hym, to dyne with hym, and Jeſus wente in, and ſat downe to meate. When the Pharyſe ſawe it, he meruayled, that he had not fyrſt waſhed before dyner. And the Lorde ſayde vnto hym. * Nowe do ye Pharyſes, make cleane the out ſyde of the cup, and the platter: but youre inwarde parte is ful of rauenyng and wyckedneſſe. Ye fooles, dyd not he (that made that whiche is without) make that whiche is within alſo? Neuertheleſſe * ☞ gyue almeſſe of that ye haue, and beholde, all thynges are cleane vnto you.

F * But wo vnto you Pharyſes, for ye tythe mynte and rewe, and all maner herbes, and paſſe ouer iudgement and the loue of God.

These oughte ye to haue done, and yet not to leaue the other vndone. * Wo vnto you Pharyſes: for ye loue the vppermooſt ſeates in the Synagoges, and greetynges in the market.

Wo vnto you Scribes and Phariſes, ye
ypocrites, for ye are as graues which appere
not, and the men that walke ouer them, are
not ware of them. Then anſwered one of the
lawyers, and ſayd vnto hym: Mayſter, thus
ſayenge thou putteſt vs to rebuke alſo. And
he ſayd: * Wo vnto you alſo ye lawyers: for
ye lade men with burdens, which they be not
able to beare: and ye youre ſelues touche not
the packes with one of your fyngers.

Wo vnto you: * ye buylde the ſepulcres
G of the Prophettes, and youre fathers kylled
them, truely ye beare wytnes, that ye alowe
the dedꝭ of your fathers: for they kylled them
and ye buylde theyr ſepulcres. Therfore ſayd
the wyſdom of god: * I wyll ſende them Prophettes
and apoſtles, and ſome of them they
ſhall ſley and perſecute, that the bloode of al
Prophettes (whiche is ſhed from the begynnyng
of the worlde) may be requyred of this
generacyon, from the bloode of * Abell vnto
the bloode of Zachary, whiche peryſſhed bytwene
the aulter & the temple. Verely I ſaye
vnto you: it ſhalbe requyred of this nacyon.

* Wo vnto you lawyers: for ye haue taken
awaye the keye of knowledge, ye entred
not in youre ſelues, and them that came in, ye
forbad. When he thus ſpake vnto them, the
lawyers & the Phariſes began to waxe buſye
aboute hym, & capcyouſly to aſke hym many
thynges, layenge wayte for hym, and ſekyng
to catche ſome thynge of his mothe, wherby
they myght accuſe hym.

¶ The leuen of the Phariſes, Chryſt conforteth his diſciples agaynſt perſecucyon, warneth them to beware of couetouſneſſe: by the ſimilitude of a certayne ryche man, he wyll not haue them to hang vpon earthly thynges, but to watche, and to be redy agaynſt his commynge.

CAPI. XII.

A AS there gathered togyther an innumerable
multitude of people (in ſo moche
that they trode one an other) he began
Mat.xvi.b Mar.viii.b to ſay vnto his diſciples: fyrſt of all * beware
of the leuen of the Phariſes whiche is ypocriſye:
Math.x.c Mar.iiii.c. Luke.viii.c * For there is nothynge couered, that
ſhal not be vncouered: neyther hyd, that ſhal
Math.x.c. Luke.viii.b not be knowen. * For what thynges ye haue
ſpoken in darknes, ſhalbe herde in the lyght.

And that whiche ye haue ſpoken in to the
eare, euen in ſecrete places, ſhall be preached
Math.x.b. Mar.viii.b on the top of the houſes. * I ſaye vnto you
my frendes: be not afrayde of them that kyll
the body, and after that haue no more, that
they can do. But I wyll ſhewe you, whome
ye ſhal feare. Feare hym which after he hath
kylled, hath power to caſt into hel. Yea, I ſay
vnto you: feare hym. Are not fyue ſparowes
bought for two farthynges?
And not one of them is forgotten of god.

Alſo, euen the very heeres of your heade B
are all nombred. Feare not therfore: ye are
more of value then many ſparowes. I ſaye
vnto you * euery one: who ſoeuer confeſſeth Math.x.d
me before men, hym ſhall the ſonne of man
knowledge alſo before the angels of God.
And he that denyeth me before men, ſhall be
denyed before the angels of god. * And who Math.xii.d Mark.iii.d
ſoeuer ſpeaketh a worde ☞ agaynſt the ſon ☞
of man, it ſhall be forgyuen hym. * But vnto Math.xii.d Luke.xii.b
hym that plaſphemeth the holy gooſt, it
ſhall not be forgyuen. When they bryng you
vnto the Synagoges, and vnto the rulers
and offycers, take ye no thoughte, howe or
what thynge ye ſhal anſwere, or what ye ſhal
ſpeake. For the holy gooſt ſhall teache you in
the ſame houre, what ye ought to ſaye.

* One of the company ſayde vnto hym:
Mayſter, ſpeake to my brother, that he deuyde
the enherytaunce with me. And he ſayd
vnto hym.

Man, who made me a iudge or a deuyder,
ouer you? And he ſayde vnto them: take hede C
and beware of couetouſnes. For no mannes
lyfe ſtandeth in the aboundaunce of the thynges
whiche he poſſeſſeth. And he put forth a
ſimilitude vnto them, ſayenge. The grounde
of a certayne ryche man brought forth plentyfull
fruytes, and he thought within hym
ſelfe, ſayenge: What ſhall I do? bycauſe I
haue no rowme where to beſtowe my fruytes?
And he ſayde: This wyll I do. I wyll deſtroye
my barnes, and buylde greater, and
therin wyll I gather all my goodes that are
growen vnto me: and I wyll ſaye vnto my
ſoule. Soule, * thou haſt moche goodꝭ layde Eccleſi.xi.c
vp in ſtoore for many yeres, take thyne eaſe:
eate, drynke, be mery. But God ſayde vnto
hym. * Thou fole, this nyght wyl they fetche Iere.xvii.b
awaye thy ſoule agayne from the. * Then Pſal.39.b.
whoſe ſhall thoſe thynges be, whiche thou
haſt prouyded? So is it with hym that gathereth
ryches to hym ſelfe, and is not ryche towarde
god. And he ſpake vnto his diſciples:
Therfore I ſay vnto you. * Take no thought Math.vi.d i.Peter.v.c
for your lyfe, what ye ſhall eate: neyther for
the body, what ye ſhall put on. The lyfe is
more then meate, & the body is more then rayment.
Conſyder the rauens, for they neyther
ſowe nor repe, which neyther haue ſtorehouſe
nor barne, and God fedeth them. ☞ Howe
moche are ye better then fethered foules?

* Which of you (with his takyng thought) Math.vi.d
can adde to his ſtature one cubite? If ye then D
be not able to do that thynge whiche is leaſt:
why take ye thought for the remenaunt?

Conſyder the lylyes howe they growe: They
laboure not: they ſpyn not: and yet I ſay vn-
to you, that Salomon in al his royalte, was
not clothed lyke one of theſe. If god ſo clothe
the graſſe (which is to day in the felde, and to
morow is caſt in to the fournace) how moche
more wyll he clothe you. O ye of lytell fayth?
And aſke not ye what ye ſhal eate, or what ye
ſhal drynke, neyther clyme ye vp on hygh: for
all ſuche thynges do the heathen peple of the
worlde ſeke for. Youre father knoweth, that
ye haue nede of ſuche thynges. Wherfore
Math.vi.c ✠ ſeke ye after the kyngdome of god, and all
i.Tim.vi.b theſe thynges ſhall be miniſtred vnto you.
Eccle.29.b.
Prouer.22.a ✠ Feare not lytell flocke, for it is youre fa-
thers pleaſure, to gyue you the kyngdome.
Math.xix.c ✠ ☞ Sell that ye haue, and gyue almeſſe.
Marke.x.c ☞ And prepare you bagges, whiche ware not
olde, euen a treaſure that fayleth not in heuē
where no thefe cometh, neyther moth corrup-
teth. For where youre treaſure is, there wyll
E youre herte be alſo.
Ephe.vi.c ✠ Let youre loynes be gyrde aboute, and
i.Peter.i.c. youre lyghtes burnynge ✠ (in your handes)
✠ and ye your ſelues lyke vnto men that wayte
for theyr lorde when he wyll returne from the
weddynge: that when he cometh & knocketh,
they may open vnto him immediatly. Happy
are thoſe ſeruauntes, whom the Lorde (when
he cometh) ſhall fynde wakynge. Verely I
ſaye vnto you, that he ſhall gyrde hym ſelfe
about and make them to ſyt downe to meate,
and walke by, and miniſter vnto them. And
yf he come in the ſeconde watche, yea yf he
come in the thyrde watche, and fynde them
ſo, happy are thoſe ſeruauntes. This vnder-
ſtand, that yf the good mā of the houſe knew
what houre the thefe wolde come, he wolde
ſurely watche, and not ſuffre his houſe to be
Math.24.b broken vp. ✠ Be ye therfore redy alſo: for the
and.25.a. ſonne of man wyll come at an houre when ye
Mar.xiii.b thynke not. ✠

Mat.24.d. Peter ſayde vnto hym: ✠ Mayſter, telleſt
Mar.xiii.c. thou this ſimilitude to vs, or to all men? And
F the Lorde ſayde: Who is a faythfull & wyſe
ſtewarde, whom his Lorde ſhall make ruler
ouer his houſholde: to gyue them theyr dutye
Luce.xvi.a of meate in due ſeaſon: ✠ Happy is that ſer-
uaunt, whom his lorde when he cometh, ſhall
fynde ſo doynge. Of a trueth I ſay vnto you,
that he wyll make hym ruler ouer all that he
hath. But & yf the ſeruaunt ſaye in his herte:
Mat.24.d. ✠ My Lorde wyll deferre his comynge (and
ſhall begyn to ſmyte the ſeruauntes & may-
dens, and to eate and drynke, and to be dron-
ken) the Lorde of that ſeruaunt wyl come in
a day when he thynketh not, and at an houre
when he is not ware, and wyll hewe hym in
peces, and gyue hym his rewarde/ with the
vnbeleuers. ✠ The ſeruaunt that knew his Iam
mayſters wyll, & prepared not hym ſelfe, ney-
ther dyd accordyng to his wyll, ſhalbe beaten
with many ſtrypes. But he that knewe not,
& dyd cōmyt thynges worthy of ſtrypes, ſhall
be beaten with fewe ſtrypes. For vnto whom
ſoeuer moche is gyuen, of hym ſhalbe moche
requyred. And to whom men haue cōmytted
moche: of hym wyll they aſke the more. I am
come to ſende fyre on earth: and what is my
deſyre: but that it were alredy kyndled? Not-
withſtandyng I muſt be ✠ baptiſed wt a bap- Mat.
tyme, & how am I payned, tyll it be ended?
✠ Suppoſe ye, that I am come to ſende Mat.
peace on earth? I tell you nay, but rather de-
G uyſyon. For from henceforth there ſhall be
fyue in one houſe deuyded, thre agaynſt two,
and two agaynſt thre. The father ſhall be de-
deuyded agaynſt the ſonne, and the ſonne a-
gaynſt the father. The mother agaynſt the
doughter, and the doughter agaynſt the mo
ther. The mother in lawe agaynſt the dough
ter in lawe, and the doughter in law agaynſt
her mother in lawe.

He ſayde alſo to the people: ✠ When ye ſe a Mat.
cloude ryſe out of the weſt, ſtreyght waye ye
ſaye: there cometh a ſhowre, and ſo it is. And
whē ye ſe the ſouth wynd blow, ye ſay it wyll
be hote, & it cometh to paſſe. Ye ypocrytes, ye
can diſcerne the outwarde apperaunce of the
ſkye and of the earth: but howe happeneth it
that ye can not ſkyl of this tyme? Yea, & why
iudge ye not of your ſelues what is ryght.
✠ When thou goeſt with thyne aduerſary Math.v.
to the ruler, as thou arte in the way, gyue di- Prouer.
lygence that thou mayſt be delyuered frome
hym, leeſt he brynge the to the iudge, and the
iudge delyuer the to the iaylour, and the iay-
lour caſt the in to pryſon. I tel the, thou ſhalt
not departe thence, tyl thou haue made good
the vttermoſt myte.

¶ Of the Galyleans whom Pylate ſlewe, and of thoſe that dyed in Syloe. The ſimilitude of the fygge tree. Chriſt healeth the ſycke woman. The parable of the muſtarde ſede and leuen. Few entre into the kyngdom. Chriſt reproueth Herode and Ieruſalem.

CAPI. XIII.

A There were preſent at the ſame ſeaſon, cer-
tayne men that ſhewed hym of the Ga-
lileans, whoſe bloode Pylate had men-
gled with theyr owne ſacrifice. And Jeſus
anſwered, and ſayde vnto them: Suppoſe ye
that theſe ✠ Galileans were greater ſynners Actes.v.f
then all the other Galyleans / bycauſe they
ſuffred ſuche punyſſhment? I tell you naye,
but excepte ye repente, ye ſhall all lykewyſe
periſſhe

peryſſhe. Or those .xviii. vpon whiche the toure in Syloe fell, and ſlewe them, thynke ye, that they were ſynners aboue all men that dwelte in Jeruſalem? I tell you naye: But excepte ye repent, ye all ſhall lykewyſe peryſſhe.

B Mat.xxi.b. ✠ He tolde alſo this ſimilytude: a certayne man had a ✠ fygge tree planted in his vyneyarde and he came and ſought fruyte theron, and founde noone. Then ſayde he to the dreſſer of his vyneyarde: beholde, this thre yeare haue I come and ſought fruyte in this fygge tre, and fynde none: cut it downe: why combreth it the grounde? And he anſwered & ſayde vnto hym: Lorde, let it alone this yeare alſo, tyll I dygge rounde aboute it, & donge it, to ſe whyther it wyll beare fruyte: and yf it beare not then, after that ſhalte thou cut it downe. And he taught in one of theyr Synagoges on the Sabboth dayes. And beholde, there was a woman, whiche had a ſpiryte of infirmyte .xviii. yeres: and was bowed togyther, & coulde in no wyſe lyfte vp her heade:

C When Jeſus ſawe her / he called her to hym, and ſayde vnto her: woman, thou arte delyuered from thy diſeaſe. And he layde his handes on her, & immediatly ſhe was made ſtreyght, & glorifyed God. And the ruler of the ſynagoge anſwered with indygnacyon (bycauſe that Jeſus had healed on the Sabboth daye) and ſayde vnto the people: There are ſyx dayes in which men ought to worke: in them come, that ye may be healed, and not on the Sabboth daye. But the lorde anſwered hym and ſayde: Thou ypocryte, doth not Luk.xiiii.a euery one of you on the Sabboth day, ✠ loſe his oxe, or his Aſſe from the ſtall, and leade him to the water? And ought not this doughter of Abraham, whome Satan hath bound (lo .xviii. yeares) be loſed from this bonde on the Sabboth daye? And when he thus ſayde, al his aduerſaryes were aſhamed, and all the people reioyſed on al the excellent dedes, that were done by hym. ✠

D Then ſayde he: what is the kyngdome of Mat.xiii.d Mar.iiii.c. God lyke? or wherto ſhall I compare it? ✠ It is lyke a grayne of muſtarde ſede, whiche a man toke, and ſowed in his garden: and it grewe and waxed a great tre, and the foules of the ayre made neſtes in the braunches of it. And agayne he ſayde: wherunto ſhall I Mat.xiii.c. 1.Cor.v.b. lyken the kyngdome of God? ✠ It is lyke leuen, whiche a ✠ woman toke, and hyd in thre peckes of meale, tyll all was leuened. And he went through all cityes & townes, teachyng/ and iourneyenge towardes Jeruſalem.

E Then ſayde one vnto hym: Lorde, are there fewe that be ſaued? And he ſayde vnto them: Math.vii.b ſtryue to ✠ enter in at the ſtrayte gate: for many (I ſaye vnto you) wyll ſeke to enter in, & ſhall not be able. When the good man of the houſe is ryſen vp, and hath ſhut to the dore, and ye begyn to ſtande without, & to knocke at the dore, ſayenge: Lorde, lorde, open vnto vs (and he anſwere & ſay vnto you: I know you not whence ye are.) Then ſhall ye begyn to ſaye: we haue eaten and dronken in thy preſence, and thou haſt taught in our ſtretes.

F And he ſhall ſaye: I tell you, I know you not whence ye are: ✠ departe from me all ye that worke iniquite. There ſhall be wepynge and gnaſſhynge of teeth, when ye ſhall ſe Abraham and Iſaac, and Jacob, and all the Prophettes in the kyngdome of God, and ye your ſelues thruſt out. ✠ And they ſhall come Mat.viii.b from the Eaſt, and from the Weſt, and from the North, and from the ſouth, and ſhall ſyt downe in the kyngdom of god. And behold/ ✠ there are laſt, which ſhalbe fyrſt: And there Mat.xix.d. and xx.b. Marke.x.d are fyrſt/ whiche ſhall be laſt. The ſame daye came there certayne of the Pharyſes, & ſayde vnto hym: get the out of the waye, & departe hence: for Herode wyll kyll the.

G And he ſayde vnto them: Go ye, and tell that foxe, beholde, I caſte out deuyls & heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheleſſe/ I muſte walke to daye and to morowe, and the daye folowynge: for it can not be, that a Prophet peryſſhe any other where, ſaue at Jeruſalem. ✠ O Jeruſalē, Jeruſalem, which Mat.xxiii.d kylleſt Prophettes, and ſtoneſt them that are ſent to the: how ofte wolde I haue gathered thy chyldren togyther, as a byrde doth gather her yonge vnder her wynges, & ye wolde not? Beholde, youre habitacyon is lefte vnto you deſolate. I tell you, ye ſhall not ſe me, vntyll the tyme come that ye ſhall ſaye ✠ bleſſed is he that cōmeth in the name of the lorde. Math.xxi.b. Luke.xix.f. John.xii.b. Psal.cxvii.d

¶ Jeſus eateth with the Pharyſees, healeth the dropſye vpon the Sabbath, teacheth to be lowly, telleth of the great ſupper, & warneth them that wyll folowe hym, to lay theyr accomptes before, what it wyll coſt them. The ſalte of the earth.

CAPI. XIIII. ✠

A AND it chaunſed, that he went in to the houſe of one of the cheyfe Pharyſes / ☞ to eate breade on a Sabboth daye: and they watched hym. And beholde, there was a certayne man before hym, whiche had the dropſye. And Jeſus anſwered and ſpake vnto the lawyers and Pharyſes, ſayenge: ✠ Is it lawfull to heale on the Sabboth daye? Math.xii.a Marke.iii.a Luke.vi.a And they helde theyr peace. And he toke hym and healed hym, and let hym go: and anſwered them, ſayenge: whiche of you ſhall haue

Exo.xxiii.a
Deu.xxii.a
Math.xii.b

* an aſſe or an oxe fallen in to a pyt, and wyll not ſtreyght waye pull him out on the Sabboth day? And they coulde not anſwere hym agayne to theſe thynges.

B He put forth alſo a ſimilitude to the geſtes, when he marked howe they preaſed to the hygheſt rowmes, & ſayde vnto them: When thou arte bydden of any man to a weddyng/ ſyt not downe in the hygheſt rowme, leſt a more honorable man then thou be bydden of hym, and he that bad him and the) come, and ſaye to the: gyue this man rowme, and thou then begynne with ſhame to take the loweſt rowme. But rather when thou arte bydden/ go and ſyt in the loweſt rowme/ that when he that bad the, cōmeth, he may ſay vnto the: * frende ſyt vp hygher.

Prouer.25.a

C Then ſhalt thou haue worſhyp in the preſence of them that ſyt at meat with the. * For whoſoeuer exalteth him ſelfe, ſhalbe brought lowe. And he that humbled hym ſelfe/ ſhall be exalted. ⊢

Mat.xxiii.b
Luke.18.c

Then ſayde he alſo to hym/ that had deſyred hym to dyner: ✠ When thou makeſt a dyner or a ſupper, call not thy frendes, nor thy brethren/ neyther thy kynſmen/ nor thy ryche neyghbours: leſt they alſo byd the agayne, & a recompence be made the. But when thou makeſt a feaſt/ call the poore/ the feble/ the lame/ and the blynde, and thou ſhalte be happye/ for they can not recōpence the. But thou ſhalte be recompenſed at the reſurrection of the iuſte men.

D When one of them (that ſat at meate alſo) herde theſe thynges/ he ſayd vnto hym: happye is he that eateth breade in the kyngdom of God. ⊢ Then ſayde he vnto hym.

Mat.xxii.a
Apoc.xix.b

✠ * A certayne man ordeyned a greate ſupper/ and bad many/ and ſent his ſeruaunt at ſupper tyme/ to ſaye to them that were bydden, come: for all thynges are now redy. And they all atonce began to make excuſe. The fyrſt ſayd vnto hym: I haue bought a ferme and I muſt nedes go, and ſe it/ I praye the haue me excuſed. And an other ſayde: I haue bought fyue yoke of oxen, and I go to proue them, I praye the/ haue me excuſed. And an other ſayde: I haue maryed a wyfe, and therfore I can not come.

E And the ſeruaunt returned and brought his mayſter word agayne therof. Then was the good man of the houſe dyſpleaſed, and ſayde to his ſeruaunt: Go out quyckly in to the ſtretes and quarters of the citye, & bryng in hyther the poore, and the feble, & the halte and the blynde. And the ſeruaunt ſayd: lorde, it is done as thou haſte cōmaunded, and yet there is rowme. And the Lorde ſayde to the ſeruaunt: Go out vnto the hygh wayes and hedges, and * compell them to come in, that my houſe maye be fylled. For I ſaye vnto you/ that none of thoſe men whiche were bydden/ ſhall taſt of my ſupper. ⊢

Gene.

F There went a great company with hym, and he returned, and ſayde vnto them: ✠ * If a man come to me, ☞ and hate not his father and mother, and wyfe and chyldren, and brethren/ and ſyſters, yea and his owne lyfe alſo he can not be my diſcyple.

Math.
Luke.
☞

And whoſoeuer doth not beare his croſſe and come after me, can not be my diſcyple. Whiche of you dyſpoſed to buylde a toure/ ſytteth not downe before, and counteth the coſte/ whyther he haue ſufficient to performe it? leſt after he hath layde the foundacyon/ & is not able to performe it/ all that beholde it, begyn to mocke hym/ ſayenge: this man began to buylde, and was not able to make an ende? G Or what kynge goynge to make batayle agaynſte an other kynge, ſytteth not downe fyrſt/ and caſteth in his mynde/ whyther he be able with ten thouſande/ to mete hym/ that cōmeth agaynſt hym with twenty thouſande? Or els whyle the other is yet a great way of, he ſendeth ambaſſadours, and deſyreth peace. So lykewyſe, whoſoeuer he be of you that forſaketh not all that he hath, he can not be my diſcyple. ⊢

Math.
Luke.14

* Salte is good/ but yf ſalte haue loſt the ſaltneſſe, what ſhall be ſeaſoned therwith? It is neyther good for the lande/ nor yet for the donge hyll, but men caſt it out at the dores. He that hath eares to heare, let hym heare.

¶ The louynge mercy of god is openly ſet forth in the parable of the hundred ſhepe, and of the ſonne that was loſt.

CAPI. XV. ✠

Math.
Mark.
Luke.

A Then reſorted vnto hym * all the Publycans and ſynners, for to heare hym. And the Pharyſes and Scrybes murmured, ſayenge: He receyueth ſynners/ and eateth with them. But he put forth this Parable vnto them, ſayenge: * What man of you hauynge an hundred ſhepe (yf he looſe one of them) doth not leaue nynty and nyne in the wyldernesſe/ and go after that whiche is loſt/ vntyll he fynde it? And when he hath founde it/ he layeth it on his ſhoulders with ioye: And as ſoone as he cometh home, he calleth togyther his louers and neyghbours/ ſayenge vnto them: Reioyſe with me/ for I haue founde my ſhepe/ whiche was loſte.

mat.xviii

B I ſaye vnto you/ that lykewyſe ioye ſhal be in heuen ouer one ſynner that repenteth/ more then ouer nynty and nyne iuſt perſons,

which

whiche nede no repentaunce. Eyther what woman (hauynge ten grotes, yf ſhe loſe one) doth not lyght a candell / & ſwepe the houſe / and ſeke dilygently tyll ſhe fynde it? And when ſhe hath founde it / ſhe calleth her louers and her neyghbours togyther, ſayeng: Reioyſe with me / foꝛ I haue found the grote whiche I had loſt.

Lykewyſe I ſaye vnto you / ſhall there be ioye in the pꝛeſence of the Angels of God / ouer one ſynner * that repenteth. ⊢

ar. b. f

C ✠ And he ſayde: A certayne man had two ſonnes / and the yonger of them ſayde vnto the father: father / gyue me the poꝛcion of the goodes, that to me belongeth. And he deuyded vnto them his ſubſtaūce. And not longe after when the yonger ſon had gathered all that he had togyther / he toke his iourney in to a far countrey / and there * he waſted his goodes with ryotous lyuynge. And when he had ſpent all there aroſe a greate derth in al that lande and he began to lacke / and went / and came to a citezyn of the ſame countrey: and he ſent hym to his farme / to kepe ſwyne And he wold fayne haue fylled his bely with the coddes that the ſwyne dyd eate: and no man gaue vnto hym.

uer. 29 a

D Then he came to hym ſelfe, & ſayde: howe many hyꝛed ſeruauntes at my fathers haue bꝛeade ynough, and I peryſhe with hunger. I wyll aryſe, and go to my father, and wyll ſay vnto hym: father, I haue ſynned agaynſt heuen, and befoꝛe the, and am no moꝛe woꝛthye to be called thy ſonne, make me as one of thy hyꝛed ſeruauntes. And he aroſe, and came to his father. * But when he was yet a greate waye of / his father ſawe hym, and had compaſſyon, and ran, & fel on his necke, and kyſſed hym. And the ſonne ſayde vnto hym: father, I haue ſynned agaynſt heuen / and in thy ſyght / and am no moꝛe woꝛthy to be called thy ſonne.

.iiii.c
al.j.2.a

E But the father ſayde to his ſeruauntes: bꝛynge foꝛth the beſt garment, and put it on hym / and put a rynge on his hande, & ſhoes on his fete. And bꝛynge hyther that fat calfe, and kyll it, and let vs eate and be mery: foꝛ this my ſon was deade: and is alyue agayne he was loſte, & is founde. And they began to be mery. The elder bꝛother was in the felde: and when he came and dꝛewe nygh to the houſe, he herde mynſtrelſy and daunſynge / and called one of his ſeruauntes, and aſked what thoſe thynges ment.

And he ſayde vnto hym: thy bꝛother is come, and thy father hath kylled the fat calfe bycauſe he hath receyued hym ſaue & founde And he was angrye, and wolde not go in.

F Then came his father out, and entreated hym. He anſwered and ſayd to his father: lo / theſe many yeares haue I done the ſeruyce / neyther bꝛake at any tyme thy commaundement, and yet gaueſt thou me neuer a kyd / to make mery with my frendes: but aſſoone as this thy ſonne was come (which had deuoured thy goodes with harlottes) thou haſt foꝛ his pleaſure kylled the fat calfe. And he ſayd vnto hym: Sonne, thou arte euer with me / and al that I haue is thyne: it was mete that we ſhulde make merye and be glad: foꝛ this thy bꝛother was dead, and is alyue agayne: and was loſte, and is founde. ⊢

¶ The parable of the wycked Mammon. Not one tytle of gods law ſhall peryſſhe. Of the ryche man, and of poꝛe Lazarus.

CAPI. XVI.

A And he ſayde alſo vnto his diſcyples. ✠ There was a certayne ryche man / whiche had a ſtewarde, and the ſame was accuſed vnto hym / that he had waſted his goodes. And he called hym, and ſayd vnto hym: Howe is it, that I heare this of the? Gyue accomptes of thy ſtewardeſhyppe: Foꝛ thou mayſte be no longer ſtewarde. The ſtewarde ſayde within hym ſelfe: what ſhall I do? Foꝛ my mayſter taketh awaye from me the ſtewardeſhyppe. I can not dygge, and to begge I am aſhamed. I wote what to do / that when I am put out of the ſtewardſhyp / they maye receyue me in to theyꝛ houſes.

B So when he had called all his mayſters detters togyther, he ſayde vnto the fyꝛſt: how moche oweſt thou vnto my mayſter? And he ſayde: an hūdꝛed tonnes of oyle. And he ſayd vnto hym: take thy byll, & ſyt downe quyckly and wꝛyte fyftye. Then ſayde he to an other: howe moche oweſt thou? And he ſayde: an hundꝛed quarters of wheate. He ſayde vnto hym: Take thy byll, and wꝛyte foure ſcoꝛe And the loꝛde cōmended the vniuſt ſteward / bicauſe he had done wyſely. Foꝛ the chyldꝛen of this woꝛlde are in theyꝛ nacion, wyſer then the chyldꝛen of lyght.

And I ſaye vnto you: make you frendes of the vnryghteous ☞ mammon, that when ye ſhall haue nede, they maye receyue you in to euerlaſtynge habitacyons. ⊢

C ✠ He that is faythfull in that whiche is leaſt, is faythfull alſo in moche. And he that is vnryghteous in the leaſt: is vnryghteous alſo in moche. So then, yf ye haue not bene faythfull in the vnryghteous mā mon who wyll byleue you in that whiche is true? And yf ye haue not ben faythfull in an other mannes buſyneſſe, who ſhall gyue you that whiche is youre owne? * No ſeruaunt can ſerue two mayſters: for eyther he ſhall hate the one, ⁊ loue the other: or els he ſhall leane to the one, and deſpyſe the other. Ye can not ſerue God and mammon: All theſe thynges herde the Pharyſes alſo, whiche were couetous, and they mocked hym.

Math. vi. c

D And he ſayde vnto them: Ye are they which iuſtifye youre ſelues before men: but God knoweth youre hertes. For that whiche is hyghlye eſtemed amonge men/ is abhomynable in the ſyght of God.

Math. xi. b.

☞ * The lawe and the Prophettes reygned ☞ vntyll Iohn: ⁊ ſynce that tyme, the kyngdome of God is preached, ⁊ euery man ſtryueth to go in. * Eaſyer is it for heuen and earth to peryſſhe, then one tytle of the lawe to fayle. * Whoſoeuer forſaketh his wyfe/ and maryeth an other, cōmytteth aduoutrie: And he whiche maryeth her that is deuorſed from her huſband, cōmytteth aduoutrie alſo.

Eſai. xl. a
Math. v. c
Mat. xix. a.
Marke. x. b

E ✚ There was a certayne ryche man, which was clothed in purple, and fyne whyte/ and fared delicyouſlye euery day: And there was a certayne begger named Lazarus, whiche laye at his gate full of ſores, deſyrynge to be refreſſhed with the crommes, whiche fell frō the ryche mannes borde ✤ (and no man gaue vnto hym,) The dogges came alſo, ⁊ lycked his ſores. And it fortuned, that the begger dyed, and was caryed by the Angels in to Abrahams boſom. The riche man alſo dyed/ and was buryed.

F And beynge in hell in tormentes, he lyfte vp his eyes and ſawe Abraham a farre of/ and Lazarus in his boſom, and he cryed and ſayde: father Abraham, haue mercye on me, and ſende Lazarus, that he maye dyppe the typpe of his fynger in water, and coole my tongue: for I am tormented in this flame. But Abraham ſayde: Sonne * remember that thou in thy lyfe tyme, receyuedſt thy pleaſure, and contrary wyſe, Lazarus receyued payne. But nowe is he conforted, and thou arte punyſſhed. Beyonde all this, bytwene vs and you there is a great ſpace ſet, ſo that they whiche wolde go from hence to you, can not: neyther maye come from thence to vs.

Gala. vi. a.

G Then he ſayd: I pray the therfore father, ſende hym to my fathers houſe. (For I haue fyue brethren) for to warne them, leſt they alſo come in to this place of tourment. Abraham ſayde vnto hym: they haue Moſes and the Prophettes, let them heare them. And he ſayde: naye father Abraham, but yf one come vnto them from the dead, they wyll repent. He ſayd vnto hym: Yf they heare not Moſes and the Prophettes, neyther wyll they byleue, though one roſe from deathe agayne.

¶ Chriſt teacheth his diſciples to avoyde occaſyons of evyl: one to forgyue another: ſtedfaſtly to truſt in god, and no man to preſume in his owne workes: he healeth the x. lepers, ſpeketh of the latter dayes, and of the ende of the worlde.

CAPI. XVII.

A HE ſayde vnto the diſcyples: it can not be, but offences wyll come, Neuertheleſſe * wo vnto hym through whome they come. It were better for hym that a mylſtone were hanged aboute his necke, and he caſt in to the ſee, then that he ſhulde offende one of theſe lytle ones. Take hede to youre ſelues. * Yf thy brother treſpas agaynſt the/ rebuke hym: and yf he repent, forgyue hym. And though he ſyn agaynſt the ſeuen tymes in a daye, and ſeuen tymes in a daye turne agayne to the, ſayenge: it repenteth me, thou ſhalte forgyue hym.

Math. xv
Mark. ix
Math. xv
Leui. xi
Eccle. xi

B And the Apoſtles ſayde vnto the Lorde: increaſe oure fayth. And the Lorde ſayde: * yf ye had fayth lyke a grayne of muſtarde ſede, and ſhulde ſaye vnto this Sicamyne tree, plucke thy ſelfe vp by the rootes, and plante thy ſelfe in the ſee: it ſhulde obey you.

Mat. xv
and. xxi

Who is it of you, yf he had a ſeruaunte plowynge or fedynge cattell, that wyll ſaye vnto hym when he cōmeth from the felde: Go quyckly, and ſyt downe to meate, and ſayeth not rather vnto hym, dreſſe, wherwith I may ſuppe, ⁊ gyrde vp thy ſelfe, and ſerue me, tyll I haue eaten and dronken: and afterwarde, eate thou, and drynke thou? Doeth he thank that ſeruaunte, bycauſe he dyd the thynges that were cōmaunded vnto hym? I trow not

C So lykewyſe ye, when ye haue done all thoſe thynges whiche are cōmaunded you/ ſaye: we are vnprofytable ſeruauntes. We haue done that, which was our duetye to do: ✚ And it chaunced as he went to Ieruſalem/ that he paſſed through Samaria ⁊ Galile/ And as he entred in to a certayn towne, there met hym ten men that were Lepers. Whiche ſtode a farre of, ⁊ put forth theyr voyces and ſayd: Ieſu mayſter, haue mercy on vs. When he ſawe them, he ſayd vnto them: * Go, ſhew your ſelues vnto the Preeſtes.

Leui. xiii
Mat. viii

D And it came to paſſe, that as they went/ they were clenſed. And one of them, when he ſawe that he was clenſed, turned backe agayne, and with a loude voyce prayſed god/ and fell downe on his face at his feete, and gaue hym thankes And the ſame was a Samaritane. And Ieſus anſwered, and ſayde: are there not x. clenſed? but where are thoſe nyne? There are not founde that returned agayne, to gyue God prayſe, ſaue onely this ſtraunger. And he ſayde vnto hym: aryſe, go thy waye, thy fayth hath made the hole. ⊦

E ✠ When he was demaunded of the Phariſes, when the kyngdome of God ſhulde come, he anſwered them, & ſayde: The kyngdome of God ſhall not come with waytynge for. Neyther ſhall they ſaye, Lo here, Or lo there. For beholde the kyngdome of God is within you. And he ſayd vnto the diſcyples: the dayes wyll come, when ye ſhall deſyre to ſe one daye of the ſonne of man, and ye ſhall not ſe it. * And they ſhal ſay to you: Se here, Se there. Go not after them, nor folow them for as the lyghtenynge that appeareth out of the one parte that is vnder heuen and ſhyneth vnto the other parte whiche is vnder heuen, ſo ſhall the ſonne of man be in his dayes. * But fyrſt muſt he ſuffer many thynges and be refuſed of this nacyon.

Mat.xxiiii.b
Mar.xiii.c.

Math.xvi.c
Mar.viii.b
Luke.ix.c

F And as it happened in the * dayes of Noe: ſo ſhall it be alſo in the dayes of the ſonne of man. They dyd eate and drynk, they maryed wyues & were maryed, euen vnto that ſame daye that Noe wente in to the Arke: and the floode came, and deſtroyed them all. Lykewyſe alſo as it chaunced in the dayes of Lot. They dyd eate / they dranke / they bought/ they ſolde, they planted, they buylded: But euen the ſame day that Lot went out of Zodome, it rayned with fyre & brymſtone from heuen, * and deſtroyed them all. Euen thus, ſhall it be in the daye, when the ſonne of man ſhall appeare.

Gen.vii.b
Mat.24.d.

Gen.xix.f.

G * At that day he that is on the houſe top/ and his ſtuffe in the houſe: let hym not come downe to take it out. And let not hym that is in the felde, turne backe agayne to the thynges that he lefte behynde. * Remember Lottes wyfe. * Whoſoeuer wyl go about to ſaue his lyfe, ſhall loſe it: and whoſoeuer ſhal loſe his lyfe, ſhal ſaue it. I tell you: in that nyght * there ſhall be two in one bed, the one ſhall be receyued, the other ſhalbe forſake: * Two ſhall be a gryndynge togyther: the one ſhall be receyued/ and the other forſaken.

Mat.24.b.

Gen.xix.f.

Mat.xvi.d
Iohn.xii.d.
Luke.ix.c

Mat.24.d.

Mat.24.d.

✠ (Tvvo in the felde, the one ſhall be receyued, and the other forſaken.) And they anſwerd/ and ſayde to hym: where Lorde: He ſayde vnto them: * Wherſoeuer the body ſhall be, thyther wyl alſo the Egles be gathered togither

Mat.24.c.
Iob.xxxix.d

¶ He teacheth to be feruent in prayer contynually. Of the Phariſye and the publycan. The kyngdome of god belongeth vnto chyldren. Chryſt anſwereth the ruler, and promyſeth rewarde vnto all ſoche as ſuffer loſſe for his ſake, and folowe hym. The blynde man is reſtored to his ſyght.

CAPI. XVIII. ✠

A AND he put forth a parable vnto them/ ſignifyenge that ☞ men ought * alwayes to praye and not to be wery, ſayenge: There was in a certayne citye a iudge/ whiche feared not God, neyther regarded man. And there was a certayne wydowe in the ſame citye, and ſhe came vnto hym, ſayenge: auenge me of myne aduerſary. And he wolde not for a whyle. But afterwarde he ſayde within hym ſelfe: though I feare not God/ nor care for man, yet bycauſe this wydowe is importune vpon me, I wyll auenge her, leſt ſhe come at the laſte and rayle on me.

i.Thes.v.b

B And the Lorde ſayde: heare what the vnryghtwyſe Iudge ſayeth. And ſhall not god auenge his electe, whiche crye day and nyght vnto hym, yea though he defarre them? I tell you that he wyll auenge them, and that quickly. ⊦ Neuertheleſſe/ when the ſonne of man cõmeth, ſhal he fynde fayth on the earth

✠ And he tolde this parable, vnto certayne whiche truſted in them ſelues that they were perfyte, and deſpyſed other. Two men went vp in to the temple to pray: the one a Phariſe and the other a Publycan.

C The Phariſe ſtode and prayed thus with hym ſelfe: God, I thanke the, that I am not as other men are, extorſioners, vniuſt, aduouterers/ or as this Publycan. I faſt twyſe in the weke. * I gyue tythe of all that I poſſeſſe And the Publycan ſtandyng a far of, wolde not lyfte vp his eyes to heuen, but ſmote vpõ his breſt, ſayenge: God be mercyfull to me a ſynner. I tell you: this man departed home to his houſe iuſtified, more then the other. * For euery one that exalteth hym ſelfe, ſhall be brought lowe: And he that humbleth him ſelfe, ſhall be exalted. ⊦

Deu.xxvi.a
Eccle.vii.c

Mat.23.b.
Luke.xiiii.c

D * They brought vnto hym alſo yonge chyldren, that he ſhulde touche them. When his diſcyples ſaw it, they rebuked them. But Ieſus when he had called them vnto hym) ſayde: Suffre chyldren to come vnto me, and forbyd them not. For of ſoche is the kyngdome of God: Verely I ſaye vnto you: whoſoeuer receyueth not the kyngdome of God * as a chylde, ſhall not enter therin. ⊦ And a certayne ruler aſked him, ſayeng: good mayſter, what ought I to do, to obtayne eternall lyfe? Ieſus ſayd vnto hym: why calleſt thou me good? None is good, ſaue God onely. Thou knoweſt the cõmaundementes: * Thou ſhalt not cõmyt aduoutrye: Thou ſhalte not kyll: Thou ſhalt not ſteale: Thou ſhalte not beare falſe wytneſſe: Honour thy father and thy mother. And he ſayde: all theſe haue I

Mat.xix.b.
Marke.x.b

Math.19.c
Marke.x.c
Mat.xix.b

Exod.xx.c.
Math.v.c
Deute.v.b.

kepte from my youth vp, when Jeſus herde that, he ſayd vnto hym: Yet lackeſt thou one thynge. ☞ * Sell al that thou haſt/and dyſtrybute vnto the poore, and thou ſhalt haue treaſure in heuen, and come/folowe me. When he herde this, he was ſory: for he was very ryche.

☞ Math.xix.c Marke.x.c

E When Jeſus ſawe that he was ſorye, he ſayde: * with what dyffyculte ſhall they that haue money, enter into the kyngdom of god?

Math.xix.c Marke.x.c

It is eaſyer for a camell to go through a nedles eye, then for a ryche man to enter in to the kyngdom of God. And they that herde it, ſayde: And who can then be ſaued? And he ſayde: * The thynges whiche are vnpoſſyble with men, are poſſyble with God.

Zach.viii.b.

Then Peter ſayde: * lo, we haue forſaken all/and folowed the. He ſayd vnto them: Verely I ſaye vnto you: there is no man that hath forſaken houſe/eyther father or mother eyther brethren/or wyfe, or chyldren (for the kyngdome of Goddes ſake) whiche ſhal not receyue moche more in this worlde, and in the worlde to come/lyfe euerlaſtynge.

Math.xix.c Mar.x.d

F ✠ Jeſus toke vnto hym the twelue/and ſayde vnto them: * Beholde, we go vp to Jeruſalem, and all ſhall be fulfylled/that are wrytten by the Prophettes/of the ſonne of man. For he ſhall be delyuered vnto the Gentyls/and ſhall be mocked/and deſpytefullye entreated/and ſpytted on: and when they haue ſcourged hym, they wyll put hym to death, * and the thyrde daye he ſhall ryſe agayne. ‡ And they vnderſtode none of theſe thynges. And this ſayenge was hyd from them/ſo that they perceyued not the thynges whiche were ſpoken.

mat.xvii.d mar.viii.d. ix.d.and x.e Luke.ix.e and.xvii.c.

math.xvi.d and.xvii.d. Mark.ix.a Luke.ix.g and.ix.f

* And it came to paſſe/that as he was come nygh vnto Hierico, a certayne blynde man ſat by the wayeſyde/beggynge. And when he herde the people paſſe by, he aſked what it ment. And they ſayde vnto hym, that Jeſus of Nazareth paſſed by. And he cryed, ſayeng: Jeſu thou ſon of Dauid, haue mercy on me. And they whiche went before, rebuked hym/that he ſhulde holde his peace. But he cryed ſo moch the more: * thou ſon of Dauid, haue mercy on me. And Jeſus ſtode ſtyll, and commaunded hym to be brought vnto hym. And when he was come neare/he aſked hym, ſayenge: what wylte thou that I do vnto the? And he ſayd: Lorde, that I maye receyue my ſyght. And Jeſus ſayde vnto hym: receyue thy ſyght: thy fayth hath ſaued the. And immedyatly he receyued his ſyght, & folowed hym, prayſynge god. And all the peple, when they ſawe it, gaue prayſe vnto God. ✠

Math.xx.d Mark.x.d. G

Marke.x.g

¶ Of Zacheus, and the ten ſeruauntes to whom the talentes were delyuered. Chriſt rydeth to Jeruſalem, and wepeth ouer it.

CAPI. XIX. ✠

A And he entred in, and went through Jerico. And beholde, there was a man named Zacheus/whiche was a ruler amonge the Publicans, and was ryche alſo. And he ſought meanes to ſe Jeſus/what he ſhulde be: and coulde not for the preaſe/bycauſe he was lytle of ſtature. And he ran before/and clymed vp in to a wylde fygge tree, to ſe hym: for he was to come that waye. And when Jeſus came to the place/he loked vp/and ſawe hym/and ſayde vnto hym: Zache/come downe at once/for to daye I muſte abyde at thy houſe. And he came downe haſtelye/and * receyued hym ioyfully. And when they ſawe it/they all grudged/ſayenge, He is gone in to tary/with a man that is a ſynner.

Actes,

B And Zache ſtode forth/and ſayd vnto the Lorde: beholde Lorde/the halfe of my goodes I gyue to the poore/and yf I haue done any man wronge/I reſtore hym foure folde. Jeſus ſayde vnto hym: this daye is health happened vnto this houſe/bycauſe that he alſo is become ☞ the chylde of Abraham. * For the ſonne of man is come to ſeke/and to ſaue that whiche was loſte. ✠

☞ Math.

And as they herde theſe thynges/he added therto/a parable, bycauſe he was nygh to Jeruſalem/and bycauſe they thought/that the kyngdome of God ſhulde ſhortly appeare. He ſayde therfore: ✠ * A certayne noble man went in to a farre countrey, to receyue hym a kyngdome/and to come agayne. And he called his ten ſeruauntes/and delyuered them ten poundes/ſayenge vnto them: Occupye/tyl I come. But his citezens hated hym/and ſent a meſſage after hym, ſayenge: we wyll not haue this man to reygne ouer vs.

Mathe. Mar.

C And it came to paſſe, that when he had receyued his kyngdome/he returned, and commaunded theſe ſeruauntes to be called vnto hym (to whome he had gyuen the money) to wete howe moch euery man had done. Then came the fyrſte, ſayenge: Lorde, thy pounde hath gayned ten poundes. And he ſayde vnto hym: * Well thou good ſeruaunt: bycauſe thou haſt ben faythful in a very lytle thyng/haue thou auctoryte ouer ten cityes. And an other came, ſayenge: Lorde, thy pounde hath made fyue poundes. And to the ſame he ſayd: be thou alſo ruler ouer fyue cityes. And an other came/ſayenge: Lorde, beholde here is thy pounde/whiche I haue kepte in a napkyn: for I feared the, bycauſe thou arte a ſtrayte man: y takeſt vp that thou layedeſt

Mat.xxv.

not

D nd downe/ & reapeſt that thou dyddeſt not ſowe. He ſayeth vnto hym: * Of thyne owne mouth/ wyll I iudge the, thou euyl ſeruaunt. Knewest thou that I am a ſtrayte man, takynge vp that I layde not downe/ and reapyng that I dyd not ſowe? And wherfore gaueſt not thou my money in to the banke/ and at my commynge I myght haue requyred myne owne with vauntage. And he ſayde vnto them that ſtode by: take from hym that pounde/ & gyue it hym that hath ten pound. And they ſayde vnto hym: Lorde, he hath ten pounde. For I ſaye vnto you/ that * vnto euery one whiche hath, ſhall be gyuen ✠ (and he ſhal haue aboundaunce) and from hym that hath not ſhall be taken awaye, euen that whiche he hath.

E Moreouer, thoſe myne enemyes/ (whiche wolde not that I ſhulde reygne ouer them) brynge hyther/ and ſley them before me.

Math.xxi.a. Mark.xi.a

* And when he had thus ſpoken, he proceded forth: takynge his iourney, to go vp to Ieruſalem. ⊢ * And it fortuned when he was come nygh to Bethphage and Bethany, beſydes the mounte whiche is called Oliuete/ he ſent two of his diſcyples/ ſayenge: go ye in to the towne/ whiche is ouer agaynſt you: In to the whiche as ſoone as ye are come, ye ſhall fynde an aſſes colte tyed/ wheron yet neuer man ſat. Looſe hym, and brynge hym hyther. And yf any man aſke you, why do ye looſe hym? thus ſhall ye ſaye vnto hym: the lorde hath nede therof. They that were ſent/ went theyr waye, and found/ euen as he had ſayde vnto them. And as they were a loſyng the colte, the owners therof ſayd vnto them/ why looſe ye the colte? And they ſayd: for the Lorde hath nede of hym.

F And they brought hym to Ieſus, and caſt theyr rayment on the colte, & ſet Ieſus theron. And as he went, they ſpred theyr clothes in the waye. And when he was nowe come/ nygh to the goynge downe of the mounte Oliuete/ the hole multitude of the diſcyples began to reioyce, and to prayſe GOD with a loude voyce, for all the myracles that they had ſene/ ſayenge: * Bleſſed be the kyng that commeth in the name of the Lorde: peace in heuen, and glorye in the higheſt. And ſome of the Pharyſes of the cōpany ſayde vnto him: Mayſter/ rebuke thy diſcyples. He ſayd vnto them: I tell you, that yf theſe holde theyr peace, * then ſhall the ſtones crye.

Math.xxi.b. Luke.13.g Mark.xi.b Iohn.xii.b Psal.118.d

Abacuc.ii.c

G ✠ And when he was come neare, he behelde the citye, and * wepte on it, ſayenge: Yf thou haddeſt knowen thoſe thynges whiche belonge vnto thy ☞ peace, euen in this thy day thou woldeſt take hede. But nowe are they hyd from thyne eyes. For the dayes ſhall come vpon the, * that thyne enemyes alſo ſhall caſt a banke aboute the, and compaſſe the round, and kepe the in on euery ſyde, and make the euen with the grounde, & thy chyldren whiche are in the.

Iohn.xi.e

Iere.iii.a Math.24.a

And * they ſhall not leaue in the, one ſtone vpon an other, bycauſe thou knoweſt not the tyme of thy viſitacyon. * And he went in to the temple, and began to caſte out them that ſold therin, & them that bought, ſayeng vnto them: It is wrytten: * my houſe is the houſe of prayer: but ye haue * made it a den of theues: And he taught dayly in the temple. ⊢

Math.xxiiii.a. Mar.xiii.a Luke.xxi.a. Math.xxi.b. Mark.xi.b. Iohn.ii.c 4.Re.8.d Esa.lvi.c Iere.vii.c

* But the hygh Preeſtes and the ſcrybes and the cheyfe of the people wente aboute to deſtroye hym: and coulde not fynde what to do. For all the people ſtacke by hym, when they herde hym.

Iohn.vii.d Mark.xi.c. Luke.xx.c and.xxii.a

¶ They aſke Chryſt one queſtyon, and he aſketh them an other. The parable of the vineyarde. Of trybute to be gyuen vnto Ceſar, and howe Chryſt ſtoppeth the mouthes of the Saduces.

CAPI. XX. ✠

A AND it fortuned in one of thoſe dayes (as he taught the people in the temple, and preached the goſpell) the hygh preeſtes, and the Scrybes came togyther with the elders, and ſpake vnto hym ſayenge: * Tell vs: by what auctorite doeſt thou theſe thynges? Eyther who is he, that gaue the this auctorite? Ieſus anſwered, and ſayd vnto them: I alſo wyll aſke you one thynge/ & anſwere me. The Baptyme of Iohn: was it frō heuen or of men? And they thought within them ſelues, ſayenge: yf we ſaye from heuen, he wyll ſaye: why then byleued ye hym not? But and yf we ſaye: of men, all the people wyll ſtoone vs. For they be perſwaded/ that Iohn is a Prophet. And they anſwered, that they coulde not tell whence it was. And Ieſus ſayde vnto them: neyther tell I you/ by what auctoryte I do theſe thynges. ⊢

Math.xxi.c Mark.xi.d

B Then began he to put forth to the people this parable: * A certayne mā planted a vyneyarde, & let it forth to huſbande men, & went him ſelfe in to a ſtraunge cūtrey for a great ſeaſon. And when the tyme was come, he ſent a ſeruaunte to the huſbande men, that they ſhulde gyue hym of the frute of the vyneyarde. And they bet hym, & ſent hym awaye emptye. And agayne, he ſent yet an other ſeruaunt. And hym they dyd beate, and entreated hym ſhamefully, and ſent hym awaye emptye. Agayne, he ſent the thyrde alſo, and him they wounded, and caſt hym out. Then ſayde the Lorde of the vyneyarde: what ſhal

Mat.xxi.d. Mar.xii.a. Esa.v.a Eccle.ii.c Iere.vii.c

Iohn.iii.b. Rom.viii.a. Gala.iiii.a.

I do? * I wyll ſende my deare ſonne: peraduenture they wyll ſtande in awe of hym, whẽ they ſe hym.

Gene.37.c. Math.xxi.d. Mark.xii.a.

C But when the huſbande men ſawe hym/ they thought within them ſelues, ſayenge: this is the heyre, * come/ let vs kyll him, that the enheritaunce maye be oures. And they caſt hym out of the vyneyarde, and kylled hym. What ſhall the Lorde of the vyneyard therfore do vnto them? He ſhal come, and deſtroye theſe huſbande men, and ſhall let out his vineyarde to other. Whẽ they herde this, they ſayd: God forbyd. And he behelde them/ and ſayde: what is this then that is wrytten: * The ſtoone that the buylders refuſed, the ſame is become the head of the corner? Who ſoeuer doth ſtomble vpon that ſtone, ſhall be broken: but on whomſoeuer it falleth, it wyll grynde hym to powder. And the hygh preeſtes and the Scribes the ſame houre went about to laye handes on hym, * and they feared the people. For they perceyued that he had ſpoken this ſimilitude agaynſt them.

Mat.xxii.b. Mar.xii.b.

D And they watched him, & ſent forth ſpies/ whiche ſhulde fayne them ſelues ryghteous men/ * to take hym in his wordes, and to delyuer hym vnto the power and auctoritie of the debite. And they aſked him, ſayeng: Mayſter, we knowe that thou ſayeſt and teacheſt ryght, neyther conſydereſt thou the outward appearaunce of any man, but teacheſt the waye of God truely. Is it lawfull for vs to giue tribute vnto Ceſar, or no? He perceyued theyr craftyneſſe, and ſayd vnto them *: why tempte ye me? Shewe me a peny. Whoſe ymage/ and ſuperſcrypcyon hath it? They anſwered and ſayd: Ceſars. And he ſayd vnto them, gyue then vnto Ceſar, the thynges which belonge vnto Ceſar: and to God the thynges that pertayne vnto God. And they coulde not reproue his ſayenge before the people: and they meruayled at his anſwere, and helde theyr peace.

Mat.xxii.c. Mar.xii.b.

Then * came to hym certayne of the Sadduces, & whiche denye that there is any reſurrection. E And they aſked hym, ſayenge: * Mayſter, Moſes wrote vnto vs, yf any mannes brother dye hauynge a wyfe, and he dye without chyldren, that then his brother ſhulde take his wyfe, and rayſe vp ſeede vnto his brother. There were therfore ſeuen brethren, and the fyrſt toke a wyfe, & dyed without chyldren. And the ſeconde toke her, and he dyed chyldeleſſe. And the thyrde toke her: and in lykewyſe the reſidue of the ſeuen, and lefte no chyldren behynde them, and dyed. Laſte of all the woman dyed alſo. Nowe in the reſurrectiõ, whoſe wyfe of them ſhall ſhe be? For ſeuen had her to wyfe.

F Jeſus anſwered and ſayde vnto them. The chyldren of this worlde marry wyues, and are marryed: but they whiche ſhall be counted worthy of that worlde and the reſurrection from the dead, do not marry wyues/ neyther are marryed, nor yet can dye any more. For they are equall vnto the angels, & are * the ſonnes of God, in as moch as they are chyldren of the reſurrection. And that the dead ſhall ryſe agayne: Moſes alſo ſheweth beſydes the buſhe, when he calleth * the lorde the god of Abraham, and the God of Iſaac/ and the God of Jacob. For he is not a God of deade, but of lyuynge. For all lyue vnto hym. Then certayne of the Phariſes anſwered, and ſayde: Mayſter, thou haſt well ſayd.

G And after that durſte they not aſke hym any queſtion at all. And he ſayde vnto them: * Howe ſay they that Chryſt is Dauids ſõne? And Dauid hym ſelfe ſayeth in the booke of the Pſalmes: * The Lorde ſayde vnto my lorde: ſyt thou on my ryght hand, tyl I make thyne enemyes thy fote ſtole. Dauid therfore calleth hym lorde: & howe is he then his ſõne? Then in the audience of all the peple, he ſayd vnto his diſciples: * beware of the Scrybes/ whiche wyll go in longe clothynge: and loue gretynges in the markettes, and the hygheſt ſeates in the ſynagoges, and the cheyfe rowmes at feaſtes, whiche deuoure wydowes houſes, faynynge longe prayers: the ſame ſhall receyue greater damnacyon.

¶ Chryſt commendeth the poore wydowe: telleth of the deſtruccyon of Jeruſalem. Of falſe teachers: of the tokens, and troubles for to come: of the ende of the worlde, and of his owne commynge.

CAPI. XXI.

A As he behelde, * he ſawe the ryche men, whiche caſt in theyr offerynges into the treaſury. He ſawe alſo a certayne poore wydowe, whiche caſt in thyther two mytes. And he ſayde: of a treuth I ſaye vnto you/ * that this poore wydowe hath put in more then they all. For they al haue of theyr ſuperfluyte added vnto the offeryngſ of God: but ſhe, of her penurye hath caſte in all the ſubſtaunce that ſhe had.

And vnto ſome that ſpake of the temple, howe it was garnyſſhed with goodly ſtones and Jewels, he ſayd. * The dayes wyl come/ in the whiche (of theſe thynges whiche ye ſe) there ſhal not be left one ſtone vpon an other that ſhall not be throwen downe. And they aſked hym, ſayenge: Mayſter, when ſhall theſe thynges be, and what ſygne wyll there

be when ſoche thynges ſhall come to paſſe?
Colloſ. ii. b. Epheſi. v. b And he ſayde: * take hede, that ye be not
i. Johñ. 4. a deceyued. For * many ſhal come in my name
B and ſaye that they are Chryſt: and the tyme
draweth nere. Folowe ye not them therfore.
But when ye heare of warres and ſedicions,
be not afrayde. For theſe thynges muſt fyrſt
come to paſſe, but the ende foloweth not by
ſai. xix. a. Aggi. ii. c and by. Then ſayde he vnto them: * Nacion
ſhall ryſe agaynſt nacion, and kyngdome
agaynſt kyngdome, and great earthquakes
ſhall be in all places, and hunger, and peſtylence,
and fearful thynges. And great ſygnes
ſhall there be from heuen.

Math. x. b Mar. xiii. b Johñ. xvi. a But before all theſe, * they ſhall lay handes
on you, and perſecute you, delyuerynge
C you vp to the Synagoges, and into pryſons
and ſhall brynge you vnto kynges and rulers
for my names ſake. And this ſhal chaūce
you for a teſtimoniall. Be at a ſure poynte
therfore in youre hertes, not to ſtudy before,
Luk. xii. b Math. x. c what ye ſhall anſwere: for * I wyl gyue you a
mouth and wyſdome, where agaynſt, al your
Acte. vi. c aduerſaries * ſhall not be able to ſpeake nor
Mich. vii. b reſyſt. Moreouer ye ſhall be * betrayed of
your fathers and mothers, and brethren, and
kynſfolke, and frendes, and ſome of you ſhal
they put to death. And hated ſhall ye be of al
men for my names ſake, and there ſhall not
☞ one heere of your heade peryſhe. ☜ Poſſeſſe
ye your ſoules by pacience.

Mat. xxiiii. b Mar. xiii. b Dani. ix. g * And when ye ſe Jeruſalem beſeyged
with an hooſt, then be ſure that the deſolacion
D of the ſame is nygh. Thē let them which
are in Jurye, flee to the mountaynes. And
let them whiche are in the myddes of it, departe
out. And let not them that are in other
coūtreys, enter therin. For theſe be the dayes
of vengeaunce, that all thynges whiche are
wrytten may be fulfylled. But wo vnto them
that be with chylde, and to them that gyue
ſucke in thoſe dayes: for there ſhall be greate
i. Theſ. ii. b trouble in the lande, and * wrathe ouer all
this people. And they ſhall fall thorowe the
edge of the ſwerde, and ſhall be led awaye
captyue in to al nacions. And Jeruſalem ſhal
be troden downe of the Gentyls, vntyll the
Mat. xxiiii. c tyme of the gentyls be fulfylled.

Mar. xiii. c. Joel. ii. c. ✠ * And there ſhall be ſygnes in the Son
and in the Moone, and in the ſterres: and in
E the earth, * the people ſhall be at theyr wyttes
[illegible] ende, thorowe diſpayre. The ſee and the
water ſhall rore, & mennes hertes ſhall fayle
them for feare, and for lokynge after thoſe
thynges whiche ſhall come on the earth. For
the powers of heuen ſhall moue.
And then ſhal they ſe the ſonne of man come
in a cloude with power and great glorye.

When theſe thynges begyn to come to F
paſſe: then loke vp, and ☜ lyfte vp your heades, ☜
for your redempcyon draweth nygh.

* And he ſhewed them a ſimilitude: behold Mat. xxiiii. c Mar. xiii. c
the fygge tree, and all the trees whē they ſhut
forth theyr buddes, ye ſe and knowe of youre
owne ſelues, that ſommer is then nyghe at
hande. So lykewyſe ye alſo (when ye ſe theſe
thynges come to paſſe) be ſure, that the kyngdome
of God is nyghe. Verely I ſaye vnto
you: this generacion ſhall not paſſe, tyll al be
fulfylled. Heuen and earth ſhall paſſe but my
wordes ſhall not paſſe. ⊦

✠ * Take hede to your ſelues, leſt at any Eccleſi. xx. a & xxxvii. c.
tyme youre hertes be ouercome with ſurfettyng Rom. xiii. b
and dronkennes, and cares of this lyfe, G
and ſo the daye come vpon you vnwares.
For as a ſnare ſhall it come on all them that
dwell on the face of the hole earth. * Watche Mat. xxiiii. b
ye therfore contynually, & praye, that ye maye Mar. xiii. b
eſcape all theſe thynges that ſhall come, and
that ye maye ſtande before the ſon of man. ⊦

In the daye tyme, he taught in the temple:
and at nyght, he wente out, and abode in the
mount that is called Olyuete. * And all the Johñ. viii. a
people came in the mornynge to hym in the
temple, for to heare hym.

¶ Chryſt is betrayed. They eate the Eaſter lambe. The inſtitucyon of the ſacrament. They ſtryue who ſhall be greateſt, he reproueth them: he prayeth thre tymes vpon the mount. They take hym, and brynge hym to the hygh prieſtes houſe: Peter denyeth hym thryſe, & they brynge hym before the counſell.

CAPI. XXII. ✠

The * feaſt of ſwete breade drewe nygh, A
whiche is called Eaſter, and the hyghe Mat. xxvi. a Mar. xiiii. a
Prieſtes, and Scribes * ſought howe Johñ. [illegible]
they myght kyl hym, for they feared the peple.
* Then entred Satan in to Judas, whoſe Johñ. xiii. a
ſyr name was Iſcarioth (whiche was of the
nombre of the twelue) and he wente his way
and comoned with the hyghe Prieſtes and
offycers, howe he myghte betraye hym vnto
them. And they were glad, and promyſed to
gyue hym money.

And he conſented, and ſoughte oportunyte
to betraye hym vnto them, when the
people were awaye. * Then came the daye Mat. xxvi. b
of ſwete breade, when of neceſſyte Paſſeouer Mar. xiiii. b
muſt be offered. And he ſent Peter and Johñ
ſayenge: Go and prepare vs the Paſſeouer,
that we maye eate. they ſayde vnto hym.
Where wylte thou, that we prepare?

And he ſayde vnto them: Beholde, when B
ye enter in to the citye, there ſhall a man mete
you, bearyng a pytcher of water, hym folowe
into the ſame houſe that he entreth in, and ye
ſhall

ſhall ſaye vnto the good man of the houſe.

The mayſter ſayeth vnto the: where is the geſt chamber, where I ſhall eate Paſſeouer with my diſciples? And he ſhall ſhewe you a greate parloure paued. There make redye.

Math. 26. b
Mar. xiiii. c

And they went and founde as he had ſayde vnto them, & they made redye the Paſſeouer. * And whē the houre was come, he ſat downe and the twelue Apoſtles with hym. And he ſayde vnto them: I haue inwardly deſyred to eate this Paſſeouer with you, before that I ſuffer. For I ſay vnto you: henceforth I wyl not eate of it any more, vntyll it be fulfylled in the kyngdom of God. And he toke the cup and gaue thankes, and ſayd: Take this, and deuyde it amonge you. For I ſaye vnto you: I wyll not drynke of the fruyte of the vyne, vntyll the kyngdome of God come.

Math. 26. c
Mar. xiiii. c
i. Corin. xi. e

C

* And he toke breade, and when he had gyuen thankes, he brake it, and gaue vnto them ſayenge: This is my body, whiche is gyuen for you. This do in the remembraunce of me. Lykewyſe alſo, when he had ſupped, he toke the cup, ſayenge: This cup is the newe teſtament in my bloode, whiche is ſhed for you.

Yet beholde, the hande of hym that betrayeth me, is with me on the table. And truly the ſonne of man goeth, as it is appoynted: But wo vnto that man, by whome he is betrayed. And they began to enquyre among them ſelues, whiche of them it was, that ſhulde do it.

Math. 20. d

✚ And there was a ſtryfe amonge them, which of them ſhulde ſeme to be the greateſt. And he ſayde vnto them: the kynges of nacyons reygne ouer them: and they that haue auctorite vpon them, are called gracious lordes. But ye ſhall not be ſo. * But he that is greateſt amonge you, ſhall be as the yonger: and he that is cheyfe, ſhall be as he that doth miniſter. For whyther is greater, he that ſytteth at meate, or he that ſerueth? Is not he that ſytteth at meate? But I am among you as he that miniſtreth. Ye are they, which haue bydden with me in my temptacions. And I apoynt vnto you a kyngdome, as my father hath apoynted to me: that ye maye eate and drynke at my table in my kyngdome, and

Math. xix. d

* ſyt on ſeates, iudgynge the twelue trybes of Iſraell. ✚

D

And the Lorde ſayd: Symon, Symon, beholde, Satan hath deſyred to ſyfte you, as it were wheate: but I haue prayed for the, that thy fayth fayle not. And when thou arte conuerted, ſtrength thy brethren. And he ſayd vnto hym:

Math. 26. c
Mar. xiiii. c
John. xiii. d

* Lorde I am redye to go with the in to pryſon, and to death. And he ſayde: I tell the Peter, the cocke ſhal not crowe this daye, vntyll thou haue thryſe denyed, that thou kneweſt me. And he ſayde vnto them:

Math.
Mar.
Luke.

* When I ſent you without wallet and ſcrip and ſhoes, lacked ye any thynge? And they ſayde, no. Then he ſayde vnto them: but now he that hath a wallet let hym take it vp, and likewiſe his ſcrip. And he that hath no ſwerd let hym ſel his cote, & bye one. For I ſay vnto you, that yet the ſame which is wrytten, muſt be performed in me:

Esa.
mat.
Mar.
John.

* euen among the wycked was he reputed. For thoſe thyngs which are wrytten of me, haue an ende. And they ſayde: Lorde, beholde, here are two ſwerdes. And he ſayde vnto them: it is ynough.

Math.
Mar.

* And he came out, and wente (as he was wonte) to mounte Olyuete. And the diſciples folowed hym. And when he came to the place he ſayde vnto them:

Math.
Luke.

* praye, leeſt ye fall in to temptacyon.

Mat.

E

* And he gat hym ſelfe from them, aboute a ſtones caſt, and kneled downe, and prayed, ſayenge: Father, yf thou wylte, remoue this cup from me. Neuertheleſſe,

John.

* not my wyll, but thyne be fulfylled. And there appeared an angell vnto hym from heuen, confortyng hym. And he was in an Agonye, and prayed the longer. And his ſweate was lyke droppes of bloode, tryckelynge downe to the grounde. And when he aroſe vp from prayer and was come to his diſciples, he found them ſlepyng for heuyneſſe, & ſayde vnto them: Why ſlepe ye? Aryſe, and praye, leſt ye fall in to temptacyon.

Math.
Mar.

* Whyle he yet ſpake: Beholde, there came a company, and he that was called Iudas one of the twelue, went before them, and preaſed nygh vnto Jeſus, to kyſſe hym. But Jeſus ſayd vnto hym: Iudas betrayeſt thou the ſonne of man with a kyſſe? When they which were aboute him ſaw what wolde folowe, they ſayde vnto hym, Lorde ſhall we ſmyte with ſwerde?

Math.
Mar.
John.

F

* And one of them ſmote a ſeruaunte of the hygh Preeſt, and ſtroke of his right eare. Jeſus anſwered, and ſayd: ſuffer ye thus far forth. And whē he touched his eare he healed hym. Then Jeſus ſayd vnto the hygh preeſtes and rulers of the temple and the elders, whiche were come to hym. Ye be come oute, as vnto a thefe, with ſwerdes and ſtaues.

When I was dayly with you in the temple, ye ſtretched forth no handes agaynſt me. But this is euen youre verye houre, and the power of darkeneſſe. Then toke they hym, and led hym, and brought hym to the hygh Preeſtes houſe. But Peter folowed a farre of.

And when they had kyndled a fyre in the myddes of the palace, and were ſet downe togyther: * Peter alſo ſat downe among them. But when one of the wenches behelde hym, as he ſat by the fyre (and loked vp on hym) ſhe ſayde: This ſame felowe was alſo with hym. * And he denyed hym, ſayeng: Womā, I knowe hym not. And after a lytell whyle, an other ſawe hym, and ſayde: thou arte alſo of them. And Peter ſayde: man I am not.

And aboute the ſpace of an houre after, an other affyrmed, ſayenge: Verely, this felowe was with hym alſo, for he is of Galile. And Peter ſayd: man I wot not what thou ſayeſt.

And immediatly whyle he yet ſpake, the cocke crewe. And the Lorde turned backe, and loked vpon Peter.

G

* And Peter remembred the worde of the Lorde, howe he had ſayde vnto hym: Before the cocke crowe, thou ſhalte denye me thryſe. And Peter went out, and wepte bytterly. And the men that toke Jeſus, mocked hym, and ſmote hym: and when they had blyndfelded hym, they ſtroke hym on the face, and aſked hym, ſayeng: Arede, who is it that ſmote the? And many other thynges deſpytefully ſayde they agaynſt hym. And as ſoone as it was daye, the elders of the people, and the hygh Preeſtes and Scribes, came togyther, and led hym in to theyr counſell, ſayeng: arte thou very Chryſt? tell vs. And he ſayde vnto them: yf I tell you, ye wyll not byleue. And yf I aſke you, ye wyll not anſwere me, nor let me go: * Hereafter ſhall the ſonne of man ſyt on the ryght hande of the power of God. Then ſayde they all: Arte thou then the ſon of God? He ſayde: ye ſaye that I am. And they ſayd: * What nede we any further wytneſſe? For we oure ſelues haue herde of his owne mouth.

¶ Jeſus is brought before Pylate and Herode. The women make lamentacyon for hym. He prayeth for his enemyes, forgeueth the thefe vpō his ryght hand, and dyeth on the croſſe, and is buryed.

CAPI. XXIII.

A

Mat.xxvii.a. Mar.xv.a. Joh.18.c.

AND the hoole multitude of them aroſe, and led hym vnto Pilate. And they began to accuſe hym, ſayeng: We founde this felowe peruertynge the people, and forbyddynge to paye trybute to Ceſar: ſayenge, that he is Chryſt a kynge. And Pylate apposed hym, ſayenge: arte thou the kynge of the Jues? He anſwered hym, & ſayde: thou ſayeſt it. Then ſayde Pylate to the hygh Preeſtes, & to the people: I fynde no faute in this mā. And they were the more fearce, ſayenge: He moueth the people teachynge throwout all Jurye, & began at Galile, euen to this place.

When Pylate herde mencyon of Galile, he aſked, whyther the man were of Galile. And as ſoone as he knewe that he belonged vnto * Herodes iuriſdiccion, he ſent hym to Herode, whiche was alſo at Jeruſalem at that tyme. And when Herode ſawe Jeſus, he was excedynge glad. For he was deſyrous to ſe hym of a long ſeaſon, bycauſe he had herde many thyngꝭ of hym, and he truſted to haue ſene ſome myracle done by hym. Then he queſtyoned with hym many wordes. But he anſwered hym no thynge. The hygh preeſtes and Scribes, ſtode forth, and accuſed hym ſtraytely. And Herode with his men of warre deſpyſed hym: And when he had mocked him he arayed hym in whyte clothynge, and ſente hym agayne to Pylate. * And the ſame daye Pylate and Herode were made frendes togyther. For before, they were at varyaunce.

Luke.iii.a

Actes.iiii.d

B

And Pylate called togyther the hyghe Preeſtes and the rulers, and the people, and ſayde vnto them: ye haue brought this man vnto me, as one that peruerteth the people. And beholde, I examyn hym before you, and fynde no faute in this man, of thoſe thynges whereof ye accuſe hym: No nor yet Herode. For I ſent you to hym: And lo, nothyng worthy of death is done to hym. I wyll therfore chaſten hym, and let hym looſe. * For of neceſſyte, he muſt haue let one looſe vnto them ☞ at the feaſt.

Mat.xxvii.b Mar.xv.a. John 18.e.

And all the people cryed atonce, ſayenge: Away with hym, and delyuer vnto vs Barrabas: (whiche for a certayne inſurreccyon made in the Citye and for murther, was caſt in pryſon) Pylate ſpake agayne to them wyllynge to let Jeſus looſe. But they cryed, ſayenge: Crucyfye hym, Crucyfye hym. He ſayd vnto them the thyrde tyme: What euyll hath he done? I fynde no cauſe of death in hym. I wyll therfore chaſten hym, and let hym go. * And they cryed with loude voyces, requyryng that he myght be crucified. And the voyces of them, & of the high preeſtes preuayled.

Mat.xxvii.c Mar.xv.c. Joha.xix.b

C

Mat.xxvii.c Mar.xv.a.

And Pylate gaue ſentence, that it ſhulde be as they requyred, * and he let looſe vnto them, hym that (for inſurreccyon and murther) was caſt in to pryſon, whome they had deſyred, and he delyuered vnto them Jeſus, to do with hym what they wolde. * And as they led hym awaye, they caughte one Symon of Syren, comyng out of the felde: and on hym layde they the croſſe, that he myghte beare it after Jeſus.

Mar.xv.b.

And there folowed hym a great company of people, and of women * whiche bewayled

Luke.viii.a

and lamented hym. But Jeſus turned backe vnto them, and ſayd: Ye doughters of Jeruſalem, wepe not for me: but wepe for your ſelues, and for your chyldren. For beholde, the dayes wyll come, in the whiche they ſhal ſay: * happy are the barrayne & the wombes that neuer bare, & the pappes whiche neuer gaue ſucke. Then ſhall they begyn to ſaye to the mountaynes, fall on vs: and to the hylles, couer vs. For yf they do this in a grene tree, what ſhalbe done in the drye? And there were two euyll doers led with hym to be ſlayne.

Oſee x. a
Apoc. vi. c
Eſa. ii. d

* And after that they were come to the place (whiche is called Caluarye) there they cruciſied hym, and the euyl doers, one on the right hande, and the other on the lefte. Then ſayde Jeſus: Father forgyue them, for they wote not what they do. * And they parted his rayment/ and caſt lottes. And the people ſtode, and behelde.

Mat. 27. d.
Mark. xv. c
John. xix. d

Mat. 27. d.
Mark. xv. c
Pſal. xxii. b

D And the rulers mocked hym with them, ſayeng: he ſaued other men, let hym ſaue him ſelfe, yf he be very Chryſt, the choſen of God. The ſouldyours alſo mocked hym, and came and offred hym vynegre, and ſayde: yf thou be that kynge of the Jues, ſaue thy ſelfe.

* And a ſuperſcripcyon was wrytten ouer hym, with letters of Greke, and Latyn, and Ebrue. This is the kynge of the Jues. And one of the euyll doers whiche were hanged, rayled on hym, ſayenge. If thou be Chryſt, ſaue thy ſelfe and vs. But the other anſwered, * and rebuked him, ſayeng: Feareſt thou not God, ſeynge thou arte in the ſame damnacyon? We are ryghteouſly punyſſhed, for we receyue accordyng to our dedes. But this man hath done nothyng amyſſe. And he ſayd vnto Jeſus: Lorde remembre me, when thou commeſt in to thy kyngdome. And Jeſus ſayd vnto hym: Verely I ſay vnto the: to day ſhalt thou be with me in Paradiſe. * And it was aboute the ſyxte houre. And there was darkneſſe ouer al the earth, vntyl the nynth houre and the ſon was darkened. * And the vayle of the temple dyd rent, euen thorow the myddes. And when Jeſus had cryed with a loude voyce, he ſayde.

Mat. 27. d.
John. xix. d

Math. 27. e
Mark. xv. c

Math. 27. e
Mark. xv. c

Math. 27. e
Mark. xv. d

E Father, in to thy handes I cōmende my ſpirite. And when he thus had ſayde, he gaue vp the gooſt. When the Centurion ſaw what had happened, he gloryfied God/ ſayenge. Verely, this was a ryghteous man. And all the people that came togyther to that ſyght, and ſawe the thynges whiche had happened, ſmote theyr breſtes, and returned.

Math. 27. f
Mar. xv. d.

And al his acquayntaunce, * and the women that folowed hym from Galile, ſtode a farre of, beholdynge theſe thynges.

Math. 27. f
Mar. xv. d.

And beholde, * there was a man (named Joſeph) a counſellour, & he was a good man and a iuſt: the ſame had not conſented to the counſell and dede of them, which was of Aramathia, a cytye of the Jues, whiche ſame alſo wayted for the kyngdome of God: he wente vnto Pylate, and begged the body of Jeſus and toke it downe, and wrapped it in a lynnen cloth, and layde it in a ſepulcre that was hewen in ſtone, wherin neuer mā before was layde. ƀ

And that day was the preparynge of the Sabboth, and the Sabboth drewe on. The women that folowed after, whiche had come with hym from Galile, behelde the ſepulcre, and howe his body was layde. And they returned and prepared ſwete odours and oyntmentes: but reſted the Sabboth daye, accordynge to the cōmaundement.

¶ The women come to the graue. Chryſt appeareth vnto the two dyſcyples that go towarde Emaus, ſtandeth in the myddeſt of all his dyſcyples, openeth theyr vnderſtandynges in the ſcriptures, gyueth them a charge, and aſcendeth vp to heuen.

CAPI. XXIIII. ✠

BUt vpon ☞ the fyrſt daye of the Sabbothes, very early in the mornyng, they came vnto the ſepulcre, and broughte the ſwete odoures whiche they had prepared, & other women with them. And they founde the ſtone rowled awaye from the Sepulcre, and they wente in: but founde not the bodye of the Lorde Jeſu.

And it happened, as they were amaſed therat: Beholde, two men ſtode by them in ſhynynge garmentes. * And as they were afrayde, and bowed downe theyr faces to the earth, they ſayde vnto them: Why ſeke ye the lyuynge amonge the deade? He is not here, but is ryſen. Remember, howe he ſpake vnto you, when he was yet in Galile, ſayenge, that the ſonne of man muſt be delyuered in to the handes of ſynfull men, and be crucyfyed, and the thyrde daye aryſe agayne.

And they remembred his wordes, and returned from the Sepulcre, and tolde al theſe thynges vnto thoſe eleuen, and to all the remenaunt. * It was Mary Magdalen, and Joanna, and Mary Jacobi, and other that were with them, whiche tolde theſe thynges vnto the apoſtles. And theyr wordes ſemed vnto them fayned thynges, neyther byleued they them. Then aroſe Peter and ran vnto the Sepulcre, and loked in, and ſawe the lynnen clothes layde by them ſelfe, and departed, wondrynge in hym ſelfe at that whiche had happened. ƀ

xvi.c.
B

✠ * And beholde, two of them went that ſame daye to a towne (called Emaus) which was from Ieruſalem aboute thre ſcore furlonges, and they talked togyther of all theſe thynges that had happened. And it chaunſed that whyle they comoned togyther and reaſoned, Ieſus hym ſelfe drewe neare, * and went with them. But theyr eyes were holden, that they ſhulde not knowe hym. And he ſayd vnto them: What maner of communicacions are theſe that ye haue one to an other, as ye walk & are ſad? And the one of them (whoſe name was Cleophas) anſwered, and ſayde to hym: arte thou onely a ſtraunger in Ieruſalem, & haſt not knowen the thynges whiche haue chaunſed there, in theſe dayes? He ſayd vnto them: what thynges. And they ſayde vnto hym: of Ieſus of Nazareth, whiche was a prophet, myghtye in dede and worde before God, and all the people: and howe the hygh prieſtes, and our rulers delyuered hym to be condemned to death: & haue crucified hym. But we truſted that it had bene he, whiche ſhulde haue redemed Iſraell. And as touchynge all theſe thynges, to daye is euen the thyrde day, that they were done.

* Yea, and certayne women alſo of our company made vs aſtonyed, whiche came early vnto the ſepulcre, and founde not his bodye: and came, ſayeng, that they had ſene a viſion of angels, whiche ſayde that he was alyue. And certayne of them whiche were with vs, went to the ſepulcre, & founde it euen ſo, as the women had ſayd: but hym they ſawe not.

C

And he ſayd vnto them. O fooles & ſlowe of herte, to byleue all that the prophetes haue ſpoken. * Ought not Chryſt to haue ſuffred theſe thynges, and to entre in to his glorye? And he began at Moſes, & all the prophettes and interpreted vnto them in all ſcriptures, whiche were wrytten of hym. And they drewe nygh vnto the towne, which they went vnto. And he made, as though he wolde haue gone further. And they * cōſtrayned hym ſayenge: abyde with vs, for it draweth towarde nyght and the daye is farre paſt. And he went in, to tary with them. * And it came to paſſe, as he ſat at meate with them, he toke breade, and bleſſed it, and brake, and gaue to them. And theyr eyes were opened, and they knew hym: & he vanyſſhed out of theyr ſyght. And they ſayd bytwene them ſelues: dyd not our hertꝭ burne within vs, whyle he talked with vs by the waye, and opened to vs the ſcryptures? And they roſe vp the ſame houre, and returned agayne to Ieruſalem, and founde the eleuen gathered togyther, & them that were with them, ſayeng: the Lorde is ryſen in dede and hath appered to Simon. And they tolde what thynges were done in the way, & howe they knewe hym, in breakyng of breade. ✠

D
Iohn.xx.c

As they thus ſpake, ✠ Ieſus hym ſelfe ſtode in * the myddes of them, and ſayeth vnto them: peace be vnto you. ✠ (It is I, feare not) But they were abaſſhed and afrayde, & ſuppoſed that they had ſene a ſpirite, and he ſayd vnto them: Why are ye troubled: or why do thoughtes aryſe in your hertes? Beholde my handes and my fete, that it is euen I my ſelfe handle me and ſe: for a ſpirite hath not fleſhe and bones, as ye ſe me haue. And whē he had thus ſpoken, he ſhewed them his handes, & his fete. And whyle they yet byleued not for ioy, and wondred, he ſayd vnto them: * Haue ye here any meate? And they offered hym a pece of a broyled fyſſhe, and of a hony combe. And he toke it, and dyd eate before them.

Iohn.xxi.b
Mat.xvi.c.

And he ſayd vnto them. * Theſe are the wordes whiche I ſpake vnto you, whyle I was yet with you: that all muſt nedes be fulfylled, whiche were wrytten of me in the lawe of Moſes and in the Prophettes, and in the Pſalmes.

Actes.17.a
E

* Then opened he theyr wyttes, that they myght vnderſtande the ſcryptures, and ſayd vnto them. Thus it is wrytten, and thus it behoued Chryſt to ſuffre, and to ryſe agayne from death the thyrde daye, and that repentaunce / and remyſſyon of ſynnes ſhulde be preached in his name among all nacyons, ✠ and muſt begyn at Ieruſalem. And ye are wytneſſes of theſe thynges. ✠ And beholde, I wyll ſende the promeſſe of my father vpon you. * But tary ye in the citye of Ieruſalem, vntyl ye be endued with power from on high And he led them out in to Bethany, and lyfte vp his handes, and bleſſed them. * And it came to paſſe, as he bleſſed them, he departed from them, and was caryed vp in to heuen. And they worſhypped hym, and returned to Ieruſalem with great ioye, and were contynually in the temple, prayſyng, and laudyng God. ✠

Actes.i.a
Mat.xvi.b
Actes.i.b

Amen.

¶ Here endeth the Goſpell of
Saynt Luke.

¶ The Goſpell of Saynt Johñ.

¶ The euerlaſtynge byrthe of Chryſt, and howe he became man. The teſtymony of Johñ. The callyng of Andrewe, Peter, &c.

CAPI. Primo. ✠

A IN the begynnynge was
the worde, & the worde was with
God: and God was the worde.
The ſame was in the begynnyng
Geneſis.i.a Prouer.8.b with God. * All thynges were made by it, &
without it, was made no thynge that was
Johñ.14.b made. * In it was lyfe, and the lyfe was the
Johñ viii.b * lyght of men, and the lyght ſhyneth in darkenes,
and.ix.a & the darkenes comprehended it not.
There was ſent from God a man, whoſe
name was Johñ. The ſame came as a wytnes
to beare wytnes of the lyght, that al men
Johñ.v.b through hym myght byleue. * ☞ He was not
☞ that lyght: but was ſent to beare wytnes of
the lyghte. That lyght was the true lyghte,
whiche lyghteth euery man that cometh into
the worlde. He was in the worlde, & the world
was made by hym: and the worlde knewe him
not. He came among his owne, and his owne
receyued hym not. But as many as receyued
Eſai lvi.b hym, * to them gaue he power to be the ſonnes
Oſee.i.b of God: euen them that byleued on his
Roma.i.b name: whiche were borne, not of bloode, nor
Gala.iiii.a of the wyll of the fleſſhe, nor yet of the wyl of
man: but of God.

B And the ſame worde became fleſſhe, and
Mat.17.a dwelte amonge vs: * and we ſawe the glory
ii.Peter.i.c of it, as the glory of the onely begotten ſonne
i.Johñ.i.a of the father, full of grace and trueth. ⊢
Math.iii.b ✠ * Johñ beareth wytnes of hym, & cryeth,
Marke.i.a ſayenge: This was he of whome I ſpake:
which though he came after me, went before
Colloſ.ii.b me, for he was before me. * And of his fulnes
☞ haue al we receyued, euen ☞ grace for grace.
For the lawe was gyuẽ by Moſes, but grace
Exodi.33.d and trueth came by Jeſus Chryſt. * ☞ No
i.Johñ.4.b man hath ſene God at any tyme. The onely
☞ begotten ſonne, which is in the boſome of the
father, he hath declared hym. ⊢
Johñ.v.d ✠ * And this is the recorde of Johñ: when
the Jues ſent preeſtes and Leuites from Jeruſalem,
to aſke hym, what arte thou. And he
confeſſed and denyed not, and ſayd playnly:
I am not Chryſt. And they aſked hym: what
Math.xi.b then? * Arte thou Elias? And he ſayeth: ☞ I
☞ Deut.18.c am not. * Arte thou that Prophet? And he
anſwered no. Then ſayd they vnto hym: what
arte thou, that we maye gyue an anſwere to
them that ſent vs. What ſayeſt thou of thy
ſelfe? He ſayd, * I am the voyce of a cryer in
the wyldernes, make ſtreyght the way of the
Lorde, * as ſayd the prophet Eſaias.
And they whiche were ſent, were of the
C Phariſes: And they aſked hym, and ſayd vnto
hym. Why baptiſeſt thou then, yf thou be
not Chryſt, nor Elias, neyther that Prophete?
Johñ anſwered them, ſayenge, * I baptyſe
with water: but there ſtandeth one amonge
you, whõ ye knowe not, he it is which though
he came after me, was before me, whoſe ſhoo
latchet I am not worthy to vnloſe. Theſe
thynges were done in Bethabara beyonde
Jordan * where Johñ dyd baptyſe. ⊢
✠ The nexte day, Johñ ſeeth Jeſus commynge
vnto hym, and ſayeth, * beholde the
lambe of God, whiche taketh away the ſynne
of the worlde. This is he of whom I ſayde:
After me cometh a man, whiche went before
me, for he was before me, and I knewe hym
not: but that he ſhulde be declared to Iſrael,
therfore am I come baptyſyng with water.
* And Johñ bare recorde, ſayenge: I ſawe
the ſpirite deſcende from heuen, lyke vnto a
doue, and abode vpon hym, and I knew him
not. But he that ſent me to baptyſe in water,
the ſame ſayde vnto me: vpon whome thou
ſhalte ſe the ſpirite deſcende, and tary ſtyl on
hym, the ſame is he which baptyſeth with the
holy gooſt. And I ſawe, & bare recorde, that
he is the ſonne of god. ⊢

D The nexte day after, Johñ ſtode agayne,
and two of his diſciples. And he behelde Jeſus
as he walked by, and ſayeth: beholde the
lambe of God. And the two diſciples herde
hym ſpeake, & they folowed Jeſus. And Jeſus
turned aboute, & ſawe them folowe hym,
and ſayeth vnto them: what ſeke ye? They
ſayde vnto hym: Rabbi (whiche is to ſaye yf
one interprete it, Mayſter) where dwelleſt
thou? He ſayeth vnto them: Come and ſe.
They came, and ſawe where he dwelte: and
abode with hym that daye. For it was aboute
the tenth houre. One of the two which herde
Johñ ſpeake, and folowed hym, was Andrewe
Symon Peters brother. The ſame
founde his brother Symon fyrſt, and ſayeth
vnto hym: we haue founde Meſſias (whiche
is by interpretacyon, anoynted) and brought
hym to Jeſus. And Jeſus behelde hym, and
ſayde: thou arte * Symon the ſonne of Jonas,
thou ſhalte be called Cephas: whiche is
by interpretacyon, a ſtone.

E The day folowynge Jeſus wolde go into
Galile, and founde Philip, and ſayeth vnto
hym: folowe me. * Philip was of Bethſaida
the citye of Andrewe ẏ Peter. Philip founde
Natha-

Nathanael, and ſayeth vnto hym: We haue founde hym, of whom * Moſes in the lawe and the † Prophettes dyd wryte, Ieſus the ſonne of Ioſeph of Nazareth.

And Nathanaell ſayde vnto hym. * Can there any good thyng come out of Nazareth? Philip ſayeth vnto hym, Come and ſe.

Ieſus ſawe Nathanaell commynge to hym, and ſayeth of hym: Beholde a ryght Iſraelyte, in whome is no gyle. Nathanaell ſayeth vnto hym: whence knoweſt thou me? Ieſus anſwered, and ſayd vnto hym. Before that Philip called the, when thou waſt vnder the fygge tree, I ſawe the. Nathanael anſwered and ſayd vnto hym: Rabbi, thou art euen the very ſonne of god, thou arte the kynge of Iſrael. Ieſus anſwered, and ſayd vnto hym: Bycauſe I ſayde vnto the, I ſawe the vnder the fygge tree, thou byleueſt. Thou ſhalte ſe greater thynges then theſe. And he ſayeth vnto hym. Verely verely, I ſay vnto you: hereafter ſhall ye ſe heuen open, and the angels of God aſcendynge and deſcendyng ouer the ſonne of man.

¶ Chryſt turneth the water in to wyne, and dryueth the byers and ſellers out of the temple.

CAPI. II. ✠

A AND the thyrd day, was there a mariage in Cana a citye of Galile: and the mother of Ieſus was there. And Ieſus was called (and his diſciples) vnto the maryage. And when the wyne fayled, the mother of Ieſus ſayth vnto him: they haue no wyne. Ieſus ſayth vnto her: woman, * what haue I to do with the, myne houre is not yet come. His mother ſayeth vnto the miniſters: whatſoeuer he ſayeth vnto you, do it. And there were ſtandyng there .vi. waterpottes of ſtone after the maner of the purifieng of the Iues contaynynge two or thre fyrkyns a pece.

B Ieſus ſayeth vnto them: fyll the water pottes with water. And they fylled them vp to the brym. And he ſayeth vnto them: drawe out nowe, and beare vnto the gouernoure of the feaſte. And they bare it. When the ruler of the feaſt had taſted the water that was turned vnto wyne, and knew not whence it was (But the miniſters whiche drue the water knew) he calleth the brydegrome, & ſayth vnto hym: Euery mã at the begynnyng doth ſet forth good wyne, & ☞ when men be dronke, then that which is worſe. But thou haſt kept the good wyne, vntyll nowe.

C This begynnyng of myracles dyd Ieſus in Cana of Galile, and ſhewed his glory, and his diſciples byleued on hym. ✠ * After this he went downe to Capernaum, he & his mother, and his brethren, and his diſciples, and there contynued not many dayes.

Mat.iiii.b. Marke.i.b Luke.iiii.b

✠ * And the Iues eaſter was euen at hande and Ieſus went vp to Ieruſalem, and found ſyttynge in the temple, thoſe that ſolde oxen & ſhepe, and doues, & chaungers of money. And when he had made (as it were) a ſcourge of ſmall cordes, he droue them all out of the temple, with the ſhepe and oxen, and powred out the chaungers of money, and ouerthrew the tables, and ſayd vnto them that ſolde doues: Haue theſe thynges hence, and make not my fathers houſe an houſe of marchaundyſe. And his diſciples remẽbred it that is wrytten: * the zele of thyne houſe hath euen eaten me.

Mat.xxi.b. Marke.xi.b Luke.xix.g.

Psal.79.b

D Then anſwered the Iues, and ſayd vnto hym: what token ſheweſt thou vnto vs, ſeynge that thou doeſt theſe thynges? Ieſus anſwered and ſayd vnto them: * deſtroy this temple, and in thre dayes I wyll reare it vp. Then ſayde the Iues. xlvi. yeres was this temple a byldyng: and wylt thou reare it vp in thre dayes? But he ſpake of the temple of his body. As ſoone therfore as he was ryſen from death agayne, his diſciples remembred that he thus had ſayd. And they byleued the ſcripture, and the wordes whiche Ieſus had ſayde. When he was in Ieruſalem at Eaſter in the feaſt daye, many byleued on his name, when they ſawe his myracles whiche he dyd. But Ieſus dyd not commyt hym ſelfe vnto them, bycauſe he knewe all men, and neded not, that any mã ſhulde teſtifie of hym. * For he knewe what was in man. ✠

Mat.xvi.f. Mat.xxvi.f

Iere.xvii.b Reuela.i.b.

¶ The cõmunicacyon of Chryſt with Nicodemus. The doctrine & baptyſm of Iohn, & what wytnes he beareth of Chriſt

CAPI. III.

A THere was a man of the phariſes named Nicodemus, a ruler of the Iues. * The ſame came to Ieſus by nyght, and ſayd vnto hym: Rabbi, we knowe that thou arte a teacher come from god: for no man coulde do ſuche myracles as thou doeſt, excepte God were with hym. Ieſus anſwered and ſayde vnto hym. Verely, verely I ſay vnto the: excepte a man be borne from aboue, he can not ſe the kyngdome of God. Nicodemus ſayeth vnto hym, ☞ howe can a man be borne when he is olde? Can he enter in to his mothers wombe & be borne agayne? Ieſus anſwered * Verely, verely, I ſay vnto the: excepte a mã be borne of water & of the ſpirite, he can not enter in to the kyngdome of God. * That whiche is borne of the fleſſhe, is fleſſhe, and that whiche is borne of the ſpirite, is ſpirite. Merueyle not thou that I ſayde to the, ye muſt be borne from aboue.

Iohn.vii.g

Iohn.iii.b and. vii.b Titus.iii.a Roma.x.a.

The

B The wynde bloweth where it lyſteth, and
Eccle. xi. a thou heareſt the ſounde therof, * but canſt
not tell whence it cometh & whyther it goeth.
So is euery one that is borne of the ſpirite.
Nycodemus anſwered and ſayd vnto him:
howe can theſe thynges be? Jeſus anſwered
& ſayde vnto hym: Arte thou a mayſter in Iſ-
rael, and knoweſt not theſe thynges? Verely
verely, I ſaye vnto the: We ſpeake that we
do knowe, and teſtifie that we haue ſene: and
ye receyue not our wytneſſe. If I haue tolde
you earthly thynges, and ye byleue not: how
ſhall ye byleue yf I tell you of heuenly thyn-
Ephe. iiii. a ges? * And no man aſcendeth vp to heuen,
but he that came downe frome heuen, euen
Num. xxi. c the ſonne of man whiche is in heuen. * And
as Moſes lyfte vp the ſerpent in the wylder-
neſſe, euen ſo muſt the ſon of man be lyfte vp,
that who ſoeuer byleueth in hym, peryſhe not
but haue eternall lyfe.

C * For God ſo loued the worlde, that he
Roma. v. a. gaue his onely begotten ſon, that who ſoeuer
byleueth in hym, ſhuld not periſſhe, but haue
Luke. xix. a euerlaſtyng lyfe. * For God ſent not his ſon
in to the worlde, to condemne the worlde, but
☞ that ☞ the worlde through hym myght be
ſaued. He that byleueth on hym, is not con-
demned. But he that byleueth not, is condem
ned all redy, bycauſe he hath not byleued in
the name of the onely begotten ſon of God.
Iohn. i. a. And this is the condemnacyon, * that lyght
and. xii. f. is come in to the worlde, and men loued dar-
keneſſe more then lyght, bycauſe theyr dedes
Ephe. v. b were euyll. For * euery one that euyll doeth,
hateth the lyght: neyther cometh to the lyght
leſt his dedes ſhulde be reproued. But he
that doth truth, cometh to the lyght, that his
dedes maye be knowen, howe that they are
wrought in God.

D After theſe thynges came Jeſus and his
☞ diſciples in to the lande of Iurye, and there
Iohn. iiii. a he taryed with them, ☞ * and baptyſed. And
Math. iii. a John alſo baptiſed in Enon beſyde Salim,
Marke. i. a bycauſe there was moche water there, & they
Luke. iii. a
Math. xiiii. b came and were baptyſed. * For John was
not yet caſt in to pryſon.

* And there aroſe a queſtyon bytwene
Johns diſciples and the Iues, aboute puri-
fiynge. And they came vnto John, and ſayd
vnto hym: Rabbi, he that was with the be-
yonde Jordan (to whom thou bareſt wytnes)
Iohn. iii. a beholde, the ſame baptiſeth, * & all men come
to hym. John anſwered, and ſayd: A man can
receyue nothynge, excepte it be gyuen hym
from heuen. Ye youre ſelues are wytneſſes,
Iohn. i. b * howe that I ſayde: I am not Chryſt, but
am ſente before hym. He that hath the bryde,
is the brydegrome. But the frende of the
brydegrome, whiche ſtandeth, and heareth
hym, reioyſeth greatly bycauſe of the bryde
gromes voyce. This my ioye therfore is ful-
led. He muſt encreace: but I muſt decreace.

He that cometh from on hygh, is aboue al: E
He that is of the earth, is earthly, and ſpea-
keth of the earth. He that cometh from heuen
is aboue al, and what he hath ſene and herde
that he teſtifieth: and no man receyueth his
teſtimonye. He that hath receyued his teſti- ☞
monye, * ☞ hath ſet to his ſeale, that God is Roma. iii.
true. For he whom God hath ſent, ſpeaketh
the wordes of God: * For ☞ God gyueth Eſaie. xi.
not the ſpirite by meaſure vnto hym. The fa- ☞
ther loueth the ſonne * and hath gyuen all Math. xi.
thynges into his hande. * He that byleueth Luke. x.
on the ſonne hath euerlaſtynge lyfe: He that Iohn. v.
byleueth not the ſonne, ſhall not ſe lyfe, but i. Iohn. v.
the wrath of God abydeth on hym.

¶ The lovynge communicacyon of Chriſt with the woman of
Samaria by the welles ſyde. Howe he healeth the rulers ſon.

CAPI. IIII.

As ſoone as the Lorde knewe, howe the A
Phariſes had herde, that Jeſus made
and baptiſed mo diſciples then John,
(though that Jeſus hym ſelfe baptiſed not,
but his diſciples) * he lefte Iurye, and depar Math. iiii.
ted agayne in to Galile. For it was ſo that he
muſt nedes go thorowe Samaria. * Then
came he to a citye of Samaria (which is cal
led Sichar) beſydes, the poſſeſſyon * that Gene. xlviii.
Jacob gaue to his ſonne Joſeph, and there
was Jacobs well. Jeſus then beynge werye
of his iourney, ſat thus on the well. And it
was aboute the ſyxte houre: and there came
a womã of Samaria to drawe water. Jeſus
ſayeth vnto her, gyue me drynke. For his diſci
ples were gone awaye vnto the towne, to bye
meate. Then ſayeth the woman of Samaria
vnto hym: howe is it, that thou beyng a Iue,
aſkeſt drynke of me, whiche am a Samari-
tane? * For the Iues medle not with the 4. Reg. xvii.
Samaritans. Iohn. viii.

Jeſus anſwered and ſayde vnto her: yf B
thou kneweſt the gyfte of God, and who it is
that ſayeth to the, gyue me drynke, thou wol-
deſt haue aſked of hym, and he wolde haue
gyuen * the water of lyfe. The womã ſayeth Iere. ii. b
vnto hym: Syr, thou haſt nothyng to drawe Iohn. vii. d
with, and the well is depe: from whence then
haſt thou that water of lyfe? Arte thou grea-
ter then our father Jacob which gaue vs the
well, and he hym ſelfe dranke therof, and his
chyldren, and his cattell? Jeſus anſwered, &
ſayde vnto her: who ſoeuer drynketh of this
water, ſhal thyrſt agayne. But ☞ who ſoeuer ☞
dryn-

drynketh of the water that I ſhal gyue hym ſhal neuer be more athyrſt: but the water that I ſhall gyue hym, ſhall be in hym a well of water, ſprynggynge vp in to euerlaſtyng lyfe.

¶The woman ſayeth vnto hym: Syr, gyue me of that water, that I thyrſt not, neyther come hyther to draw. Jeſus ſayeth vnto her: Go call thy huſbande, and come hyther. ¶The woman anſwered, and ſayde vnto hym: I haue no huſbande. Jeſus ſayde vnto her: Thou haſt well ſayde I haue no huſbande. For thou haſte had fyue huſbandes, and he whome thou nowe haſt, is not thy huſband. In that ſaydeſt thou truely.

Luke. vii. b
C
i.Reg.ii.a.
ii.Para.7.c

¶The woman ſayeth vnto hym: * Syr, I perceyue that thou arte a Prophet. Our fathers worſhypped in this mountayne * and ye ſaye that in Jeruſalem is the place, where men ought to worſhyp. Jeſus ſayeth vnto her: woman byleue me, the houre commeth, when ye ſhall (neyther in this mountayne/ nor yet at Jeruſalem) worſhyppe the father. Ye worſhyppe ye wote not what: we knowe what we worſhyp. * For ſaluacion cõmeth of the Jues. But the houre cõmeth and nowe is, when the true worſhyppers ſhall worſhyp the father * in ſpiryte, and in the trueth. For ſoche the father alſo requireth to worſhyppe him * God is a ſpiryte: and they that worſhyp him, muſt worſhyp hym in ſpiryte and in the trueth.

Esai.ii.a
Roma.i.a
ii.Corin.iii.c

D

¶The woman ſayeth vnto hym: I wote/ that Meſſias ſhall come, whiche is called Chryſt. when he is come he wyl tel vs al thynges. Jeſus ſayeth vnto her: * I that ſpeake vnto the am he. And immediatly came his diſciples, and merueyled that he talked with the woman. Yet no man ſayde: What meaneſt thou or why talkeſt thou with her? ¶The woman then left her waterpot, and went her waye in to the citye, and ſayeth to the men: Come, ſe a man whiche tolde me all thynges that euer I dyd. Is not he chryſt? ¶Then they went out of the citye, and came vnto hym.

Mat.xxvi.f.
Mar.xiiii.g
Luke.xxii.c
John.ix.d
and.x.c

In the meane whyle his diſciples prayed hym, ſayenge: Mayſter, eate. He ſayde vnto them: I haue meate to eate, that ye know not of. ¶Therfore ſayde the diſciples among them ſelues: hath any man brought hym ought to eate? Jeſus ſayeth vnto them: my meate is to do the wyll of hym that ſent me, and to fyniſhe his worke. Saye not ye: there are yet foure monethes/ and then cõmeth harueſt? Beholde I ſay vnto you: lyfte vp your eyes/ and loke on the regyons: for they are whyte all redy vnto harueſt.

E
Math. ix.d
Luke.x.a.

* And he that reapeth, receyueth reward, and gathereth frute vnto lyfe eternall: that bothe he that ſoweth, and he that reapeth/ myght reioyſe togyther. And herein is the ſayenge true, that one ſoweth and an other reapeth. I ſent you to reape wheron ye beſtowed no labour. Other men laboured, and ye are entred in to theyr labours.

Many of the Samaritans of that citye byleued on hym, for the ſayenge of the woman, whiche teſtified that he tolde her all that euer ſhe dyd. So, when the Samaritans were come vnto hym, they beſought hym, that he wolde tary with them. And he abode there two dayes. And many mo byleued bycauſe of his owne wordes, and ſayde vnto the woman. Now we byleue, not bicauſe of thy ſayenge: for * we haue herde hym our ſelues, and knowe that this is euen Chryſt, the ſauyoure of the worlde. ⸥

John.xvii.b

F

After two dayes he departed thence, and went awaye in to galile. * For Jeſus hym ſelfe teſtified/ that a Prophet hath noone honour in his owne countrey. ¶Then, as ſoone as he was come in to Galile, the Galileans receyued him, when they had ſene al the thynges that he dyd at Jeruſalem at the daye of the feaſte.

Mat. xiii.g
Mark.vi.a
Luke.iiii.c.

For they went alſo vnto the feaſte daye. So Jeſus came agayne into Cana of Galile * where he turned the water in to wyne.

John. ii.a

⸤ And there was a certayne ruler, * whoſe ſonne was ſycke at Capernaum. As ſoone as the ſame herde that Jeſus was come out of Jurye in to Galile, he went vnto hym, and beſought hym, that he wolde come downe/ and heale his ſonne. For he was euen at the poynt of death. ¶Then ſayd Jeſus vnto hym: excepte ye ſe ſygnes and wonders, ye wyl not byleue. ¶The ruler ſayeth vnto hym: Syr/ come downe, or euer that my ſonne dye.

Mat.viii.a
Luke.vii.a

G

Jeſus ſayeth vnto hym: Go thy waye, thy ſon lyueth. ¶The man byleued the worde that Jeſus had ſpoken vnto hym, & he went his waye. And as he was nowe goynge downe/ the ſeruauntes met hym, and tolde hym, ſayenge: thy ſonne lyueth.

¶Then enquired he of them the houre whẽ he began to amende. And they ſayde vnto him: Yeſter daye at the ſeuenth houre, the feuer lefte hym. So the father knewe, that it was the ſame houre/ in the whiche Jeſus ſayde vnto hym: ¶Thy ſonne lyueth. * And he byleued, and all his houſholde. ⸥ ¶This is agayne the ſeconde myracle, that Jeſus dyd, when he was come out of Jurey in to Galile.

Actes.18.a

¶ He healeth the man that was ſycke eyght & thyrtye yeare. The Jues accuſe hym: he anſwereth for hym ſelfe, and reproueth them.

CAPI. V. ✠

A AFter this was there a feaſt daye of the Iues, and Ieſus wente vp to Ieruſalem. And there is at Ieruſalem by the ſlaughter houſe, a pole (which is called in the ☞ Hebrue tongue, ☞ Bethſeda) hauyng fyue porches/ in which laye a greate multitude of ſycke folke, of blynde/ halte/ and withered/ waytynge for the mouynge of the water. For an Angell went downe at a certayne ſeaſon in to the poole/ and ſtered the water.

Who ſoeuer then fyrſte (after the ſterynge of the water) ſtepped in/ was made hoole of whatſoeuer diſeaſe he had. And a certayne man was there, whiche had ben diſeaſed .xxxviii. yeres. When Ieſus ſawe hym lye, and knewe that he nowe longe tyme had ben diſeaſed, he ſayeth vnto hym: wylt thou be made hoole? The ſycke man anſwered hym: Syr/ I haue no man when the water is troubled/ to put me in to the poole. But in the meane tyme, whyle I am aboute to come an other ſteppeth downe before me.

Math. ix.a Marke ii.b Luke. v.c [illegible] Ieſus ſayeth vnto hym * ryſe, take vp thy bed, and walke. And immediatly the man was made hoole/ and tooke vp his bed/ and walked. And the ſame daye was the Sabboth. The Iues therfore ſayd vnto him that was made hoole: It is the Sabboth daye/ it is not lawfull for the to cary thy bed. He anſwered them: he that made me hole, ſayde vnto me: take vp thy bed, and walke. Then aſked they hym: what man is that, which ſayd vnto the/ take vp thy bed and walke? And he that was healed/ wyſt not who it was. For Ieſus had gotten hym ſelfe awaye/ bycauſe that there was preace of peple in that place.

Johñ.viii.a * Afterwarde, Ieſus founde hym in the temple/ and ſayde vnto hym: beholde, thou arte made hoole/ ſynne no more, leeſt a worſe thynge happen vnto the. The man departed and tolde the Iues, that it was Ieſus, which had made hym hole. ✠

B And therfore the Iues dyd perſecute Ieſus, and ſought the meanes to ſley hym/ bycauſe he had done theſe thynges on the Sabboth daye. And Ieſus anſwered them.

[illegible] ✠ * My father worketh hytherto, and I worke. Therfore, the Iues ſought the more to kyll hym, not onely bycauſe he had broken the Sabboth: but ſayde alſo that * God was his father and made hym ſelfe equall with God. Then anſwered Ieſus, and ſayde vnto them: verely/ verely/ I ſaye vnto you/ * the ſonne can do nothyng of hym ſelfe, but that he ſeeth the father do. For whatſoeuer he doeth, that doeth the ſonne alſo. For the father loueth the ſonne, and ſheweth hym all thynges that he hym ſelfe doeth. And he wyll ſhewe hym greater workes then theſe/ bycauſe ye ſhuld merueyle. For lykewyſe as the father rayſeth vp the deade, and quyckeneth them, euen ſo the ſon quickeneth whom he wyll. * Neyther iudgeth the father any man: but hath commytteth al iudgement vnto the ſon, bycauſe that all men ſhulde honour the ſon/ euen as they honour the father. He that honoureth not the ſonne, the ſame honoureth not the father which hath ſent hym.

Verely, verely I ſaye vnto you. * He that heareth my worde, and byleueth on hym that ſent me, hath euerlaſtynge lyfe, and ſhall not * come in to dampnacion: but is ſcaped from death vnto lyfe. Verely, verely, I ſaye vnto you * the houre ſhall come/ and nowe it is/ when ☞ the deade ſhall heare the voyce of the ſonne of God. And they that heare, ſhall lyue. * For as the father hath lyfe in hym ſelfe, ſo lykewyſe hath he gyuen to the ſonne to haue lyfe in hym ſelfe: & hath gyuen hym power alſo to iudge, bycauſe he is the ſonne of man. Merueyle not at this: for the * houre ſhall come, in the whiche, all that are in the graues, ſhall heare his voyce/ and ſhal come forth: they that haue done good vnto the reſurrection of lyfe: and they that haue done euyll, vnto the reſurrection of damnacion. ✠

✠ ☞ I can of myne owne ſelfe do nothynge As I heare, I iudge/ and my iudgement is iuſt, bycauſe I ſeke not myne owne wyll, but the wyll of the father whiche hath ſent me.

* ☞ Yf I ſhulde beare wytneſſe of my ſelfe, my wytnes were not true. There is an other that beareth wytneſſe of me: and I am ſure/ that the wytneſſe whiche he beareth of me, is true. * Ye ſent vnto Iohñ, and he bare wytneſſe vnto the trueth.

D But I receyue not the recorde of man. Neuertheleſſe, theſe thynges I ſaye that ye myght be ſafe. He was a burnynge, and a ſhynynge lyght/ and ye wolde for a ſeaſon haue reioyſed in his lyght. * But I haue greater wytneſſe, then the wytneſſe of Iohñ. * For the workes whiche the father hath gyuen me to fynyſſhe: the ſame workes that I do/ beare wytneſſe of me, that the father hath ſent me. And the father hym ſelfe which hath ſent me, * hath borne wytnes of me. Ye haue not herde his voyce at any tyme, nor ſene his ſhappe: his worde haue ye not abydynge in you. For whome he hath ſent, hym ye byleue not. ☞ Search the ſcryptures/ for in them ye thynke ye haue eternall lyfe, * and they are they whiche teſtify of me.

Math.xi. Luke.x.c

Johñ.iii.c

C

Luk.xxiii

Math.viii Johñ.xi.

☞

Johñ.i.c and .viii

Mat.xxv.d

☞

☞ Johñ.viii

Johñ.i.c

Johñ.x.e

Johñ.x.c

Math.iii.d and .xvii.a Marke.i.b Luke.iii.d ii.Peter.i.d

☞

Deut.18.c [illegible]

Math.xxvi.f Mar.xiiii.g Luke.xxii.g

Johñ.iii.a

And yet wyll ye not come to me, that ye myght haue lyfe. I receyue not prayſe of me. But I knowe you / that ye haue not the loue of GOD in you. I am come in my fathers name and ye receyue me not. * Yf an other come in his owne name, hym wyl ye receyue: Howe can ye byleue, whiche receyue honour one of an other, and ſeke not the honour that cõmeth of God only? Do not thynke that I wyll accuſe you to my father. There is one that accuſeth you: euen Moſes in whome ye truſt. For had ye byleued Moſes ye wolde haue byleued me, * for he wrote of me. But yf ye byleue not his wrytynges: howe ſhal ye byleue my wordes? ⸥

Johñ.ii.c
ii.Theſſ.ii.
Deut.18.c

¶ Jeſus fedeth fyue thouſand men, departeth away that they ſhulde not make hym kynge, and reproueth the fleſhely hearers of his worde. The carnall are offended at hym.

CAPI. VI. ✠

A

Mat.xiiii.b
Mark.vi.d
Luke.ix.b

AFter theſe thynges, * Jeſus went his waye ouer the ſee of Galile whiche is the ſee of Tiberias: and a great multytude folowed hym, bycauſe they ſawe his myracles whiche he dyd on them that were diſeaſed. And Jeſus went vp in to a mountayne / and there he ſat with his diſciples. And Eaſter, a feaſt of the Jues was nygh. ⸥

Mat.xiiii.b
Mark.vi.d
Luke.ix.b

✠ * When Jeſus then lyfte vp his eyes / and ſawe a great company come vnto hym / he ſayeth vnto Philyp: whence ſhall we bye bread, that theſe maye eate? This he ſayde to proue hym: for he hym ſelfe knewe, what he wolde do. Philyp anſwered hym, * two hundred peny worthe of bread are not ſufficyent for them, that euery man maye take a lytle. One of his diſcyples (Andrew, Symon Peters brother) ſayeth vnto hym: There is a lad here, whiche hath fyue barley loues and two fyſſhes: but what are they amonge ſo many?

iiii.Reg.4.g.

B

And Jeſus ſayde: Make the people ſytte downe. There was moch graſſe in that place So the men ſat downe in nombre, aboute fyue thouſande. And Jeſus toke the breade: And when he had gyuen thankes, he gaue to the diſcyples, and the diſcyples to them that were ſet downe: And lykewyſe of the fyſſhes as moch as they wolde. Whẽ they had eaten ynough, he ſayth vnto his diſcyples: gather vp the broken meate whiche remayneth: that nothynge be loſt. And they gathered it togyther, and fylled twelue baſkettes with the broken meate of the fyue barly loues: which broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſene the miracle that Jeſus dyd) ſayde: this is of a trueth, * the ſame Prophet that ſhuld come in to the worlde. ⸥

Luke.vii.c.
Johñ.iiii.b

When Jeſus therfore perceyued, that they wolde come, and take hym vp to make hym kynge, * he departed agayne in to a mountayne hym ſelfe alone. * And when euen was nowe come, his diſcyples went downe vnto the ſee, and gat vp in to a ſhyppe, and came ouer the ſee vnto Capernaum. And it was nowe darke, & Jeſus was not come to them. And the ſee aroſe with a greate wynde that blewe. So when they had rowen aboute a xxv. or xxx. furlonges, they ſawe Jeſus walkynge on the ſee, and drawynge nygh vnto the ſhyppe, and they were afrayde.

Luke.vi.b
Mat.xiiii.c
Mark.vi.f

C

But he ſayeth vnto them: It is I, be not afrayd. Then wolde they haue receyued him in to the ſhyppe, and immediatly the ſhyppe was at the lande whyther they went.

The daye folowyng when the people (which ſtode on the other ſyde of the ſee) ſawe, that there was none other ſhyppe there, ſaue that one wherin to his diſcyples were entred, and that Jeſus went not in with his diſcyples in to the ſhyp: but that his diſciples were gone awaye alone. (Howbeit, there came other ſhyppes from Tiberias nygh vnto the place where they dyd eate breade, after that the Lorde had gyuen thankes) when the people therfore ſawe that Jeſus was not there, nyther his diſcyples, they alſo toke ſhyppynge, and came to Capernaum, ſekyng for Jeſus. And when they had founde him on the other ſyde of the ſee, they ſayde vnto hym: Rabbi, when cameſt thou hyther? Jeſus anſwered them, and ſayde: verely verely I ſaye vnto you: ye ſeke me, not bycauſe ye ſawe the myracles, but bycauſe ye dyd eate of the looues, and were fylled.

D

✠ Laboure not for the meate whiche peryſſheth, but for that whiche endureth vnto euerlaſtynge lyfe, whiche meate the ſonne of man ſhall gyue vnto you. For ☞ hym hath God the father ſealed. Then ſayde they vnto hym, what ſhall we do, that we myght worke the workes of God? Jeſus anſwered & ſayde vnto them: This is the worke of God, that ye byleue on hym, whome he hath ſent.

☞

Math.xii.d
and.xvi.a
Mar.viii.b
Luke.xi.b

They ſayde therfore vnto hym: * what ſygne ſheweſt thou then, that we maye ſe, and byleue the? What doeſt thou worke? Oure fathers dyd eate Manna in the deſerte as it is wrytten: He gaue them * breade from heuen to eate. Then Jeſus ſayde vnto them: verely verely I ſay vnto you: Moſes gaue you not that breade from heuen: * but my father gyueth you the true breade from heuen. For the breade of God is he, whiche commeth downe from heuen, and gyueth lyfe vnto the worlde.

Exod.xvi.b
Mat.xvi.a

Then ſayde they vnto him: Lorde, euer more
gyue vs this breade. And Jeſus ſayde vnto
them. I am the breade of lyfe. He that commeth
to me ſhall not hunger, and he that byleueth
on me ſhall neuer thyrſt.

But I ſayde vnto you: that ye alſo haue ſene
me, and yet ye byleue not. All that the father
gyueth me ſhall come to me: and hym that
cometh to me, I caſt not awaye. For I came
Luke. xxii. c downe from heuen: * not to do that I wyll/
but that he wyll, whiche hath ſent me. And
this is the fathers wyll which hath ſent me/
that of all whiche he hath gyuen me, I ſhall
looſe nothyng: but rayſe them vp agayne at
the laſt day. And this is the wyll of hym that
ſent me: that euery one whiche ſeeth the ſon/
Johñ. v. e * and byleueth on hym/ haue euerlaſtynge
lyfe. And I wyll rayſe hym vp at the laſt day.
The Jues then murmured at hym, bycauſe
he ſayd: I am that bread (of lyfe) which came
downe from heuen.

Mat. xiii. g
Mark. vi. a And they ſayde: * Is not this Jeſus the
E ſonne of Joſeph, whoſe father and mother
we knowe? Howe is it then that he ſayeth/ I
came downe from heuen? Jeſus anſwered
and ſayde vnto them: Murmur not amonge
your ſelues.

Johñ. xii. g
☞ ✠☞ * No man can come to me, except the
father whiche hath ſent me, drawe hym: And
I wyll rayſe hym vp at the laſte daye. It is
Eſai. liiii. d
i. Johñ. ii. d wrytten in the Prophettes: * and they ſhall
be all taught of God. Euery man therfore
that hath herde, & hath lerned of the father/
Exodi. xx. d
Deut. iiii. b
Johñ. i. c
i. Joh. iiii. b cometh vnto me. * Not that any man hath
ſene the father, ſaue he whiche is of God: the
ſame hath ſene the father. Verely, verely I
ſay vnto you, he that putteth his truſt in me/
hath euerlaſtynge lyfe. I am that breade of
lyfe. Your fathers dyd eate Manna in the
wyldernes, & are deade. This is that bread/
whiche cometh downe frõ heuen, that a man
maye eate therof, and not dye. I am that lyuyng
bread, which came downe from heuen.
Yf any man eate of this breade, he ſhall lyue
Luke. xxii. for euer. * And the breade that I wyll gyue/
is my fleſſhe, whiche I wyll gyue for the lyfe
of the worlde.

F The Jues therfore ſtroue amonge them
ſelues, ſayenge: Howe can this felowe gyue
vs that fleſſhe of his, to eate? Then Jeſus
ſayde vnto them: ✠ Verely, verely I ſay vnto
☞ you, ☞ excepte ye eate the fleſſhe of the
ſonne of man/ and drynk his bloode: ye haue
no lyfe in you. Who ſo eateth my fleſſhe and
drynketh my bloode, hath eternal lyfe, and I
wyll rayſe hym vp at the laſt daye.

✠ For my fleſſhe is meate in dede: and my
bloode is drynke in dede. He that eateth my
fleſſhe and drynketh my bloode, dwelleth in
me, and I in hym. As the lyuyng father hath
ſent me, and I lyue for the father: Euen ſo he
that eateth me, ſhall lyue by the meanes of
me. This is that bread, whiche came downe 5
frõ heuen: not as your fathers dyd eate Manna,
& are deade. He that eateth of this bread/
ſhall lyue euer.

These thynges ſayde he in the ſynagoge,
as he taught in Capernaum. Many therfore
of his diſcyples (when they had herde this) G
ſayd: this is an harde ſayeng: who can abyde
the hearyng of it? Jeſus knewe in hym ſelfe,
that his diſciples murmured at it, & he ſayde
vnto them: Doth this offende you? What
and yf ye ſhall ſe the ſon of man aſcende vp
thyther where he was before? It is the ſpiryte
that quyckeneth, the fleſſhe profyteth
nothynge. The wordes that I ſpeake vnto
you, are ſpiryte and lyfe. But there are ſome
of you that bileue not. For Jeſus knew from
the begynnyng, whiche they were/ that byleued
not, and who ſhulde betraye hym: And
he ſayde: therfore ſayd I vnto you: that * no Johñ. iii.
man can come vnto me, except it were gyuen
vnto hym of my father.

From that tyme many of his diſciples went
backe, and forſoke hym, and walked no more
with hym. Then ſayde Jeſus to the twelue:
wyll ye alſo go awaye? Then Simon Peter
anſwered hym: Lorde, to whome ſhal we go?
Thou haſte the wordes of eternall lyfe * and Mat. xvi.
we byleue and are ſure that thou arte Chryſt Mar. viii.
the ſonne of the lyuynge god. Jeſus anſwereth Luke. ix. c
them: Haue not I choſen you twelue, & Johñ. xi.
* one of you is a deuyll? He ſpake of Judas Luke. xxii.
Iſcarioth the ſonne of Simon. For he it was, Johñ. xiii.
that ſhulde betraye hym, beynge one of the
twelue.

¶ Jeſus cometh to Jeruſalem at the feaſt: teacheth the Jues and reproueth them. There are dyuerſe opynyons of hym amonge the people. The Phariſees rebuke the officers bycauſe they haue not brought hym, & chyde with Nicodemus for takynge his parte.

CAPI. VII.

After theſe thynges, Jeſus went about A
in Galile: for he wolde not go aboute in
Jurye bycauſe that the Jues ſought to
kyll hym. The Jues * feaſt of tabernacles Leui. xxiii.
was at hande. His brethren therfore ſayde Num. xxix.
vnto hym: get the hence, and go in to Jury/ i. Eſdra. iii.
that thy diſcyples alſo maye ſe thy workes ii. Mach. x.
that thou doeſt. For there is no man that
doeth any thynge in ſecret/ and he hym ſelfe
ſeketh to be knowen openly. Yf thou do ſoch
thynges/ ſhewe thy ſelfe to the worlde. For
his brethren byleued not in hym.

Then Jeſus ſayde vnto them: My tyme is not yet come: but your tyme is alway redy. The worlde can not hate you. * But me it hateth: bycauſe J teſtifye of it, that the workes therof are euyl. Go ye vp vnto this feaſt J wyll not go vp yet vnto this feaſt, for my tyme is not yet full come. When he had ſayd theſe wordes vnto them, he abode ſtyl in Galile. But as ſoone as his brethren were come then went he alſo vp vnto the feaſt, not openly: but as it were preuely.

Johñ.xv.d.

B Then ſought hym the Jues at the feaſt, and ſayde: * where is he? And moch murmurynge was there of hym among the people. For ſome ſayde: * He is good, other ſayde naye/ but he deceyueth the people. Howbeit * no man ſpake openly of hym / for feare of the Jues. ⊢

Johñ.xi.f
Mat.xxi.b. Johñ.viii.c and.vi.e Johñ.xii.f.

✠ Nowe when halfe of the feaſt was done, Jeſus went vp in to the temple, and taught. And the Jues merueyled, ſayenge: Howe knoweth he the ſcryptures, ſeyng that he neuer lerned? Jeſus anſwered them, and ſayd: My doctryne is not myne: but his that ſent me. Yf any man wyll be obedyent vnto his wyll/ he ſhall know of the doctryne, whyther it be of God, or whyther J ſpeake of my ſelfe. He that ſpeaketh of hym ſelfe, ſeketh his owne prayſe. But he that ſeketh his prayſe that ſent hym, the ſame is true, and no vnryghtwyſeneſſe is in hym.

Johñ.viii.

Exodi.xx.a Deute.v.a.

C * Dyd not Moſes gyue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kyll me? The people anſwered and ſayd: thou haſt the deuyll: who goeth aboute to kyll the? Jeſus anſwered, and ſayde vnto them: * J haue done one worke, and ye all merueyle. Moſes therfore gaue vnto you the circumciſion: not bycauſe it is of Moſes, but * of the fathers: And yet ye on the Sabboth daye circumciſe a man. Yf a man on the Sabboth daye receyue circumciſion without breakyng of the lawe of Moſes: diſdayne ye at me, bycauſe J haue made a man euery whyt hole on the Sabboth daye? * Judge not after the vtter appearaunce, but Judge with a ryghtous iudgement. Then ſayde ſome of them of Jeruſalem: is not this he/ whom they go aboute to kyll: But lo, he ſpeaketh boldly, and they ſaye nothynge to hym. Do the rulers knowe in dede, that this is very Chryſt? Howbeit * we knowe this man whence he is: but when Chryſte cometh, no man knoweth whence he is.

Johñ.v.a
Gene.xvii.b
Leuit.xix.c Deute.i.c Prouer.24.e
Mat.xiii.g Mark.vi.a Johñ.vi.e

D Then cryed Jeſus in the temple (as he taught) ſayeng: ye both knowe me, & whence J am ye knowe. And J am not come of my ſelfe: but he that ſent me is true, whome ye knowe not. But J knowe hym. ✠ (And yf I ſaye that I knovv him not, I ſhalbe a lyer lyke vnto you, but I knovv hym) for J am of hym/ and he hath ſent me. * Then they ſought to take hym: but no man layde handes on hym, bycauſe his houre was not yet come. * Many of the people byleued on hym ⊢ and ſayd: when Chryſt cometh, wyl he do mo myracles then theſe, that this man hath doone? The Pharyſes herde that the people murmured ſoche thynges concernynge hym.

✠
Mark.xi.c. Luke.xix.g. xx.c.& xxii.a
Johñ.8.d

E ✠ And the Phariſes and hygh Preeſtes, * ſent miniſters to take hym. Then ſayd Jeſus vnto them: Yet am J a lytell whyle with you, and then go J vnto hym that ſent me. Ye ſhall ſeke me, & ſhall not fynde me: * and where J am, thyther can ye not come. Then ſayde the Jues among them ſelues: whyther wyll he go, that we ſhall not fynde hym? wyll he go amonge the Gentyls (whiche are ſcattered abrode) and teache the gentyls: What maner of ſayenge is this that he ſayde: ye ſhall ſeke me, and ſhal not fynde me: & where J am, thyther can ye not come?

Mat.xxii.b Mark.xii.a Luke.xx.d
Johñ.viii.c and.xiii.d

In the laſt day, that great day of the feaſt Jeſus ſtode, and cryed, ſayng: * Yf any man thyrſt, let hym come vnto me, and drynke. He that byleueth on me (as ſayeth the ſcrypture) out of his belly ſhal flowe ryuers of water of lyfe. But this ſpake he of the ſpiryte, whiche they that byleue on hym, ſhulde receyue. ⊢ For the holy gooſt was not yet there, bicauſe Jeſus was not yet glorifyed.

Eſai.lv.a

F ✠ Many of the peple therfore (when they herde this ſayenge) ſayde * of a trueth this is a prophet: but other ſayd, ‡ this is Chryſt: But ſome ſayd: ſhall Chryſt come out of Galyle? * Sayeth not the ſcrypture, that Chryſt ſhall come of the ſeede of Dauid: and out of the towne of Bethleem where Dauid was? So was there diſſencyon amonge the people bycauſe of hym.

Johñ.viii.a and.v.b. Luke.vii.c J.mat.xxi.b.
Miche.v.a Matth.ii.a.

And ſome of them wolde haue taken hym but no man layde handſ on hym. The came the mynyſters to the hygh Preeſtes and Pharyſes. And they ſayde vnto them: why haue ye not brought hym? The mynyſters anſwered: neuer man ſpake as this man doth. Then anſwered them the Pharyſes: are ye alſo diſceyued? Doeth any of the rulers, or of the pharyſes byleue on him? But this comon people whiche knowe not the lawe, are curſed. Nicodemus ſayeth vnto them, (* he that came to Jeſus by nyght, & was one of them) Doth our lawe iudge any man, before it heare hym, and knowe what he hath done?

Johñ.iii.a

They anſwered, and ſayde vnto hym: arte
thou alſo of Galile? Search ⁊ loke. For out
of Galile aryſeth no Prophette. And euery
man went vnto his owne houſe. ⊢

A woman is taken in aduoutrye, Chriſt delyuereth her. The fredom of ſuche as folowe Chriſt, whom they accuſe to haue the deuyll within hym, and go aboute to ſtone hym.

CAPI. VIII. ✠

A Mat.xxi.a. Mark.xi.a Luke.xxi.c. Ieſus went * vnto mounte Olyuete, and
early in the mornynge he came agayne in
to the temple, and all the people came vn
to hym, and he ſat downe, and taught them.
And the Scrybes and Phariſes brought vn
to him a woman taken in aduoutrye: ⁊ when
they had ſet her in the myddes, they ſaye vn-
to hym: Mayſter, this woman was taken in
aduoutrye, euen as the dede was a doynge.
Leui.xx.b * Moſes in the lawe commaunded vs, that
ſoch ſhulde be ſtoned. But what ſayeſt thou?

This they ſayde to tempte hym, that they
myght accuſe hym. But Ieſus ſtouped down
⁊ with his fynger wrote on the ground. So,
when they contynued aſkyng hym, he lyfte
hym ſelfe vp, and ſayde vnto them: let hym
that is among you without ſyn, caſt the fyrſt
ſtone at her. And agayne he ſtouped downe/
and wrote on the grounde. And as ſoone as
they herde this, they went out one by one, be-
gynnyng at the eldeſt.

B And Ieſus was lefte alone, and the wo-
man ſtandynge in the myddes. When Ieſus
had lyfte vp hym ſelfe, ⁊ ſaw no man, but the
woman, he ſayd vnto her: woman, where are
thoſe thyne accuſers? Hath no man condem-
ned the? She ſayde: No man, Lorde. And
Ieſus ſayde. Neyther do I condempne the.
Iohn.v.b Go, and * ſynne no more. ⊢

✠ Then ſpake Ieſus agayne vnto them/
Iohn.i.a xii.e.ix.g. ſayenge: * I am the lyght of the worlde. He
that foloweth me, doth not walke in darknes
but ſhall haue the lyght of lyfe. The Phary-
ſes therfore ſayde vnto hym: thou beareſt re-
corde of thy ſelfe, thy recorde is not true. Ie-
ſus anſwered, and ſayde vnto them: though
I beare recorde of my ſelfe, yet my recorde is
true: for I knowe whence I came, ⁊ whyther
I go. But ye can not tell whence I come, and
☞ whyther I go. Ye iudge after the fleſhe ☜ I
iudge no man. And yf I iudge, my iudgement
C is true. For I am not alone: but I and the fa
Num.xxxv.b. ther that ſent me. * It is alſo wrytte in your
Deu.xvii.a. lawe, that the teſtimony of two men is true.
and.xix.b I am one that beareth wytneſſe of my ſelfe/
Math.xviii.c. and the father that ſent me, beareth wytnes
ii.Cor.xiii.a i.Timo.v.c Hebru.x.e of me. Then ſayde they vnto hym: where is
thy father? Ieſus anſwered: ye neyther know
me, nor yet my father: Yf ye had knowen me,
ye ſhuld haue knowen my father alſo. Theſe
wordes ſpake Ieſus in the treaſurye, as he
taught in the temple, ⁊ no man layde handes
on hym, * for his houre was not yet come. ⊢ Iohn.vii.
Then ſayde Ieſus agayne vnto them:
✠ I go my way, and * ye ſhall ſeke me, ⁊ ſhal Iohn.vii. and.xiii.
dye in your ſynnes. Whyther I go, thyther
can ye not come. Then ſayde the Iues: wyll
he kyll hym ſelfe, bycauſe he ſayeth: whyther
I go, thyther can ye not come? And he ſayde
vnto them: ye are from beneath, I am from
aboue. Ye are of this worlde, I am not of this
worlde. I ſayde therfore vnto you, that ye
ſhall dye in your ſynnes. For * yf ye byleue Mar.xvi.
not that I am he/ ye ſhall dye in your ſynnes Iohn.iii.

Then ſayd they vnto hym, who arte thou? D
And Ieſus ſayeth vnto them: Euen the very
ſame thynge that I ſpeake vnto you. I haue
many thynges to ſaye/ and to iudge of you:
Yea and he that ſent me, is true. * And I Iohn.iii.
ſpeake in the worlde, thoſe thynges, which I
haue herde of him. Howbeit they vnderſtode
not that he ſpake of his father. Then ſayde
Ieſus vnto them: when ye haue lyfte vp an
hygh the ſonne of man, then ſhall ye knowe,
that I am he/ and that I do nothyng of my
ſelfe: but * as my father hath taught me/ Iohn.iii.b and.xiiii.
euen ſo I ſpeake theſe thynges: and he that
ſent me is with me. The father hath not lefte
me alone, for I do alwayes thoſe thynges,
that pleaſe hym. ⊢ As he ſpake theſe wordes
* many byleued on hym. Iohn.viii.
✠ Then ſayde Ieſus to thoſe Iues, whiche
byleued on him: Yf ye continue in my worde/
then are ye my verye diſciples, and ye ſhall
knowe the trueth: and the trueth ſhall make
you free. They anſwered hym: We be Abra-
hams ſeede, ⁊ were neuer bonde to any man:
howe ſayeſt thou then: ye ſhalbe made * free? Roma.vi.d and.viii.a

Ieſus anſwered them: verely, verely I E
ſaye vnto you/ that * who ſoeuer commytteth Roma.vi.c ii.Pet.ii.
ſynne, is the ſeruaunt of ſynne. And the ſer-
uaunt abydeth not in the houſe for euer: But
the ſonne abydeth euer. Yf the ſonne therfore
ſhall make you free, then are ye free in dede.
I knowe that ye are Abrahams ſeede: but ye
ſeke meanes to kyll me, bycauſe my worde
hath no place in you. I ſpeake that whiche
I haue ſeene with my father: and ye do that,
whiche ye haue ſeene with your father. They
anſwered and ſayde vnto hym: Abraham is
our father. Ieſus ſayeth vnto them: Yf ye
were Abrahams chyldren, ye wolde do the
dedes of Abraham. But nowe ye go aboute
to kyll me, a man that hath tolde you the
trueth whiche I haue herde of God: this dyd
not Abraham. Ye do the dedes of your father

Then ſayde they to hym: we were not borne
of fornicacio͂. We haue one father, euen god.
Jeſus ſayde vnto them: Yf God were youre
father, truely ye wolde loue me. For J proceeded
forth, and came from god. Neyther came
J of my ſelfe, but he ſent me. Why do ye not
knowe my ſpeche? Euen bycauſe ye can not
abyde the hearynge of my worde.

F Ye are of youre father the deuyll, and the
Gene.iii.a. luſtes of your father wyll ye ſerue. * He was
i.Johñ.iii.a a murtherer from the begynnynge, & abode
not in the trueth, bycauſe theyr is no trueth
in hym. When he ſpeaketh a lye/ he ſpeaketh
of his owne. For he is a lyer, and the father
of the ſame thynge: And bycauſe J tell you
the trueth, therfore ye byleue me not.

✠ Whiche of you rebuketh me of ſynne?
Yf J ſay the trueth, why do ye not bileue me?
Johñ.x.e * He that is of God, heareth goddes wordes
Ye therfore heare them not/ bycauſe ye are
not of God. Then anſwered the Jues/ and
ſayd vnto hym: Saye we not well/ that thou
Johñ.x.d arte a Samaritane, and * haſte the deuyll?
Jeſus anſwered: J haue not the deuyll: but
J honour my father/ and ye haue diſhonoured
me. J ſeke not myne owne prayſe: there
is one that ſeketh, and iudgeth.

Uerely/ verely J ſaye vnto you: yf a man
G kepe my ſayenge/ he ſhall neuer ſe death.
Then ſayd the Jues vnto hym: Nowe know
we, that thou haſte the deuyll. Abraham is
deade/ and the Prophettes, and thou ſayeſt:
yf a man kepe my ſayenge/ he ſhal neuer taſt
of death. Arte thou greater then oure father
Abraham, which is dead? and the prophettes
are dead. Whome makeſt thou thy ſelfe?

Jeſus anſwered: Yf J honoure my ſelfe/
myne honoure is nothynge. It is my father
that honoureth me/ whiche ye ſaye/ is youre
God/ and yet ye haue not knowen hym: but
J knowe hym. And yf J ſaye, J knowe hym
not, J ſhall be a lyer lyke vnto you. But J
knowe hym, and kepe his ſayenge. Youre father
Gene.17.d. Abraham was glad to ſe my daye: * and
and.xviii.a he ſawe it, & reioyſed. Then ſayde the Jues
vnto hym: thou arte not yet .l. yeare olde, and
haſte thou ſene Abraham? Jeſus ſayde vnto
them. Verely, verely J ſaye vnto you: ere
Eccle.iii.b Abraham was borne * J am. Then tooke
i.Johñ.i.c. they vp ſtoones, to caſte at hym. But Jeſus
Luke.iiii.e hyd hym ſelfe, and went out of the temple. b

¶ Chryſt maketh the man to ſe, that was borne blynde.

CAPI. IX. ✠

A AND as Jeſus paſſed by, he ſawe a man,
whiche was blynde from his byrth.
And his diſciples aſked hym, ſayenge:
Mayſter, who dyd ſynne, this man/ or his
father and mother, that he was borne blynde?
Jeſus anſwered: Neyther hath this man ſynned,
nor yet his father and mother: but that
the workes of God ſhulde be ſhewed in hym.

J muſt worke the workes of hym that ſent
me, whyle it is daye. The nyght co͂meth/ whe͂
no man can worke. As longe as J am in the
worlde, * J am the lyght of the worlde. Johñ.i.a. viii.b.xii.g

As ſoone as he had thus ſpoken, he ſpatte B
on the grounde, and made claye of the ſpytle,
& rubbed the claye on the eyes of the blynde,
and ſayde vnto hym: Go, waſſhe the in the
poole of * Syloe/ whiche (by interpretacyo͂) Eſai.viii.b
is as moche to ſaye as: ſent. He went his way
therfore, and waſſhed/ and came agayne ſeynge.
So the neyghbours and they that had
ſene hym before (howe that he was a begger)
ſayde: is not this he that ſat and begged?
Some ſayde: this is he. Agayne other ſayde
✠ (No, but) he is lyke hym. ✠

He hym ſelfe ſayde: J am euen he. Therfore C
ſayde they vnto hym: Howe are thyne
eyes opened? He anſwered, and ſayde: The
man that is called Jeſus/ made claye/ and
anoynted myne eyes/ and ſayde vnto me: Go
to the pole Siloe/ and waſſhe. And when J
went and waſſhed, J receyued my ſyght.
Then ſayde they vnto hym: where is he? He
ſayde: J can not tell. They brought to the
Phariſes, him that a lytel before was blynd:
and it was the * Sabboth day, when Jeſus Math.xii.a
made the claye, and opened his eyes. Then Marke.ii.d
agayne the phariſes alſo aſked hym, how he Luke.vi.a.
had receyued his ſyght. He ſayd vnto them: Johñ.v.b
he put claye vpon myne eyes, and J waſſhed and.vii.c
and do ſe. Therfore ſayde ſome of the Phariſes:
this man is not of God, bycauſe he kepeth
not the Sabboth daye. Other ſayde:
* howe can a man that is a ſynner, do ſoche Johñ.vii.g and.x.d
myracles? And there was a ſtryfe monge
them. They ſpake vnto the blynde man agayne: D
what ſayeſt thou of hym, bycauſe he
hath opened thyne eyes? He ſayde: * He is Johñ.vii.c
a Prophet. But the Jues dyd not byleue of
the man, (howe that he had ben blynde, and
receyued his ſyght) vntyll they called the father
and mother of hym that had receyued
his ſyght. And they aſked them, ſayenge: Js
this your ſonne/ whome ye ſaye was borne
blynde? Howe doth he nowe ſe then? His father
and mother anſwered them/ and ſayde:
we knowe, that this is our ſonne, and that he
was borne blynde: but by what meanes he
nowe ſeeth, we can not tell: or who hath opened
his eyes, can we not tell.

He is olde ynough, aſke hym, let hym anſweare E
for hym ſelfe. Soche wordes ſpake

his father and mother / bycauſe they feared
the Jues. For the Jues had conſpyred alre-
dye, that yf any man dyd cõfeſſe that he was
Iohn. vii. f Chryſt, * he ſhulde be excommunicate out of
the Sinagoge. Therfore ſayde his father
and mother: he is olde ynough / aſke hym.
Then agayne called they the man that was
blynde, and ſayde vnto hym: Gyue God the
prayſe: we knowe / that this man is a ſynner.
He anſwered therfore, and ſayde: Whyther
he be a ſynner or no, I can not tell: One thyng
I am ſure of: that where I was blynde, nowe
I ſe. Then ſayde they to hym agayne: what
dyd he to the? Howe opened he thyne eyes?
He anſwered them agayne: I tolde you ere
whyle, and ye dyd not heare.
F Wherfore wolde ye heare it agayne? wyl
ye alſo be his diſciples? Then rated they him
and ſayde: Be thou his diſciple. We are Mo-
ſes diſciples. We are ſure, that God ſpake
vnto Moſes. As for this felowe / we knowe
not from whence he is: The man anſwered /
and ſayde vnto them: this is a merueylous
thynge, that ye wote not from whence he is /
and yet he hath opened myne eyes. For we be
☞ ſure / that ☞ God heareth not ſynners. But
yf any man be a worſhypper of God / & obe-
dient vnto his wyll, hym heareth he. Synce
the worlde began was it not herde, that any
man opened the eyes of one that was borne
blynde. Yf this man were not of GOD, he
coulde haue done nothyng. They anſwered /
and ſayde vnto hym: thou arte all togyther
borne in ſynne, and doſt thou teache vs? And
they caſte hym out.
G Jeſus herde that they had excommuni-
cate hym, and when he had founde hym, he
ſayde vnto hym: doeſt thou bileue on the ſon
of God? He anſwered and ſayde: Who is it
Lorde, that I myght byleue on hym?
And Jeſus ſayde vnto hym: Thou haſte
Iohn. iiii. c ſene hym, * and he it is that talketh with the.
And he ſayde: Lorde I byleue / and worſhyp-
ped hym. ⊦
☞ And Jeſus ſayde vnto hym: ☞ I am
come vnto iudgement in to this worlde: that
they whiche ſe not / myght ſe: and they which
ſe, myght be made blynde. And ſome of the
Phariſes whiche were with hym, herde theſe
wordes / and ſayde vnto hym: are we blynde
Iohn. xv. d alſo? Jeſus ſayde vnto them: * ☞ Yf ye
☞ were blynde, ye ſhulde haue no ſynne. But
nowe ye ſaye: we ſe, therfore youre ſynne re-
mayneth.

¶ Chriſt is the true ſhepherde, and the dore of the ſhepe: he [illegible] the [illegible], & therfore the Jues take vp ſtones to caſt at hym, and call his preachynge blaſphemye, and go aboute to take hym.

CAPI. X.

Verely, verely I ſay vnto you: he that en- A
treth not in bye the dore into the ſhepe-
folde, but clymmeth vp ſome other way
the ſame is a thefe and a robber. But he that
entreth in bye the dore, is the ſhepheerde of
the ſhepe: to hym the porter openeth, and the
ſhepe heare his voyce, and * he calleth his
owne ſhepe bye name, and leadeth them out. Pſalm. [illegible]
And when he hath ſent forth his owne ſhepe,
he goeth before them, and the ſhepe folowe
hym: for they knowe his voyce. A ſtraunger
wyll they not folowe, but wyl fley from him:
for they knowe not the voyce of ſtraungers.
This prouerbe ſpake Jeſus vnto them. But
they vnderſtode not what thyngs they were /
whiche he ſpake vnto them.
Then ſayd Jeſus vnto them agayne: Ve- B
rely verely I ſaye vnto you. * I am the dore Iohn. xiiii. a
of the ſhepe. All (euen as many as came be-
fore me) are theues and murtherers: but the
ſhepe dyd not heare them. I am the dore, by
me yf any man enter in, he ſhall be ſafe, and
ſhall go in and out, & fynde paſture. A thefe
cõmeth not but for to ſteale, kyll, & to deſtroy
I am come, that they might haue lyfe & that
they myght haue it more aboundantly. ⊦
✠ I am * the good ſhepheerde. ☞ A good ☞
ſhepheerde gyueth his lyfe for the ſhepe. Ezeche. xxx
An hyred ſeruaunt, and he whiche is not Miche. v.
the ſhepherd (nether the ſhepe are his owne) C
ſeeth the wolfe cõmyng, & leaueth the ſhepe,
and fleeth, and the wolfe catcheth, and ſcat-
tereth the ſhepe. The hyred ſeruaunt fleeth /
bycauſe he is an hyred ſeruaunt, and careth
not for the ſhepe. I am the good ſhepheerde /
* and knowe my ſhepe, and am knowen of II. Tim. ii.
myne. * As my father knoweth me / euen ſo Math. xi. d
knowe I alſo my father. And * I gyue my Luke. x. d
lyfe for the ſhepe: & other ſhepe I haue, which Marke. x. f
are not of this folde. Them alſo I muſt
brynge, & they ſhall heare my voyce / ☞ and ☞
there ſhalbe one folde & one ſhepheerd. ⊦
Therfore doth my father loue me, bycauſe D
I put my lyfe from me, that I myght take it
agayn. No man taketh it frõ me: but I put it
away of my ſelfe. I haue power to put it frõ
me, & I haue power to take it agayne: This
cõmaundement haue I receyued of my father
There was a dyſſencyon therfore agayne a-
monge the Jues for theſe ſayengs, and many
of them ſayde: * He hath the deuyll, and is Math. xii. b
mad: why heare ye hym? Other ſayde: theſe and. xxi. d
are not the words of hym that hath the deuyl. Mark. iii. b
Can the deuyl open the eyes of the blynde? Luke. xi. b
✠ And it was at Jeruſalem the feaſte of Iohn. viii. f
the ☞ dedicacion, and it was wynter: & Je- E ☞ Iohn. vii. d
ſus

Regū.6.a / ū.iii.b. / b.v.f ſus walked in the temple, euen in * Salomons
porche. Then came the Jues rounde
aboute hym, and ſayd vnto hym: Howe long
doeſt thou make vs doute? Yf thou be Chriſt
tel vs playnly. Jeſus anſwered them: I told
you, and ye byleue not. The workes that I
do in my fathers name, they beare wytneſſe
of me. But ye byleue not, bycauſe ye are not
Johā.viii.c of my ſhepe. As I ſayde vnto you: * my ſhepe
heare my voyce: and I know them, and they
folowe me / and I gyue vnto them eternall
lyfe, and they ſhall neuer peryſſhe, neyther
ſhall any man plucke them out of my hande.
F My father which gaue them me, is greater
Johā.xiiii.a then all, and no man is able to take them out
and.xvii.c of my fathers hande. * I & my father are one
Johā.viii.g * Then the Jues agayne toke vp ſtones,
to ſtone hym withall. Jeſus anſwered them:
many good workes haue I ſhewed you from
my father: for which of them do ye ſtone me?
The Jues anſwered hym, ſayenge. For thy
Johā.v.d good workes ſake we ſtone the not, * but for
thy blaſphemy, and bycauſe that thou beyng
a man, makeſt thy ſelfe god. Jeſus anſwered
Exod.xxii.b them: Is it not wrytten in your law, * I ſayd
pſal.82.a ye are goddes? Yf he called them goddes, vnto
whom the worde of God was ſpoken (and
G the ſcripture can not be broken concernynge
hym whom the father hath ſanctified, & ſent
in to the worlde) do ye ſay that I blaſpheme,
Math.26.f * bycauſe I ſayd, I am the ſonne of God?
Mar.xiiii.g ‡ Yf I do not the workes of my father, byleue
Luke.xxii.g / i.Johā.iv.a me not. But yf I do, and yf ye byleue not me,
and.xv.b byleue the workes: that ye maye knowe & byleue,
that the father is in me, & I in hym. ⊢
Mat.xxi.b. / Johā.vii.g * Agayne they went aboute to take hym: &
he eſcaped out of theyr hande, & went awaye
Johā.i.d agayne beyond Jordā, into the place * where
Johñ before had baptiſed, & there he abode.
And many reſorted vnto hym, & ſayde. Johñ
Johā.iii.d. dyd no myracle, but * all thynges that Johñ
ſpake of this man were true. And many byleued
on hym there.

¶ Chriſt reyſeth Lazarus from death. The hygh prieſtes & Phariſes gather a counſell agaynſt hym. He getteth hym out of the waye.

CAPI. XI. ✠

A ACertayne man was ſycke, named Lazarus
of Bethania the towne of Mary, &
her ſyſter Martha. It was that Mary
Luke.vii.f. * whiche anoynted Jeſus with oyntment, &
wyped his fete with her heere, whoſe brother
Lazarus was ſycke. Therfore, his ſyſters
ſent vnto hym, ſayenge: Lorde, beholde, he
whom yͧ loueſt, is ſycke. When Jeſus herde
that, he ſayd: this infirmite is not vnto death
but for the prayſe of God, that the ſon of god
Johā.ix.a * myght be prayſed by the reaſon of it. Jeſus
loued Martha and her ſyſter and Lazarus.
When he had herde therfore, that he was
ſycke, he abode two dayes ſtyll in the ſame
place where he was.
B Then after that ſayde he to his diſciples:
let vs go in to Juery agayne. His diſciples
ſayde vnto hym: Mayſter, the Jues lately
Johā.viii.h / viii.g & ix.f * ſought to ſtone the, and wylte thou go thyther
agayne? Jeſus anſwered: are there not
twelue houres of the daye? Yf a man walke
in the daye he ſtombleth not, bycauſe he ſeeth
the lyght of this worlde. But yf a man walke
in the nyght, he ſtombleth, bycauſe there is
no lyghte in hym. This ſayde he, and after
Math.ix.c that he ſayde vnto them: Oure frende Lazarus
Mark.v.d * ſlepeth, but I go to wake hym oute of
Luke.viii.g ſlepe. Then ſayde his diſciples: Lorde, yf he
ſlepe, he ſhall do well ynough. Howbeit, Jeſus
ſpake of his death: but they thought, that
he had ſpoken of the natural ſlepe. Thē ſayd
Jeſus vnto them playnly, Lazarus is deade
and I am glad for youre ſakes, that I was
not there, bycauſe ye maye byleue. Neuertheleſſe,
Johā.xx.f let vs go vnto hym.
C Then ſayde * Thomas whiche is called
Didimus, vnto the diſciples: let vs alſo go,
that we maye dye with hym. Then went Jeſus,
and founde that he had lyne in his graue
foure dayes alredy. Bethanye was nygh vnto
Jeruſalem, aboute ſyxtene furlonges of,
and many of the Jues came to Martha and
Mary to comforte them ouer theyr brother.
Martha as ſoone as ſhe herde, that Jeſus
was comynge, went and met hym: but Mary
ſat ſtyll in the houſe.
✠ Then ſayd Martha vnto Jeſus: Lorde Johā.xi.d.
* yf thou haddeſt bene here, my brother had
not dyed: neuertheleſſe, nowe I knowe, that
what ſoeuer thou aſkeſt of God, God wyll
gyue it the. Jeſus ſayeth vnto her: Thy
brother ſhal ryſe agayne. Martha ſayeth vnto
hym: I knowe that he ſhall ryſe agayne in
the reſurreccyon at the laſt day. Jeſus ſayeth Johā.i.a
vnto her: I am the reſurreccyon and the * lyfe and.xiiii.a
‡ he that byleueth on me, yea though he were i.Johā.iii.b
deade, yet ſhall he lyue. And ☜ who ſoeuer Roma.i.b
lyueth and byleueth on me, ſhall neuer dye: Abacuc.ii.a / Hebrue.x.g
Byleueſt thou this? She ſayde vnto ☜
hym: yea Lorde, I byleue, that thou arte
Chriſt the ſonne of God whiche ſhulde come
in to the worlde. ⊢
D And aſſoone as ſhe had ſo ſayd, ſhe went her
way and called Mary her ſyſter ſecretly, ſayenge:
The mayſter is come, & calleth for the.
Aſſoone as ſhe herde that, ſhe aroſe quickely
and came vnto hym. Jeſus was not yet come
in to the towne: but was in that place where

Martha met hym. The Iues then whiche were with her in the houſe and comforted her (when they ſawe Mary, that ſhe aroſe vp haſtely, and went oute) folowed her, ſayenge: She goeth vnto the graue, to wepe there.

Then when Mary was come where Jeſus was, and ſawe hym, ſhe cometh nygh vn- John.xi.c to his fete, and ſayeth vnto hym: Lorde, * yf thou haddeſt bene here, my brother had not bene deade. When Jeſus therfore ſawe her wepe (& the Iues alſo weypynge which came with her) he groned in the ſpirite, and was troubled in hym ſelfe, and ſayd. Where haue ye layde hym? They ſaye vnto hym: Lorde, Luke.xix.f come and ſe. And * Jeſus wepte. Then ſayd the Iues: Beholde howe he loued hym. And John.ix.b ſome of them ſayd: coulde not he which * opened the eyes of the blynde, haue made alſo, that this man ſhulde not haue dyed?

E Jeſus therfore agayne groned in hym ſelfe and came to the graue. It was a caue, and a ſtone layde on it. Jeſus ſayde, take ye awaye the ſtone. Martha the ſyſter of hym that was deade, ſayd vnto hym: Lorde, by this tyme he ſtynketh. For he hath bene dead foure dayes: Jeſus ſayeth vnto her. Sayd I not vnto the that yf thou dydeſt byleue, thou ſhuldeſt ſe the glory of God? Then they toke awaye the ſtone from the place where he that had bene dead, was layde. And Jeſus lyfte vp his eyes & ſayde. Father, I thanke the, that thou haſt herde me. Howbeit, I knewe: that thou hea- John.xii.b reſt me alwayes: but * bycauſe of the people whiche ſtande by, I ſayde it, that they maye byleue, that thou haſt ſent me. And when he thus had ſpoken, he cryed with a loude voyce John.v.e Lazarus, come forth. * And he that was deade, came forth, bound hand and fote with graue clothes, and his face was bound with a napkin. Jeſus ſayth vnto them: looſe hym, and let hym go. Then many of the Iues whiche came to Mary (& had ſene the thyn- John.vii.e ges which Jeſus dyd) * byleued on hym.

F But ſome of them went theyr wayes to the phariſes, & tolde them what Jeſus had done.

Math.26.a Mar.xiiii.a Luke.xxii.a John.xviii.c *✠ Then gathered the hygh Preeſtes & the Phariſes a counſell, & ſayde: * what do we? For this man doeth many myracles. Yf we let hym ſcape thus, all men wyll byleue on hym, and the Romaynes ſhall come, & take awaye bothe our towne and the people. And one of them named Cayphas (beyng the hygh preeſt that ſame yere) ſayde vnto them: Ye perceyue John.18.b nothyng at all, nor conſyder, that * it is expedient for vs, that one man dye for the people, and not that all the people peryſhe. This ſpake he not of hym ſelfe, but beynge hygh Preeſt that ſame yere, he propheſied that Jeſus ſhulde dye for the people, and not for the people onely, but that he ſhulde gather togyther in one the chyldren of God, that were ſcattered abrode.

* Then frome that daye forth, they toke counſell togyther, for to put hym to death.

G Jeſus therfore walked no more openly amonge the Iues: but went his waye thence vnto a countrey nygh to a wyldernesse, into a citye which is called Ephraim, and there contynued with his diſciples. * And the Iues Eaſter was nygh at hande, and many wente out of the countrey vp to Jeruſalem before the eaſter, to purifie them ſelues. Thē ſought they for Jeſus, & ſpake amonge them ſelues, as they ſtode in the temple: * What thynke Iohn.vii ye, ſeynge he cometh not to the feaſt daye? The hygh Preeſtes and Phariſes * had gy- John.xi uen a cōmaundement, that yf any man knew where he were, he ſhulde ſhewe it, that they myght take hym.

¶ Mary anoynteth Chriſtes fete. Judas murmureth, Chriſt excuſeth her, and rydeth in to Jeruſalem.

CAPI. XII. ✠

Then Jeſus (ſyxe dayes before Eaſter) A came to Bethany, where Lazarus had bene dead, whom he reyſed from death. Mat.xxvi Mar.xiiii Luke.vii D There they made him a ſupper, and Martha ſerued, but Lazarus was one of them that ſat at the table with hym. Luke.vii * Then toke Mary a pounde of oyntment (called Nardus, perfite and precious) and anoynted Jeſus fete, and wyped his fete with her heere, and the houſe was fylled with the odoure of the oyntment. * Then ſayde one of his diſciples (euen Ju- Math.26 Mar.xiiii das Iſcarioth Symons ſonne, whiche afterwarde betrayed him) why was not this oyntment ſolde for thre hundred pence, and gyuē to the poore. This he ſayde, not that he cared for the poore, but bycauſe he was a thefe, and * had the bagge, and bare that whiche was John.xiii gyuen. Then ſayde Jeſus: Let her alone: agaynſt the day of my buriyng, hath ſhe kepte this. For the poore alwayes ſhall ye haue w you, but me haue ye not alway.

B Moche people of the Iues therfore had knowlege, that he was there. And they came, not for Jeſus ſake onely, but that they might ſe Lazarus alſo * whom he reyſed from death John.xi.h But the hygh Preeſtes helde a counſell, that they myght put Lazarus to death alſo, bycauſe that for his ſake many of the Iues went awaye and byleued on Jeſus.

* On the nexte day moche people that were Mat.xxi.a Mark.xi.a come to the feaſt, when they herde that Jeſus ſhulde come to Jeruſalem, toke braunches

of palme trees, and went foꝛth to mete hym, and cryed: Hoſanna, * bleſſed is he that in the name of the Loꝛde, cometh kynge of Iſrael. And Jeſus got a yong aſſe, ⁊ ſat theron as it is wꝛytten: * Feare not doughter of Syon. Beholde, thy kynge cometh, ſyttynge on an aſſes colte. Theſe thynges vnderſtode not his diſciples at the fyꝛſt: but when Jeſus was gloꝛified, thē remembꝛed they that ſoche thynges were wꝛytten of hym, and that ſoche thynges they had done vnto him. The peple that was with hym (when he called Lazarus out of his graue, and reyſed him from death) bare recoꝛde. Therfoꝛe met hym the people alſo, bycauſe they hearde, that he had done ſoche a myꝛacle. The phariſes therfoꝛe ſayde among them ſelues: perceyue ye, how we pꝛeuayle nothyng? Beholde, (all the hole) woꝛlde goeth after hym. * There were certayne Grekes amonge them, that came to woꝛſhyp at the feaſt: the ſame came therfoꝛe to Phylip (whiche was of Bethſaida a citye in Galile) ⁊ deſyꝛed hym, ſayenge: Syꝛ, we wolde fayne ſe Jeſus. Philip came ⁊ tolde Andꝛew. And agayne Andꝛew ⁊ Philip tolde Jeſus. And Jeſus anſwered them, ſayeng: * the houre is come, that the ſon of man muſt be gloꝛified.

✠ Verely, verely I ſay vnto you, * excepte the wheate coꝛne fall into the grounde ⁊ dye, it abydeth alone. Yf it dye, it bꝛyngeth foꝛthe moche frute. * He that loueth his lyfe, ſhal deſtroy it: ⁊ ☞ he that hateth his lyfe in this woꝛlde, ſhal kepe it vnto lyfe eternal. Yf any man miniſter vnto me, let hym folowe me: ⁊ * where I am, there ſhal alſo my miniſter be. Yf any man miniſter vnto me, hym wyll my father honoure. ⊦

Nowe is my ſoule troubled, and what ſhal I ſaye? Father, delyuer me from this houre: but therfoꝛe came I vnto this houre. Father gloꝛifie thy name. Then came there a voyce from heuen, ſayeng: I haue both gloꝛified it, and wyll gloꝛifie it agayne. The people therfoꝛe that ſtode by and herde it, ſayde, that it thundꝛed. Other ſayd, an angel ſpake to him. Jeſus anſwered and ſayde: this voyce came not bycauſe of me, * but foꝛ your ſakes.

✠ Nowe is the iudgement of this woꝛlde: * nowe ſhall the pꝛynce of this woꝛlde be caſt out. And I (yf I were lyfte vp from the earth) wyll dꝛawe all men vnto me. This he ſayde ſignifienge, what death he ſhulde dye. The people anſwered hym: we haue herde out of the lawe, * that Chꝛiſt abydeth euer, ⁊ howe ſayeſt thou: the ſon of man muſt be lyfte vp? Who is that ſon of man? Then Jeſus ſayde vnto them: yet a lytel whyle is the lyght with you. * Walke whyle ye haue lygh, leſt the darkenes come on you. He that walketh alſo in the darke, woteth not whyther he goeth. Whyle ye haue lyght, byleue on the lyght, that ye may be the chyldꝛen of the lyght. ⊦

Ephes. v. b

These thynges ſpake Jeſus, and departed, ⁊ hyd hym ſelfe from them. But though he had done ſo many myꝛacles befoꝛe them, yet byleued not they on hym, that the ſayeng of Eſaias the Pꝛophet myghte be fulfylled, whiche he ſpake: * Loꝛde, who ſhall byleue our ſayeng? And to whom is the arme of the Loꝛde declared? Therfoꝛe coulde they not byleue, bycauſe that Eſaias ſayeth agayn: * he hath blynded theyꝛ eyes, and hardened theyꝛ herte that they ſhulde not ſe with theyꝛ eyes, ⁊ leſt they ſhuld vnderſtand with theyꝛ herte and ſhulde be conuerted, and I ſhulde heale them. Soche thynges ſayde Eſaias when he ſawe his gloꝛy, and ſpake of hym. Neuertheleſſe, among the cheyfe rulers alſo, many byleued on hym. But (bycauſe of the Phariſes) they wolde not be a knowen of it * leſt they ſhulde be excōmunicate. * Foꝛ they loued the pꝛayſe of men, moꝛe then the pꝛayſe of God.

Eſai. liii. a. Roma. x. c.

Eſai. vi. a. Mat. xiii. b Mar. iiii. b Luke viii. b Actes. 28. f.

Johñ. ix. e

Johñ. v. g

Jeſus cryed, and ſayde: He that byleueth on me, byleueth not on me, but on hym that ſent me. And he that ſeeth me, ſeeth hym that ſent me. ✠ I am come a lyght in to the woꝛld: that who ſoeuer byleueth on me, ſhulde not abyde in darknes. And yf any man heare my woꝛdes, and byleue not, I iudge hym not. Foꝛ * I came not to iudge the woꝛlde: but to ſaue the woꝛlde. He that refuſeth me, and receyueth not my woꝛdſ, hath one that iudgeth hym. The woꝛde that I haue ſpokē, the ſame ſhall iudge hym in the laſt daye. Foꝛ I haue not ſpoken of my ſelfe: but the father whiche ſent me, he gaue me a cōmaundement what I ſhulde ſay, and what I ſhulde ſpeake. And I knowe that ☞ his cōmaundement is lyfe euerlaſtyng. What ſoeuer I ſpeake therfoꝛe, euen as the father bad me, ſo I ſpeake. ⊦

Johñ. i. a iii. c ⁊ viii. b

Johñ. iii. b.

¶ Chꝛiſt waſsheth the diſciples fete, telleth them of Judas the traytoure, and commaundeth them earneſtly to loue one an other.

CAPI. XIII. ✠

Before the feaſt of Eaſter, when Jeſus knewe that his houre was come, that he ſhulde departe out of this woꝛlde vnto the father. When he loued his, which were in the woꝛlde, vnto the ende he loued them. And when ſupper was ended, after that the deuyll had * put in the herte of Judas Iſcarioth Symons ſonne, to betraye hym. Jeſus knowyng that * the father had geuen al thynges into his handes, and that he was come from God, and wente to God: he aroſe from

Mat. 26. b mar. xiiii. b.

Math. xi. d ⁊ xxviii. d. Luke. x. b. Johñ. iii. d,

from ſupper, and layde aſyde his vpper gar-
mentes: and when he had taken a towell, he
gyrded hym ſelfe. After that, he powred wa-
ter in to a baſyn, & began to waſſhe the diſci-
ples fete, and to wype them with the towell,
B wherwith he was gyrded. Then came he to
Symon Peter. And Peter ſayde vnto hym:
Lorde, doeſt thou waſſhe my fete? Ieſus an-
ſwered, and ſayd vnto hym: what I do, thou
woteſt not nowe, but thou ſhalte knowe here
after. Peter ſayeth vnto hym: thou ſhalte ne-
uer waſſhe my fete. Ieſus anſwered hym, yf
I waſſhe the not, thou haſt no part with me.
Symon Peter ſayeth vnto hym. Lorde not
my fete only, but alſo the handes & the head.
Ieſus ſayeth to hym: he that is waſſhed ne-
deth not ſaue to waſſhe his fete, but is clene
Iohñ.vi.g. euery whyt. And ye are clene ✱ but not al. For
he knew who it was that ſhulde betray hym.
Therfore ſayde he: ye are not all cleane. So
after he had waſſhed theyr fete, and receyued
his clothes, and was ſet downe, he ſayd vnto
them agayne: wote ye what I haue done to
you? Ye call me mayſter and Lorde, & ye ſaye
well, for ſo am I. If I then your Lorde and
mayſter haue waſſhed your fete, ye alſo ought
Ephesi.v.a i.Peter.ii.b to waſſhe one an others fete. For ✱ I haue
gyuen you an enſample, that ye ſhulde do, as
I haue done to you. +
Math.x.c Luke.vi.f Iohñ.xv.c. Verely, verely I ſay vnto you: ✱ the ſeruaunt
is not greater then his mayſter, neyther the
meſſenger greater then he that ſent hym.
Luke.xi.d If ye vnderſtande theſe thynges, ✱ happy
C are ye, yf ye do them. I ſpeake not of you all,
I knowe whom I haue choſen. But that the
Pſal.xli.b ſcripture maye be fulfylled: ✱ He that eateth
bread with me, hath lyfte vp his hele agaynſt
Iohñ.xiv.a and.xvi.a me. Nowe ✱ tell I you before it come, that
whē it is come to paſſe, ye myght byleue that
Math.x.d Luke.x.c Marke.ix.e I am he. Verely, verely I ſay vnto you: ✱ he
that receyueth whom ſoeuer I ſende, recey-
ueth me. And he that receyueth me, receyueth
hym that ſent me. When Ieſus had thus
ſayd, he was troubled in the ſpirite, and teſti-
fied and ſayd: Verely, verely I ſay vnto you:
Math.xxvi.b Mar.xiiii.c Luke.xxii.b that ✱ one of you ſhall betray me. Then the
diſciples loked one vpon an other, doutynge of
whom he ſpake. There was one of Ieſus diſ-
Iohñ.xix.c. xx.a.& xxi.f ciples (which leaned on hym) ✱ euen he whom
Ieſus loued. To hym becked Symon Peter
therfore, that he ſhulde aſke, who it was of
whom he ſpake. He then when he leaned on
Ieſus breſt, ſayd vnto hym: Lorde, who is it?
Ieſus anſwered: He it is to whom I geue a
ſoppe. And he wet the breade and gaue it to
Iudas Iſcarioth Symons ſonne. And after
☞ the ſoppe, ☞ Satan entred into hym.

Then ſayde Ieſus vnto hym, that D
thou doeſt, do quyckly. That wyſt no man at
the table, for what entent he ſpake vnto hym.
Some of them thought (bycauſe ✱ ☞ Iudas ☞
had the bagge, that Ieſus had ſayd vnto him
Bye thoſe thynges that we haue nede of a-
gaynſt the feaſt: or that he ſhulde gyue ſome
thynge to the poore. As ſoone then as he had
receyued the ſoppe, he went immediatly out
& it was nyght. Therfore, when he was gone
out, Ieſus ſayd. ✱ Nowe is the ſonne of man
glorified, and god is glorified by him. If god
be glorified by hym, God ſhall alſo glorifie
hym by hym ſelfe: and ſhall ſtreyghte waye
glorifie hym.

+ Lytell chyldren, yet a lytell whyle am I
with you. ✱ Ye ſhall ſeke me, and as I ſayde
vnto the Iues, whyther I go, thyther can ye
not come. Alſo to you ſaye I nowe. ✱ A newe
cōmaundement gyue I vnto you, that ye loue
togyther, as I haue loued you, that euen ſo
ye loue one another. ✱ By this ſhall all men
know that ye are my diſciples, if ye haue loue
one to an other. Symon Peter ſayde vnto
hym. Lorde: whyther goeſt thou? Ieſus an-
ſwered hym: whyther I go, thou canſt not fo-
lowe me nowe, but ✱ thou ſhalte folowe me
afterwardes. +

Peter ſayd vnto him: Lorde, why can not I
folow the now? ✱ I wyll ieoperde my lyfe for
thy ſake? Ieſus anſwered hym: wylte thou
ieoperde thy lyfe for my ſake? Verely, verely
I ſay vnto the: ✱ the cocke ſhall not crow, tyll
thou haue denyed me thryſe.

¶ He armeth his diſciples with conſolacyon agaynſt trou-
ble, and promyſeth them the holy ghoſt.

CAPI. XIIII. +

AND he ſayde vnto his diſciples: let not A
your hert be troubled. Ye byleue in god
byleue alſo in me. In my fathers houſe
are many manſions. If it were not ſo, I wold
haue tolde you. I go to prepare a place for
you. And if ☞ I go to prepare a place for you ☞
I wyl come agayne, & receyue you, euen vnto
my ſelfe: that ✱ where I am, there may ye be
alſo. And whyther I go, ye knowe, & the way
ye knowe. Thomas ſayeth vnto hym: Lorde,
we knowe not whyther thou goeſt. And howe
is it poſſyble for vs, to knowe the way? Ieſus
ſayeth vnto hym: I am the way & the trueth,
and the ✱ lyfe. ‡ No man cometh vnto the fa-
ther, but by me. If ye had knowen me, ye had
knowen my father alſo. And nowe ye knowe
hym, and haue ſene hym.

Philip ſayeth vnto hym: Lorde, ſhew vs
the father, & it ſuffyſeth vs. Ieſus ſayeth vn-
to hym, haue I bene ſo long tyme with you, &
yet

yet haſt thou not knowen me? Philip, he that hath ſene me, hath ſene the father. And howe ſayeſt thou then: ſhewe vs the father?

Byleueſt thou not, that * I am in the father, and the father in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: But ☞ the father that dwelleth in me, is he that doeth the workes. Byleue me that I am in the father, and * the father in me. Or els byleue me for the workes ſake. Verely, verely I ſay vnto you: he that byleueth on me, the workes that I do, the ſame ſhall he do alſo, and greater workes then theſe ſhal he do, bycauſe I go vnto my father: * And what ſo euer ye aſke in my name, that wyll I do, that the father maye be gloryfyed by the ſonne. If ye ſhall aſke any thynge in my name, I wyll do it. ⊦

✠ If ye loue me, kepe my cõmaundementes, and I wyll praye the father, and he ſhall gyue you an other comforter, that he maye abyde w you for euer: euen the ſpirite of trueth whom the worlde can not receyue, bycauſe the worlde ſeeth hym not, neyther knoweth hym. But ye knowe hym, for he dwelleth with you, and ſhalbe in you. * I wyl not leaue you comfortles: but wyl come to you. Yet a lytel while and the worlde ſeeth me no more, but ye ſe me. For I lyue, and ye ſhall lyue. That day ſhall ye knowe that I am in my father: and you in me, and I in you.

* He that hath my cõmaundementes, and kepeth them: the ſame is he that loueth me. And he that loueth me, ſhall be loued of my father: and I wyll loue hym, and wyll ſhewe myne owne ſelfe to hym. * Iudas ſayeth vnto hym (not Iudas Iſcarioth) Lorde what is done that thou wylte ſhewe thy ſelfe vnto vs, and not vnto the worlde? Ieſus anſwered, and ſayd vnto hym: yf a man loue me, he wyll kepe my ſayenges, and my father wyll loue hym, and we wyll come vnto hym, and dwell with hym. He that loueth me not, kepeth not my ſayenges. And the worde which ye heare, is not myne, but the fathers which ſent me. Theſe thynges haue I ſpoken vnto you, beynge yet preſent with you.

But the comforter which is the holy gooſt * whom my father wyl ſende in my name, he ſhall teache you all thynges, and brynge all thynges to your remembraunce what ſoeuer I haue ſayde vnto you.

Peace I leaue with you, my peace I gyue vnto you. Not as the worlde gyueth, gyue I vnto you. Let not your hertes be greued, neyther feare. Ye haue herde howe I ſayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyce, bycauſe I ſayde: I go vnto the father. For the father is greater then I. * And nowe haue I ſhewed you before it come, that when it is come to paſſe, ye myght bileue. Hereafter wyl I not talke many wordes vnto you. For the prynce of this worlde cometh, & hath nought in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen ſo do I. ⊦ Aryſe, let vs go hence.

Iohñ xiiii.c and xvi.a

Iohñ xii.e and xvi.b

¶ The true vyne, the huſbande man and the braunches. A doctryne of loue & a ſwete cõfort agaynſt perſecucyon.

CAPI. XV. ✠

A

Eccle. 24.c

I Am * the true vyne, and my father is the huſbande man. Euery braunche that beareth not fruyte in me, he wyll take awaye. And euery braunche that beareth fruyte, wyl he pourge, that it maye brynge forthe more fruyte. * Nowe are ye cleane thorow the wordes whiche I haue ſpoken vnto you. Abyde in me, and I in you. As the braunche can not beare fruyte of it ſelfe, excepte it abyde in the vyne: no more can ye, excepte ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in hym, the ſame bryngeth forth moche fruyte. For without me can ye do nothynge. If a man abyde not in me, he is caſt forth as a braunche, and is wethered: and men gather them: and caſt them into the fyre, and they burne. * If ye abide in me, & my wordes abyde in you: aſke what ye wyll, and it ſhall be done for you. ⊦

Iohñ xiii.b Actes xv.b.

Math. xxi.c Mark xi.d Iohñ 16.f Iames i.a i Iohñ iii.d

B

Herein is my father gloryfied: that ye beare moche fruyte, and become my diſciples. As the father hath loued me, euen ſo haue I alſo loued you. Cõtinue ye in my loue. If ye kepe my cõmaundementes, ye ſhall abyde in my loue, euen as I haue kepte my fathers commaundementes, & abyde in his loue. Theſe thynges haue I ſpoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

✠ * This is my cõmaundement: that ye loue togyther, as I haue loued you. Greater loue hath no man, then this: that a man beſtowe his lyfe for his frendes. Ye are my frendes, yf ye do what ſoeuer I cõmaunde you. Henceforth call I you not ſeruauntes: for the ſeruaunt knoweth not what his lorde doeth: but you haue I called frendes: for all thynges that I haue herde of my father, haue I opened to you. Ye haue not choſen me, but I haue choſen you, and ordeyned you, to go & brynge forth fruyte, & that youre fruyte ſhulde remayne, that what ſoeuer ye aſke of the father in my name, he may gyue it you. ⊦

Iohñ xiii.d i Iohñ iii.b

✠ This commaunde I you, that ye loue togyther. If the worlde hate you, ye knowe that he hated me before he hated you. If ye were of the worlde, the worlde wolde loue his owne.

Howbeit, bycauſe ye are not of the worlde, but I haue choſen you oute of the worlde.

Iohñ.17.c. Therfore * the worlde hateth you. Remember the worde that I ſayde vnto you: the ſeruaunt is not greater then the lorde. * If they

Math.x.c
Luke.vi.e
Marke.x.c

haue perſecuted me, they wyll alſo perſecute you. If they haue kepte my ſayeng, they wyl kepe youres alſo.

Iohñ.xvi.a * But all theſe thynges wyll they do vn-

D to you for my names ſake, bycauſe they haue not knowen hym that ſent me. If I had not come and ſpoken vnto them, they ſhuld haue had no ſynne: but nowe haue they nothynge to cloke theyr ſynne withall. He that hateth me, hateth my father alſo: Yf I had not done amonge them the workes whiche none other man dyd, they ſhuld haue had no ſynne. But nowe haue they both ſene, & hated: not onely me but alſo my father: But this happeneth that the ſayenge myght be fulfylled, that is

Pſal.35.c
and.lxix.a.

wrytten in theyr lawe: * they hated me without a cauſe. ✠

Iohñ.14.d
and.xvi.b
Actes.ii.a

✠ But when the comforter is come * whom I wyll ſende vnto you from the father (euen the ſpirite of trueth, whiche procedeth of the father) he ſhall teſtifie of me. And ☞ ye ſhal beare wytneſſe alſo, bycauſe ye haue bene with me from the begynnynge.

¶ Conſolacyon agaynſt trouble. Prayers are herde thorowe Chriſt.

CAPI. XVI.

A These thynges haue I ſayde vnto you, bycauſe ye ſhulde not be offended.

Math.x.b
Mar.xiii.b
Luke.xxi.c
I Actes.ix.a

* They ſhall excommunicate you: yea the tyme ſhall come, that whoſoeuer kylleth you, wyll thynke that he doeth God ſeruyce.

Iohñ.xv.d

* And ſuche thynges wyll they do vnto you, bycauſe they haue not knowen the father, neyther yet me. But theſe thynges haue I tolde you, that when the tyme is come, ye may remember them, that I tolde you. ✠

Theſe thynges ſayd I not vnto you at the begynnyng, bycauſe I was preſent with you.

B ✠ But nowe I go my waye to hym that ſent me, and none of you aſketh me whyther I go. But bycauſe I haue ſayde ſuche thynges vnto you, your hertes are full of ſorowe. Neuertheleſſe I tell you the trueth, it is expedient for you, that I go awaye. For yf I go not awaye, that comforter wyll not come vn-

Iohñ.xviii.b
and.xv.d
Actes.ii.a

to you. But yf I departe, * I wyl ſende hym vnto you. And when he is come, he wyll rebuke the worlde of ſynne, & of ryghteouſnes, and of iudgement. Of ſynne, bycauſe they byleue not on me: Of ryghteouſneſſe, bycauſe I go to my father, and ye ſhal ſe me no more.

Iohñ.xii. Of iudgement, bycauſe * the prynce of this worlde is iudged alredy.

C I haue yet many thynges to ſaye vnto you, but ye can not beare them awaye nowe. Howbeit when he is come (whiche is the ſpirite of trueth) he wyl leade you in to al trueth. He ſhall not ſpeake of hym ſelfe: but what ſoeuer he ſhall heare, that ſhall he ſpeake, and he wyll ſhewe you thynges to come. He ſhall glorifie me, for he ſhall receyue of myne, and

Math.xi.
Luke.x.
Iohñ.iii.

ſhall ſhewe vnto you. * All thynges that the father hath, are myne. Therfore ſayd I vnto you, that he ſhall take of myne and ſhewe vnto you. ✠

Iohñ.xiii.

D ✠ * After a whyle ye ſhall not ſe me, and agayne after a whyle ye ſhall ſe me: For I go to the father. Then ſayde ſome of his diſciples bytwene them ſelues: what is this, that he ſayth vnto vs, after a whyle, ye ſhal not ſe me: and agayne after a whyle, ye ſhall ſe me: and that I go to the father? They ſayd therfore: what is this that he ſayth: after a whyle we can not tell what he ſayeth.

Ieſus perceyued, that they wolde aſke him and ſayde vnto them: Ye enquyre of this bytwene your ſelues, bycauſe I ſayde, after a whyle, ye ſhall not ſe me: and agayne after a whyle, ye ſhall ſe me. Verely, verely I ſay vnto you: ye ſhall wepe & lament, but contrary wyſe, the worlde ſhall reioyſe. Ye ſhall ſorow,

Iohñ.xx.

but * your ſorowe ſhall be turned to ioye.

E A woman when ſhe trauayleth, hath ſorowe, bycauſe her houre is come: but as ſoone as ſhe is delyuered of the chyld, ſhe remembreth no more the anguyſſhe, for ioy that a man is borne in to the worlde. And ye nowe therfore haue ſorowe, but I wyll ſe you agayne, and your hertes ſhall reioyſe, and your ioye ſhall no man take from you. ✠ And in that day ſhal ye aſke me no queſtyon.

Mat.vii.a
and.xxi.c
Luke.xi.b
Mark.xi.c
Iames.i.a
Iohñ.14.b
and.xv.b

✠ Verely, verely, I ſay vnto you: * What ſoeuer ye ſhall aſke the father in my name, he wyll gyue it you. Hytherto haue ye aſked nothynge in my name. Aſke, and ye ſhall receyue: that your ioy may be full. Theſe thynges haue I ſpoken vnto you by prouerbes.

F The tyme wyll come, when I ſhall no more

Mat.xiii.a

ſpeake to you * by prouerbes: But I ſhall ſhewe you playnly from my father. At that day ſhall ye aſke in my name.

And I ſay not to you that I wyll ſpeake vnto my father for you. For the father hym ſelfe loueth you, bycauſe ye haue loued me, and haue byleued, that I came out frō god. I went out from the father, and came in to the worlde. Agayne, I leaue the worlde, and

Iohn.xx.d * go to the father.

G His diſciple ſayde vnto hym: lo, nowe talkeſt thou playnly, and ſpeakeſt no prouerbe.

Iohn.xxi.e. Nowe are we ſure, that * thou knoweſt all thynges, and nedeſt not, that any man ſhulde aſke the any queſtyon. Therfore byleue we, that thou cameſt from God. ⸭

Jeſus anſwered them. Nowe ye do byleue.

Math.xxvi.c / Mar.xxvi.c / Mar.xiiii.c * Beholde, the houre draweth nyghe, and is alredy come, that ye ſhall be ſcattered euery man to his owne, and ſhall leaue me alone.

Iohn.xiiii.b And yet am I not alone: For * the father is with me. Theſe wordes haue I ſpoken vnto you, that in me ye myghte haue peace. For in the worlde ſhall ye haue tribulacyon: but be of good cheare, I haue ouercome the worlde.

¶ The mooſt harty and louynge prayer of Chryſt vnto his father, for all ſuche as receyue the truth.

CAPI. XVII. ✠

A Iohn.xii.d. These wordes ſpake Jeſus, and lyfte vp his eyes to heuen and ſayd: Father * the houre is come: glorifie thy ſonne, that thy ſonne alſo maye glorifie the: as thou haſt gyuen hym power ouer all fleſſhe, that he ſhulde gyue eternal lyfe to as many as thou

Iohn.i.a. haſt gyuen hym: This is * lyfe eternall, that they myght knowe the, the onely true God, and Jeſus Chryſt whom thou haſt ſent.

Iohn.xix.e. I haue glorified the on the earth. * I haue finiſhed the worke, whiche thou gaueſt me to do. And nowe glorifie thou me (O father) with thyne owne ſelfe, with the glorye, which I had with the, or the worlde was. I haue declared thy name vnto the men, which thou gaueſt me oute of the worlde. Thyne they were, and thou gaueſt them me, & they haue kepte thy worde. Nowe they haue knowen, that all the thynges what ſoeuer thou haſte gyuen me, are of the.

B For I haue gyuen vnto them the wordes whiche thou gaueſt me, and they haue receyued them, & haue knowen ſurely that I came out frō the: and they haue byleued, that thou

☞ dydeſt ſende me. I praye for them, ☞ I pray

Iohn.xv.c. / Luk.xxii.b not for * the worlde: but for them ‡ whiche thou haſt gyuen me, for they are thyne. And all myne are thyne, and thyne are myne, and I am glorified in them. And nowe am I not in the worlde, and they are in the worlde and I come to the. ⸭

✠ Holy father, kepe thorowe thyne owne name, them whiche thou haſt gyuen me, that they alſo maye be one, as we are. Whyle I was with them in the worlde, I kepte them in thy name. * Thoſe that thou gaueſt me I Iohn.xviii.b.

C haue kepte, and none of them is loſt, but that loſt chylde, * that the ſcripture myght be ful- Psal.cix.b.

fylled. Nowe come I to the, and theſe wordes ſpeake I in the worlde, that they myght haue my ioye full in them. I haue gyuen them thy worde, and * the worlde hath hated them, by- Iohn.xv.c. / Math.x.d

cauſe they are not of the worlde, euen as I alſo am not of the worlde: I deſyre not, that thou ſhuldeſt take them out of the worlde: but that * thou kepe them from euyll. They are Math.vi.b / Luke.xi.a

not of the worlde, as I alſo am not of the worlde. Sanctifie them thorowe thy truth.

Thy worde is the truth. As thou dydeſt ſende me in to the worlde, euen ſo haue I alſo ſent them in to the worlde, and for theyr ſakes ſanctifie I my ſelfe, that they alſo myght be ſanctified thorowe the truth. Neuertheleſſe I praye not for them alone, but for them alſo whiche ſhal byleue on me thorowe theyr preachynge: that they all maye be * one, as thou Gala.iii.d

D father arte in me, and I in the, and that they alſo maye be one in vs: that the worlde maye byleue, that thou haſt ſent me. And the glory whiche thou gaueſt me, I haue gyuen them, that they maye be one, as we alſo are one.

I in them, and thou in me, that they may be made perfyte in one, and that the worlde maye knowe, that thou haſt ſent me, and haſt loued them, as thou haſt loued me.

Father, I wyll that they whiche thou haſt gyuen me, * be with me where I am, that Iohn.xii.d. and.xiiii.a

they may ſe my glory, which thou haſt gyuen me. For thou louedſt me before the makynge of the worlde. * O ryghteous father, the Math.xi.d / Luke.x.d

worlde alſo hathe not knowen the: But I haue knowen the: & theſe haue knowen, that thou haſt ſent me. And I haue declared vnto them thy name, and wyll declare it, that the loue wherwith thou haſt loued me, maye be in them, and I in them. ⸭

¶ Chryſt is betrayed. The wordes of his mouth ſmyte the offycers to the grounde. Peter ſmyteth of Malchus eare. Jeſus is brought before Anna Cayphas, and Pylate.

CAPI. XVIII.

A Mat.xxvi.d. / Mar.xiiii.d / Luke.xxii.d When Jeſus had ſpoken theſe wordes, * he went forth with his diſciples ouer the broke Cedron, where was a garden, in to the whiche he entred, and his diſciples. Judas alſo whiche betrayed hym, knewe the place: for Jeſus ofte tymes reſorted thyther with his diſciples. Judas then after he had receyued a bande of men, (and mynyſters of the hygh preeſtes and phariſes) came thyther with lanterns, and fyrebrandes, & weapons.

And Ieſus knowyng al thynges that ſhulde come on hym, went forth, & ſayde vnto them: whom ſeke ye? They anſwered hym: Ieſus of Nazareth. Ieſus ſayeth vnto them: I am he. Iudas alſo whiche betrayed hym, ſtode with them.

Iohñ. 17.b

B As ſoone then as he had ſayde vnto them, I am he, they went bakwarde, and fell to the grounde. Then aſked he them agayne: whom ſeke ye? They ſayd Ieſus of Nazareth. Ieſus anſwered, I haue tolde you, that I am he. If ye ſeke me therfore, let theſe go theyr way, that the ſayenge myght be fulfylled whiche he ſpake: * of them whiche thou gaueſt me, haue I not loſt one. Then Symon Peter hauynge a ſwerde, drewe it, and ſmote the hygh Preeſtes ſeruaunt, and cut of his ryght eare. The ſeruauntes name was Malchus. Therfore ſayeth Ieſus vnto Peter: * Put vp thy ſwerde in to the ſheathe: ſhall I not drynke of the cup, whiche my father hath gyuen me?

Gen. 9.a
Mat. xxvi.f.

Then the company and the captayne and miniſters of the Iues toke Ieſus, & bounde hym, and led hym away to Anna fyrſt: for he was father in lawe vnto Cayphas, whiche was the hygh preeſt that ſame yere. Cayphas was he, whiche gaue counſell to the Iues * that it was expedient, that one man ſhulde dye for the people.

Iohñ. xi.f

Math. xxvi.f
Mar. xiiii.f
Luke. xxii.f

C * And Symon Peter folowed Ieſus, and ſo dyd an other dyſcyple: that dyſcyple was knowen vnto the hygh Preeſt, and wente in with Ieſus into the palace of the high preeſt. But Peter ſtode at the dore without. Then wente out that other dyſcyple (whiche was knowen vnto the hygh Preeſt) and ſpake to the damſell that kepte the dore, and brought in Peter. Then ſayde the damſell that kepte the dore, vnto Peter, Arte not thou alſo one of this mannes diſciples? He ſayd: I am not. The ſeruauntes & the miniſters ſtode there, whiche had made a fyre of coles: for it was colde, and they warmed them ſelues. Peter alſo ſtode amonge them, and warmed hym.

Mar. xiiii.f
Luke. xxii.g

D * The hygh Preeſt then aſked Ieſus of his diſciples and of his doctryne. Ieſus anſwered hym: I ſpake openly in the worlde. I euer taught in the ſynagoge, and in the temple, whyther all the Iues reſorte, and in ſecrete haue I ſayd nothyng: why aſkeſt thou me? Aſke them which herde me, what I haue ſayde vnto them. Beholde, they can tel what I ſayd. When he had thus ſpoken, one of the miniſters whiche ſtode by, ſmote Ieſus on the face, ſayenge: * anſwereſt thou the hygh Preeſt ſo? Ieſus anſwered hym: If I haue euyll ſpoken, beare wytneſſe of the euyll: But yf I haue well ſpoken, ☞ why ſmyteſt thou me? And Annas ſent hym bounde vnto Cayphas the hygh Preeſt.

[illegible]

E Symon Peter ſtode, and warmed hym ſelfe. Then ſayd they vnto hym: art not thou alſo one of his diſciples? He denyed it and ſayd: I am not. One of the ſeruauntes of the hygh Preeſtes (his coſyn whoſe eare Peter ſmote of) ſayde vnto hym: Dyd not I ſe the in the garden with hym? * Peter therfore denyed agayne: & immediatly the cocke crewe. * Then led they Ieſus from Cayphas in to the hall of iugement. It was in the mornyng and they them ſelues went not in to the iudgement hall, ☞ leſt they ſhulde be defyled, but that they myght eate Paſſeouer. Pylate then wente out vnto them, and ſayde: What accuſacyon brynge ye agaynſt this man?

Iohñ.

Mat. 27.a
Mark. 15.a
Luk.

They anſwered and ſayde vnto hym: If he were not an euyl doer, we wolde not haue delyuered hym vnto the.

F Then ſayde Pylate vnto them: Take ye hym, and iudge hym after your owne lawe. The Iues therfore ſayd vnto hym: It is not lawfull for vs to put any man to death. ☞ That the wordes of Ieſus myght be fulfylled * whiche he ſpake, ſygnyfyenge, what death he ſhulde dye. * Then Pylate entred into the iudgement hall agayne, and called Ieſus, and ſayde vnto hym: Arte thou the kynge of the Iues? Ieſus anſwered: ſayeſt thou that of thy ſelfe, or dyd other tell it the of me? Pilate anſwered. Am I a Iue? Thyne owne nacyon and hygh Preeſtes haue delyuered the vnto me. What haſte thou done? Ieſus anſwered: my kyngdom is not of this worlde. If my kyngdom were of this worlde, then wolde my miniſters ſurely fyght, that I ſhulde not be delyuered to the Iues, but nowe is * my kyngdome not from hence.

G Pylate therfore ſayde vnto hym. Arte thou a kynge then? Ieſus anſwered: Thou ſayeſt that I am a kynge. For this cauſe was I borne, and for this cauſe came I in to the worlde, that I ſhulde beare wytneſſe vnto the truth. And al that are of the trueth, heare my voyce. Pylate ſayde vnto hym: What thynge is trueth? And when he had ſayde this, he wente oute agayne vnto the Iues, and ſayeth vnto them: * I fynde in hym no cauſe at all. Ye haue a cuſtome, that I ſhulde delyuer you one looſe at Eaſter. Wyll ye that I looſe vnto you the kynge of the Iues?

Then cryed they all agayne, ſayenge:
* Not hym, but Barrabas:
the ſame Barrabas was
a murtherer.

Then

¶ Chryſte is crucifyed. He cõmytteth his mother vnto Iohn, dyeth, and is buryed.

CAPI. XIX.

A Then Pilate toke Jeſus therfore, and ſcourged hym. * And the ſouldyers wounde a crowne of thornes, and put it on his heade. And they dyd on hym a purple garment, ✠ (and came vnto hym) and ſayde: Hayle kynge of the Jues: & they ſmote hym on the face. Pylate went forth agayne / and ſayde vnto them: behold, I bryng hym forth to you, that ye maye knowe, that I fynde no faute in hym. Then came Jeſus forth / wearynge a crowne of thorne, and a robe of purple. And he ſayeth vnto them: beholde the man. * When the hygh Preeſtes therfore & minyſters ſawe hym / they cryed, ſayenge: crucifye him, crucifye hym. Pilate ſayeth vnto them: Take ye hym, and crucifye hym: for I fynde no cauſe in hym. The Jues anſwered hym: we haue * a lawe, and by our lawe he ought to dye: bycauſe * he made hym ſelfe the ſonne of God.

Math.27.d Mar.xv.b. — Math.27.c Mark.xv.a Luk.xxiii.d — Leuit.xxiiii.c Iohn.v.b

B When Pylate herde that ſayenge, he was the more afrayde / and wente agayne in to the Judgement hall, and ſayeth vnto Jeſus: whence arte thou? But Jeſus gaue hym none anſwere. Then ſayde Pilate vnto him: Speakeſt thou not vnto me? knoweſt thou not / that I haue power to crucifye the / and haue power to looſe the? Jeſus anſwered: Thou couldeſt haue no power at all agaynſt me / * excepte it were gyuen the from aboue. Therfore he that deliuered me vnto the, hath the more ſyn. * And frõ thence forth ſought Pilate meanes to looſe hym: but the Jues cryed, ſayenge: yf thou let hym go, thou arte not Ceſars frende. For * whoſoeuer maketh hym ſelfe a kynge, is agaynſt Ceſar.

Sapi.vi.a. Iohn.iii.d Rom.xiii.a — Math.26.b Mark.xv.c Luke.xxiii.c — Act.xvii.b

C When Pilate herde that ſayeng, he brought Jeſus forth, and ſat downe to gyue ſentence, in a place that is called the pauement: but in the Hebrue tongue / Gabbatha. It was the preparynge daye of the Eaſter / aboute the ſyxte houre. And he ſayeth vnto the Jues: beholde your kynge? They cryed, awaye with hym, awaye with hym / crucifye hym. Pilate ſayeth vnto them: ſhal I crucify your kyng? The hyghe Preeſtes anſwered: we haue no kynge but Ceſar: * Then delyuered he hym vnto them, to be crucifyed.

Math.27.d Mark.xv.c Luke.xxiii.c

D And they toke Jeſus, and led hym away. And he bare his croſſe, and went forth in to a place, which is called the place of dead mens ſculles. But in Hebrue Golgotha: where they crucifyed hym, and two other with hym, on eyther ſyde one, and Jeſus in the myddes. And * Pilate wrote a tytle, and put it on the croſſe. The wrytynge was, Jeſus of Nazareth kynge of the Jues. This tytle red many of the Jues. For the place where Jeſus was crucifyed, was nygh to the citye. And it was wrytten in Hebrue, and Greke and Latyn. Then ſayde the hyghe Preeſtes of the Jues to Pilate: wryte not kynge of the Jues, but that he ſayde, I am kynge of the Jues. Pilate anſwered: what I haue wrytten, that haue I wrytten.

Mat.27.d. Mar.xv.c. Luk.xxiii.c.

E The ſouldyers, * when they had crucifyed Jeſus, toke his garmentes and made foure partes to euery ſouldyer a parte, and alſo his cote. The cote was without ſeame / wrought vpon throughout. They ſayde therfore amonge them ſelues: Let vs not deuyde it, but caſt lottes for it, who ſhall haue it. That the ſcrypture myght be fulfylled, ſayenge: * They parted my rayment amonge them, and for my coote dyd they caſt lottes. And the ſouldyers dyd ſoch thynges in dede.

Math.27.d Mark.xv.c Luke.xxiii.c — Pſal.xxii.b

There ſtode by the croſſe of Jeſus his mother, and his mothers ſyſter. Mary the wyfe of Cleophas, and Mary Magdalene. When Jeſus therfore ſawe his mother, and the diſcyple ſtandyng * whome he loued, he ſayeth vnto his mother: woman, beholde thy ſonne. Then ſayde he to the diſcyple: beholde thy mother. And frõ that houre the diſcyple toke her for his owne.

Iohn.xiii.d

F After theſe thynges Jeſus knowyng that all thynges were nowe performed: that * the ſcrypture myght be fulfylled, he ſayeth: I thyrſt. So there ſtode a veſſell by, full of vyneger. * Therfore they fylled a ſponge with vyneger, and wounde it aboute with yſope / and put it to his mouth. As ſoone as Jeſus then receyued of the vyneger / he ſayde: * It is fynyſhed, and bowed his heade, and gaue vp the gooſte. The Jues therfore bycauſe it was the preparyng of the Sabboth / that the bodyes ſhulde not remayne vpon the croſſe on the Sabboth daye (for that Sabboth day was an hyghe daye) beſought Pilate, that their legges myght be broken and that they myght be taken downe. Then came the ſouldyers, and brake the legges of the fyrſt / and of the other which was crucifyed with hym. But when they came to Jeſus: and ſawe that he was deade alredy, they brake not his legges: but one of the ſouldyers with a ſpeare / thruſt hym in to the ſyde, and forthwith came there out blood and water.

Pſal.lxix.c — Math.27.f Mark.xv.d — Iohn.17.a

G And he that ſawe it, bare recorde / and his recorde is true. And he knoweth that he ſayeth true, that ye myght byleue alſo.

For theſe thynges were done, that the ſcrypture
Exod.xii.g Num.ix.b ſhulde be fulfylled. * Ye ſhall not breake
a bone of hym. And agayne an other ſcrypture
Zach.xii.c ſayeth: * they ſhall loke on hym, whom
Math.26.g Mar.xv.f. Luk.xxiii.g they pearſed. * After this, Joſeph of Aramathia
(whiche was a diſciple of Jeſus: but ſecretly
for feare of the Jues) beſought Pilate
that he myght take downe the body of Jeſus
✿ And Pilate gaue hym licence. ✿ (He came
therfore, and toke the body of Ieſus) And there
came alſo Nicodemus (whiche at the begynnyng
came to Jeſus by nyght) and brought
of myrre and aloes myngled togyther, about
an hundred pounde weyght. Then toke they
the body of Jeſus, and wounde it in lynnen
clothes with the odours, as the maner of the
Jues is to burye. And in the place where he
was crucified, there was a garden, and in the
garden a newe ſepulchre, wherin was neuer
man layde. There layde they Jeſus therfore,
bycauſe of the preparynge of the Sabboth
of the Jues / for the ſepulchre was nygh at
hande. ⊢

¶ The reſurreccyon of Chryſt/which appeareth to Mary Magdalene, and to all his diſcyples, to theyr great comforte.

CAPI. XX. ✿

A The fyrſt daye of the Sabbothes came
Math. 28.a Mar.xvi.a Luk xxiiii a Mary Magdalene early (when it was
yet darke) vnto the Sepulchre, & ſawe
the ſtone taken awaye from the graue. Then
ſhe ran, and came to Simon Peter, and to
Johñ. xiii.c xix.d & xxi.f the other diſciple * whome Jeſus loued, and
ſayeth vnto them: They haue taken awaye
the Lorde out of the graue, and we can not
tell where they haue layde hym. Peter therfore
went forth, and that other diſciple, and
came vnto the ſepulcre. They ran both togyther,
and that other diſciple dyd out run Peter/
and came fyrſt to the ſepulcre. And when
he had ſtouped downe he ſawe the lynnen clothes
lyenge/yet went he not in.

Lu.xxiiii.a. * Then came Simon Peter / folowynge
B hym/and wente in to the ſepulcre/ and ſawe
the lynnen clothes lye, and the napkyn that
was aboute his heade, not lyenge with the
lynnen clothes, but wrapped togyther in a
place by it ſelfe. Then went in alſo that other
diſciple, whiche came fyrſt to the ſepulchre/
☞ and ☞ he ſawe and byleued. For as yet they
Pſal. xvi.b Acto.ii.b xiii.e. xvii.f knewe not the * ſcrypture, that he ſhulde ryſe
agayne from death. ⊢ Then the diſcyples
went awaye agayne vnto theyr awne home.

Lu.xxiiii.a. ✠ * Mary ſtode without at the ſepulchre
C wepyng. So as ſhe wept, ſhe bowed her ſelfe
in to the ſepulchre, and ſeeth two angels clothed
in whyte, ſyttynge, the one at the heade
the other at the feete/ where they had layde
the body of Jeſus. They ſayde vnto her: woman,
why wepeſt thou? She ſayeth vnto
them: for they haue taken awaye my Lorde,
and I wote not where they haue layde hym.
When ſhe had thus ſayd, ſhe turned her ſelfe
backe, and ſawe Jeſus ſtandynge, & knewe
not that it was Jeſus: Jeſus ſayeth vnto her
woman, why wepeſt thou? Whome ſekeſt
thou? She ſupposyng that he had ben a gardener,
ſayeth vnto hym.

Syr: yf thou haue borne hym hence, tell D
me where thou haſte layde hym, and I wyll
fetch hym. Jeſus ſayeth vnto her. Mary.
She turned her ſelfe, and ſayde vnto hym:
Rabboni, whiche is to ſaye mayſter. Jeſus
ſayeth vnto her, ☞ touche me not, for I am ☞
not yet aſcended to my father. But go to my
* brethren, and ſaye vnto them: I aſcende Pſal.xxii.c Hebr.ii.c I Johñ.iii.a
vnto my father and your father: and to my
God, and youre God. * Mary Magdalene Lu.xxiiii.a.
came and tolde the diſcyples, that ſhe had
ſene the Lorde, and that he had ſpoken ſoche
thynges vnto her. ⊢

✠ * The ſame daye at nyght: which was Lu.xxiiii.b.
the fyrſte daye of the Sabbothes, when the E
dores were ſhut (where the diſciples were aſſembled
togyther for feare of the Jues) came
Jeſus/and ſtode in the myddes, & ſayeth vnto
them: peace be vnto you. And when he had
ſo ſayde, he ſhewed vnto them his handes, &
his ſyde. Then * were the diſciples glad whē Johñ.xvi.d
they ſawe the Lorde. Then ſayde Jeſus to
them agayne: peace be vnto you. As my father
* ſent me, euen ſo ſende I you alſo. And Eſai.lxi.a Math.xx.a Luke.iiii.c Johñ.xvii
when he had ſayde thoſe wordes/ he breethed
on them/ and ſayeth vnto them: Receyue the
holy gooſte.

Whoſoeuers ſynnes ye remytte/ they are F
remytted vnto them. And whoſoeuers ſynnes
ye retayne, they are retayned. ⊢

✠ But * Thomas one of the twelue (which Johñ.xi.b
is called Didimus) was not with them, whē
Jeſus came. The other diſcyples therfore
ſayde vnto hym: we haue ſene the Lorde.
But he ſayde vnto them: excepte I ſe in his
handes the prynt of the nayles, and put my
fynger in to the prynte of the nayles, & thruſt
my hande in to his ſyde, I wyll not byleue.
And after eyght dayes, agayne his diſcyples
were within, and Thomas with them.

Then came Jeſus when the dores were G
ſhut/ and ſtoode in the myddes / and ſayde:
peace be vnto you. After that ſayd he to Thomas:
bryng thy fynger hyther, and ſe my handes,
and reache hyther thy hande/ and thruſt
it in to my ſyde/and be not faythleſſe, but byleuynge

leuynge. Thomas anſwered, and ſayde vnto
hym: my Lorde, and my God: Jeſus ſayeth
vnto hym: Thomas bycauſe thou haſt ſene
me/ thou haſt byleued: bleſſed are they that
haue not ſene/ and yet haue byleued. †

Johñ.xxi.g * And many other ſygnes truely dyd Jeſus
in the preſence of his diſcyples / whiche are
not wrytten in this boke. Theſe are wrytten/
that ye myght byleue, that Jeſus is Chryſte
the ſonne of God, and that (in byleuynge) ye
myght haue lyfe through his name.

¶ He appeareth to his diſciples agayne by the ſee
of Tyberias, and cõmaundeth Peter earneſtly
to fede his ſhepe.

CAPI. XXI. ✠

A Afterwarde dyd Jeſus ſhewe hym ſelfe
agayne, at the ſee of Tyberias. And on
this wyſe ſhewed he hym ſelfe. There
were togyther Symon Peter and Thomas
Johñ.i.f (whiche is called Didimus,) and * Nathanaell
of Cana in Galile, and the ſonnes of
Zebedei, and two other of his diſcyples. Simon
Peter ſayeth vnto them: I wyll go a
fyſſhynge. They ſaye vnto hym: we alſo wyl
B go with the. They went theyr waye and entred
into a ſhyp immedyatly, and that nyght
caught they nothynge. But when the morninge
was nowe come, Jeſus ſtoode on the
ſhore: neuertheleſſe the diſcyples knewe not
that it was Jeſus. Jeſus ſayeth vnto them:
Chyldren haue ye any meate? They anſwered
Luke.v.a hym, no. And he ſayeth vnto them: * caſte
out the net on the ryght ſyde of the ſhyp, and
ye ſhall fynde. They caſt out therfore/ and
anone they were not able to drawe it for the
Johñ.xiii.c multitude of fyſſhes.

xix.e Then ſayde the diſcyple * whome Jeſus
C loued vnto Peter: It is the Lorde: When
Simon Peter herde that it was the Lorde/
he gyrde his coote vnto hym (for he was naked)
and ſprange in to the ſee. The other diſcyples
came by ſhyp, for they were not farre
from lande, but as it were two hundred cubytes,
and they drewe the net with fyſſhes.
As ſoone then as they were come to lande/
they ſawe hoote coles, and fyſſhe layde theron,
and breade.

Luk.xxiiii.e Jeſus ſayeth vnto them: * Brynge of the
D fyſſhe which ye haue nowe caught: Symon
Peter went vp, and drue the net to lande full
of greate fyſſhes, an hundred and. liii. And
for al there were ſo many, yet was not the net
broken. Jeſus ſayeth vnto them: come and
dyne. And none of the diſcyples durſte aſke
hym: what arte thou? For they knewe that it
was the Lorde. Jeſus then came, and toke
breade, and gaue them, and fyſſhe lykewyſe.

This is nowe the thyrde tyme that Jeſus
appeared to his diſcyples, after that he was
ryſen agayne from death. †

So when they had dyned/ Jeſus ſayeth E
to Simon Peter: Symon Joanna/ loueſt
thou me more then theſe? He ſayd vnto hym:
yea Lorde, thou knoweſt, that I loue the. He
ſayeth vnto hym: fede my lambes. He ſayeth
to hym agayne the ſeconde tyme: Symon
Joanna, loueſt thou me? He ſayeth vnto him
Yea Lorde, thou knoweſt that I loue the.
He ſayde vnto hym: feede my ſhepe. He ſayde
vnto hym the thyrd tyme: Symon Joanna/
loueſt thou me? Peter was ſory, bycauſe he
ſayde vnto hym the thyrde tyme: loueſt thou
me, & he ſayde vnto hym: Lorde, thou * knoweſt Johñ.xvi.g
all thynges / thou knoweſt that I loue
the. Jeſus ſayeth vnto hym: feede my ſhepe.

Verely, verely I ſaye vnto the: when thou F
waſte yonge, thou gyrdedſt thy ſelfe, and walkedſt
whyther thou woldeſt: but when thou
arte olde, * thou ſhalte ſtretche forth thyne Johñ.xiii.d. Actes.xii.a.
handes, and an other ſhall gyrde the, & leade
the whyther thou woldeſt not. That ſpake he
ſignifyenge, by what death he ſhulde glorify
God. And when he had ſpoken this, he ſayeth
vnto hym: ✠ Folowe me. Peter turned
aboute, and ſawe the diſciple * whome Jeſus Johñ.xiii.c xix.c.& xx.a
loued/ folowynge (whiche alſo leaned on his
breſt at ſupper, and ſayde: Lorde, whiche is
he that betrayeth the?)

When Peter therfore ſawe hym, he ſayeth G
to Jeſus: Lorde, what ſhall we heare doe?
Jeſus ſayeth vnto hym: Yf I wyll haue hym
to tary tyll I come/ what is that to the? folowe
thou me. Then wente this ſayenge abrode
among the brethren, that that diſcyple
ſhulde not dye. Yet Jeſus ſayde not to hym,
he ſhall not dye: but yf I wyll that he tary tyl
I come, what is that to the? The ſame diſcyple
is he, whiche teſtifyeth of theſe thynges/
and wrote theſe thynges. And we knowe,
that his teſtimony is true. † * There Johñ.xx.g
are alſo many other thynges
whiche Jeſus dyd, the
whiche yf they
ſhulde be wrytten euery one, I ſuppoſe
the worlde coulde not
conteyne the bookes
that ſhulde be
wrytten.

¶ Here endeth the Goſpell of
Saynt Johñ.

The Actes of the Apoſtles.

¶ The aſcencyon of Chryſt. Mathias is choſen in the ſteade of Judas.

CAPI. Primo. ✠

A In the foꝛmer treatyſe/
(deare Theophylus) we haue
ſpoken of all that Jeſus began
to do and teach, vntyll the daye
in whiche he was taken vp, after that he,
thꝛough the holy gooſt, had gyuen cōmaūde-
mentes vnto the Apoſtles, whom he had cho-
Joh.xx.d / and.xxi.c. ſen: to whom alſo he * ſhewed hym ſelfe alyue
after his paſſion (and that by many tokens)
appearynge vnto them fourtye dayes, and
ſpeakynge of the kyngdome of god, and ga-
Lu.xxiiii.g. thered them togyther, * and commaunded
them/ that they ſhulde not departe from Je-
ruſalem: but to wayte foꝛ the pꝛomeſſe of the
Johā.xiiii.d / xv.d.xvi.b. father * wherof (ſayeth he) ye haue herde of
Johā.i.c. / Actes.i.d / Math.iii.b / Luke.iii.c. me. Foꝛ * John truely baptyſed with water:
but ye ſhall be baptyſed with the holy gooſte
after theſe fewe dayes. When they therfoꝛe
were come togyther, they aſked of hym ſay-
enge: Loꝛde, wylte thou at this tyme, reſtoꝛe
agayne the kyngdome to Iſraell? And he
Math.24.c ſayde vnto them: * It is not foꝛ you to know
the tymes, oꝛ the ſeaſons/ whiche the father
Lu.xxiiii.g. / Actes.ii.a hath put in his owne power: but * ye ſhall re-
ceyue power after that the holy gooſt is come
Actes.ii.c / Johā.xv.d vpon you. And * ye ſhall be wytneſſes vnto
me/ not onely in Jeruſalem/ but alſo in all
Jurye and in Samary, and euen vnto the
woꝛldes ende.

B And when he had ſpoken theſe thynges,
Mar.xvi.d / Lu.xxiiii.g while they behelde, * he was taken vp an
hygh, and a cloude receyued hym vp out of
theyꝛ ſyght. And whyle they loked ſtedfaſt-
lye vp towarde heuen/ as he went/ beholde/
two men ſtode by them in whyte apparell/
which alſo ſayde: ye men of Galile/ why ſtand
ye gaſynge vp in to heuen? This ſame Jeſus
whiche is taken vp from you in to heuen/
Daniel.vii.b / Math.24.c / and.xxvi.c / Mar.xiiii.c / Luke.xvii.c / and.xxi.c / Apoca.i.b. * ſhall ſo come, euen as ye haue ſene hym go
in to heuen. ✠

Then returned they vnto Jeruſalem from
the mounte (that is called Olyuete) whiche
is from Jeruſalem, a Sabboth dayes iour-
ney. And when they were come in, they went
Math.x.a / Mark.iii.c / Luke.vi.c vp into a parler, where abode both * Peter
and James, and John and Andrewe, Philip
and Thomas, Bartholmew and Mathew/
James the ſonne of Alpheus, and Symon
Zelotes, and Judas the bꝛother of James.
Theſe all contynued with one accoꝛde in
pꝛayer and ſupplicacyon with the women &
Mary the mother of Jeſu & with his bꝛethꝛen

C ✠ And in thoſe dayes Peter ſtode vp in
the myddes of the diſcyples, and ſayde (the
nombꝛe of names that were togyther/ were
aboute an hundꝛed and twentye.) Ye men
and bꝛethꝛen, this ſcrypture muſt nedes haue
ben fulfylled, whiche the holy gooſt thꝛough
the mouth of Dauid ſpake befoꝛe of Judas,
Math.26 / Mar.xiiii / Luke.xxii * whiche was gyde to them that toke Jeſus.
Math.27 / Marke.14 / Luke.22 ‡ Foꝛ he was nombꝛed with vs, and had ob-
teyned felowſhyp in this miniſtracion. And
the ſame hath now poſſeſſed a plat of ground
with the rewarde of iniquite: and when he
Math.27 / iiii.Reg.17 was * hanged, he braſt a ſondꝛe in the myd-
des, and all his bowels guſſhed out. And it
is knowen vnto all the inhabiters of Jeru-
ſalem: in ſo moche that the ſame felde is cal-
led in theyꝛ mother tongue, Acheldama, that
is to ſaye, the bloode felde. Foꝛ it is wꝛytten
Pſal.lxix in the booke of Pſalmes: * his habitacyon
Pſal.cix be voyde, and no man be dwellynge therin:
and * his Byſſhopꝛycke let an other take.

D Wherfoꝛe of theſe men whiche haue com-
panyed with vs (all the tyme that the Loꝛde
Jeſus had all his conuerſacyon amonge vs
begynnynge at the baptyme of John, vnto
that ſame daye that he was taken vp from
vs) muſte one be oꝛdeyned, to be a wytneſſe
with vs of his reſurrectiō. And they appoyn-
ted two, Joſeph whiche is called Barſabas
(whoſe ſyꝛ name was Juſtus) and Mathias
And when they pꝛayed they ſayd: thou loꝛde,
i.Par.28 / Pſal.vii whiche * knoweſt the hertes of all men, ſhew
whyther of theſe two thou haſt choſen: that
he may take the rowme of this miniſtracion
and Apoſtleſhyppe, from whiche Judas by
tranſgreſſyon fell, that he myght go to his
owne place. And they gaue foꝛth theyꝛ lottes
and the lot fel on Mathias, and he was coū-
ted with the eleuen Apoſtles. ✠

¶ The comynge of the holy gooſt. The ſermon of Peter befoꝛe the congregacyon at Jeruſalem, and the encreaſe of the faythfull.

CAPI. II. ✠

A When * the fyftye dayes were come to an
Deut.xvi / Luke.xxiiii ende, they were all with one accoꝛde to-
gyther in one place. And ſodeynly there came
a ſounde from heuen, as it had ben the com-
mynge of a myghtye wynde, and it fylled al
the houſe where they ſat. And there appeared
vnto them clouen tongues, lyke as they had
ben of fyꝛe, and it ſat vpon eche one of them:
Actes.i.a / and.xi.d * and they were al fylled with the holy gooſt
& began to ſpeake with other tongues/ euen
as the ſame ſpiryte gaue them vtteraunce.
There were dwellynge at Jeruſalem, Jues,
deuoute

deuoute men, out of euery nacyon of them that are vnder heuen. When this was noyſed aboute, the multitude came togither, and were aſtonyed, bicauſe that euery man herde them ſpeake with his owne language. They wondred all, and merueyled, ſayenge among them ſelues: beholde, are not all theſe whiche ſpeake, of Galile?

B And howe heare we euery man his owne tongue: wherin we were borne? Parthians, and Medes and Elamytes, and the inhabiters of Meſopotamia, and of Iurye and of Capadocia, of Ponthus and Aſia, Phrygia, and Phamphilia, of Egypt, and of the partyes of Libia whiche is beſyde Syren, and ☞ ſtraungers of Rome, Iewes, and ☞ Math.24.b * Proſelites. Grekes & Arabians: we haue herde them ſpeake with oure owne tongues, the greate workes of God. ⊦

They were all amaſed, and wondred, ſayeng one to an other: what meaneth this? Other mocked/ ſayeng: theſe men are full of newe wyne. + But Peter ſtepped forth with the eleuen & lyft vp his voyce, & ſayd vnto them:

C Ye men of Iurye/ and all ye that dwell at Ieruſalem: be this knowen vnto you/ and with youre eares heare my wordes. For theſe are not dronken/ as ye ſuppoſe/ ſeynge it is but the thyrde houre of the daye. But this is that which was ſpoken by the prophet Iohel: And it ſhall be in the laſte dayes, ſayeth god: of my ſpiryte I wyl power out vpon al fleſh. Iohel.ii.g. * And your ſōnes and your doughters ſhall propheſy/ and your yonge men ſhall ſe viſyons/ and your olde men ſhall dreame dreames. And on my ſeruauntes/ & on my hande maydens I wyll power out of my ſpiryte in thoſe dayes/ and they ſhall propheſye. And Math.27.e Luk.xxiii.f * I wyl ſhewe wonders in heuen aboue/ and tokens in the earth beneath/ bloode and fyre and the vapour of ſmoke. The ſonne ſhal be turned in to darkeneſſe/ and the moone in to bloode/ before that great and notable daye of the Lorde come. And it ſhal come to paſſe, that Roma.x.c * whoſoeuer ſhall cal on the name of the Lorde/ ſhall be ſaued. ⊦

D + Ye men of Iſrael/ heare theſe wordes: Ieſus of Nazareth a man approued of God amonge you with myracles, wonders, and ſygnes, whiche God dyd by hym in the myddes of you (as ye youre ſelues knowe) hym haue ye taken by the handes of vnrighteous perſons, after he was delyuered by the determinat counſayle and foreknowledge of god/ and haue crucifyed and ſleyne hym: whome God hath reyſed vp, and looſed the ſorowes of death, bycauſe it was vnpoſſible, that he ſhulde be holden of it. For Dauid ſpeaketh of hym: Pſal.xvi.c. * A forehande I ſawe God alwayes before me: for he is on my ryght hande, that I ſhulde not be moued. Therfore dyd my herte reioyſe, and my tongue was glad. Moreouer alſo my fleſſhe ſhall reſt in hope, bycauſe thou wylt not leaue my ſoule in hell, neyther wylte thou ſuffre thyne holye to ſe corrupcion. Thou haſt ſhewed me the wayes of lyfe: thou ſhalt make me full of ioye with thy countenaunce.

E Ye men and brethren, let me frely ſpeake vnto you of the patriarke Dauid. 3.Regu.ii.b * For he is both dead and buryed, and his ſepulchre remayneth with vs vnto this daye. Therfore, ſeynge he was a Prophet, and knewe that God had ſworne with an othe to hym, that Chryſt (as concernynge the fleſſhe) ſhulde come of the frute of his loynes, & ſhulde ſyt on his ſeate, he knowynge this before, ſpake of the reſurrection of Chryſt, that his ſoule ſhulde not be lefte in hell, neyther his fleſſhe ſhulde ſe corrupcyon. This Ieſus hath God reyſed vp, * wherof we all are wytneſſes. Actes.i.a.

Synce nowe that he by the ryght hande of God is exalted, and hath receyued of the father the promeſſe of the holy gooſt, he hath ſhed forth this ✿ (gyfte) whiche ye nowe ſe and heare. ✿ F For Dauid is not aſcended in to heuen: but he ſayeth: Pſal.cx.a Mat.xxii.d * The Lorde ſayde to my Lorde: ſyt thou on my ryght hande, vntyll I make thy foes thy fote ſtoole. So therfore, let all the houſe of Iſraell knowe for a ſuretye, that God hath made that ſame Ieſus (whome ye haue crucifyed) the Lorde and Chryſt. When they herde this, they were pryched in theyr hertes, and ſayde vnto Peter, and vnto the other Apoſtles: Ye men and brethren Luke.iii.b. * what ſhall we do? Peter ſayde vnto them: repent of your ſynnes/ and be baptyſed euery one of you in the name of Ieſus Chryſt for the remiſſyon of ſynnes, and ye ſhal receyue the gyfte of the holye gooſt. For the promeſſe was made vnto you/ and to youre chyldren, and to all that are a farre of, euen as many as the Lorde our God ſhall call. And with many other wordes bare he wytneſſe, and exhorted them, ſayenge: Saue youre ſelues from this vntowarde generacyon. Then they that gladlye receyued his preaching, were baptiſed: and the ſame day/ there were added vnto them aboute thre thouſande ſoules.

G And they contynued in the Apoſtles doctrine and felowſhyppe, and in breakynge of breade, and in prayers. And feare came ouer euery ſoule. And many wonders and ſygnes

G were ſhewed by the Apoſtles, & (at Ieruſalem. And great feare came vpon all men.) And all that byleued, kept them ſelues togyther, and had all thynges comen, and ſolde theyr poſſeſſyons and goodes, and parted them to all men, as euery man had nede. And they continued dayly with one accorde in the temple/ and brake breade from houſe to houſe, & dyd eate theyr meate togyther with gladnes and ſynglenes of herte, praiſynge God, and had fauour with all the people. And the Lorde added to the congregacyon dayly, ſoche as ſhulde be ſaued,

¶ The halte is reſtored to his fete. Peter preacheth Chryſt vnto the people.

CAPI III. ✠

A Peter and Iohn wente vp togyther in to the temple at the nynth houre of prayer. And a certayne man that was halte frō his mothers wombe, was brought, whome they layde dayly at the gate of the temple (which is called bewtyful) to aſke almeſſe of them that entred in to the temple. When he ſawe Peter & Iohn, that they wolde go in to the temple/ he deſyred to receyue an almeſſe. And Peter faſtened his eyes on hym with Iohn/ and ſayde: loke on vs. And he gaue hede vnto them, truſtynge/ to receyue ſomethyng of them. Then ſayde Peter: Syluer & gold haue I none, ſoch as I haue gyue I the.

B In the name of Ieſus Chryſte of Nazareth, Math. 17.a * ryſe vp & walke. And he toke hym by the ryght hande, and lyfte hym vp. And immediatly his fete and ancle bones receyued ſtrength. And he ſprange, ſtode, and walked, and entred with them in to the temple/ walkynge/ and leappynge/ & praiſyng God. And all the people ſawe hym walke & prayſe god. And they knewe hym, that it was he/ whiche ſat & begged at the bewtyfull gate of the temple. And they wondered & were ſore aſtonyed at that which had happened vnto hym. And as the halte whiche was healed, helde Peter & Iohn, all the peple ran amaſed vnto them 3.Reg. vi.a Iohn. x.e Actes. v.c in * the porche that is called Salamons.

When Peter ſawe that, he anſwered vnto C the people. ✠ Ye men of Iſraell, why merueyle ye at this/ or why loke ye ſo on vs, as though by oure owne power or ſtrength we had made this man go? The God of Abraham, and of Iſaac and of Iacob, the god of oure fathers hath gloryfied his ſonne Ieſus, Math. 27.a Mar. 15.a Luk. xxiii.a whome ye delyuered, and * denyed in the preſence of Pylate, when he had iudged hym to be loſed. But ye denyed the holye and iuſte, Math. 27.c Iohn. 18.g * and deſyred a mortherer to be gyuen you/ and kylled the Lorde of lyfe, whome God hath rayſed from death/ of the which we are wytneſſes. And his name through the fayth of his name, hathe made this man ſounde/ whom ye ſe and knowe. And the fayth which is by hym/ hath gyuen to hym this health in the preſence of you all. And nowe brethren, I wote that through Ignoraunce ye dyd it, as dyd alſo your rulers. But god (which before had ſhewed, by the mouth of al his prophettes howe that Chryſte ſhulde ſuffer) hath thus wyſe fulfylled.

Let it * repent you therfore, and conuerte, Math. iii. that your ſynnes maye be done away, ✠ when D the tyme of refreſſhynge cōmeth, whiche we ſhall haue of the preſence of the Lorde, and when god ſhall ſende hym, which before was preached vnto you, that is to wytte Ieſus Chryſt, whiche muſt receyue heuen vntyl the tyme that all thynges, whiche god hath ſpoken by the mouth of all his holy Prophettes ſynce the worlde began, be reſtored agayne.

Moſes truly ſayde vnto the fathers: * a Deut. 18. Actes. vii. Prophet ſhall the Lorde your God rayſe vp vnto you, euen of youre brethren lyke vnto me: hym ſhall ye heare, in all thynges whatſoeuer he ſhall ſaye vnto you. For the tyme wyll come/ that euery ſoule whiche wyll not heare that ſame Prophet, ſhall be deſtroyed from amonge the people. All the Prophettes alſo from Samuell and thence forth (as many as haue ſpoken) haue in lykewyſe tolde of theſe dayes. Ye are the chyldren of the prophettes: and of the couenaunt whiche God made vnto oure fathers, ſayenge to Abraham: * Euen in thy ſeed ſhal all the kynreds Genes. xii.a and. xxii.d of the earth be bleſſed. Fyrſt when God had reyſed vp his ſonne Ieſus vnto you, he ſente hym to bleſſe you, that euerye one of you ſhulde turne from his wyckedneſſe. ✠

¶ The Apoſtles are taken, and brought before the counſell. They are forbydden to preache, but they turne them to prayer, and are more obedyent vnto god, then vnto men

CAPI. IIII.

A As they ſpake vnto the peple, the Preeſtes and the rulers of the temple, and the Sadduces, came vpon them, takynge it greuouſly, that they taught the people, and preached in Ieſus the reſurrection frō death. And they layde handes on them/ and put them in holde vntyll the nexte daye: for it was nowe euentyde. Howbeit many of them which herde the wordes/ byleued/ and the nombre of the men was aboute fyue M.

And it chaunſed on the morowe, that theyr rulers and elders and Scrybes, (and Annas the cheyfe Preeſt, and Cayphas, & Iohn and Alexander/ and as many as were of the kynred of the hygh Preeſtes) gathered togyther at Jeruſalē. And when they had ſet them before them, they aſked ✱ by what power/ or in what name haue ye done this?

Exodi.ii.c Math.xxi.c Actes.vii.b

B ✚ Then Peter full of the holy gooſt ſayd vnto them: ye rulers of the peple/ and elders of Iſraell, yf we this day be examined of the good dede that we haue done to the ſycke mā by what meanes he is made hole: be it knowen vnto you all, and to all the people of Iſraell, that by the name of ✱ Jeſus Chryſt of Nazareth/ whome ye crucifyed/ whome God reyſed agayne from death: euen by hym doth this man ſtande here preſent before you hole ✱ This is the ſtone whiche was caſt aſyde of you buylders, which is become the cheyfe of the corner. Neyther is there ſaluacyon in any other. ✱ For amonge men vnder heuen there is gyuen none other name/ wherin we muſt be ſaued. ⊢

Math.i.c Philip.ii.b — Math.xxi.d Mar.xii.b Luke.xx.c — Math.i.c Philip.ii.b

C When they ſawe the boldnes of Peter and John/ and vnderſtode that they were vnlerned and laye men/ they meruayled/ and they knewe them/ that they had bene with Jeſu: and beholdynge alſo the man (whiche was healed) ſtandynge with them/ they coulde not ſaye agaynſt it: but cōmaunded them to go a ſyde out of the counſell/ and counſelled amonge them ſelues, ſayenge: ✱ what ſhall we do to theſe men? For a manyfeſt ſygne is done by them, and is openly knowen to all them that dwell in Jeruſalem, and we can not denye it. But that it be noyſed no further amonge the people, let vs threaten & charge them, that they ſpeake hence forth to no man in this name.

Iohn.xi.f

Actes.v.g

D And they called them, ✱ and cōmaunded them, that in no wyſe they ſhulde ſpeake nor teache in the name of Jeſu. But Peter and Johā anſwered and ſayde vnto them: whyther it be ryght in the ſyght of god, to herken vnto you more then to God, iudge ye. For we can not but ſpeake, that whiche we haue ſene and herde. So threatened they them, and let them go, and founde nothynge howe to punyſſhe them, bycauſe of the people. For all men prayſed God bycauſe of ✱ that, whiche was done: for the man was aboue fourtye yere olde, on whome this myracle of healyng was ſhewed. Aſſone as they were let go, they came to theyr felowes, & ſhewed all that the hygh Preeſtes and elders had ſayde.

Actes.iii.b

E And when they herde that, they lyfte vp theyr voyces to God with one accorde, and ſayde: lorde, thou arte god, which haſt made heuen & earth, the ſee, & all that in them is/ ✱ which ♣ (in the holy gooſt) by the mouth of thy ſeruaunt Dauid ♣ (our father) haſt ſayd: ✱ Why dyd the hethen rage, and the people ymagen vayne thynges? The kynges of the earth ſtode vp, and the rulers came togither, agaynſt the Lorde and agaynſte his anoynted. For of a trueth, agaynſt thy holye chylde Jeſus (whome thou haſt anoynted) both Herode and alſo Poncius Pilate, with the Gentyls and the people of Iſrael, gathered them ſelues togyther ♣ (in this citye) for to doo whatſoeuer thy hande and thy counſayle determyned before to be done.

♣ Pſalm.ii.a

♣

F And nowe lorde beholde theyr threatenynges, and graunt vnto thy ſeruauntes, that with all confydence they maye ſpeake thy worde, So that thou ſtretche forth thyne hande/ that healyng and ſygnes and wonders be done by the name of thy holy chylde Jeſus. And as ſoone as they had prayed ✱ the place moued where they were aſſembled togyther ✱ and they were all fylled with the holy gooſt, and they ſpake the worde of God boldly.

Actes.xvi.e — Actes.ii.a and.xix.b

✚ And the multitude of them that byleued, ✱ were of one herte, and of one ſoule.

Actes.ii.g and.v.b

G Neyther ſayde anye of them, that ought of the thyngs which he poſſeſſed, was his owne: but they had all thynges comon. And with greate power gaue the Apoſtles wytneſſe of the reſurrection of the lorde Jeſu. And great grace was with them all. Neyther was there any amonge them, that lacked. For as many as were poſſeſſers of landes or houſes, ſolde them, and brought the pryce of the thynges that were ſolde, and layde it downe at the Apoſtles fete. And diſtribucyon was made vnto euery man accordyng as he had nede. ⊢

Actes.i.d

And ✱ Joſes, whiche was alſo called of the Apoſtles, Barnabas (that is to ſaye, the ſon of conſolacyon) beynge a Leuyte, and of the countrey of Cipers when he had lande, ſolde it, & layd the pryce downe at the apoſtles fete.

¶ The deſemblynge of Ananias and Saphira is punyſſhed: miracles are done by the Apoſtles, which are taken, but the angell of god bryngeth them oute of pryſon. They are brought before the counſell. The ſentence of Gamaliell. The Apoſtles are bet, they reioyſe in trouble.

CAPI. V.

A A Certayne man named Ananias with Saphyra his wyfe ſolde a poſſeſſion/ and kepte awaye parte of the pryce (his wyfe alſo beynge of counſayle) and brought a certayne parte, and layde it downe at the Apoſtles feete. But Peter ſayde: Ananias/ howe is it, that Satan hath fylled thyne hert, that thou ſhuldeſt lye vnto the holye gooſt/ & kepe awaye parte of the pryce of the lande? Perteyned it not vnto the onely? and after it was ſolde/was it not in thyne owne power Why haſte thou conceyued this thynge in thyne herte? Thou haſte not lyed vnto men/ but vnto God. When Ananias herde theſe wordes, he fell downe, ⁊ gaue vp the gooſte. And greate feare came on al them that herde theſe thynges. And the yonge men roſe vp/ and put hym aparte, and caryed hym out/ and buryed hym.

B And it fortuned, that (as it were aboute the ſpace of thre houres after) his wyfe came in, ignoraunt of that whiche was done. And Peter ſayde vnto her: Tell me, ſolde ye not the lande for ſo moch? And ſhe ſayde: yea, for ſo moche. Then Peter ſayde vnto her: why haue ye agreed togyther, to tempte the ſpiryte of the Lorde? Beholde, the feete of them whiche haue buryed thy huſbande, are at the dore, ⁊ ſhall cary the out. Then fel ſhe downe ſtreyght waye at his feete, and yelded vp the gooſt. And the yonge men came in/ ⁊ founde her deade, ⁊ caryed her out/ and buryed her by her huſbande. And great feare came on al the congregacyon, ⁊ on as many as herde it.

Mar.xvi.b

C By the handes of the Apoſtles * were many ſygnes and wonders ſhewed amonge the people. And they were all togyther with one accorde in * Salomons porche. And of other durſt no man ioyne hym ſelfe to them: neuertheleſſe the people magnifyed them. The nombre of them that byleued in the Lorde bothe of men and women/ grewe more and more: in ſo moche that they brought the ſycke in to the ſtreetes/ and layde them on beddes and couches, that at the leaſt waye the ſhadowe of Peter when he came by, myght ſhadowe ſome of them ✣ (and that they myght all be delivered from theyr infyrmytyes.) There came alſo a multytude out of the cityes rounde aboute, vnto Ieruſalem/ bryngynge ſycke folkes, and them whiche were vexed with vncleane ſpirytes. And they were healed euery one.

iii.Reg.vi.a
Iohn.x.e
Actes.iii.b.

Actes.iiii.a

D * Then the cheyfe Preeſt roſe vp, ⁊ all they that were with hym (which is the ſecte of the Saduces) ⁊ were full of indygnacyon, and layde handes on the Apoſtles, and put them in the comon pryſon. * But the angell of the lorde by nyght opened the pryſon dores, and brought them forth, and ſayd: go, and ſtande/ and ſpeake in the temple to the people al the wordes of this lyfe. When they herde that/ they entred in to the temple early in the mornynge: and taught. But the cheyfe Preeſt came and they that were with hym, and called a counſell togyther, and all the elders of the chyldren of Iſraell, ⁊ ſent men to the pryſon to fetche them. When the mynyſters came/ and founde them not in the pryſon/ they returned and tolde, ſayenge: the pryſon truely founde we ſhutte with all dilygence, and the kepers ſtandynge without before the dores. But when we had opened, we founde no man within.

Actes.xii.a.
and.xvi.f

E When the cheyfe Preeſt, and the ruler of the temple, and the hyghe Preeſtes herde theſe thynges, they douted of them/ whereunto this wolde growe. Then came one and ſhewed them: beholde, the men that ye put in pryſon, ſtande in the temple/ and teache the people: Then wente the ruler of the temple/ with mynyſters, and brought them without violence. For they feared the people, leſt they ſhulde haue bene ſtoned.

And when they had brought them, they ſet them before the counſayle. And the cheyfe Preeſt aſked them/ ſayenge: * dyd not we ſtraytely cōmaunde you, that ye ſhulde not teache in this name? And beholde, ye haue fylled Ieruſalem with youre doctryne, and intende to brynge * this mans bloode vpon vs. Peter and the other Apoſtles anſwered, and ſayde: * We ought more to obey God then men.

Actes.iiii.
Math.xxvii.
Actes.iiii.

F The God of oure fathers rayſed vp Ieſus/ whom ye ſlewe, and hanged on tre. Hym hath God lyfte vp with his ryght hande/ to be a ruler and a ſauyoure/ for to gyue repentaunce to Iſrael, and forgyuenes of ſynnes. And we are recordes of theſe thynges which we ſaye, and ſo is alſo the holy gooſt, whome God hath gyuen to them that obey hym. When they herde that, they claue a ſunder/ ⁊ ſought meanes the ſley them. Then ſtoode there vp one in the counſayle, a pharyſey, named * Gamaliell/ a doctour of lawe (had in reputacyon amonge all the people) and cōmaunded the Apoſtles to go aſyde a lytell ſpace, and ſayd vnto them: ye men of Iſrael/ take hede to your ſelues, what ye entende to do, as touchynge theſe men.

Actes.xxii.a

G For before theſe dayes roſe vp one Theudas, boſtynge hym ſelfe, to whome reſorted a nombre of men, aboute a.iiii. hundred, which was ſleyne, and they all which byleued hym, were ſcattered abrode, ⁊ brought to nought. After this mā, was there one Iudas of * Galile in the dayes of the trybute/ ⁊ drew away moch people after hym. He alſo peryſſhed ⁊ all (euen as many as herkened to hym) were ſcattered abrode. And nowe I ſay vnto you: refrayne your ſelues from theſe men, and let them a lone. For yf this counſell, or this worke be of men, it wyll come to nought.

Luke.viii.e

But and yf it be of God, ye can not deſtroye
it, leeſt haply ye be founde to ſtryue agaynſte
god. And to hym agreed the other: and when
they had called the apoſtles, they bet them,
Actes.iiii.b * & cõmaunded, that they ſhulde not ſpeake
in the name of Jeſu, and let them go.
Math.v.b. And they departed from the counſell, * reioyſynge,
that they were counted worthy, to ſuffer
rebuke for his name. And dayly in the
temple and in euery houſe they ceaſed not, to
teach and preache Jeſus Chryſt.

¶ Mynyſters (or deacons) are ordeyned in the congregacyon
to be ſeruyce in neceſſary thynges of the body, that the
apoſtles may wayte only upon the worde of god.
Steuen is accuſed.

CAPI. VI.

A IN thoſe dayes (when the nombre of the
diſciples grewe) there aroſe a grudge amonge
the Grekes agaynſt the Hebrues,
☞ bycauſe theyr wydowes were deſpyſed ☜ in
the dayly mynyſtracion. Then the twelue called
the multitude of the diſciples togyther &
ſayde: it is not mete, that we ſhulde leaue the
worde of god, and ſerue tables. Wherfore brethren,
i.Timo.iii.a loke ye out among you ſeuen men * of
honeſt reporte, and full of the holy gooſt and
wyſdome, to whom we may commyt this buſyneſſe.
But we wyll gyue our ſelues contynually
to prayer, and to the mynyſtracyon of
the worde.

B And the ſayeng pleaſed the hole multitude.
And they choſe Steuen, a man full of fayth
and of the holy gooſt, and Philip, and Procorus,
and Nicanor, and Timon, and Permenas,
Apoca.ii.b and * Nicholas a conuerte of Antioche.
Theſe they ſet before the apoſtles: and when
Nume.27.b they had prayed, they * layd theyr handes on
i.Timo.4.b ii.Timo.i.b them. And the worde of God encreaſed, and
the nombre of the diſciples multiplied in Jeruſalem
greatly, and a great company of the
preeſtes were obedient to the fayth.

C * And Steuen, full of fayth and power,
dyd great wonders and myracles among the
people. Then there aroſe certayne of the Synagoge,
whiche is called the Synagoge of
the Libertines and Syrenites, and of Alexandria,
and of Celicia, and of Aſia diſputyng
Luke.xxi.c. with Steuen. * And they coulde not reſyſt
Math.x.c the wyſdome, & the ſpirite, * which ſpake. ☜

D Then ſent they in men, whiche ſayde: We
haue herde him ſpeake blaſphemous wordes
agaynſt Moſes, and agaynſt God. And they
moued the people, and the elders, and the
ſcribes: and came upon hym and caught him
and brought hym to the counſell, & brought
forth falſe wytneſſes whiche ſayde. This mã
ceaſeth not to ſpeake blaſphemous wordes
agaynſt this holy place and the law: For we
herde hym ſay: This Jeſus of Nazareth ſhal
deſtroy this place, and ſhall chaunge the ordinaunces
whiche Moſes gaue us. And all
that ſat in the counſell, loked ſtedfaſtly on
hym, and ſaw his face as it had bene the face
of an angell.

¶ Steuen maketh anſwere to his accuſacyon:
rebuketh the ſtyffe necked Jues, and is ſtoned
unto death.

CAPI. VII.

THen ſayd the cheyfe preeſt: it is euen ſo? A
And he ſayde: ye men, brethren, and fathers,
herken: The God of glorye appered
unto our father Abraham when he was
in Meſopotamia, before he dwelte in Charran,
and ſayd unto hym: * Get the out of thy Gene.xii.a
countrey, and from thy kynred, and come in
to the lande, whiche J ſhall ſhewe the. Then
came he out of the lande of Chaldey, & dwelt
in Charran. And from thence, when his father
was deade, he broughte hym in to this
lande in whiche ye nowe dwell, and he gaue
hym none enheritaũce in it, no not the bredth
of a fote: * and promyſed that he wolde gyue Gene.xii.b.
it to hym to poſſeſſe and to his ſeed after hym xiii.c.xvii.b
when as yet he had no chylde. and.xxvi.a

God verely ſpake on this wyſe * that his Gene.xv.c.
ſeed ſhulde ſoiourne in a ſtraunge lande, and
that they ſhulde kepe them in bondage, and
* entreate them euyll.iiii.C.yeres. And the Exodi.xii.f
nacyon (to whom they ſhall be in bondage) Judith.v.b
wyll J iudge, ſayde God. And after that ſhal Gala.iii.c
they come forth and ſerue me in this place.
* And he gaue hym the couenaunt of circumciſion. B
* And he begat Jſaac, and cyrcumciſed Gene.xvii.b
hym the.viii.day, and ‡ Jſaac begat Jacob, Gene.xxi.a
and * Jacob begat the.xii. Patriarkes. Gen.xxvi.c
‡ And the Patriarkes hauyng indygnacion Gene.xxix.
ſolde Joſeph into Egypte. And god was w Gene.37.f.
hym, & delyuered hym out of all his aduerſities, Sapien.x.c
and gaue hym fauour & wyſdome in the
ſyght of Pharao kynge of Egypte. And he
* made hym gouernour ouer Egypte, & ouer Gene.xli.a
all his houſholde. ‡ But there came a derthe Gene.xli.g
ouer all the lande of Egypte & Canaan, and
great affliccyon, that our fathers founde no
ſuſtenaunce. But when Jacob herde that
there was corne in Egypte he ſent oure fathers
fyrſt: * and at the ſeconde tyme, Joſeph Gene.xlv.a
was knowen of his brethren, and Joſephs
kynred was made knowen unto Pharao.
Then ſent Joſeph a meſſage, & cauſed his father
to be brought, and all his kyn, thre ſcore D
& .xv. ☜ ſoules. And Jacob deſcended in to Gen.xlvi.a
Egypt * & dyed both he & our fathers, & were Gene.xlix.d
caried ouer in to Sichem, and layde in the ſepulcre,
‡ that Abraham bought for money of Gen.xxiii.d
the ſonnes of Emor, ☜ the ſon of Sichem.

But

C Exodi .i.a. Psal.cv.c

But when the tyme of the promeſſe drewe nygh (whiche god had ſworne to Abrahā) the * people grew and multiplied in Egypt, tyll an other kynge aroſe whiche knewe not of Joſeph. The ſame delt ſubtelly with our kynred, and euyll entreated our fathers, ⁊ made them to caſt oute theyr yonge chyldren, that they ſhulde not remayne a lyue. Exodi.ii.a. Hebrue.xi.e * The ſame tyme was Moſes borne, and was acceptable vnto God, and nouryſſhed vp in his fathers houſe thre monethes. when he was caſt out, Pharoes doughter toke hym vp, and nouryſſhed hym vp for her owne ſonne. And Moſes was lerned in all maner a wyſdom of the Egypcyans, and was myghtye in dedes and in wordes. And when he was full fourtye yere olde, it came in to his herte, to viſite his brethren the chyldren of Iſrael. And when he ſawe one of them ſuffre wronge, he defended hym, and auenged his quarell that had the harme done vnto hym, and ſmote the Egypcian. For he ſuppoſed his brethrē wolde haue vnderſtand how that god by his hande ſhuld delyuer them. But they vnderſtode not.

D And the nexte daye he ſhewed hym ſelfe vnto them as they ſtroue, and wolde haue ſet them at one agayne, ſayenge. Syrs, ye are brethren, why hurte ye one an other? But he that dyd his neyghboure wronge, thruſt hym away, ſayenge: Gene.xix.b Exodi.ii.c Math.xxi.c Actes.xiii.b ‡ Exodi.ii.c * Who made the a ruler and a iudge ouer vs? Wylte thou kyl me, as thou dydeſt the Egypcyan yeſterdaye? ‡ Then fled Moſes at that ſayeng, and was a ſtraunger in the lande of Madian, where he begat two ſonnes.

Exodi.iii.a * And when fourtye yeres were expired, there appeared to hym in the wyldерneſſe of mounte Sinay, an angell of the Lorde in a flambe of fyre in a buſſhe. when Moſes ſaw it, he wondred at the ſyght. And as he drewe nere to beholde, the voyce of the Lorde came vnto hym: Exodi.iii.b Mat.xxii.c Mark.xii.c Luke xx.e * I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Jacob. Moſes trembled, and durſte not beholde. Then ſayde the Lorde to hym. Joſua v.d. * Put of thy ſhoes from thy fete, for the place where thou ſtandeſt, is holy grounde. I haue perfytely ſene the affliccyon of my people, whiche is in Egypte, and I haue herde theyr gronynge, and am come downe to delyuer them. And nowe come, and I wyll ſende the in to Egypte.

E Exodi.ii.c. This Moſes whom they forſoke (ſayeng * who made the a ruler and a iudge) the ſame dyd God ſende to be a ruler and a delyuerer, by the handes of the angell whiche appeared to hym in the buſſhe. And the ſame broughte them out, ſhewynge wonders and ſygnes in Egypte, and in the reed ſee, and in the wyldernеſſe fourtye yeres. This is that Moſes whiche ſayde vnto the chyldren of Iſraell. Deu.xviii. Actes.iii.d A prophet ſhall the Lorde your god rayſe vp vnto you of your brethrē, lyke vnto me, hym ſhall ye heare. Exodi.xix. Gala.iii. This is he * that was in the cōgregacyon in the wyldernеſſe with the angell (whiche ſpake to hym in the mount Sinay) and with our fathers.

This man receyued the worde of lyfe to gyue vnto vs, to whome oure fathers wolde not obeye, but caſt it from them, and in theyr hertes, turned backe agayne in to Egypte/ ſayenge vnto Aaron: Exodi.xxxii Make vs goddꝭ to go before vs: for as for this Moſes that brought vs out of the lande of Egypte, we wote not what is become of hym. And they made a calfe in thoſe dayes, and offered ſacrifice vnto the ymage, and reioyſed ouer the workes of theyr owne handes.

F Roma.i.c Then God turned hym ſelfe, and * gaue them vp, that they ſhulde worſhyp the hooſt of the ſkye, as it is wrytten in the boke of the Prophettes. Amos.v.b Jere.vii.c * O ye of the houſe of Iſraell, gaue ye to me ſacrifices and meate offerynges by the ſpace of fourtye yeres in the wyldernеſſe? And ye toke vnto you the tabernacle of ☞ Moloch, and the ſterre of your god Rempham, fygures whiche ye made to worſhyp them. And I wyll tranſlate you beyonde Babylon. ☞

Oure fathers had the tabernacle of wytneſſe in the wyldernes, as he had appoynted them ſpeakyng vnto Moſes: Exodi.xxv Hebr.viii.a * that he ſhulde make it, accordyng to the faſſyon that he had ſene. Whiche tabernacle alſo oure fathers that came after, Joſua iii * brought in with Joſua in to the poſſeſſyon of the Gentyls, whom God draue out before the face of oure fathers, vnto the tyme of Dauid: Psal. 89.a * whiche founde fauour before god, ⁊ wolde fayne haue founde a tabernacle for the god of Jacob. 3.Reg.vi.a * But Salomon buylte hym an houſe.

Actes.17.e * Howbeit he that is hygheſt of all, dwelleth not in temples made with handes, as ſayeth the prophet: Esa.lxvi.a 3.Reg.8.c ii.Par.vi.c * Heuen is my ſeate, and earth is my fote ſtole. What houſe wyll ye buylde for me, ſayeth the Lorde? or whiche is the place of my reſt: hath not my hand made all theſe thynges.

G Ye ſtyffe necked and of vncircumcyſed hertes and eares: ☞ ye haue alwayes reſyſted the holy gooſt: Deute.9.c * as youre fathers dyd, ſo do ye. Whiche of the Prophettes haue not youre Fathers perſecuted? And they haue ſlayne them whiche ſhewed before of the

comyng

comynge of that Juſt, whome ye haue nowe betrayed, and murthered. And ye alſo haue receyued the lawe * by the mynyſtracyon of angels, * and haue not kepte it.

Iohñ.vii.b
Hebre.ii.a

✠ When they herde theſe thynges, theyr hertes claue a ſonder, and they gnaſſhed on hym with theyr teethe. But he beynge full of the holye gooſt, loked vp ſtedfaſtly with his eyes in to heuen and ſawe the glorye of god, and Jeſus ſtandynge on the ryght hande of god, and ſayd: Beholde I ſe the heuens open and the ſonne of man ſtandyng on the ryght hande of god. Then they gaue a ſhoute with a loude voyce, and *ſtopped theyr eares, and ran vpon hym all atonce, and caſt hym oute of the citye & ſtoned hym. And the wytneſſes layde downe theyr clothes at a yong mannes feete whoſe name was Saull. And they ſtoned Steuen callynge on, and ſayenge. Lorde Jeſu, *receyue my ſpiryte. And he kneled downe, and cryed with a loude voyce: Lorde, * laye not this ſynne to theyr charge. And when he had thus ſpoken he fell a ſlepe. ⊢

Psal.lviii.a.
3.Reg.xxi.b
Psal.xxx.a
Luke.xxiii.e

¶ Saull perſecuteth the Chryſten. The Apoſtles are ſcattered abrode. Philyp cometh into Samaria. Symon Magus is baptyſed: he diſſembleth. Philyp baptyſeth the chamberlayne.

CAPI. VIII. ✠

A Saull * conſented vnto his death. And at that tyme there was a great perſecucyon agaynſte the congregacyon whiche was at Jeruſalem, and they were all * ſcattered abrode thorowe out the regyons of Jury, and Samaria, excepte the Apoſtles. But deuout men dreſſed Steuen, and made great lamentacyon ouer hym. As for Saull * he made hauocke of the congregacyon, and entred in to euerye houſe, and drue out bothe men and women, and thruſt them in to priſon. Therfore, they that were ſcattered abrode, wente euery where preachynge the worde of god.

Actes.xxii.d
Math.x.c
Actes.xi.c.
Actes.ix.a
and.xxvi.a.
i.Cori.xv.b
Gala.i.c

B ✠ Then came Philyp in to a citye of Samaria, and preached Chryſte vnto them. And the peple gaue hede vnto thoſe thynges whiche Philyp ſpake, with one accorde, hearynge and ſeynge the miracles which he dyd. For * vncleane ſpirites cryenge with loude voyce came out of many that were poſſeſſed of them. And many taken with palſyes, and many that halted were healed.

Mar.xvi.b

And there was great ioye in that citye. But there was a certayne man called Simō, which before tyme in that ſame Citye vſed witchecrafte, & bewytched the people of Samaria: ſayenge that he was a man, that coulde do great thynges: whom they regarded, from the leaſt to the greateſt, ſayenge: this man is the power of god which is called great. And hym they ſet moche by, bycauſe that of longe tyme he had bewytched them with ſorceryes.

C But aſſoone as they gaue credence to Philyps preachynge of the kyngdom of god and of the name of Jeſus Chryſte, they were baptyſed bothe men and women. Then Symon hym ſelfe byleued alſo. And when he was baptyſed, he cōtynued with Philyp, and wondred, beholdynge the miracles & ſygnes, whiche were ſhewed. ✠ When the Apoſtles whiche were at Jeruſalem, herde ſaye that Samaria had receyued the worde of god, they ſent vnto them Peter and Johñ, which when they were come downe, prayed for them, that they myght receyue the holy gooſt. For as yet he was come on noone of them: but they were baptyſed onely in the name of Chryſte Jeſu. * Then layde they their handſ on them and they receyued the holy ghoſt. ⊢

Actes.vi.b.
and.xiii.a.
i.Timo.4.b
and.v.b
Nume.27.b
ii.Timo.i.b

D When Symon ſawe, that thorowe layinge on of the Apoſtles handſ, the holy gooſt was gyuen, he offered them money, ſayenge: gyue me alſo this power/that on whome ſoeuer I put the handes, he maye receyue the holy gooſt. But Peter ſayde vnto hym: thy money peryſſhe with the, bycauſe thou haſte thought *that the gyfte of God maye be obteyned with money. Thou haſt neyther parte nor felowſhyp in this buſynes. For thy herte is not ryght in the ſyght of god. Repent therfore of this thy wyckednes, and praye God that the thought of thyne herte maye be forgyuen the. For I perceyue that thou arte ful of bytter gall, and wrapped in iniquite.

Math.x.b.

Then anſwered Symon, and ſayde: * praye ye to the lorde for me, that none of theſe thynges whiche ye haue ſpoken, fall on me. And they when they had teſtifyed, and preached the worde of God, returned towarde Jeruſalem, and preached the goſpell in many cityes of the Samaritans.

Exodi.8.b.
Nume.21.b.
3.Re.xiii.b
Luke.xxii.e.

E ✠ The Angell of the Lorde ſpake vnto Philip, ſayenge: aryſe, and go towarde the ſouth, vnto the waye that goeth downe from Jeruſalem vnto the citye of Gaza, whiche is in the deſerte. And he aroſe/and went on. And beholde: a man of Ethiopia (a chamberlayne, and of great auctorite with Candace quene of the Ethiophians, and had the rule of al her treaſure,) * came to Jeruſalem for to worſhyppe. And as he returned home agayne ſyttyng in his charet, he red Eſaye the Prophet. Then the ſpiryte ſayde vnto Philip: Go neare, and ioyne thy ſelfe to yonder charet. And Philip ran to hym, & herde hym rede the Prophet Eſay, and ſayde: Underſtandeſt thou what thou redeſt

3.Reg.viii.e
Iohñ.xii.e.

And he ſayd: how can I, excepte I had a gyde? And he deſyred Philip, that he wolde come vp, & ſyt with hym. The tenoure of the ſcripture whiche he red, was this: Eſai. liii.c. * he was led as a ſhepe to be ſleyne: and lyke a lambe dombe before his ſherer, ſo opened he not his mouth ☞ ☞ Bycauſe of his humbleneſſe, he was not eſtemed. But who ſhall declare his generacion? for his lyfe is taken from the earth. The chamberlayne anſwered Philip, and ſayde: I praye the, of whom ſpeaketh the Prophet this? of hym ſelfe? or of ſome other man?

Philip opened his mouth, and began at the ſame ſcripture, and preached vnto hym Jeſus. And as they went on theyr waye, they came vnto a certayne water, and the chamberlayne ſayd: Actes.x.g Se, here is water, * what doth let me to be baptiſed? Philip ſayd vnto hym: G If thou byleue with all thyne herte, thou mayſt. And he anſwered and ſayde, I byleue, that Jeſus Chryſt is the ſonne of God. And he cōmaunded the charet to ſtande ſtyll. And they went downe both into the water: bothe Philip and alſo the chamberlayne, and he baptiſed him. And aſſoone as they were come out of the water, the ſpirite of the lord caught awaye Philip, and the chamberlayne ſawe hym no more. And he went on his way reioyſyng: but Philip was founde at Azotus. And he walked thorowout the cōtrey, preachyng in all the cityes, tyll he came to Ceſarea.

¶ Saull is conuerted, and confoundeth the Jues. Peter reyſeth Tabitha.

CAPI. IX. ✠

A AND Saul yet brethynge out threatnynges & ſlaughter agaynſt the diſciples of the Lorde, went vnto the hygh Preeſt, & deſyred of hym letters, to cary to Damaſco Actes.viii.a. xxii.a xxvi.b i.Cor.xv.b Gala.i.c to the Synagoges: * that yf he founde any of this way (whyther they were men or women) he myght bryng them bounde vnto Jeruſalem. And when he iourneyed, it fortuned that as he was come nygh to Damaſco, ſodenly there ſhyned round about hym a lyght from heuen, and he fell to the earth, & herde Actes.xxii.b a voyce, ſayenge to hym: * Saul, Saul, why perſecuteſt thou me? And he ſayde: what arte thou Lorde? And the lorde ſayd: I am Jeſus, whom thou perſecuteſt. It is harde for the to kycke agaynſt the prycke. And he both tremLuke.iii.b Actes.ii.f and.xxvi.f. blynge and aſtonyed, ſayde: Lorde, * what wylte thou haue me to do? And the lorde ſayd vnto hym: Aryſe, and go in to the citye, and it ſhall be tolde the, what thou muſt do.

B The men whiche iourneyed with hym, ſtode amaſed, hearyng a voyce, but ſeyng no man. And Saul aroſe frome the earth, and when he opened his eyes, he ſawe no man. But they led hym by the hande, and brought hym in to Damaſco. And he was thre dayes without ſyght, & neyther dyd eate nor drinke.

And there was a certayne diſciple at Damaſco, named Ananias, and to hym ſayd the Lorde in a viſion: Ananias? And he ſayd, beholde, I am here Lorde. And the Lorde ſayd vnto hym: Aryſe, & go in to the ſtrete (whiche is called ſtreyghte) and ſeke in the houſe of Judas after one called Saul * of Tharſus. Actes.xxi. and.xxii. For beholde, he prayeth, and hath ſene in a viſion a man named Ananias commynge in to hym, and puttynge his handes on hym, that he myght receyue his ſyght.

C Then Ananias anſwered: Lorde, I haue herde by many of this man * how moche euyl Actes.xx. xxii.a. i.Cor.xv. Gala.i.c he hath done to thy ſayntes at Jeruſalem: & here he hath auctorite of the hygh Preeſtes, to bynde all that call on thy name. The lorde ſayd vnto hym: go thy way, for he is a choſen veſſel vnto me, to beare my name before the Gentyls, and kynges, and the chyldren of Iſrael. For I wyll ſhewe hym, howe great thynges * he muſt ſuffre for my names Actes.xx. ii.Cor.xi. Actes.xxii. ſake. * And Ananias went his way, and entred in to the houſe, & put his hande on hym, and ſayde: brother Saul, the Lorde that appeared vnto the in the waye as thou cameſt, hath ſent me, that thou myghteſt receyue thy ſyght, and be fylled with the holy gooſt. And immediatly there fell from his eyes as it had bene ſcales, and he receyued ſyght: and aroſe and was baptyſed, and receyued meate and was comforted.

Then was Saul a certayne dayes with D the diſciples, whiche were at Damaſco. And ſtreyght way he preached Chryſt in the Synagoges, how that he was the ſonne of god. But all that herde hym, were amaſed, and ſayde: is not this he, that ſpoyled them which called on this name in Jeruſalem, and came hyther for that entent, that he myght brynge them bounde vnto the hygh Preeſtes? But Saul encreaſed the more in ſtrength, and cōfounded the Jues which dwelte at Damaſco affyrmynge: that this was very Chryſt.

And after a good whyle the Jues toke counſell togyther, to kyll hym. But theyr layinge awayte was knowen of Saull. And they watched the gates day and nyght to kyl ii.Cor.xi. i.Regū.xix. hym. * Then the diſcyples toke hym by nyght, and put hym through the walle, and let hym downe in a baſket.

E And when Saul was come to Jeruſalem, he aſſayde to couple hym ſelfe to the diſciples but they were all afrayd of hym, and beleued not/ that he was a diſcyple. But Barnabas toke hym, and brought hym to the apoſtles, and declared to them, howe he had ſene the Lorde in the way, and that he had ſpoken to hym, and how he had done boldly at Damaſco in the name of Ieſu. And he had his conuerſacion with them at Ieruſalem, ſpekynge boldely in the name of the Lorde Ieſu. And he ſpake and diſputed agaynſt the Grekes: but they wente aboute to ſley hym. Whiche when the brethren knewe, *they brought him to Ceſarea, and ſent hym forth to Tharſus. Then had the congregacyon reſt thorowout al Iuery and Galile and Samary, and were edified, and walked in the feare of the Lorde and multiplied by the comforte of the holy gooſt. And it chaunſed as Peter walked thorowout all quarters, he came alſo to the ſayntes whiche dwelte at Lydda. And there he founde a certayne man named Eneas, which had kepte his bed.viii.yeres, and was ſycke of the palſye. And Peter ſayde vnto hym. Eneas: the Lorde Ieſus Chryſte make the hole: aryſe, and make thy bed.* And he aroſe immediatly. And all that dwelte at Lydda ⁊ Saron, ſawe hym, and turned to the Lorde.

Math.ix.a
Mark.ii.b
Luke.v.c
Iohn.v.b

F

There was at Ioppa a certayne woman, a diſciple named Tabitha, (whiche by interpretacion is called Dorcas) the ſame was ful of good workes and almeſſe dedes, whiche ſhe dyd. And it chaunſed in thoſe dayes that ſhe was ſycke, and dyed. Whom when they had waſſhed, they layde her in a chamber.

But for as moche as Lydda was nygh to Ioppa, and the diſciples had herde that Peter was there, they ſent vnto hym two men, deſyrynge hym, that he wolde not be greued to come vnto them.

Peter aroſe and came with them. And when he was come they brought him in to the chāber. And all the wydowes ſtode rounde aboute hym, weppynge, and ſhewyng the cootes and garmentes whiche Dorcas made, whyle ſhe was with them. And Peter put them al forth, and kneled downe ⁊ prayed: and turned hym to the body, and ſayde: Tabitha *aryſe. And ſhe opened her eyes, and when ſhe ſawe Peter ſhe ſat vp. And he gaue her the hande, ⁊ lyfte her vp. And whē he had called the ſayntes and wydowes, he ſhewed her alyue. And it was knowen thorowout al Ioppa, ⁊ many byleued on the Lorde. And it fortuned, that he taryed many dayes in Ioppa, with one Simon a tanner.

3.Re.xvii.d
4.Reg.iiii.f

¶ The viſyon that Peter ſawe: Howe he was ſente to Cornelius. The heathen alſo receyue the ſpirite and are baptyſed.

CAPI. X.

A

There was a certayne man in Ceſarea called Cornelius, a captayne of the ſouldiours of Italy, a deuoute man, ⁊ one that feared god with al his houſholde: which gaue moche almeſſe to the peple, and prayed god alwaye. The ſame ſawe by a viſion euidently (aboute the nynth houre of the daye) an angell of God comyng in to hym: and ſayenge vnto hym: Cornelius. When he loked on hym, he was afrayde, and ſayde. What is it Lorde? He ſayd vnto hym. Thy prayers ⁊ thy almeſſes are come vp in to remembraūce before god. And nowe ſende men to Ioppa, and call for one Symon, whoſe ſyrname is Peter. He lodgeth with one Simon a tanner whoſe houſe is by the ſee ſyde. He ſhal tel the, what thou oughteſt to do. And when the angell whiche ſpake vnto hym, was departed, he called two of his houſholde ſeruauntes and a deuout ſouldiour of them that wayted on hym, and tolde them all the matter, ⁊ ſente them to Ioppa.

Eccle.35.a

B

On the morowe as they wente on theyr iourney and drewe nygh vnto the cytye, Peter went vp *vpon the top of the houſe to praye aboute the.vi.houre. And when he waxed an hungred, he wolde haue eaten. But whyle they made redy, he fel into a traunce, and ſaw heuen opened, ⁊ a certayn veſſel came downe vnto hym, as it had bene a great ſhete, knyt at the foure corners, ⁊ was let downe to the earth, wherin were *all maner of foure foted beaſtꝭ of the earth, and vermyn and wormes ⁊ foules of the ayre. And there came a voyce to hym: Ryſe Peter, kyl, and eate. But Peter ſayd, not ſo Lorde, for I haue neuer eaten any thynge that is comon or vncleane. And the voyce ſpake vnto hym agayne the ſeconde tyme: *what God hathe clenſed that call not thou comon. This was done thryſe, and the veſſel was receyued vp agayne in to heuen.

Math.vi.a
4.Reg.iiii.f
Leuiti.xi.a
Deu.xiiii.a
Math.xv.b
Rom.xiiii.c

C

Whyle Peter alſo muſed in hym ſelfe what this viſion (whiche he had ſene) ment: Beholde, the men which were ſent from Cornelius, had made enquyraunce for Symons houſe, and ſtode before the dore: ⁊ called out one, and aſked whyther Simon whiche was ſyrnamed Peter, were lodged there. Whyle Peter thought on the viſion, the ſpirite ſayd vnto hym: Beholde, men ſeke the: Aryſe therfore, and get the downe, and go with them, and doute not: For I haue ſent them. Peter went downe to the men which were ſent vnto hym from Cornelius, and ſayde. Beholde I am he whom ye ſeke, what is the cauſe wherfore ye are come?

They ſayde, Cornelius the captayne, a iuſt man, and one that feareth God, and of good reporte amonge all the people of the Jues, was warned by an holy angell, to ſende for the into his houſe, and to heare wordes of the. Gene.xix.a. Then called he them in, * and lodged them.

D And on the morowe, Peter wente awaye with them, & * certayn brethren from Joppa Actes.xi.b. accompanyed hym. And the thyrde daye entred they into Ceſarea. And Cornelius wayted for them, & had called togyther his kynſmen, and ſpecyall frendes. And as it chaunſed Peter to come in, Cornelius met hym, and fel downe at his feete, and worſhypped hym. But Peter toke hym vp, ſayenge: ſtande vp, Actes.xiiii.c Reue.xix.b. and.xxii.c * J my ſelfe alſo am a man. And as he talked with hym, he came in, and founde many that were come togyther. And he ſayd vnto them: Deut.vii.a Ye know how that * it is an vnlawful thyng for a man that is a Jue, to company or come vnto an alyent: but god hath ſhewed me, that J ſhulde not cal any man comon or vnclene: therfore came J vnto you without delay, as ſoone as J was ſent for. J aſke therfore, for what entente haue ye ſent for me.

And Cornelius ſayde: This day nowe .iiii. E dayes aboute this houre, J ſat faſtynge, and at the nynth houre J prayed in myne houſe: & beholde, a man ſtode before me in bryght clothyng, & ſayd: Cornelius, thy prayer is herde, & thyn almes dedes are had in remembraũce in the ſyght of God. Sende men therfore to go to Joppa, and call for Symon, whoſe ſyrname is Peter. He is lodged in the houſe of one Symon a tanner by the ſee ſyde: whiche as ſoone as he is come, ſhal ſpeake vnto the.

Then ſent J for the immediatly, and thou haſt well done, that thou arte come. Nowe therfore are we all here preſent before God, to heare all thynges that are cõmaunded vnto the of god. Then Peter opened his mouth & ſayd: ii.Par.xix.c Roma.ii.b Ephe.vi.b. Colloſ.iii.b Eccle.35.b. J Eſa.lvi.b Of a trueth J perceyue, that * there is no reſpecte of perſones with God, ‡ but in all people, he that feareth hym, and worketh ryghteouſneſſe, is accepted with hym.

F Ye knowe the preachynge that God ſente vnto the chyldren of Iſrael, preachyng peace by Jeſus Chryſt, which is lorde ouer al thynges: ✠ whiche preachynge was publyſſhed thorowout all Juery Mat.iiii.b. (* and began in Galile, after the baptyme whiche Johñ preached) howe * God anoynted Jeſus of Nazareth, Mat.iii.a. Luke.iiii.c. with the holy gooſt, and with power. Which Jeſus wente aboute doynge good, and healynge all that were oppreſſed of the deuyll, for God was with hym. And we are wytneſſes of althynges which he dyd in the lande of the Jues, and at Jeruſalem: whom they ſlue and hanged on tree. Hym god reyſed vp the thyrde day, and ſhewed hym openly, not to al the people, but vnto vs wytneſſes (choſen before of God for the ſame entente) whiche dyd eate & drynke with hym, after he aroſe * from death. Luk. Johñ. Mat. Mar. ✠ And ‡ he cõmaunded vs to preache vnto the people, and to teſtifie, that it is he, whiche was ordeyned of god to be the iudge of quycke and deade. Eſa.liii. To hym gyue * all the prophettes wytneſſe, that thorowe his name who ſoeuer byleueth hym ſhal receyue remyſſion of ſynnes. ✠

G Actes.ii. Whyle Peter yet ſpake theſe wordes, * the holy gooſt fell on all them whiche herde the preachynge. And they of the circumciſion, whiche byleued, were aſtonyed, as many as came with Peter, bycauſe that on the Gentyls alſo was ſhed oute the gyfte of the holy gooſt. For they herd them ſpeake wt tongues and magnifie God. Then anſwered Peter: Actes.viii * can any man forbyd water, that theſe ſhuld not be baptyſed, whiche haue receyued the holy gooſt as wel as we? And he commaunded them to be baptyſed in the name of the Lorde. ✠ Then prayed they hym, to tary a fewe dayes.

¶ Peter ſheweth the cauſe wherfore he went to the heathen. Barnabas and Paull preache vnto the heathen. Agabus prophecyeth of the derth for to come.

CAPI. XI.

A AND the apoſtles and brethren that were in Juery, herde that the hethen had alſo receyued the worde of God. And when Peter was come vp to Jeruſalem, they that were of the circumciſyon, contended agaynſt hym, ſayeng: Deut.vii * Thou wenteſt in to men vncircumciſed, and dydeſt eate with them. But Peter reherſed the matter from the begynnynge, and expounded it by order vnto them ſayenge: Actes.x.b * J was in the citye of Joppa, prayenge, and in a traunce, J ſawe a viſion, a certayne veſſell deſcende, as it had bene a great ſhete, let downe from heuen by the foure corners, and it came to me. Vnto the whiche whe J had faſtened myne eyes, J conſidered, and Leuit.xi. Deut. ſawe * foure foted beaſtes of the earth, and vermen and wormes, and foules of the ayre.

And J herde a voyce ſayenge vnto me: aryſe Peter, ſley and eate.

B But J ſayde: not ſo Lorde, for nothynge comon or vncleane hathe at any tyme entred in to my mouth. But the voyce anſwered me agayne frome heuen: counte not thou thoſe thynges comon, whiche God hath clenſed. And this was done thre tymes. And al were taken vp agayne in to heuen.

And beholde, immediatly there were thre men alredye come to the houſe where I was ſent from Ceſarea vnto me. And the ſpirite ſayde vnto me, that I ſhulde go with them, without doutyng. Moreouer * theſe ſyxe brethren accompanyed me: and we entred in to the mans houſe. And he ſhewed vs, howe he had ſene an angell in his houſe, whiche ſtode and ſayde to hym: ſende men to Ioppa, ⁊ call for Symon, whoſe ſyrname is Peter: he ſhal tel the wordes, wherby thou and al thy houſe ſhalbe ſaued. C And as I began to preache, the holy gooſt fell on them, * as he dyd on vs at the begynnyng. Then came it to my remembraunce, howe that the Lorde ſayde: * Iohn baptyſed with water: but ye ſhall be baptyſed with the holy gooſt. For as moche then as god gaue them lyke giftes as he dyd vnto vs, whē we byleued on the lorde Ieſus Chriſt

What was I, that I ſhulde haue withſtande god? When they herde this, they helde theyr peace, and glorified god, ſayenge: then hath God alſo to the Gentyls graunted repentaunce vnto lyfe.

* They alſo which were ſcattered abrode thorowe the affliccion that aroſe about Steuen, walked thorowout vnto Phenices and Cypers, and Antioche, preachyng the worde to no man, but vnto the Iues onely. Some of them were men of Cypers ⁊ Cyren: which when they were come to Antioche, ſpake vnto the Grekes, and preached the lorde Ieſus. And the hande of the Lorde was with them, and a great nombre byleued and turned vnto the lorde. Tydynges of theſe thyngꝭ came vnto the eares of the congregacyon, whiche was in Ieruſalem. And they ſent forth Barnabas, that he ſhulde go vnto Antioche.

D Which when he came, and had ſene the grace of God, was glad, and * exhorted them all, that with purpoſe of herte, they wolde contynuallye cleue vnto the Lorde. For he was a good man, and full of the holy gooſt and of fayth: and moche people was added vnto the lorde. Then departed Barnabas to Tarſus for to ſeke Saul.

And when he had founde hym, he brought hym vnto Antioche. And it chaunſed that a hole yere they had theyr conuerſacyon with the congregacyon there, and taught moche people: in ſo moche that the diſciples of Antioche were the fyrſt that were called chriſten.

* In thoſe dayes came Prophettes from the citye of Ieruſalem vnto Antioche. And there ſtode vp one of them named Agabus, and ſignified by the ſpirite, that there ſhulde be greate derthe thorowout all the worlde, whiche came to paſſe in the Emperour Claudius dayes. Then the diſciples euery man accordynge to his abilite, purpoſed to ſende * ſuccoure vnto the brethren whiche dwelte in Iurye. Whiche thynge they alſo dyd, and ſente it to the elders, by the handes of Barnabas and Saul.

i. Cor. xvi. a
ii. Cor. ix. a.
and ix. a

¶ Herode perſecuteth the Chriſten, kylleth Iames, and putteth Peter in pryſon, whom the lorde delyuereth by an angel. ¶ The ſhamefull death of Herode.

CAPI. XII. ✠

A At the ſame tyme Herode the kyng ſtretched forth his handes to vexe certayne of the congregacyon. And he kylled * Iames the brother of Iohn with the ſwerd. And bycauſe he ſawe that it pleaſed the Iues he proceded further, and toke Peter alſo.

Mat. iiii. d.
and. xvii. a.

Then were the dayes of ſwete breade. And when he had caught hym, he put hym in pryſon alſo and delyuered hym to foure quaternions of ſouldiours to be kepte, entendynge after Eaſter to bryng hym forth to the peple. And Peter was kepte in pryſon. But prayer was made without ceaſynge of the congregacyon, vnto God for hym. And when Herode wolde haue brought hym out vnto the peple, the ſame nyght ſlepte Peter bytwene .ii. ſouldyours, bounde with two cheynes, and the kepers before the dore kepte the pryſon. And beholde * the angel of the lorde was there preſent, and a lyght ſhyned in the habitacyon.

Actes. v. d

B And he ſmote Peter on the ſyde, ⁊ ſtyrred hym vp, ſayenge: Aryſe vp quicklye. And his cheynes fell of frō his handes. And the angel ſayd vnto hym: gyrde thy ſelfe, and bynde on thy ☞ ſandales, and ſo he dyd. ☞ And he ſayeth vnto hym, Caſt thy garment aboute the, and folowe me. And he came out ⁊ folowed hym, and wyſt not, that it was trueth whiche was done by the angell, but thought he had ſene a viſion. When they were paſt the fyrſt and the ſeconde watch, they came vnto the yron gate that leadeth vnto the citye, * whiche opened to them by the owne accorde. And they went out, and paſſed thorowe one ſtrete, and forth with, the angell departed from hym. And when Peter was come to hym ſelfe, he ſayde: Nowe I knowe of a ſuretye, that the Lorde hath ſente his angell, and hath delyuered me oute of the hande of Herode, and from all the waytynge for, of the people of the Iues. ⊢

Actes. v. d
and. xvi. f

C ✠ And as he conſydered the thynge, he came to the houſe of Mary the mother of one Iohn (whoſe ſyrname was Marke) where many were gathered togyther * in prayer. As Peter knocked at the entry dore, a damſel came forth to herken, named Rhoda.

Actes. i. d

And

was deuyded: and parte helde with the Je-
wes, and parte with the Apoſtles.
When there was an aſſaute made bothe
of the Gentyls and alſo of the Jewes with
theyr rulers, to do them vyolence ⁊ to ſtone
them, they were ware of it, and * fled unto
Math.x.c Lyſtra ⁊ Derba, cyties of Lycaonia, and
unto the regyon that lyeth rounde about, ⁊
¶ there preached the Goſpell. ¶ (And all the
B multitude was moued at theyr doctryne, but
Paul and Barnabas taried ſtyl at Lyſtra) And
Actes.iii.a. there ſate a certayne mã at Lyſtra, weake
in his fete, beynge * creple from his mothers
wombe, and neuer had walked. The ſame
hearde Paul preache. Whiche beholdynge
him, and perceauynge that he had fayth to
be whole, ſayde wt a loude voyce: ſtande vp-
Eſay.35.b ryght on thy fete. And * he ſterte vp, ⁊ wal-
Math.xv.b Luke.vii.b ked. And when the people ſawe what Paul
had done, they lyfte vp theyr voyces, ſainge
Actes.28.b. in the ſpeache of Lycaonia: * Goddes are
come downe to vs in the lyckenes of men.
And they called Barnabas Jupeter, and
Paul Mercurius, becauſe he was the prea
cher. Then Jupiters preſte, whiche dwelte
before theyr cytie, brought oxen and garlan-
des unto the porche, and wolde haue done
ſacrifyce with the people.
Which when the Apoſtls, Barnabas and
C Paul hearde of, they rẽt theyr clothes ⁊ ran
in amonge the people, cryinge and ſayinge:
Actes.x.d. ſyrs why do ye this? * We are mortall men
Apoca.19.b lyke unto you, and preach unto you, that ye
and.xxii.c. ſhulde turne from theſe vanyties unto the
Gene.i.a. lyuinge God, * which made heauen ⁊ earth
Pſal.146.a ⁊ the ſee ⁊ al thynges ÿ are therin. the which
Apo.xiiii.b. in tymes paſt ſuffred all nacyons to walke
Actes.xvii.f in theyr owne wayes. * Neuertheleſſe he
Roma.i.b. lefte not himſelfe without wytnes in ÿ he
ſhewed his benefytes frõ heauen, in geuyng
vs rayne ⁊ frutefull ſeaſons, fyllynge oure
hertes wt fode and gladnes. And with theſe
ſayinges, ſcaſe refrayned they the people, ÿ
they had not done ſacrifyce unto them.
D Thyther came certayne Jewes from An
tioche ⁊ Iconium: which (whã they had ob-
ii.Cor.xi.f. tayned the peoples conſent) and had ſtoned
Paul, drew him out of the cytie, ſuppoſinge
he had bene deed. Howbeit as the diſciples
ſtode rounde about him, he aroſe vp ⁊ came
into the cytie. And the nexte daye he depar-
ted with Barnabas to Derba. And whan
they had preached to ÿ cytie, ⁊ had taught
many they returned agayne to Lyſtra ⁊ to
Actes.xiii.f. Iconium ⁊ Antioche, ⁊ ſtregthed the diſcy-
ii.Tim.iii.c ples ſoules agayne, ⁊ * exhorted thẽ to con-
tynue in the fayth affirming that we muſt
thorowe muche trybulacyon entre into the
kyngdome of God. And whan they had or-
deyned the elders by eleccyõ in euery cõgre-
gacyon, ⁊ had prayde ⁊ faſted, they commen
ded thẽ to the Lorde on whom they beleued.
And whã they had gone thorowout Piſidia,
they came to Pamphilia: ⁊ whan they had
preached the worde in Perga, they deſceded
into the cytie Attalia, ⁊ thence departed by
ſhyppe to Antioche, from whence they were
cõmitted unto the grace of God, to ÿ worke
which they fulfylled. Whẽ they were come,
and had gathered the cõgregaciõ together,
they reherſed all that God had done by thẽ,
and howe he had opened the dore of fayth
unto the Gentyls. And there they abode
longe tyme with the diſciples.

¶ Variaunce aboute circũciſion. The Apoſtles pacifye the matter at Jeruſalẽ Paul ⁊ Barnabas preache at Antioche.

CAPI. XV.

AND certayne mẽ which came downe A
frõ Jury taught the brethrẽ * except ye Gala.ii.a.
be circũciſed after the maner of Moſes, ye
cannot be ſaued. So when there was ryſen
diſſencion and diſputynge not a lyttel unto
Paul ⁊ Barnabas agaynſt thẽ, they deter-
myned ÿ Paul ⁊ * Barnabas, and certayne Gala.ii.a.
other of thẽ, ſhulde go vp to Jeruſalẽ unto
the Apoſtles ⁊ elders aboute this queſtyon.
And after they were brought on theyr waye
by the cõgregacyon, they paſſed ouer Phe-
nices and Samaria, declarynge the cõuer-
ſyon of the Gentyls, ⁊ they brought greate
ioye unto all the brethren. And when they
were come to Jeruſalẽ, they were receaued
of the congregacyon ⁊ of the Apoſtles and B
elders. And they declared all thynges that
god had done by thẽ. Then roſe vp certayne
of the ſecte of ÿ Phariſes, which dyd beleue,
ſayinge, that it was nedefull to circumcyſe
them, ⁊ to cõmaunde thẽ to kepe the lawe of
Moſes. And the Apoſtles and elders came
together to reaſon of this matter.
And whẽ ther was much diſputinge, Pe-
ter roſe vp, ⁊ ſayd unto them: Ye men ⁊ bre-
thrẽ, ye knowe howe ÿ a good whyle a goo,
God dyd choſe among vs, ÿ the Gentyls by
my mouth ſhuld heare the worde of the goſ-
pell: and beleue. And God which * knoweth Actes.i.c.
the hertes, bare thẽ wytnes, and gaue unto
thẽ the holy gooſt, euen as he dyd unto vs,
and put no difference betwene vs and them
ſeyng that wt fayth he * purified theyr hertes. Iohn.xiii.b
Now therfore, why tempte ye God, to put
on ÿ diſciples neckes ÿ yoke ☞ which ney- Actes.xvi.
ther oure fathers nor we were able to beare. C

But we beleue, that thorow the grace of the Lorde Jeſu Chriſt, we ſhalbe ſaued, as they do. Then all the multitude was peaſed and gaue audience to Barnabas ⁊ Paul, whiche tolde what ſygnes ⁊ wondres God had ſhewed amonge the Gentyls by them.

C And when they helde theyr peace, James anſwered, ſayinge: Men ⁊ brethren, herken vnto me. Simeon tolde, howe God at yͤ begynninge dyd viſit yͤ gentyls, to receaue of thē a people in hys name. And to thys agre yͤ wordes of the prophetes, as it is wrytten, ix.b. * After thys J wyl returne, and wyl buylde agayne yͤ tabernacle of Dauid, which is fallen downe: ⁊ that whiche is fallen in decaye of it, wyl J bulde agayne, ⁊ J wyl ſet it vp, yͤ the reſydue of mē myght ſeke after yͤ Lorde, ⁊ alſo the Gentyls vpō whom my name is named ſayth the Lorde, which doth all theſe thynges: knowē vnto God are all his workes frō the begynnīg of the worlde. Wherfore my ſentence is, yͤ we trouble not them: whiche frō amonge the gentyls, are turned to God: but yͤ we wryte vnto thē, that they abſtayne them ſelues * frō fylthynes of ymages, and from fornicacion, ⁊ from ſtrangled, ⁊ from bloud. For Moſes of olde tyme hath ī euery citie them that preache him in yͤ ſynagoges, when he is redde euery Saboth daye.

D Then pleaſed it yͤ apoſtles ⁊ elders wt the whole cōgregacyon, to ſende choſen men of theyr owne company to Antioche wt Paul ⁊ Barnabas. They ſent * Judas (whoſe ſyrname was Barnabas) ⁊ Silas, which were chefe mē amonge the brethren, ⁊ gaue them letters in theyr handes after this maner.

E The apoſtles, ⁊ elders and brethren ſend gretynges vnto the brethrē which are of the Gentyls in Antioche, Syria ⁊ Cylicia. For as muche as we haue hearde, that certayne whiche departed frō vs, haue troubled you wt wordes, ⁊ combreth your myndes ſaying: Ye muſt be circūcyſed, and kepe the lawe, to whom we gaue no ſuch cōmaundement. It ſemed therfore to vs a good thinge, whē we were come together wt one accorde, to ſende choſen men vnto you, wt our beloued Barnabas ⁊ Paul, men yͤ haue ieoparded theyr lyues for yͤ name of our Lorde Jeſus Chriſt. We haue ſent therfore Judas ⁊ Silas, which ſhal alſo tel you the ſame thinges by mouth. For it ſemed good to the holy gooſt and to vs, to charge you with no more then theſe neceſſary thinges: that is to ſaye, that ye abſtayne from thynges offred to ymages and from bloude, and from ſtrangled and from fornicacion. From whiche yf ye kepe youre ſelues, ye ſhall do well. So fare ye well.

F When they therfore were departed, they came to Antioche ⁊ gathered the multitude together, and delyuered the piſtle. Whiche when they had red, they reioyſed of yͤ conſolacyon. And Judas and Sylas beyng Prophetes, exhorted the brethren wt much preachyng, and ſtrengthed them. And after they had taryed there a ſpace, they were let go in peace of yͤ brethren vnto the Apoſtles. Notwithſtandynge it pleaſed Sylas, to abyde there ſtyll * (but Iudas departed alone to Ieruſalem) Paul and Barnabas continued in Antioche, teachynge ⁊ preachyng the worde of the Lorde with other many.

G But after a certayne ſpace, Paul ſayde vnto Barnabas: Let vs go agayne, and vyſyte oure brethren in euery cytie where we haue ſhewed the worde of the Lorde and ſe howe they do. And Barnabas gaue councel to take with thē Jhon, whoſe ſyrname was Marke. But Paul wolde not take him vnto theyr company * which departed frō them at Pamphilia, and went not wt them to the worke. Actes.xiii.c And the contencion was ſo ſharpe betwene them: that they departed aſunder one from the other and ſo Barnabas toke Marke, ⁊ ſayled vnto Cypers. And Paule choſe Sylas, and departed beynge cōmytted of the brethren vnto the grace of God. And he went thorowe Syria ⁊ Cylicia, ſtablyſhynge yͤ congregacions: * (commaundyng to kepe the preceptes of the Apoſtles & elders)

¶ Tymothe is circumcyſed. Paul preacheth at Philippos, and there is he put in pryſon.

CAPI. XVI.

A THEN came he to Derba ⁊ to Lyſtra And beholde, a certayne diſcyple was there named Tymotheus, a womās ſonne, whiche was a Jeweſſe and beleued, but his father was a Greke. Of whom reported well the brethren that were at Lyſtra and Iconium. Hym wolde Paul that he ſhulde go forth with hym, ⁊ toke and circumcyſed hym, becauſe of the Jewes whiche were in thoſe quarters: for they knewe all, that hys father was a Greke. As they went thorow the cytyes, they delyuered them the decrees for to kepe, yͤ were * ordayned of the Apoſtles and elders, which were at Jeruſalem. Actes.xv.e. And ſo were the cōgregacions ſtabliſhed in the fayth, and encreaſed in nombre dayly.

B Whē they had gone thorowout Phrigia, and the region of Galacia, ⁊ * were forbydden of the holy gooſt to preach the worde in Aſia, they came to Myſia, ⁊ ſought to go into Bethynia. But the ſpirit ſuffred thē not Roma.i.c.

But whan they had gone thorowe Myſia,
Actes.xv.c. they came downe to * Troada. And a viſion
appered to Paul in the nyght. There ſtode a
mā of Macedonia and prayed hym ſaying:
come into Macedonia, ⁊ helpe vs. After he
had ſene the vyſyon, immediatly prepared
C to go into Macedonia, being certified that
the Lord had called vs, for to preache yͤ goſpell
vnto thē. Whan we loſed forth then frō
Troada, we came wᵗ a ſtrayte courſe to Samothracia,
⁊ yͤ next day to Neapoli, and frō
thence to Philippos, which is yͤ cheſe citie
in the partes of macedonia, and a fre cytie.

We were in that cytie abyding certayne
dayes. And on yͤ Saboth dayes we wēt out
of the citie beſydes a ryuer, where men were
wont to praye. And we ſat downe, ⁊ ſpake
vnto the wemē which reſorted thyther. And
a certayne womā (named Lydia) a ſeller of
purple, of the cytie of Thyatira, which worſhipped
God, gaue vs audiēce. whoſe herte
D the Lorde opened, that ſhe attēded vnto the
thynge, whiche Paul ſpake. When ſhe was
baptiſed, and her houſholde, ſhe beſought
vs, ſayinge: If ye thynke that I beleue on
the Lorde, come into my houſe, and abyde
Gene.xix.a. Luke.xxiiii.c Ebr.xiii.a. i.Pet.iiii.b. there. And ſhe * conſtrayned vs.

And it fortuned as we went to prayer a
certayne damſel poſſeſſed wᵗ a ſpirit yͭ prophecyed,
met vs, which brought her maſter
and maſtres much vauntage with Propheſying.
The ſame folowed Paul and vs, and
Math.v.a. cryed, ſaying: * theſe men are the ſeruaūtes
of the moſt hye God, which ſhew vnto vs yͤ
waye of ſaluacyon. And this dyd ſhe many
Mar.xvi.d dayes. But Paul not cōtent, turned about,
⁊ ſayde to the ſpirit. I cōmaunde the * in the
name of Jeſu Chriſt, that yͤ come out of her.
And he came out the ſame houre.

And when her maſter ⁊ maſtres ſawe that
Actes.xix.c. * the hope of theyr gaynes was gone, they
E caught Paul and Sylas, and drue thē into
the market place vnto yͤ rulars, ⁊ brought
thē to the officers, ſaying: Theſe men trouble
our cytie ſeige they are Jewes, ⁊ preach
ordinaūces, which are not lawful for vs to
receaue, neyther to obſerue, ſeinge we are
Romayns. And the people rāne againſt thē,
⁊ the officers rent theyr clothes, ⁊ cōmaūded
ii.Cor.xi.f. thē to * be beaten wᵗ roddes. And when they
had beaten thē ſore, they caſt thē into preſon,
cōmaūdinge the tayler of the preſon to kepe
thē diligētly. Whiche when he had receaued
ſuche cōmaūdemēt, thruſt thē into the inner
preſō, ⁊ made theyr fete faſt in the ſtockes.
F At mydnight Paul ⁊ Sylas prayed, and
lauded God. And the preſoners hearde thē.
And ſodenly there was a great erthquake,
ſo yͭ the foūdacion of the preſon was ſhakē,
and * immediatly all the dores opened and
euery mānes bandes were loſed. When the
keper of yͤ preſō waked out of his ſlepe and
ſawe the preſon dores open, he drue out his
ſwearde ⁊ wolde haue kylled him ſelfe, ſupposinge
that the preſoners had bene fledde.
But Paul cryed with a loude voyce, ſaying
do thy ſelfe no harme, for we are all heare.
Then he called for a lyght ⁊ ſprange in and
cam trēblyng vnto Paul ⁊ fel downe at the
fete of Paul ⁊ Sylas, ⁊ brought thē out, and
ſayde: Syrs * what muſt I do to be ſauede
And they ſayde: beleue on the Lorde Jeſus,
and yͤ ſhalt be ſaued ⁊ thy houſholde. And
they preached vnto hī the worde of yͤ Lorde G
and to all yͭ were in his houſe. And he toke
thē the ſame houre of the nyght, ⁊ waſſhed
theyr woundes, ⁊ was baptiſed and all they
of his houſholde ſtrayght waye. And when
he had brought them into his houſe, he ſet
meate before thē, and * ioyed that he with al
his houſholde, beleued on God.

And when it was daye, the offycers ſent
the miniſters, ſaying: let thoſe men go. The
keper of the preſō tolde this ſaying to Paul:
the officers haue ſet worde to loſe you. Now
therfore, get you hence, ⁊ go in peace. Then
ſayde Paule vnto thē they haue beaten vs
openly vncondemned, for all that we are
Romayns, and haue caſt vs into preſō: and
nowe wolde they ſende vs awaye preuely?
Naye verely, but let thē come thē ſelues, ⁊
fet vs out. When the miniſters tolde theſe
wordes vnto yͤ officers, they feared whē they
hearde, yͭ they were Romaynes * they cam
and beſought them ⁊ brought thē out, and
deſyred thē, to departe out of the cytie. And
they went out of yͤ preſon, ⁊ entred into the
houſe of Lydia and when they had ſene the
brethren, they cōforted them, and departed.

¶ Paule commeth to Theſſalonica, where the Jewes ſet the cytie on a rore Paule eſcapeth, and commeth to Athens, where he preached the true and vnknowen God.

CAPI. XVII.

AS they made theyr iourney thorowe A
Amphipolis, ⁊ Appolonia, they came
to theſſalōica, where was a Sinagoge of yͤ
Jewes. And Paul (as his maner was) went
in vnto them, ⁊ thre Sabboth dayes declared
out of the ſcripture vnto thē, openynge
and allegynge, yͭ * Chriſt muſt nedes haue
ſuffred, and ryſe agayne from deeth, ⁊ that
this Jeſus was Chriſte, whom (ſayde he)
I preached to you And * ſome of the beleued,
and came and companyed with Paule
and

⁊ Sylas, ⁊ of the deuoute Grekes a great
multitude, ⁊ of the chefe wemē, not a fewe.
But the Iewes which beleued not, had in
dignacion ⁊ toke vnto thē euyl men, whiche
were vagabūdes, ⁊ gathered a cōpany ⁊ ſet
al the citie on a roare, ⁊ made aſſaute vnto ẏ
B house of Iaſō, ⁊ ſought to bryng thē out to ẏ
people. And whē they foūd thē not, they drue
Iaſon, ⁊ certaine brethrē vnto the heades of
the citie, cryyng: theſe that trouble the world
are come hither alſo, whō Iaſon hath recey
Iohn.xix.c ued preuely.* And theſe al do cōtrary to the
decrees of Ceſar, affirmīg another king, one
Ieſus. And they troubled the people, ⁊ the
officers of the citie, whē they herde theſe thi-
ges. And when they were ſufficiētly anſwe-
red of Iaſon, ⁊ of the other, they let thē go.
And the brethrē immediatly ſēt away Paul
⁊ Sylas by nyght vnto Berrea. Which whē
C they were come thither, they entred into ẏ Si
nagoge of the Iewes. Theſe were ẏ nobleſt
of byrth among thē of Theſſalonica, whiche
receyued the word wᵗ al diligence of mynde,
Iohn.v.g ⁊ ſerchd* the ſcriptures dayly, whither tho
ſe thīges were euen ſo. And many of thē bele
ued: alſo of worſhypful women which were
Grekes, ⁊ of men not a few. When ẏ Iewes
of Theſſalonica had knowledge, ẏ the word
of God was prēched of Paul at Berrea: they
came, ⁊ moued the people ther. And then im
mediatly the brethrē ſent away Paul, to go
Mat.10.b. as it were to the ſee: but Silas ⁊ Timothe-
D us abode there ſtyl. And they ẏ gided Paul,
brought him vnto Athens, ⁊ receiued a com
maūdement vnto Silas ⁊ Timotheus, for
to come to hī wᵗ ſpeed, ⁊ came their way. Whi
le Paul wayted for thē at Athens, his ſpirit
was moued in hī, whē he ſawe the cytie giuē
to worſhypping of ymages. Then diſputed
he in the ſinagoge wᵗ the Iewes, ⁊ wyth the
deuout perſons: ⁊ in the market dayly wᵗ thē
that came vnto hī by chaūce. Certayne Phi
loſophers of the Epicures ⁊ of the Stoyckes
diſputed with hī. And ſome there were whi-
E che ſayde: what wyll this babler ſay? Other
ſayd: he ſemeth to be a tydiges bryger of new
deuils, becauſe he preached vnto thē Ieſus
⁊ the reſurreccion. And they toke hym, and
brought hī into Marce ſtrete, ſayīg: may we
not knowe what this newe doctrine wherof
thou ſpekeſt, is? For thou bryngeſt ſtraunge
tydinges to our eares. We wold know ther
fore, what theſe thinges meane. For all the
Athenians ⁊ ſtraungers which were there,
gaue thē ſelues to nothing els, but eyther to
tell, or to heare ſome newe thyng.
Paul ſtode in the myddes of Marce ſtrete, ⁊
ſayde: ye men of Athens, I perceyue ẏ in all
thīgs ye are to ſuperſticious. For as I paſſed
by, ⁊ beheld the maner how ye worſhip your F
goddes, I foūde an aulter wherin was wryt
ten: vnto the vnknowē God. Whō ye then ig
norauntly worſhyp, him ſhewe I vnto you:* Gene.i.a.
God ẏ made the world ⁊ al that are in it (ſe Actes.14.c
ing ẏ he is Lord of heuen ⁊ earth) dwelleth Pſal.49.b
not in tēples made wᵗ handes, nether is wor Apoca.14.b
ſhypped with mens hādes, as though he ne Actes.vii.f
ded of any thing, ſeing he hīſelf* giueth life Eſa.lxvi.a
⁊ breth to all men euery where, ⁊ hath made 3.Reg.8.c
of one bloud al naciōs of men, for to dwel on Mat.vi.c
al ẏ face of the earth, ⁊ hath aſſigned before, Gene.ii.b
how long time, ⁊ alſo the endes of their inha
bitaciō, ẏ they ſhulde ſeke god, if they might
fele ⁊ fynde him, though he be not farre frō
euery one of vs. For in him we lyue, moue, ⁊
haue our beinge, as certayne of your owne
Poetes ſayd: For we are alſo his generaciō, ☞
For aſmuch then as ☞ we are the generaci
on of God, we ought not to thincke that the
Godhead is lyke vnto golde, ſiluer or ſtone, G
grauen by crafte ⁊ ymaginacion of man.
*And the tyme of this ignoraūce God re Roma.1.d.
garded not.* But now biddeth al men eue- Luke.24.g
ry where repēt, bicauſe he hath appoynted a
day, in the which he wyl iudge the world wᵗ
ryghtuouſnes, by that man by whō he hath
apoynted, ⁊ hath offered fayth to al men, af-
ter that he had rayſed him from death.
When they herde of the reſurreccyon frō
death, ſome mocked, ⁊ other ſayde: we wyll
heare the agayne of this matter. So Paule
departed frō among thē. Howbeit certayne
men claue vnto hī ⁊ beleued: among ẏ whi-
che was Dioniſius a ſenatoure, ⁊ a woman
named Damaris, and other with them.

¶ Paule preached at Corinthum, contynuing there a yere and a halfe, goeth agayne into Syria, commeth to Epheſus Ceſarea and Antioche. Of Apollos Aquila and Priſcilla.

CAPI. XVIII.

After this, Paul departed frō Athens, A
⁊ came to Corīthū, ⁊ founde a certaine
Iewe named* Aquila, borne in Pōthus, la- Roma.16.a
tely come frō Italie with his wyfe Priſcilla 2.Tim.4.d
(becauſe ẏ the Emperour Claudius had cō-
maūded al Iewes to depart frō Rome) ⁊ he
drue vnto them, becauſe he was of the ſame
craft, he abode wᵗ thē, ⁊ wrought: their craft
was to make tētes. And he preached in the ſi
nagoge euery Sabboth day*(ſettyng forth
in the meane whyle the name of the Lorde Ie-
ſus) ⁊ exhorted the Iewes and the Gentyls.
When Silas and Timotheus were come Actes.xvii.b
from Macedonia, Paul was cōſtrayned by
the ſpirite, to teſtifye to the Iewes that Ie-
ſus was very Chriſt. And when they ſayde

Math.x.b / Mar.vi.b / Actes.xiii.g.

contrary ⁊ blaſphemed * he ſhoke hys rayment and ſayde vnto them: your bloude be vpon your owne heades: from hence forth wyl I go blameleſſe vnto the Gentils. And he departed thence, ⁊ entred into a certayne mans houſe, named Juſtus, a worſhypper of God, whoſe houſe ioyned harde to the ſynagoge. Howbeit, one Criſpus the chefe ruler of the ſinagoge * beleued on the Lorde with all his houſholde, ⁊ many of the Corinthiãs whan they gaue audience, beleued, ⁊ were baptyſed.

John.4.g.

B

Actes.xxiii.b

Then ſpake the Lord to Paul in yͤ nyght * by a viſion: be not afrayed, but ſpeke, and holde not thy peace: for I am with the, ⁊ no man ſhal inuade the, that ſhal hurt the. For I haue muche people in this citie. And he cõtinued there a yeare and ſixe monethes, and taught them the worde of God.

When Gallio was ruler of the cõtre of Acaia, the Jewes made inſurreccion with one accord agaynſt Paul, ⁊ brought him to the iudgement ſeate, ſaying: this felow cõceleth men to worſhyp God contrary to the lawe. And whã Paul now was about to open his mouth, Gallio ſaid vnto the Jewes: yf it were a matter of wrõge, or an euyl dede (O ye Jewes) reaſon wolde that I ſhulde heare you: but yf it be a queſtion of wordes or of names, or of your lawe, loke ye to it your ſelues. For I wyl be no iudge of ſuche matters, and he draue them from the ſeate: Then al the Grekes toke Soſtenes the chefe ruler of the Synagoge, ⁊ ſmote him before the iudges ſeate. And Gallio cared for none of thoſe thynges.

C

Paule after this, taried there yet a good whyle, ⁊ then toke his leaue of his brethren, ⁊ ſayled thence into Siria, Priſcilla ⁊ Aquila accõpanying him. And ☞ * he ſhore his head in Cenchrea, for he had a vowe. And he came to Epheſus ⁊ left thẽ there: but he him ſelfe entred into the Synagoge, ⁊ reaſoned with the Jewes. When they deſyred him to tary lõger tyme with them, he cõſented not, but bad them fare wel ſaying, I muſt nedes (at this feaſt that cõmeth) be in Jeruſalem: but I wyl returne agayne vnto you * yf god wyll. And he departed from Epheſus: and whan he was come vnto Ceſarea: ⁊ aſcẽded vp ⁊ ſaluted the congregacyon, he departed vnto Antioche: and whẽ he had taryed there a whyle, he departed: and went ouer all the countre of Galacia and Phrigia by order, ſtrengthyng all the diſcyples.

☞ Num.vi.b

Hebr.vi.a / Jaco.iiii.d

D

i.Corin.i.b / iii.a.xvi.c

And a certayne Jewe named * Appollos borne at Alexandria, came to Epheſus, an eloquent man, and mighty in the ſcriptures. The ſame was informed in the waye of the Lorde, and ſpake feruently in the ſpirit, and taught diligently the thinges of the Lord, ⁊ knewe but the baptyme of John onely. And the ſame began to ſpeake boldly in the Synagoge. Whõ when Priſcilla ⁊ Aquila had herde they toke him vnto them, ⁊ expoũded vnto him the way of God more perfectly.

And when he was diſpoſed to go into Acaia, the brethren wrote, exhortynge the dyſcyples to receyue hym. Whiche whã he was come, helped them much which had beleued thorowe grace: For he ouercame the Jewes myghtely: and that openly, ſhewyng by the ſcriptures, that Jeſus was Chriſt.

Of the xii. mẽ that were baptiſed at Epheſus, ⁊ what miracles were done by Paul. Demetrius moueth ſedicion in the citie.

CAPI. XIX.

A

IT fortuned that while Apollo was at Corinthum, Paul paſſed thorow the vpper coſtes, ⁊ came to Epheſus, and founde certayne diſciples, ⁊ ſaid vnto them haue ye receyued the holy ghoſt, ſẽce ye beleued? And they ſayde vnto him; no, we haue not herde whether ther be any holy ghoſt or no. And he ſayde vnto them: wherwith were ye then baptiſed? And they ſaid: with ☞ Johns baptyme. Then ſayd Paul: * John verely baptiſed with the baptyme of repentaunce, ſaying vnto the people that they ſhulde beleue on him, whiche ſhulde come after him: that is on Chriſt Jeſus. When they herde this, they were baptiſed in the name of the Lorde Jeſu. And whan Paule * layde his handes vpon them, the holy ghoſt came on them, ⁊ they * ſpake with tonges, and propheſyed, and all the men were about twelue.

And he went into the ſinagoge, and behaued him ſelfe boldly for the ſpace of thre monethes, diſputyng and gyuyng them exhortacions of the kyngdome of God. ☞ When diuers waxed hard herted ⁊ beleued not, but ſpake euyl of the way of the Lord (⁊ that before the multitude) he departed from them, and ſeperated the diſciples. And he diſputed daily in the ſcole of one called Tirãnus. And this cõtynued by the ſpace of two yeares: ſo that al they which dwelt in Aſia, hearde the worde of the Lorde Jeſu, both Jewes and Grekes. And God * wrought ſpecial myracles by the handes of Paul, ſo that from his body, were brought vnto the ſicke, napkis ⁊ partlettes, ⁊ the diſeaſes departed frõ them, and * the euyl ſpirites went out of them.

C

Mar.16.d / Actes.5.c

Mat.7.d

Then certayne of the vagabunde Jewes exorciſtes, toke vpon them to cal ouer them (whiche had euyll ſpirites) the name of the Lord Jeſus, ſayĩge: we adiure you by * Jeſu, whõ Paul preacheth. ath.7.c And there were ſeuen ſõnes of one Sceua a Jewe ⁊ chefe of ẏ preſtes whiche dyd ſo. And the euyll ſpirite anſwered and ſayd: Jeſus I know, ⁊ Paul D I knowe: but who are ye? And the man in whom the euyll ſpirit was, ranne on them, ⁊ ouercame them, and preuailed againſt thẽ ſo ẏ they fledde out of that houſe naked and wounded. And this was knowen to all the Jewes ⁊ Grekes alſo, which dwelt at Epheſus, and feare came on them all, ⁊ the name of the Lorde Jeſus was magnified.

[illegible] And many that beleued, came, ⁊ * cõfeſſed ⁊ ſhewed their workes. Many of thẽ which vſed curious craftes, brought their bokes ⁊ burned thẽ before all mẽ, ⁊ they coũted the price of thẽ, ⁊ foũde it .l.M. ſiluerlinges. So mightely grewe ẏ worde of God, ⁊ preuayled. After theſe thĩges were ended Paul purpoſed in ẏ ſpirit whã he had paſſed ouer Macedonia ⁊ Achaia) to go to Jeruſalẽ, ſaying. After I haue bene there, I muſt alſo ſe Rome. So ſent he into Macedonia two of thẽ ẏ miniſtred vnto hĩ, euen Timotheus, ⁊ Eraſtus: but he hĩ ſelf remayned in Aſia for a ſeaſon. E

The ſame tyme there aroſe no lytel a do aboute that waye. For a certayne man named Demetrius, a ſiluer ſmyth (which made ſyluer ſhrynes for Diana) was not a lytle beneficial vnto the craftes men, whõ he called togyther wt the workmen of lyke occupacion, and ſayde: Syrs, ye know that by this [illegible] craft * we haue auauntage. Moreouer, ye ſe ⁊ here that not alone at Epheſus, but almoſt thorow out al Aſia, this Paul hath perſwaded and turned away much people, ſaying, [illegible] that * they be not Goddes whiche are made with handes. So that not onely this oure craft cõmeth into parell to be ſet at nought: but alſo that the tẽple of the great Goddeſſe Diana ſhuld be deſpiſed, ⁊ her magnyficẽce ſhulde be deſtroyed, whom all Aſia and the worlde worſhyppeth.

When they herd theſe ſayinges, they were full of wrath, ⁊ cryed out ſayinge, Great is Diana of the Epheſiãs. And al the cite was on a rore, ⁊ they ruſhed into the cõmẽ hal wt F one aſſent, ⁊ caught Gaius ⁊ Ariſtarcus, mẽ of Macedonia, Pauls cõpaniõs. Whẽ Paul wolde haue entred in vnto the people, ẏ diſciples ſuffered him not. But certayne of the chefe of Aſia, which were his frẽdes) ſent vnto him, deſyringe him, ẏ he wolde not preace into the cõmẽ hal. Some therfore cryed one thyng ⁊ ſome another, ⁊ the Congregacion was al out of quiet, ⁊ the more parte knewe not wherfore they were come togyther.

Some of the cõpany drue forth Alexãder, the Jewes thruſtyng hĩ forwardes. Alexander: * beckened wt the hande, ⁊ wolde haue gyuen ẏ people an anſwere. Actu.21.g. Whẽ they knew that he was a Jewe, there aroſe a ſhoute almoſt for the ſpace of two houres, of al men, crying: great is Diana of the Epheſians.

Whẽ the towne clarke had ceaſed the people, he ſayd: ye men of Epheſus, what mã is G it that knoweth not howe that the cytie of ẏ Epheſians is a worſhipper of the great goddeſſe Diana, ⁊ of the ymage which came H from heauen. Seinge then that no mã ſayth here agaynſt, ye ought to be cõtẽt, and to do nothyng raſhly: for ye haue brought hyther theſe men: which are nether robbers of churches, nor yet deſpiſers of youre goddeſſe.

Wherfore, yf Demetrius ⁊ the craftes men which are with hym, haue a matter agaynſt any mã, the law is opẽ, and there are rulers, let them accuſe one another. But yf ye go aboute any other thyng, it ſhalbe determined in a lawful congregacion. For we are in ieopardy to be accuſed of this dayes vproure, for aſmuch as there is no cauſe, wherby we may gyue a reckenyng of this concourſe of people. And when he had thus ſpoken, he let the congregacion depart.

¶ Paul goeth into Macedonia and into Grece. At Troas he rayſeth vp a deed body. At Epheſus he calleth the elders of the Congregacyon togyther, commytteth the kepynge of Gods flocke vnto them, warneth them of falſe teachers, maketh his prayer with them, and departeth to [illegible].

CAPI. XX.

After that the rage was ceaſed, Paule called the diſciples vnto him, and toke his leaue of thẽ, ⁊ departed for to go into Macedonia. A And when he had gone ouer thoſe parties, ⁊ had giuen thẽ a long exhortacion, he came into Grece ⁊ there abode .iii. monethes. And when the Jewes layde wayte for him as he was about to ſayle into Syria, he purpoſed to returne thorowe Macedonia. There accõpanyed him into Aſia, Sopater of Berrea, and of Theſſalonia, Ariſtarcus and B Secundus, and Gayus of Derba, ⁊ Timotheus, ⁊ out of Aſia Tychicus and * Trophimus. Actu.21.f. 2.Tim.4.b Theſe goynge before, taried vs at Troas. And we ſayled away from Philippos after the dayes of ſwete breade, ⁊ came vnto them to Troas in fyue dayes, where we abode ſeuen dayes.

And vpõ one of the Saboth dayes, whã ẏ diſciples came togyther for to breke bread Paul preached vnto them (redy to depart on the morow) ⁊ continued the preaching vnto

to mydnyght. And there were many lyghtes in the chambre, where we were gathered togither, and there ſat in a wyndow a certayne yonge man (named Eutícus) beyng fallē into a depe ſlepe. And as Paul was preaching he was the more ouercome with ſlepe, and fell downe from the thyrd lofte, & was takē vp deed. But when Paule went downe, he
C
fel on him * & embraced him, and ſayd: make
1.Reg.17.d
4.Reg.4.f
Luke.7.c.
Actes.13.g
nothyng a do, for his lyfe is in him. So whē he was come vp agayne, and had broken the bread & eaten, and talcked a long whyle (euen tyll the mornyng) at the laſt he departed. And they brought the yong man alyue, and were not a lytell comforted.

And we went afore to ſhyp, and lowſed vnto Aſſon there to receyue Paule. For ſo had he appoynted, and wolde him ſelfe go a fote. When we were come togither at Aſſon we toke him in, & came to Mytilenes. And we ſayled thence, and came the nexte daye ouer agaynſt Chios. And the nexte day we aryued at Samos, & taried at Trogylion. The nexte daye we came to Myleton: for Paule
D
had determined to ſayle ouer by Epheſus, because he wold not ſpende the tyme ī Aſia. For he haſted (yf it were poſſyble for him) to kepe at Jeruſalem the daye of Pentecoſt. And from Myleton he ſent meſſaungers to Epheſus, and called the elders of the congregacyon. Whyche when they were come to hym, he ſayde vnto them: Ye know from the fyrſt daye that I came into Aſia, after what maner I haue bene with you at all ceaſons, ſeruynge the Lorde with all humbleneſ of mynde, and with many teares and temptacions whiche happened vnto me by the layinges awayt of the Jewes, because I wold kepe backe nothynge that was profytable vnto you: but to ſhewe you & teache you openly, and throwe out euery houſe, wytneſſing
Luke.24.g
both to the Jues, & alſo to the Grekes, the * repentaūce that is toward God, & ŷ fayth which is toward our Lord Jeſus. And now
E
beholde I go bounde in the ſpirit vnto Jeru-
Actes.21.d
ſalem, not knowing the thinges that ſhal come on me there, but that * the holy Ghoſt wytneſſeth in euery cytie, ſayinge: that ban-
2.Cori.11.b
des & trouble abyde me. But none of theſe thinges moue me nether is my lyfe dere vnto my ſelfe, that I might fulfyl my courſe wt
F
ioye, & the miniſtracion * (of the worde) whiche I haue receyued of the Lord Jeſu, to teſtifye the Goſpel of the grace of God.

And nowe beholde, I am ſure, ŷ hēceforth ye al (thorowe whom I haue gone preching the kyngdome of god) ſhal ſe my face nomore. Wherfore, I take you to recorde thys daye that I am pure from the bloude of all men.
F
For I haue ſpared no labour, but haue ſhewed you all the councell of God. Take hede therfore vnto your ſelues & to all the flocke among whom the holy ghoſt hath made you ouerſears, to rule the congregacion of God which he hath purchaſed with his bloude. *
1.Tim.4.a
2.Tim.3.a
2.Pet.2.a
and.3.a
Jude.1.a
For I am ſure of this, that after my departynge ſhall greuous wolues entre in amōg you, not ſparyng the flocke. Moreouer, of your owne ſelues ſhal men aryſe, ſpeakyng peruerſe thīges to drawe diſciples after thē. Therfore awake, & remēbre, that by the ſpace of .iii. yeares: I ceaſed not to warne euery one of you nyght & day with teares.

G
And now brethrē, I commende you to god & to the worde of his grace, which is able to bulde farther, & to gyue you an inheritaūce amonge all them whiche are ſanctified * I
Eccl.xlv.c
1.Reg.12.a
2.Cor.11.c
and.12.d
Gene.31.c
1.Cor.4.c
2.Teſ.3.b
haue deſyred no mans ſyluer, golde, or veſture. Yee ye your ſelues knowe that * theſe hādes haue miniſtred vnto my neceſſities, & to them that were with me. I haue ſhewed you all thynges, howe that ſo laborynge ye ought to receiue the weake, & to remēbre the wordes of the Lord Jeſu, how that he ſayd: it is more bleſſed to gyue then to receyue.

And when he had thus ſpokē, he kneled
Actes.21.a
downe * & prayed with them all. And they all wepte ſore & fel on Pauls necke, & kyſſed hym, ſorowyng moſt of all for the wordes which he ſpake, that they ſhulde ſe hys face nomore. And they conuayed hym vnto the Shyppe.

¶ Pauls iorney by ſhyppe. Of Phyllyppe the Euangelyſt and Agabus the Prophete, whiche warned Paule not to go to Jeruſalem, he remayned ſtedfaſt in his purpoſe, and is taken in the temple.

CAPI. XXI.

A
And when it chaunſed that we had laūched forth, & were departed from thē, we came with a ſtraight courſe vnto Choon, & the day folowyng vnto the Rhodes, & frō thence vnto Patara. And whē we had gotten a ſhippe that wold ſayle vnto Phenices, we went aborde into it, and ſet forth. But when Cyprus begāne to appeare vnto vs, we left it on the left hāde, and ſayled vnto Syria, and came vnto Tyre. For there the ſhyppe vnladed the burthen. And when we had founde brethren, we taryed there ſeuen dayes. And they tolde Paule thorowe the ſpirite * that he ſhulde not go vp to Je-
Actes.21.c
ruſalem. And when the dayes were ended we departed and went our waye, and they all brought vs on oure waye, wyth wyues and chyldren, tyll we were come out of the

cytie. And we kneled downe in the ſhore ⁊
Actes.20.g prayed. And when we had takē our leue one
B of another, we toke ſhyppe, ⁊ they returned
home agayne.

When we had full ended the courſe from
Tyre, we went downe to Ptolomaida ⁊ ſa-
luted the brethren, and abode with them one
day. The nexte day, we that were of Pauls
cōpany departed, and came vnto Ceſarea.
Actes.vi.b. and.viii.g And we entred into the houſe of * Philyp
the Euangeliſt, which was one of the ſeuen,
C ⁊ abode with him. The ſame man had foure
Joel.ii.g. daughters virgins, whiche dyd * propheſy.
And as we taryed there a good mayny of
dayes, there came a certayne prophete from
Jury, named Agabus. when he was come
vnto vs, he toke Pauls gyrdell, and boūde
his fete, ⁊ hādes, ⁊ ſayde: Thus ſayth the ho
Actes.ix.c. 2.Cor.11.a.f ly ghoſt * ſo ſhal the Jewes at Jeruſalē bīd
the man that oweth this gyrdel, and ſhal de
lyuer him into the hādes of the Gentyls.

When we herde this, bothe we and other
which were of the ſame place beſought him
that he wold not go vp to Jeruſalem. Then
Paul anſwered: ⁊ ſayd: what do ye weping
⁊ vexynge myne herte? I am redy, not to be
bounde onely, but alſo to dye at Jeruſalem
for the name of the Lorde Jeſu. When we
coulde not turne hys mynde, we ceaſed, ſay-
Math.vi.b inge * the wyll of the Lorde be fulfylled. Af-
ter thoſe dayes we toke vp our burthens, ⁊
Actes.ix.e. went vp to Jeruſalem. * There went wyth
D vs alſo certayne of the dyſciples of Ceſarea
and brought with them one Mnaſon of Ci-
prus, an olde dyſciple, with whom we ſhuld
lodge. And when we were come to Jeruſa-
lem, the brethren receyued vs gladly. And
on the morowe, Paule went in with vs vn-
to James. And all the elders came togy-
ther. And when he had ſaluted them, he told
by ordre all thynges, that God wrought a-
monge the Gentyls by his mynyſtracyon.
And when they herde it, they glorifyed the
Lorde, and ſayde vnto him: Thou ſeeſt bro-
ther, howe many thouſande Jewes there
are whiche beleue, and they are al erneſt fo-
lowers ouer the law. And they are informed
of the, that þ teacheſt all the Jewes whiche
are among the Gentyls, to forſake Moſes:
and ſayd, that they ought not to circumcyſe
theyr chyldren, nether to lyue after the cuſto
mes. What is it therfore? The multitude
muſt nedes come togither. For they ſhal here
that thou art come. Do therfore this, that
we ſaye to the.

Num.vi.a * We haue foure men, which haue a vow
on them. Them take, ⁊ purify thy ſelfe with
thē, and do coſt on thē, that they may ſhaue
their heades: and all ſhal knowe, that thoſe
thynges which they haue herde concernyng E
the, are nothyng: but that thou thy ſelf alſo
walckeſt and kepeſt the lawe. But as tou-
chynge the Gentyls which beleue * we haue Actes.xv.d
wrytten and concluded, that they obſerue
no ſuch thyng: ſaue onely that they kepe thē
ſelues from thynges, offered to ydolles, and
from bloude, and from ſtrangled, and from
fornicacion. Then the nexte day Paul toke
the men, * and purifyed him ſelfe with them Actes.4.b.
and entred into the temple, declarynge that
he obſerued the dayes of the purificaciō, vn
tyll that an offerynge ſhulde be offered for
euery one of them.

And whan the ſeuen dayes were now al-
moſt ended, the Jewes whyche were of Aſia
(when they ſawe hym in the Temple) mo-
ued al the people, and layde handes on him,
cryinge: men of Iſraell, helpe. This is the F
man, that teacheth all men euery where a-
gaynſte the people and the lawe, and thys
place. He hath alſo brought Grekes into the
temple, and hath polluted thys holy place.
For they had ſene with hym one in the cytie. Actes.20.b.
* Trophimus an Epheſiā, whom they ſup- 2.Tim.4.b
poſed that Paul had brought into the tem-
ple. And al the cytie was moued, and the peo
ple ſwarmed togyther. And they toke Paul
and drue him out of the temple, ⁊ forthwith,
the dores were ſhut.

As they wente aboute to kyl hym tydin
ges came vnto the hye captayne of the ſou-
dyers, that al Jeruſalem was moued. Whi
che immediately toke ſouldyers and vnder
captaynes, and ranne downe vnto thē. Whē
they ſawe the vpper captayne and the ſoul-
dyers: they lefte ſmityng of Paul. Then the G
Captayne came nere and toke him, and com
maunded him to be bounde with two chay-
nes, and demaūded what he was, and what
he had done. And ſome cryed one thyng, ſo-
me another amonge the people. And when
he coulde not knowe the certayntye for the
rage, he commaunded hym to be caryed in-
to the Caſtle. And whan he came vnto a ſtai
re, it fortuned that he was borne of the ſoul-
dyers for the vyolence of the people. For the
multytude of the people folowed after, cry-
inge: awaye with hym.

And whan Paul begāne to be caryed into
the caſtle, he ſayde vnto the hye Captayne:
may I ſpeake vnto the? which ſayd: Canſt
thou ſpeake Greke? Art not thou that Egy-
pcyan, whiche before theſe dayes madeſt an
vproure, and leddeſt out into the wildernes.

iiii. thouſande men that were murtherers? But Paul ſayd: I am a mã which am a Iew Actes.ix.b and.xxii.a of * Tharſus a citie in Cicill, a Citiſin of no vyle cytie, I beſeche yͤ ſuffre me to ſpeke vnto the people. And whẽ he had giuen him lycẽce, Actes.xix.d Paul ſtode on the ſteppes, * ⁊ beckned wͭ the hande vnto the people: ⁊ whan there was made a gret ſylence, he ſpake vnto thẽ in the Hebrue tong ſaying.

¶ Paul anſwereth the Iewes, he is ſcourged, and layde in pryſon agayne.

CAPI. XXII.

A MEn, brethren, ⁊ fathers, heare ye myne anſwere which I make now vnto you When they herde that he ſpake in the Ebrue tong to them, they kept the more ſilẽce. And he ſayeth. I am verely a man whiche am a Actes.ix.b and.xxi.g Iewe borne in * Tharſus, a cite in Cicyl: neuertheleſſe yet brought vp in thys cytie, at Actes.v.g. the fete of Gamaliel, and informed diligently in the lawe of the fathers, and was feruent mynded to god ward, as ye al are this ſame Actes.viii.a. and.ix.a. and.xxvi.b 1.Corin.xv.b. Gala.i.b. day, and * I perſecuted this waye vnto the deth byndyng ⁊ delyuering into priſon both men and wemen, as the chefe preſt doth beare me wytnes, and all the eſtate of the elders: of whome alſo I receyued letters vnto the brethren, and went to Damaſco to bringe them (which were there bounde) vnto Ieruſalem for to be punyſhed.

B And it fortuned (that as I made my iorney and was come nye vnto Damaſco aboute none) ſodenly there ſhone from heuen a gret lyghte rounde aboute me, and I fell vn- Actes.ix.a to the earth, and herde a voyce ſaying vnto me: * Saul, Saul, why perſecuteſt thou me? And I anſwered: what art thou Lorde? And he ſayd vnto me. I am Ieſus of Nazareth, whom thou perſecuteſt. And they that were wyth me: ſawe verely a lyght and were afrayed: but they herde not the voyce of hym that ſpake wyth me. And I ſayde: what ſhal I do Lorde? And the Lorde ſayde vnto me: Aryſe and go into Damaſco, ⁊ there it ſhalbe tolde the of all thynges, which are apointed for the to do. And when I ſawe nothyng for the brightnes of that light, I was led by the hand of them that were with me, ⁊ came into Damaſco.

‡ And one Ananias a perfecte man, (and C as pertaynynge to the lawe hauynge good Actes.ix.b reporte of al the Iewes which there dwelt) came vnto me, and ſtode, and ſayde vnto me: Brother SAVLE, receyue thy ſyght. And the ſame houre I receaued my ſyghte, and ſawe hym. And he ſayde: the God of our Fathers hath ordayned the before, that thou ſhuldeſt knowe hys wyll, and ſe the thynge that is ryghtefull, and ſhuldeſt heare the voyce of hys mouthe: for thou ſhalte be hys wytneſſe vnto all men of thoſe thynges, whyche thou haſte ſene and herde. And nowe: why taryeſt thou? Aryſe, and be Baptyſed, and waſſhe awaye thy Roma. ſynnes * in callynge on the name of the LORDE, And it fortuned, that when I D was come agayne to Ieruſalem and prayed in the Temple, I was in a traunce, and ſawe hym ſaying vnto me: Make haſt and get the quyckely out of Ieruſalem: for they wyl not receyue thy wytnes that thou bereſt of me.

And I ſayde: Lorde, they knowe, that I pryſoned and bet in euery ſynagoge thẽ that beleued on the.

* And when the bloude of thy wytneſſe Steuen was ſhed, I alſo ſtode by, and conſented vnto his death, and kept the raiment of them that ſlewe him. And he ſayde vnto me depart, for * I wyll ſende the farre hence vnto the Gentyls.

They gaue hym audyence vnto thys worde, and then lyfte vp theyre voyces and ſayde: away wyth ſuche a felowe from the earthe: for it is no reaſon that he ſhulde lyue. And as they cryed, and caſte of theyr clothes, and threw duſte into the ayre, the captayne commaunded hym to be broughte into the Caſtle, and bad that he ſhulde be ſcourged, and to be examined, that he might knowe, wherefore they cryed ſo on hym. And whan they bounde hym with thonges, Paule ſayde vnto the Centurion that ſtode by him: Is it lawefull for you to ſcourge a man that is a Romayne and vncondemned? When the Centurion heard that, he wente and told the vpper Captayne ſaying: What intendeſt thou to do? For this man is *(a cytezen) of Rome.

Then the vpper Captayne came, ⁊ ſayd vnto him: tell me, art thou a Romayne? He ſayd: Yee, And the captayne anſwered, with E a great ſome optayned I this fredome: And Paul ſayd: I was fre borne. Then ſtrayght way departed from him they whiche ſhulde haue examined him. And the hye Captayne alſo was afrayed, after he knewe that he was a Romayne and becauſe he had bound hym.

On yͤ morowe (becauſe he wolde haue knowen the certayntie wherfore he was accuſed of the Iewes) he loſed hym frome hys bondes, and commaunded the hye Preeſtes

and

⁊ al the cōſel to come togyther ⁊ * brought Paul forth, and ſet him before them.

¶ Paule commeth before the councell. Debate aryſeth amonge the people, the Captayne delyuereth hym. God comforteth hym.

CAPI. XXIII.

A PAul behelde the cōſel, ⁊ ſayd: men ⁊ brethren * I haue liued in al good cōſcience before god vntyl this day. And the hye preſt Ananias cōmaunded them that ſtode by, to ſmyte him on the mouth.

Then ſayd Paul vnto hī: God ſhal ſmyte the yͧ paynted wal. * Sytteſt yͧ and iudgeſt me after the lawe: ⁊ cōmaūdeſt me to be ſmitten contrary to the lawe? And they ỷ ſtode by ſayde * reuyleſt yͧ Goddes hye preſte? Then ſayd Paul: I wyſt not brethren, that he was the hye preſt. For it is wrytten: thou ſhalt not curſe the ruler of thy people.

B Whē Paul perceyued ỷ the one part were Saduces, ⁊ the other Phariſes, he cried out in the cōſel: Men ⁊ brethren, * I am a Phariſey, the ſōne of a Phariſey. * Of the hope ⁊ reſurreccyon from death, I am iudged.

And when he had ſo ſayde, there aroſe a debate bytwene the Phariſes and the Saduces, and the multitude was deuyded. * For the Saduces ſay, that there is no reſurreccion, neyther angel, nor ſpirit: But the Phariſeys graunt both.

And there aroſe a great cry: ⁊ whā the ſcribes which were of the Phariſyes part aroſe they ſtroue ſayīg: we finde none euyl in this man. Though a ſpirit or an angel hath appered to him, let vs not ſtryue agaynſt God.

C And when there aroſe a great debate, the captayne (fearynge, leaſt Paul ſhulde haue bene pluckt aſonder of them(commaunded the ſouldiers to go downe: and to take him from among them, and to brynge hym into the Caſtel.

* The nyght folowynge, God ſtode by hym, and ſayde: be of good cheare Paule: for as thou haſt teſtified of me in Ieruſalē ⁊ ſo muſt thou beare wytnes alſo at Rome. And whan it was daye, certayne of the Iewes gathered them ſelues togyther, ⁊ made a vowe, ſayinge: that they wolde neyther eate nor drynke, tyll they had kylled Paul. There were mo then fourtye men, whyche had made this conſpiracion. And they came to the cheſe Preſtes and elders, and ſayde: we haue bōde our ſelues with a vowe, that we wyl eate nothyng, vntyl we haue ſlayne Paule.

D Nowe therfore gyue ye knowledge to the vpper Captayne and to the councel, that he brynge hym forth vnto vs to morowe, as though we wolde know ſome thynge more perfectly of hī. But we (or euer he come nere) are redy kyll him.

When Pauls ſyſters ſonne herde of their laying awayt, he went, and entred into the caſtle, and tolde Paul: And Paul called one of the vnder Captaynes vnto him, and ſaid bryng this yonge man vnto the hye Captayne: for he hath a certayne thyng to ſhewe hym. And he toke him and brought hym to the hye captayne, and ſayd: Paul the pryſoner called me vnto hym, and prayed me to bryng thys yong man vnto the, which hath a certayne matter to ſhewe the.

E The hye Captaine toke him by the hand, and went with him out of the way: and aſked hym: what is it that thou haſt to tel me: And he ſayd: the Iewes are determyned to deſyre the, that thou woldeſt brynge forth Paul to morow into the cōſcell, as thoughe they wolde enquyre ſomwhat of him more perfectly. But folowe not thou their myndes: for there lye in wayte for hym of them. mo then fourty men, which haue bounde thē ſelues with a vowe, that they wyll neyther eate nor drynke, tyll they haue kylled hym. And now are they redy, ⁊ loke that thou ſhuldeſt promes.

F The vpper Captayne then let the yonge man departe, and charged hym ſayinge, ſe thou tel it out to no man, that thou haſt ſhewed theſe thinges to me. And he called vnto him two vnder Captaynes, ſaying: make redy .ii. C. ſoudiers to go to Ceſarea, ⁊ horſmē threſcore and ten, and ſpeare men two hundreth, at the thyrde houre of the nyght. And delyuer them beaſtꝭ, that they may ſet Paul on, and bring him ſafe vnto Felix the hye debitie * (For he dyd feare leſt happly the Iewes ſhulde take hym awaye and kyll hym, and he hym ſelf ſhuld be afterward blamed, as though he wolde take money) and he wrote a letter after this maner. *

Claudious Lyſias vnto the moſt mighty ruler Felix, ſendeth greetynge. * Thys man was taken of the Iewes, and ſhuld haue bene kylled of them. Actes.xxi.f. Then came I wyth ſoudiers, and reſkued him, and perceaued that he was a Romayne. And when I wold haue knowen the cauſe, wherfore they accuſed him * I brought hym forth into their Councell. Actes.xxii.g. There perceyued I that he was accuſed of queſtyons of theyr Lawe: * But was not gylty of any thynge worthye of death or of bondes. Actes.xxv. And when it was ſhewed me, howe that the Iewes layde wayte for him, I ſent him ſtrayght way to the and gaue cōmaundemente to hys accuſers yͭ the thiges whiche they haue agaynſt hym they ſhulde tel before yͤ: fare wel. Then the ſoudiers (as it was cōmaūded thē) toke Paule, ⁊ brought hī by nyght to Antipatras. On the morow they left the horſmen to go wyth hī, ⁊ returned vnto the caſtle. Which whē they came to Ceſarea, ⁊ delyuered the Epyſtle to the debite, pſented Paul alſo before hī. whē yͤ debite had red the lettre, he aſked of what cūtre he was. And whē he vnderſtode yͭ he was of Celicia* I wyl here the (ſayd he) whē thine accuſers are come alſo: ⁊ he cōmaūded him to be kept in Herodes iudgement hall. Deut.17.a

¶ Paul is accuſed before Felix, he anſwereth for him ſelfe.

CAPI. XXIIII.

A Actes.xxiii.b AFter fyue dayes, Ananias* yͤ hye preſt deſcended, wͭ the elders ⁊ with a certayne Orator named Tertullus, which enformed yͤ debite agaynſt Paule. And when Paul was called forth, Tertullus begāne to accuſe hī, ſaying: Seing yͭ we liue in grete quietnes by the meanes of the, and that many good thinges are done vnto this nacion thorowe thy prouidence: yͭ allowe we euer ⁊ in all places moſt noble Felix with all thankes. Notwithſtandyng, that I be not tedious vnto the, I pray the, that thou woldeſt here vs of thy curteſy a few wordes.

For we haue founde this mā a peſtilent fe- B low, ⁊ a mouer of debate vnto al the Iewes in yͤ whole world, ⁊ a maynteyner ☞(of ſedycyon) of the ſecte of Nazarites, whyche hath alſo endeuored to pollute the tēple. * Whom Actes.xxi.f we toke, ⁊ wolde haue iudged accordyng to our lawe: but the hye captaine Lyſias came vpon vs, ⁊ with great violence toke him away out of our hādes, cōmaundyng his accuſers to come vnto the. Of whō yͤ mayſt, if thou wilt inquire, know the certayntie of al theſe thinges, whereof we accuſe hī. The Iewes lykewyſe affirmed, ſayinge, that theſe thinges were euen ſo.

Then Paul (after yͭ the debite hī ſelf had C beckened vnto hym yͭ he ſhulde ſpeake) anſwered: With a more quyet mynde do I anſwere for my ſelf, for aſmuch as I vnderſtād yͭ thou haſt bene of many yeres a iudge vnto this people, becauſe yͭ thou mayſt know, yͭ there are yet, but.xii. dayes ſēce I went vp to Ieruſalē for to worſhyp, ⁊* they neyther Actes.xxi.b and.xxii.b founde me in yͤ temple diſputyng wͭ any mā, either reyſyng vp yͤ people, nether in yͤ Sinagoges, nor in yͤ cytie: Nether cā they proue the thinges wherof they accuſe me.

D But this I confeſſe vnto the, that after yͤ way (whiche they cal hereſy) ſo worſhyp I yͤ god of my fathers, beleuyng al thīges whiche are wrytē in the law ⁊ the Prophetes, ⁊ haue hope towardes god, yͭ* the ſame reſurreccion of the dead (whych they them ſelues loke for alſo) ſhall be, both of iuſt ⁊ vniuſt. And therfore ſtudy I to haue alway a clere conſcience towarde God, ⁊ towarde men.

But after many yeres, I came ⁊ brought almes to my people ⁊ offriges ☞(and vowes) in the which they foūde me purified in the temple, nether wͭ multitude, nor yet with vnquietnes ☞(and they toke me, and cryed, ſayinge, away with our enemye) How be it there were certayne Iewes out of Aſia, whiche ought to be here preſēt before yͤ, ⁊ accuſe me, yf they had ought agaynſt me: or els let theſe E ſame here ſay, yf they haue foūde any euyll doyng in me, whyl I ſtāde here in yͤ coūcel: except it be for this one voyce, yͭ I cryed ſtādyng among thē: * of the reſurreccion from death am I iudged of you this day. Actes.ii.a

Whē Felix herd theſe thīges, he deferde thē, for he knewe very well of yͭ way, ⁊ ſayd: when Liſias the captaine is come downe, I wyl know yͤ vtmoſt of your matter. And* he Actes.xxviii.a cōmaūded an vnder captayne to kepe Paul ⁊ to let hī haue reſt, ⁊ that he ſhulde forbyd none of his acquayntaūce to miniſtre vnto him, or to come vnto him.

F And after a certayne dayes, when Felix came with his wyfe Druſilla (which was a Iewesse) he called forth Paul, and herd him of the fayth, which is toward Chriſte. And as he preached of ryghtuouſnes, tēperaūce, and iudgement to come. Felix trembled, and anſwered: Go thy way for thys tyme: when I haue a conuenient ſeaſon, I wyl ſende for the. He hoped alſo, that money ſhulde haue bene gyuen him of Paul, that he myght loſe him: wherfore, he called him the oftener and comened with him. But after two yere, Feſtus Porcious came into Felix roume. And Felix willyng to ſhew the Iewes a pleaſure Actes.xxv.b left Paul in priſon bounde.

¶ The Iewes accuſe Paule before Feſtus, he appealeth vnto the Emperour and is ſent vnto Rome.

CAPI. XXV.

A WHē Feſtus had receyued yͤ office, after thre dayes, he aſcended frō Ceſarea vnto Ieruſalē. Then enformed hī the hie preſt ⁊ the chefe of the Iewes, of Paul. And they beſought him ⁊ deſyred fauour agaynſt hī, yͭ he wolde ſende for hī to Ieruſalem: ⁊ they layde awayt for hī in the way, to kyl him. Feſtus anſwered, yͭ Paul ſhuld be kept at Ceſarea, but yͭ he him ſelf wolde ſhortly depart

thyther. Let them therfore (ſayd he) which a-
mong you are able, come downe with vs, ⁊
B accuſe hym, yf ther be any faute in the man.
When he had taryed there among them
more then ten dayes, he wente downe vnto
Ceſarea, ⁊ the nexte daye ſate downe in the
iudgement ſeate, ⁊ commaunded Paul to be
brought forth. Which when he was come, ye
Jewes which were come from Jeruſalem,
ſtode aboute hym, ⁊ layde many ⁊ greuous
cōplayntes againſt Paul, which they coulde
not proue, as long as he anſwered for hym
ct.xxviii.c ſelfe+that he had nether againſt the lawe of
the Jewes, nether agaynſt the tēple, nor yet
agaynſt Ceſar offended any thynge at all.
C Feſtus+wyllyng to do the Jewes a plea-
ſure, anſwered Paul and ſayde: wylte thou
go vp to Jeruſalem, and there be iudged of
theſe thinges before me? Then ſayde Paul:
I ſtande at Ceſars iudgement ſeate, where
I ought to be iudged. To the Jewes haue
I no harme done, as thou very wel knoweſt.
If I haue hurte them, or commytted any
thynge worthy of deeth, I refuſe not to dye.
If none of theſe thynges are, where of they
accuſe me, no man may deliuer me to them.
I appeale vnto Ceſar. Then ſpake Feſtus
with delyberacyon, and anſwered. Thou
haſt appealed vnto Ceſar: vnto Ceſar ſhalt
D thou go. And after a certayne dayes, kynge
Agrippa ⁊ Bernice came vnto Ceſarea to
ſalute Feſtus. And when they had bene there
a good ceaſō, Feſtus reherſed Pauls cauſe
vnto the king, ſayinge: ther is a certaine mā
lefte in preſon of Felix, about whom when
I came to Jeruſalem, the hye Preſtes and
elders of the Jewes enfourmed me and de-
E ſyred to haue iudgement agaynſte hym. To
whom I anſwered: It is not the maner of ye
Romayns, for fauoure to delyuer any man,
that he ſhuld peryſſhe, before that he which
is accuſed, haue the accuſars before hym, ⁊
haue lycence to anſwere for him ſelf concer-
nynge the cryme layde agaynſt him. Ther-
fore, when they were come hyther, with out
any delay, on the morow I ſate to geue iud-
gemente, and commaunded the man to be
brought forth. Agaynſt whom whē the accu
ſers ſtode vp+they brought none accuſaciō
of ſuche thinges as I ſuppoſed: but had cer
tayne queſtions againſt him of their owne
ſuperſticyon, and of one Jeſus whiche was
deed, whom Paul affirmed to be aliue. And
becauſe I douted of ſuch maner of queſtiōs
F I aſked him, whether he wolde go to Jeru-
ſalem, and there be iudged of theſe matters
But whē Paul had appealed to be kept vn
to the knowledge of Ceſar, I cōmaūded him
to be kept, tyll I myght ſend him to Ceſar.
Agrippa ſayde vnto Feſtus: I wolde alſo
heare the mā my ſelfe. To morowe (ſayde he)
thou ſhalt heare hym. And on the morowe
whē Agrippa was come and Bernyce, with
greate pompe, and were entred into the coū
cel houſe, with the captaynes and chefe men
of the cyte, at Feſtus commaundement was
Paul brought forth. And Feſtus ſayd: kyng G
Agrippa, and all ye men whiche are heare
preſent with vs: ye ſe this man, aboute whō
all the multytude of the Jewes haue intre-
ted me, both at Jeruſalē ⁊ alſo here, crying,
that he ought not to lyue any lenger. Yet
founde I nothynge worthy of deeth, that he
had commytted. Neuertheleſſe, ſeynge that
he hath appealed to Ceſar, I haue determy
ned to ſend him. Of whome I haue no cer-
tayne thyng to wryte vnto my Lord. Wher-
fore I haue brought him vnto you, and ſpe
cyally vnto the: O kynge Agryppa, that af-
ter examynacyon had, I myght haue ſum-
what to wryte. For me thinketh it vnreaſo-
nable, for to ſende a preſoner, ⁊ not to ſhewe
the cauſes which are layde agaynſt him.

¶ Kynge Agryppa heareth Paule whiche telleth hym hys lyuyng from the begynnynge.

CAPI. XXVI.

AGrippa ſayd vnto Paul: thou art per- A
mytted to ſpeake for thy ſelfe. Then
Paul ſtretched forth the hande, ⁊ anſwered
for him ſelfe: I thinke my ſelfe happy kyng
Agrippa becauſe I ſhall anſwere this daye
before the, of all the thynges wherof I am
accuſed of the Jewes: namely, becauſe thou
art experte in all cuſtomes and queſtyons,
whiche are among the Jewes. Wherfore I
beſeche the, to heare me pacyently. My liuing B
that I haue led of a chylde (whiche was at
the fyrſt among myne owne nacion at Jeru
ſalem) knowe all the Jewes, whiche knewe
me from the begynnynge, yf they wolde te-
ſtyfye. For + after the moſt ſtrayteſt ſecte of Phil.iii.a
our relygion, I lyued a Pharisey. And now
I ſtāde ⁊ am iudged for the hope of the pro Actes.23.b
mes made of God vnto oure fathers: vnto xxiiii.c.and
which promes oure .xii. trybes (inſtantly xxvi.c
ſeruyng God daye and night hope to come.
For whiche hopes ſake, kynge Agrippa, I
am accuſed of the Jewes. Why ſhulde it be
thought a thyng incredyble vnto you, that C
god ſhuld rayſe agayne the deed? I alſo ve-
rely thought in my ſelfe, that I ought to do Actes.8.a.
many contrary thynges, clene agaynſte the ix.a.xxii.a.
name of Jeſus of Nazareth:+ which thyng i.Cor.xv.b
I alſo dyd in Jeruſalem. And many of the Gala.i.c.
ſayntes

ſayncted dyd I ſhut vp in preſon, and had receaued auctorytie of the hye Preſtes. And when they were put to death, I gaue the ſentence. And I punyſhed them ofte in euery ſynagoge, & compelled them to blaſpheme: & was yet more mad vpon them, & perſecuted them, euen vnto ſtraunge cities. About which thinges as I went to Damaſco with auctorite & lycence of the hye Preſtes, euen at myddaye (O kyng) I ſawe in the way a lyght from heauen aboue the bryghtnes of the ſonne ſhyne rounde about me, & them which iorneyed with me. When we were al fal- D len to the erthe, I hearde a voyce ſpeakyng vnto me, and ſaying in the Hebrue tonge: Saul, Saul, why perſecuteſt thou me?

Actes. 9. a. and .xxii. b.

It is harde for the to kicke agaynſt the prickes. And I ſayde: Who art thou Lorde? And he ſayde: I am Jeſus whom thou perſecuteſt, but ryſe and ſtand vpon thy fete.

For I haue apered vnto the for thys purpoſe, to make the a mynyſter and a wytnes both of thoſe thinges which thou haſt ſene, and of thoſe thynges in the whyche I wyll appere vnto the, delyuering the frō the people, and from the gentils, vnto whom nowe I ſende the, to open theyr eyes, that they maye turne from the darcknes to lyghte, & from the power of Satan vnto God, that they may receaue forgeuenes of ſynnes, and inheritaunce amonge them which are ſanctifyed by fayth that is towarde me. Wher- E fore (O kynge Agryppa) I was not diſobedient vnto the heauenly viſion: but ſhewed fyrſt vnto them of Damaſco, and at Jeruſalem, and thorowe oute all the coaſtes of Jewry, & then to the gētyls, that they ſhulde repent, and turne to God, and do ſuch workes as become them that repent. For thys cauſe the Jewes caught me in the temple, & went about to kyl me. Seyng therfore that I haue obtayned helpe of God: I contynue vnto this day, witneſſyng both to ſmal and to greate, ſayinge none other thynges, then thoſe which the prophetes and Moſes dyd ſaye ſhuld come: that Chriſte ſhulde ſuffer, and that he ſhuld be the firſt that ſhuld ryſe frō death, & ſhuld ſhewe lyght vnto the peo- F ple, and to the gentyls. As he thus ſpake for hym ſelfe: Feſtus ſayde with a loude voyce: Paul, thou art beſyde thy ſelfe. Much learnyng doth make the mad. And Paul ſayde: I am not mad (moſt deare Feſtus) but ſpeake the wordes of trueth and ſobernes. For the kyng knoweth of theſe thynges, before whom I ſpeake frely: neither thinke I that any of theſe thynges are hydden from hym. For this thyng was not done in a corner. Kynge Agrippa beleueſt thou the Prophetes? I wote wel that thou beleueſt. Agrippa ſayde vnto Paul: Sumwhat thou bryngeſt me in mynde for to become Chriſten. And Paul ſayde: I wolde to God that not onely thou: but alſo all that heare me to day, were not ſomwhat onely, but altogether, ſuch as I am, except theſe bondes. And when he had thus ſpoken, the kynge roſe vp, and the debite, & Bernice, & they that ſate with them. And when they were gone aparte, they talked betwene them ſelues, ſaying: This mā doeth nothyng worthy of deeth, nor of bondes. Then ſayde Agrippa vnto Feſtus: Thys man myght haue bene let looſe, yf he had not appealed vnto Ceſar.

¶ Paul ſhyppeth towarde Rome, Julius the Captayne intreateth hym curteouſly, at the laſt they ſuffer ſhyp wracke.

CAPI. XXVII.

WHan it was concluded, that we ſhuld A ſayle into Italy they delyuered bothe Paul and certayne other preſoners, vnto one named Julius, an vnder captayne of Ceſars ſouldiars. And we entred into a ſhip of Adramicium, and looſed from lande, appointed to ſayle by the coaſtes of Aſia, one Ariſtarcus out of Macedonia, of the coūtre of Theſſalonia being with vs. And the next day we came to Sidon. And Julius courteouſly entreated Paule, and gaue hym lybertie, to go vnto hys frendes, & to refreſſhe him ſelfe. And whan we had launched from thence, we ſayled harde by Cypers, becauſe the wyndes were contrarye. And whan we had ſayled ouer the ſee of Cylycya, & Pamphilia, we came to Myra which is i Lycya.

And there the vnder captayne founde a B ſhyppe of Alexādria ready, that ſayled into Italy, and he put vs therin. And when we had ſailed ſlowly many dayes & ſcace were come ouer agaynſte Gnydon (becauſe the wynde withſtode vs) we ſayled harde by the coaſtes of Cādy, ouer agaynſt Salmo, and with muche worke ſayled beyonde it, & came vnto a place which is called the faire hauens. Nye wherunto was the cytye of Laſea. When muche tyme was ſpente, & whan ſaylyng was nowe ieoperdous, becauſe alſo that they had ouerlōge faſted, Paul put thē in remembraunce, & ſayde vnto them: Syrs C I perceaue, that thys vyage wyll be wyth hurte & muche damage, not of the ladinge & ſhip onely, but alſo of oure lyues: Neuertheleſſe the vnder captayne beleued the gouerner and the maſter of the ſhyppe more then thinges which were ſpoken of Paul.

And becauſe the hauen was not cõmodious
to wynter in, many toke counſell to departe
thence, yf by any meanes they might attaine
to Phenices ⁊ there to wynter, whiche is an
hauen of Candy, ⁊ lyeth towarde the ſouthweſt
and noꝛthweſt wynde. When the ſouth
wynde blewe, they ſuppoſynge to obtayne
their purpoſe, looſed vnto Aſſon, and ſayled
paſt all Candy. But not long after, there aroſe
agaynſt their purpoſe, a flawe of wynd
oute of the noꝛtheaſt. And when the ſhyppe
was caught ⁊ could not reſiſt the winde, we
D let her go, ⁊ dꝛaue with the wether. But we
were caried in to an yle whyche is named
Clauda, and had much woꝛke to come by a
bote, whiche they toke vp, ⁊ vſed helpe, and
made faſt the ſhip, fearyng, leſt they ſhulde
fal ☞ into the Syrtes. And ſo they let downe
a veſſell, and were caryed. The nexte daye
(when we were toſſed wyth an exceadynge
tẽpeſt) they lyghtened the ſhyp, ⁊ the thyꝛde
day we caſt out with oure owne handes the
taklyng of the ſhippe. When at the laſt neyther
the ſõne noꝛ ſtarres in many dayes appeared,
⁊ no ſmall tempeſt laye vpon vs, all
hope that we ſhuld eſcape, was then take away.
But after long abſtynence, Paul ſtode
foꝛth in the myddes of them, ⁊ ſayde: Syꝛs,
ye ſhuld haue harkened to me, and not haue
looſed from Cãdy, neyther to haue bꝛought
vnto vs this harme ⁊ loſſe. And nowe I exhoꝛte
you to be of good chere. Foꝛ there ſhal
be no loſſe of any mans lyfe amonge you,
ſaue of the ſhip onely. Foꝛ there ſtode by me
this nyght the angell of God, whoſe I am,
and whom I ſerue, ſaying: feare not Paul
*thou muſt be bꝛought befoꝛe Ceſar. And
lo, God hath geuen the all them that ſayle
E with the. Wherfoꝛe ſyꝛs be of good chere: foꝛ
I beleue God, that it ſhalbe euen as it was
tolde me. How be it we muſt be caſt into *a
certaine ylonde. But when the fourtenth
nyght was come (as we were ſaylyng in Adꝛia
about midnyght) the ſhypmen demed,
that there appeared ſome cõtre vnto them
and ſounded, ⁊ founde it .xx. feddoms. And
when they had gone a litel further, they ſounded
againe, ⁊ founde .xv. feddõs. Then fearynge
leſſe they ſhulde haue fallen on ſome
rocke, they caſt .iiii. ancres out of the ſterne
⁊ wyſſhed foꝛ the day. As the ſhipmen were
about to fle out of the ſhyp (whan they had
let downe the bote into the ſee, vnder a colour,
as though they wold haue caſt ancars
out of the foꝛſhip) Paul ſayde vnto the vnder
captayne ⁊ to the ſoudiers: excepte theſe
F abyde in the ſhyp ye cãnot be ſafe. Then the
ſoudiers cut of the rope of the bote, ⁊ let it
fal awaye. And whan the days began to
appeare, Paul beſought them all to take
meat, ſaying: this is the fourtenth day, that
ye haue taryed ⁊ contynued faſtyng, receauing
nothige at al. Wherfoꝛe, I pꝛay you to
take meat: foꝛ thꝫ no dout is foꝛ your health:
foꝛ *there ſhal not an heer fal from the hed Math.x. Luke.xii.d.
of any of you. And when he had thus ſpoke,
he toke bꝛeed ⁊ gaue thãkes to God in pꝛeſence
of them al: ⁊ when he had bꝛoken it, he Mark.vi.e and.viii.a. i.Tim.iiii.a.
begãne to eate. Then were they all of good
cheare, ⁊ they alſo toke meat. We were al together
in the ſhyp, two hundꝛed thꝛe ſcoꝛe ⁊
ſixtene ſoules. And when they had eaten ynough,
they lightened the ſhip, ⁊ caſt oute ỹ
G wheate into the ſee. When it was daye, they
knew not the lande, but they ſpied a certaine
hauen wyth a bancke, into the whyche they
were mynded (yf it were poſſible) to thꝛuſt in
the ſhyp. And when they had taken vp the
ancres, they cõmytted them ſelues vnto the
ſee, ⁊ louſed the rudder bondes ⁊ hoyſed vp
the mayne ſayle to the wynde, ⁊ dꝛue to lãde.
And whan they chaunced on a place, which
had the ſee on bothe the ſydes, they thꝛuſt in
the ſhip. And the foꝛeparte ſtucke faſt ⁊ moued
not, but the hinder parte bꝛake with the
violence of the waues. The Soudyars cõuncel
was to kyl the pꝛeſoners, leſt any of thẽ,
when he had ſwomme out, ſhuld runne away.
But the vnder captayne wyllynge to ſaue
Paule, kepte them from theyꝛ purpoſe, and
commaunded that they which could ſwym,
ſhulde caſte them ſelues fyꝛſte into the ſee,
⁊ ſcape to lande. And the other he commaunded
to go, ſome on boꝛdes, and ſome on bꝛoken
peces of the ſhip. And ſo it came to paſſe,
that they eſcaped all ſafe to lande.

¶ The vyper hurteth not Pauls hande, he healeth Publius father, and pꝛeacheth Chriſt at Rome.

CAPI. XXVIII.

A And when they were ſcaped, then they
knewe, that *the yle was called Milete. Act.xxvii.e
And the people of the countre ſhewed
vs no lytel kyndnes: foꝛ they kindled a fyꝛe,
⁊ receaued vs euery one, becauſe of the pꝛeſent
rayne, ⁊ becauſe of the colde. And when
Paul had gathered a bondell of ſtyckes, ⁊
layde thẽ on the fyꝛe, there came a vyper out
of the heat, and lept on hys hãde. When the
men of the countre ſawe the beaſt hange on
hys hande, they ſayde amonge them ſelues:
this man muſt nedes be a moꝛtherer. Whom
(though he haue eſcaped the ſee) yet vengeãce
B ſuffreth not to lyue. And he ſhoke of
the vyper into the fyꝛe, and *fele no harme. Mar.xvi.d Luke.x.c.
Howe

Howbeit they wayted when he ſhulde haue ſwolne, or fallen downe deed ſodenly. But after they had loked a greate whyle, ⁊ ſawe no harme come to hym, they chaunged theyr myndes, and ſayde: that he was a God. Actes.xiiii.b

C In the ſame quarters were londes of the chefe man of the yle (whoſe name was Publius) which receaued vs, ⁊ lodged vs thre dayes curteouſly. And it fortuned that the father of Publius laye ſycke of a feuer, and of a bloudy flyx. To whom Paul entred in and prayde, and layde his hādes on hym and healed hym. So when thys was done, other alſo which had deſeaſes in the yle, came and were healed: which alſo dyd vs greate honour. And when we departed, they laded vs with ſuch thynges as were neceſſary.

After thre monethes we departed in a ſhip of Alexandry, which had wyntred in the yle, ☞ whoſe badge was ☞ Caſtor ⁊ Pollux. And when we came to Cyracuſa, we taryed there thre dayes. And from thēce we ſet a cōpaſſe, and came to Regium. And after one day the ſouth wynde blewe, and we came the nexte day to Puteolus: where we founde brethren, and were deſyred to tary wyth them ſeuen D dayes, and ſo came we to Rome. And from thence, when the brethren hearde of vs, they came to mete vs at Appiphorum, and at the thre tauernes. When Paule ſawe them, he thancked God and wexed bolde. And when we came to Rome, the vnder Captayne delyuered the preſoners to the chefe captayne of the hoſt: but Paule was ſuffred to dwell by hym ſelfe with a ſoudyer that kept hym.

And after thre dayes, Paul called the chefe of the Jewes together. And when they were come, he ſayde vnto them: Men and brethren, though * I haue committed nothing (Actes.23.c. and.25.b.) agaynſt the people or lawes of the Elders * yet was I delyuered preſoner from Jeruſalem into the hādes of the Romains. (Acte.xxiii.c) Which when they had examyned me, wold haue let me go, because ther was no cauſe of death in E me. But when the Jewes ſpake contrary, I was conſtrayned to appeale vnto ceſar: not because I had ought to accuſe my people of. For thys cauſe haue I called for you, euen to ſe you, and to ſpeake with you, * because that for the hope of Iſrael I am bounde w̄ this cheyne. (Acte.xxiii.b xxiiii.c. and.xx.vi.b) And they ſayd vnto him: we neyther receaued letters of Jewry pertaynyng vnto the, neyther came any of the brethren that ſhewed or ſpake any harme of the. But we wyll heare of the what thou thynckeſt.

For as concernynge this ſecte, we knowe that * euery where it is ſpoken agaynſt. And when they had appoynted hym a daye, there came many to hym into hys lodgyng, F To whom he expounded ⁊ teſtified the kingdom of god ⁊ preached vnto them of Jeſus: both out of the lawe of Moſes ⁊ oute of the Prophetes, euen from mornynge to nyght. And * ſome beleued the thynges which were ſpoken, and ſome beleued not.

And when they agreed not amonge them ſelues, they departed, after that Paule had ſpoken one worde: well ſpake the holy gooſt by Eſay the Prophet vnto our fathers, ſayinge: * Go vnto thys people, and ſaye: wyth youre eares ſhall ye heare, and ſhal not vnderſtande: and wyth youre eyes ſhall ye ſe, ⁊ not perceaue.

For the hert of this people is wexed groſe and with theyr eares haue they had no luſte to heare, and theyr eyes haue they cloſed: leſt they ſhuld ſe with their eyes, ⁊ heare w̄ their eares, and vnderſtande with their hertes, and ſhuld be cōuerted, ⁊ I ſhulde heale them. Be it knowen therfore vnto you, that thys ſaluacyon of God is ſente to the gentyls, and they ſhall heare it. G And when he had ſayde theſe wordes, the Jewes departed from him and had great deſpycyons among them ſelues.

And Paule dwelt two yeares full in hys
lodginge, and receaued all that came in vn-
to him, preachyng the kīgdome of God
⁊ teachynge thoſe thynges whiche
concerne the Lorde Jeſus
with all confydence,
no man forbyd-
dyng him.
(.:.)

¶ Here endeth the Actes of the Apoſtles.

The Epiſtle of the Apoſtle Saynt Paule to the Romaynes.

¶ Paule declareth hys loue towarde the Romaynes. Sheweth what the Goſpell is with the frute therof, and rebuketh the beaſtlyneſſe of the Heathen.

CAPI. I. ✠

A PAule the ſeruaunt of Ieſus Chriſte called to the offyce of an apoſtle * put a part for ỹ Goſpell of God * whiche he had promyſed afore by hys Prophetes in the holy ſcriptures of his ſonne, which was borne ☞ (vnto hym) * of the ſeed of Dauid after the fleſh: and hathe bene declared to be the ſonne of God with power, after the ſprete that ſanctyfyeth, ſence the tyme that Ieſus Chryſte oure Lorde roſe agayne from deeth * by whom we haue receaued grace and Apoſtleſhyp, that obedience myght be geuen vnto the fayth in his name amonge all Heathen, of whoſe nombre you be that are called of Ieſu Chryſte. ✠

To all you that be at Rome, beloued of God and called ſayntes. * Grace be with you and peace from God oure father, and from the Lorde Ieſus Chryſte.

Fyrſt verely I thanke my God thorowe Ieſus Chryſte for you all, that youre fayth is ſpoken of in all the worlde. For God is my wytnes (whom I ſerue * with my ſprete B in the Goſpell of hys ſonne) that with out ceaſynge I make mencyon of you alwayes * in my prayers, beſechynge that by ſome meane, at the laſt (one tyme or other) a proſperous iorney (by the wyll of God) myght fortune me, to come vnto you. For I longe to ſe you, that I myght beſtowe amonge you ſome ſpyrytual gyfte, to ſtrength you withall: that is, that I myght haue conſolacyon together with you, through the cōmen fayth whiche bothe ye and I haue.

I wolde that ye ſhulde knowe (brethren) howe that I haue often tymes purpoſed to come vnto you * but haue bene let hytherto to haue ſome frute alſo amonge you, as amonge other of the Gentyls. I am detter both to the Grekes and to the vngrekes, to the learned and to the vnlearned. So that (as much as in me is) I am redy to preache the Goſpell to you that are at Rome alſo. * For I am not aſhamed of the goſpell of Chriſt, becauſe ꝛ it is the power of God vnto ſaluacyon to euery one that beleueth, to the Iewe fyrſt, and alſo to the gentyle. 1 Corin.i.c.

C For by it is the ryghtewesnes of God opened ☞ frō fayth to fayth. As it is wrytten * the iuſt ſhal lyue by fayth. For ỹ wrath of God apeareth from heauen agaynſte all vngodlynes and vnryghtewesnes of men, whiche withholde the trueth in vnryghtewesnes: ſeynge * that it whiche may be knowen of God, is manifeſt amonge them. For God hath ſhewed it vnto thē. * Yee, his inuiſyble thinges (that is to ſaye, his eternall power and godhed) are ſene, for as much as they are vnderſtande * by the workes from the creacyon of the worlde: So that they are without excuſe becauſe that when they knewe God, they glorified him not as God, nether were thankfull but wexed full of vanities in theyr ymagynacyons, * and theyr folyſh herte was blynded. When they counted them ſelues wyſe, they became fooles * and turned the glory of the immortal God, vnto an ymage, made not onely after the ſimilitude of a mortal man, but alſo of byrdes, and foure foted ꝛ beaſtes ꝛ of creppynge beaſtes. Wherfore, God gaue them vp vnto theyr hertes luſtes, to vnclennes, to defyle theyr owne bodies among thē ſelues: which turned his trueth vnto a lye, ꝛ worſhypped and ſerued the thinges that be made, more then hym that made them, which is bleſſed for euer. Amen.

Abacu.ii.a.
Gala.iii.b.
Hebr.x.g.
Actes.17.f.
Actes.14.c.
Hebr.xi.a.
Psal.xix.a.
Deute.18.c.
Psal.106.c.
Iere.ii.b.
Eze.xiiii.b.

D Wherfore, God gaue them vp vnto ſhamfull luſtes: ꝛ For euen theyr wemen dyd chaunge the naturall vſe in to that whiche is agaynſte nature. And lykewyſe alſo the men, left the natural vſe of the woman, and brent in theyr luſtes one with another, ꝛ mē with men wrought filthynes, and receaued to them ſelues the rewarde of theyr errour, as it was accordynge.

Leuit.18.d.
Leuit.18.f.

And as they regarded not to knowe God, * euen ſo God delyuered them vp vnto a lewde mynde, that they ſhuld do thoſe thinges whiche were not comly, beinge ful of al vnrighteouſneſſe, fornicacion, wyckednes, coueteouſnes, malycouſnes, full of enuye murther, debate, diſceyte, euyll condicyoned, whyſperers, backbyters, haters of God, doers of wronge, proude, boaſters, bringers vp of euyll thynges, diſobedyent to father and mother, without vnderſtandynge, couenaunte breakers, vnlouynge, trucebreakers, vnmercifull. Which men, though they knewe the ryghtewesnes of God, ☞ (conſydered not) howe that they which cōmyt ſuche thynges, are worthy of deeth, not only ☞ they

Actes.vii.f.

⁎ that) do the ſame ⁎ but alſo ⁎ (they whyche)
Oſee.vii.a haue pleaſure in them that do them.

¶ He rebuketh the Iewes, whiche as touchynge ſynne are lyke the Heathen.

CAPI. II.

A Therfore art thou inexcuſable. O man,
Mat.vii.a. whoſoeuer thou be that ⁎ ☞ iudgeſt.
☞ For in that ſame wherin thou iudgeſt ano-
2.Reg.12.b ther ⁎ thou condemneſt thy ſelfe. For thou that iudgeſt, doeſt euen the ſame ſelfe thynges. But we are ſure, that the iudgement of God is accordynge to trueth, agaynſt the which cõmyt ſuch thynges. Thynkeſt thou this, O thou man that iudgeſt them which do ſuche thynges, and doeſt euen the very ſame thy ſelfe, that thou ſhalt eſcape the iudgement of God? Ether deſpyſeſt thou the ryches of his goodnes, and pacyence ⁊ long
Eſay.30.b. ſufferaunce, not knowynge ⁎ that the kynd-
Sapi.17.? nes of God leadeth the to repentaunce?

B But thou after thy ſtubburneſſe, and herte that cannot repente, heapeſt vnto thy ſelfe wrath againſt the daye of vengeaunce,
Mat.xvi.d when ſhalbe opened the ryghtewes iudge-
Pſal.62.c. ment of God, ⁎ whiche wyll rewarde euery
☞ man ☞ accordynge to his dedes: that is to ſaye, prayſe, honoure and immortalyte, to them whiche contynue in good doyng, and ſeke immortalyte. But vnto them that are rebelles, and that do not obeye the trueth, but folowe vnryghteouſnes, ſhall come indignacyon and wrath, trybulacyon and anguyſhe vpon the ſoule of euery man that dothe euyll: of the Iew fyrſt, and alſo of the Gentyle. To euery man that dothe good, ſhall come prayſe, and honoure, and peace, to the Iewe fyrſt and alſo to the Gentyll.
1.Par.xix.c For ⁎ there is no reſpecte of parſonnes, with
Actes x.e. God. For whoſoeuer hath ſynned without
Ephe.vi.b. lawe, ſhall alſo peryſhe without lawe. And
Collo.iii.d as many as haue ſynned in the lawe, ſhalbe iudged by the law. For in the ſyght of God,
James.i.d. they ⁎ are not ryghteous whiche heare the lawe. But the doers of the lawe ſhalbe iuſtifyed. For whã the Gentyls which haue
☞ not the lawe, ☞ do of nature the thynges contayned in the lawe: then they hauynge not the lawe, are a lawe vnto them ſelues.
C whiche ſhewe the dede of the lawe wrytten in theyr hertes: whyll theyr conſcyence beareth wytnes vnto them, ⁊ alſo theyr thoughtes,
Math.25. accuſynge one another or excuſynge, at the daye ⁎ when the Lorde ſhall iudge the ſecretes of men by Ieſus Chryſt, accordyng to my Goſpell.
Iohn.viii.e Beholde, ⁎ thou art called a Iewe, and truſteſt in the lawe, and makeſt thy boaſt of God, and knoweſt his wyll, and aloweſt the thynges that be excellent, ⁊ art infourmed by the lawe: and beleueſt that thou thy ſelfe art a gyde of the blynde, a lyght of them whyche are in darcknes, an infourmer of them whyche lacke dyſcrecyon, a teacher of the vnlearned, whyche haſt the enſample of knowlege, ⁊ of the truth by the lawe. Thou therfore whyche teacheſt another, teacheſt
D not thy ſelfe? Thou preacheſt, a man ſhulde not ſteale: yet thou ſtealeſt. Thou that ſaiſt, a man ſhulde not cõmyt aduoutry, breakeſt wedlocke. Thou abhorreſt ymages, ⁊ yet robbeſt God of hys honoure. Thou that makeſt thy boaſt of the lawe, thorow breakynge the lawe dyſhonoureſt God. For the name of God ys euyl ſpoken of amonge the Gẽtils, thorow ⁎ yow as yt is wryttẽ. ☞ For ☞
cyrcumciſyon verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy cyrcumcyſyon is turned to vncyrcumcyſyon. Therfore, yf the vncyrcũcyſed kepe the ryght thynges contayned in the lawe, ſhall not hys vncyrcumciſyon be counted for cyrcumcyſyon? And ſhall no vncyrcumcyſyon whyche is by nature (yf yt kepe the lawe) iudge the, whyche beynge vnder the letter and circumciſyon, doſt tranſgreſſe the lawe? He is not a Iew, which ys a Iewe outwarde. Nether is it circumciſyon, which is outwardes in the fleſſhe. But ⁎ he is a Iewe whiche is hyd wythin, and ⁎ the cyrcumſyon of the herte is the true cyrcumcyſyon, whyche conſyſteth ☞ in the ſpyrit and ☞
not in the letter: whoſe prayſe is not of men, but of God.

¶ He ſheweth what preferment the Iewes haue, and that both the Iewes and Gentils are vnder ſynne, and are iuſtyfyed only by the grace of God in Chryſt.

CAPI. III.

What preferment then hathe the Iewe or what aduauntageth circumcyſyon? Surely very moche. A
Fyrſt ⁎ becauſe that vnto them were commytted the wordes of God. What then though ſome of them dyd not beleue? ⁎ ſhall their vnbeleue make the promes of God wythout effecte? God forbyde. ⁎ Let God be true, and ⁎ euery man a lyar, as it is wryttẽ: ⁎ that þ myghteſt be iuſtified in thy ſayinges, and ouercome, when thou art iudged.

☞ Yf oure vnryghtweſnes make the ☞
B ryghtweſnes of God more excellent: what ſhal we ſaye? Is God vnryghteaus, which taketh vengeaunce? I ſpeake after the maner of men: God forbyd. For how then ſhall God iudge the worlde? For yf the trueth of God

God appeare more excellent thorow my lye,
vnto his prayſe, why am I hence forth iud-
ged as a ſynner? & not rather (as we ſpeake
euyl of vs, & as ſome affyrme that we ſaye)
let vs do euyll, that good may come therof.
Whoſe damnacyon is iuſte.

C What then? Are we better then they? No,
in no wyſe. For we haue all ready proued,
howe that bothe Iewes and Gentyls are
pſal.14.a. all vnder ſynne, as it is wrytten, * there is
52.a. none ryghteous, no not one: there is none
that vnderſtãdeth, there is none that ſeketh
after God: they are al gone out of the waye,
they are all vnprofitable, there is none that
pſal.v.b. doeth good, no not one. * Theyr throte is
an open ſepulcre, with theyr tounges they
haue deceaued: the poiſon of aſpes is vnder
al.v.b. theyr lyppes, * whoſe mouth is full of curſ-
ſynge and bytternes. * Theyr fete are ſwyft
to ſhede bloude. * Deſtruccyon and wret-
chednes are in theyr wayes, and the waye of
al.36.a. peace haue they not knowen. * There is no
feare of God before theyr eyes.

✠ We knowe that what thynges ſoeuer
the lawe ſayeth, it ſayeth it to them whiche
are vnder the lawe. That all mouthes may
be ſtopped, and that all the worlde maye be
ſubdued to God, because that * by the dedes
of the lawe there ſhall no fleſhe be iuſtyfied
in his ſyght. For by the lawe commeth the
☞ knowledge of ſynne: But nowe is ☞ the
ryghtewyſnes of God declared without the
lawe, for aſmuche as it is alowed by the te-
ſtimonye of the lawe and of the Prophetes.
The ryghteweſnes of God, commeth by the
* fayth of Ieſus Chryſte, vnto all and vpon
D all them that beleue. * (on hym.)

There is no dyfference: for all haue ſyn-
ned, and are deſtitude of the glorye of God:
but are iuſtified frely by his grace, through
the redempcyon that is in Chryſte Ieſu,
whom God hathe ſet forth * to be the obtay-
ner of mercy thorowe fayth, by the meanes
of his bloude, to declare hys ryghteouſnes,
in that he forgeueth the ſynnes that are paſ-
ſed, whiche God dyd ſuffre, to ſhewe at
this tyme his ryghtewesnes, that he myght
be counted iuſte, and the iuſtyfyar of hym
whiche beleueth on Ieſus. ✠

Where is then thy reioyſynge? It is ex-
cluded. By what lawe? of workes? Naye:
but by the lawe of fayth.

Therfore we holde, that * a man is iuſty-
fyed by fayth without the dedes of the lawe.
Is he the God of the Iewes onely? Is he
not alſo the God of the Gentyles? Yes,
euen of the Gentyls alſo. For it is God only
whiche iuſtyfyeth the circumcyſyon that is
of fayth, & vncircumcyſyon thorowe fayth.
Do we then deſtroye ỹ lawe thorow fayth?
God forbyd. But we rather mayntayne
the lawe.

¶ He declareth by the example of Abraham, that fayth iu-
ſtyfyeth, and not the lawe, nor the workes therof.

CAPI. IIII.

What ſhall we ſaye then, that * A- A
braham our father (as pertanyng Eſay.51.a.
to the fleſhe) dyd fynde? If Abra-
ham were iuſtyfyed by dedes, then hathe he
wherin to reioyce: but not with God. For
what ſayeth the ſcripture? * Abraham bele- Gene.xv.b.
ued God, and it was counted vnto hym for Gala.iii.a.
ryghtewesnes. To hym that worketh, is Iacob.ii.d.
the rewarde not rekned of fauoure, but of
dutye. ☞ To hym ỹ worketh not, but bele- ☞
ueth on hym that iuſtyfieth the vngodly, is
his fayth counted for ryghtewesnes. * (accor *
dynge to the purpoſe of the grace of God)
Euē as Dauid deſcrybeth the bleſſedfulnes
of that mã vnto whõ God imputeth ryghte-
weſnes without dedes. * Bleſſed are they, pſal.32.a.
whoſe vnryghtewesneſſe are forgeuen, and B
whoſe ſynnes are couered. Bleſſed is ỹ mã,
to whom the Lorde wyll not impute ſynne:

Came this bleſſednes then vpon the vn-
cyrcumcyſyon, or vpon the cyrcumcyſyon
alſo? For we ſaye, that fayth was rekened to
Abraham for ryghtewesnes. Howe was it
then rekened? whan he was in the circumci-
ſyon, or whan he was in the vncircũciſion?
* Not in the tyme of circumciſion: but when Gene.xv.b.
he was yet vncircumciſed. And he receaued
the * ſygne of circumciſyon, as a ſeale of the Gen.xvii.b
ryghtewesnes of fayth, whiche he had yet
beynge vncircumciſed: that he ſhulde be the
father of all them that beleue, though they
be not circũcyſed, that ryghtewesnes myght
be imputed to them alſo: and that he myght
be father of circumciſyon, not vnto them
onely whiche came of the circumſiſed, but
vnto them alſo that walke in the ſteppes of
the fayth that was in our father Abraham,
before the tyme of circumciſyon.

For the promes (that he ſhuld be the heyre C
of the worlde) happened not to Abraham
or to his ſeed thorowe the lawe: but thorow
the ryghtewesnes of fayth. * For yf they Gala.iii.c.
which are of the law, be heyres, the is fayth
but vayne, and the promes of none effecte.
Because the lawe cauſeth wrath. For where
no lawe is, there is no tranſgreſſyon. Ther-
fore by fayth is the inheritaunce geuen, that
it myght come of fauoure: that the promes ☞
myght be ſure ☞ to all the ſeed. Not to the

onely whiche are of the lawe: but to them
Gala. iii.a. alſo whiche are of the fayth of Abraham, *
which is ẏ father of vs all. (As it is wrytten:
Gene. xvii.a. ⸢ I haue made the a father of many nacyõs)
euen before God, whom he beleued, whiche
reſtored the deed vnto lyfe: & calleth thoſe
thynges which be not as though they were.

Whiche Abraham, contrary to hope, be-
Gene. xvii.a. leued in hope, that he ſhulde be the * father
Gene. xv.b. of many nacyons, accordyng to that which
was ſpoken: ⸢ euen ſo ſhall thy ſede be,
⸢ (as the ſtarres of heauen, and the ſande of
the ſee. And he faynted not in the fayth, nor
yet conſydered his owne bodye whiche was
nowe deed, euen when he was almoſte an
hundred yeare olde: nether yet that Sara
was paſte chyldeberynge. He ſtackered
not at the promes of God thorow vnbeleſe:
but became ſtronge in fayth, and gaue God
the prayſe, beynge full certyfyed, that he
which had promyſed, was able alſo to make
it good. And therfore was it reckened to
hym for ryghtewesnes.

Rom. xv.a. * Neuertheles it is not wrytten for hym
onely, that it was reckened to him for ryght-
ewesnes: but alſo for vs, to whom it ſhalbe
coũted for ryghtewesnes, ſo ẏ we beleue on
him, that rayſeth vp Jeſus our Lorde from
deeth: whiche was delyuered for oure ſyn-
nes, and roſe agayne for to iuſtifye vs.

¶ The power of fayth, hope and loue: and howe death
reygned from Adam vnto Chriſt, by whom only we haue
forgeueneſſe of ſynnes.

CAPI. V.

A BEcauſe therfore that we are iuſtyfyed
Iohn. xvi.g. by fayth, we are at * peace with God,
thorowe oure Lorde Jeſus Chriſt, by whom
alſo it chaunſed vnto vs to be brought in
thorowe fayth vnto this grace, wherin we
☞ ſtande, and ☞ * reioyce in hope of the glory
Hebre. iii.a. ⸢ (of the chyldren of God. Not that onely:
⸣ but alſo we reioyce in tribulacyons: kno-
wynge, that * tribulacyon bryngeth pacience,
Iacob. i.a. pacience bryngeth experience, experience
bryngeth hope. And hope maketh not aſha-
med: for the loue of God is ſhed abrode in
oure hertes, by the holy gooſt whiche is ge-
Ephe. ii.a. Colo. i. ii. c uen vnto vs. For * whẽ we were yet weake
accordynge to the tyme, Chriſte dyed for vs
whiche were vngodly. Yet ſcarce wyll any
man dye for a ryghtewis man. Parauenture
for a good man durſte a man dye. ✠ But ⸢
Iohn. iii.c. i. Iohn. iiii.b God ſetteth out his loue towarde vs, ſeyng
that whyle we were yet ſynners ⸢ (according
⸣ to the tyme) Chriſt dyed for vs. Much more
B then now (ſeyng we are iuſtifyed by his blode)
ſhall we be ſaued frõ wrath thorowe hym.

For yf when we were enemyes, we were
reconcyled to God by the deeth of his ſonne:
moche more, ſeynge we are reconcyled, we
ſhalbe preſerued by his lyfe. Not only this,
but we alſo ioye in God by the meanes of
our Lorde Jeſus Chryſt, by whom we haue
nowe optayned the attonment. C

Wherfore, as by one man, ſynne entred
into the worlde, and * deeth by the meanes
of ſynne. Euen ſo deeth alſo wente ouer all
men, in ſo muche as all men ſynned. For
euen vnto the lawe was ſynne in the worlde,
but ſynne is not imputed, whan there is no
lawe: neuertheleſſe deeth raygned from A-
dam to Moyſes, euen ouer them alſo that
had not ſynned with lyke tranſgreſſyon as
dyd Adam: which ☞ beareth the ſimilitude
of hym that was to come. But the gyfte is
not lyke as the ſynne. For yf thorowe the
ſynne of one, many be deed: much more plen
teous vpon many was the grace of God
and gyfte by grace: * ☞ which was geuen
by one man Jeſus Chriſt.

And the gyfte is not ouer one ſynne: as D
deeth came thorowe one ſynne of one that
ſynned. For dampnacyon came of one ſynne
vnto condemnacyon: but the gyfte came to
iuſtify frõ many ſynnes. For yf by the ſynne
of one, deeth raygned by the meanes of one:
much more they (whiche receaue aboundãce
of grace and of the gyfte of ryghtewesnes)
ſhal raygne in lyfe by ẏ meanes of one (that
is to ſaye) Jeſus Chriſte.

✠ Lykewyſe then as by the ſynne of
one there ſprange vp euell on all men to con
demnacyon: euen ſo by the ryghteouſnes
of one, ſpryngeth good vpon all men to the
ryghteouſnes of lyfe. For as by one man-
nes dyſobedience many became ſynners: ſo
by the obedience of one, ſhal many be made
ryghteous. But * the lawe in the meane
tyme entred in, that ſynne ſhulde encreace.
Neuerthelater where aboundaunce of ſyn-
ne was, there was more plenteouſnes of
of grace. That as ſynne had raygned vnto
deeth, euen ſo myght grace raygne thorowe
ryghtewesnes, vnto eternal lyfe, by the help
of Jeſu Chryſte. ⸣

¶ For ſo muche as we be delyuered thorowe Chriſte from
ſynne, we muſte faſt on our ſelues to lyue as the ſeruauntes
of God, & not after our owne luſtes. The vnlykely rewardes
of ryghteouſneſſe and ſynne.

CAPI. VI.

WHat ſhall we ſaye then? ſhall we A
contynue in ſynne, that there
maye be aboundaunce of grace?
God forbyd. Howe ſhall we that are
deed

deed as touchynge ſynne, lyue any longer therein? ✠ Knowe ye not that * all we whiche are baptyſed into Ieſu Chryſte, are baptyſed to dye with hym? We are buryed then wyth hym by baptime, for to dye: that lykewyſe as Chryſt was rayſed vp from death by the glorye of the father, euen ſo * we alſo ſhuld walke in a newe lyfe. For yf we be graft in death lyke vnto hym: euen ſo ſhal we be partakers of the reſurreccyon: knowynge this, that our olde man is crucyfyed with hym alſo, that the bodye of ſynne myght vtterly be deſtroyed, that hence forth we ſhulde not be ſeruauntes vnto ſynne. For he that is deade, is iuſtyfyed from ſynne.

B

Wherfore * yf we be deade wͭ Chriſt, we beleue, that we ſhall alſo lyue with hym: knowyng, that Chryſte beynge rayſed from death, * dyeth no more. Death hath no more power ouer hym. For as touchynge that he dyed, he dyed concernynge ſynne, once. And as touchynge that he lyueth, he lyueth vnto God. Lykewyſe conſyder ye alſo, that ye are deade as touchynge ſynne, but are alyue vnto God thorowe Ieſus Chriſte our Lord. ¶ Let not ſynne rayne therfore in youre mortall bodye, that ye ſhulde therunto obey by the luſtes of it. Neyther geue ye your membres as inſtrumẽtes of vnryghtuouſnes vnto ſynne: but gyue ouer your ſelues vnto God as they that of deade, are alyue. And geue ouer your members as inſtrumentes of ryghtuouſnes vnto God. Let not ſynne haue power ouer you. For ☞ ye are not vnder the lawe, but vnder grace.

C ☞

What then? Shall we ſynne, becauſe we are not vnder the law: but vnder grace? God forbyd. ✠ Knowe ye not, howe that * to whom ſoeuer ye commit youre ſelues as ſeruauntes to obey, his ſeruauñtes ye are to whõ ye obey: whether it be of ſynne vnto death, or of obediẽce vnto rightuouſnes? God be thãked, that though ye were the ſeruauntes of ſynne, ye haue yet obeyed with hert vnto the rule of the doctryne, that ye be brought vnto. * Ye are then made fre from ſynne, and are become the ſeruauntes of ryghtuouſnes. ¶ ✠ I ſpeake groſly, becauſe of the infyrmitie of your fleſhe. As ye haue gyuen your members ſeruauntes to vncleanes and to iniquitye, (from one iniquitye to another) euen ſo nowe gyue ouer your members ſeruauntes vnto ryghtuouſnes, that ye maye be ſanctyfied. For when ye were the ſeruauñtes of ſine, ye were not vnder rightuouſnes. What frute had ye then in thoſe thynges, wherof ye are nowe aſhamed? For the ende of thoſe thinges, is death. But nowe are ye delyuered from ſynne, and made yͤ ſeruauñtes of God, & haue youre frute to be ſanctifyed, and the ende euerlaſtynge lyfe. For the rewarde of ſynne is death, but eternal lyfe is the gyft of God, thorowe Ieſus Chriſte our Lorde.

D

Gene.ii.c.
Roma.v.c.

¶ Chryſte hath delyuered vs from the lawe and death. Paul ſheweth what the fleſſhe and outwarde man is, and calleth it the lawe of the membres.

CAPI. VII.

A

KNowe ye not brethrẽ (I ſpeake to them yͭ know the lawe) howe that the law hath power ouer a man, as longe as it endureth. For * the woman whiche is in ſubieccyon to a man, is bounde by the lawe to the man, as longe as he lyueth. But yf the man be dead, ſhe is looſed from the lawe of the man. So then * yf whyle the man liueth ſhe couple her ſelfe with another man, ſhe ſhalbe counted a wedlocke breaker. But yf the man be deade, ſhe is fre from the lawe of the huſbande, ſo that ſhe is no wedlocke breaker, though ſhe couple her ſelfe with another man.

i.Cor.vii.g
Math.v.e.

Euen ſo ye alſo (my brethren) are dead cõcernyng the lawe by the body of Chryſt, that ye ſhulde be coupled to another (I meane to him that is ryſen agayne from death) that we ſhulde bryng forth frute vnto God. For when we were in the fleſhe, the luſtes of ſynne whiche were ſteryd vp by the lawe, rayned in our mẽbers, to bryng forth frute vnto death. But nowe are we delyuered from the lawe, and deade vnto it wherunto we were in bondage, that we ſhulde ſerue in a new conuerſacion of the ſpyryte, and not in the olde conuerſacyon of the letter.

B

What ſhal we ſay then? is the law ſinne? God forbyd: neuertheles * I knewe not ſine, but by the law. For I had not knowen what luſt had mente, excepte the lawe had ſayde, * thou ſhalte not luſt. But ſynne toke an occaſyon by the meanes of the commaundement and wrought in me all maner of concupyſcence. For verely without the law, ſinne was deade. I once lyued without lawe. But whẽ the commaundement came, ſynne reuyued, and I was deade. And the very ſame commaundemente whyche was ordayned vnto lyfe, was founde to be vnto me an occaſyon of death. For ſynne toke occaſyon by the meanes of the commaundemente, and ſo dyſceaued me, and by the ſame ſlewe me. Wherfore * the lawe is holy, and the commaundement holy, iuſt and good.

Roma.v.c.
Gala.iii.c.
Exod.xx.c
Deute.v.c
C
i.Timo.i.b
Gala.iii.c.

Was that then whiche was good, made death vnto me? God forbyd. Naye it was ſynne: that ſynne myght appeare (by it which was good) to worcke death in me: that ſynne by the cōmaundement myght be out of meaſure ſynfull. For we knowe, that the lawe is ☞ ſpiritual: but I am carnall ☞ * ſolde vnder ſynne, becauſe ☞ I alowe not that which I do. For what I wold, that do I not: but what I hate, that do I. If I do nowe that whiche I wolde not, I conſent vnto the lawe that it is good. So then nowe, it is not I that do it but ſynne that dwelleth in me. For I know, that in me (that is to ſaye in my fleſſhe) dwelleth no good thynge. For to wyll is preſente with me: but I fynde no meanes to perfourme that whiche is good. For the good that I wolde, do I not: but the euyl whiche I wold not, that do I. Yf I do that I wolde not, then is it not I that do it, but ſynne that dwelleth in me. I fynde then by the Lawe, that when I wolde do good, euyl is preſente wyth me. For I delyte in the lawe of God, after the inwarde man. But I ſe another lawe in my members, rebellynge agaynſte the lawe of my mynde, and ſubduyng me vnto the lawe of ſynne, whyche is in my members. O wretched man that I am: who ſhall delyuer me from thys bodye ſubdued vnto death? I thanke God thorowe Jeſus Chriſt our Lorde. So then, with the mynde I ſerue the lawe of God, but with the fleſhe the lawe of ſynne.

Esay. l. a.

D

Gene. vi. a.

¶ The lawe of the ſpryte geueth lyfe. The ſpryte of God maketh vs Goddes chyldren and heyres with Chryſte. The aboundaunte loue of God can not be ſeperated.

CAPI. VIII. ✠

A There is then no dampnacyon to them which are in Chryſt Jeſu, whych walke not after the fleſhe, but after the ſpryte. For the lawe of the ſpryte of lyfe thorowe Jeſus Chriſte, hath made me * fre from the lawe of ſynne, and death. For * what the lawe could not do (in as much as it was weake becauſe of the fleſhe) that perfourmed God, and * ſent his ſonne in the ſymylitude of ſynful fleſſhe, ☞ and ☞ by ſynne damned ſynne in the fleſſhe: that the ryghtuouſnes of the lawe, myght be fulfylled in vs, whyche walke not after the fleſſhe, but after the ſpryte.

Ihon. 8. d.
Roma. vi. d.
Hebr. 7. d.

Luke. xx. b.
Ihon. iii. b.

B For they that are carnall, are carnally mynded. But they that are ſpiritual, are ghoſtly mynded. To be carnally mynded, is death But to be ſpiritually mynded is lyfe & peace. ⊢ Becauſe that the fleſſhy mynde is enemite agaynſte God: for it is not obedyente to the lawe of GOD: neyther can be. ☞ So then they that are in ☞ the fleſſhe, can not pleaſe God.

But ye are not in the fleſſhe, but in the ſpirite: yf ſo be that the ſpirite of God dwell in you. If any mā haue not the ſpirite of Chriſt, the ſame is none of his. If Chriſte be in you, the body is dead becauſe of ſynne: but the ſpryte is lyfe for ryghtuouſneſſe ſake. Wherfore, yf the ſpirite of hym that rayſed vp Jeſus from deathe, dwell in you: euen he that rayſed vp Chriſte from death, ſhall quycken your mortall bodyes, becauſe of his ſpirite that dwelleth in you.

C ✠ Therfore brethren, we are detters, not to the fleſſhe, to lyue after the fleſſhe. For yf ye lyue after the fleſſhe, ye ſhall dye. But yf ye (thorowe the ſpryte) do mortyfye the dedes of the bodye, ye ſhall lyue. For as many as are led by the ſpryte of God, they are the ſonnes of God. For ye haue not receyued the ſpryte of bondage to feare any more, but ye haue receyued the ſpryte of adopcyon, wherby we crye: Abba father. * The ſame ſpryte certyfyeth our ſpryte that we are the ſonnes of God. Yf we be ſonnes, then are we alſo heyres, the heyres I meane of God, and heyres anexed wyth Chryſte: yf ſo be that we ſuffre wyth hym, that we may be alſo gloryfyed together with him. ⊢

Gala. 4. a.
i. Timo. i.
ii. a. Phil. i.
a. iii. b. a.
Ephe. i. a.

D ✠ For I ſuppoſe that the afflyccyons of this lyfe, are not worthy of the glory, whiche ſhall be ſhewed vpon vs. * For the feruent deſyre of the creature abydeth lokyng, when the ſonnes of God ſhall appeare, becauſe the creature is ſubdued to vanyte, agaynſte the wyll therof, but for his wyll whyche hathe ſubdued the ſame in hope. For the ſame creature ſhall be delyuered from the bondage of corrupcyon, into the gloryous lybertye of the ſonnes of god. For we know, that euery creature groneth with vs alſo, and trauayleth in payne, euen vnto this tyme.

ii. Cor. iiii. d.

Not onely it, but we alſo whiche haue ☞ the fyrſt frutes of the ſpryte, mourne in our ſelues alſo, and wayte for the adopcyon ☞ (of the chyldren of God) euen the delyueraunce of our body. ⊢ ✠ For we are ſauyd by hope. But hope that is ſene, is no hope. For howe can a man hope for that, which he ſeyth? But and yf we hope for that we ſe not, then do we with pacience abyde for it. ☞

E Lykewyſe, the ſpirite alſo helpeth our infirmytees. For we knowe not what to deſyre as we ought: but the ſpryte maketh interceſſyon for vs, with gronynges whyche can not be expreſſed. And * he that ſearcheth the hertes * knoweth, what is the meanynge of the ſpryte: for he maketh interceſſyon for the ſayncts accordynge to the pleaſure of God. ⊢

i. Par. 28. b.
Psal. vii. b.
Iere. 17. b.
Apoc. ii. d.

☩ We know that all thynges worke for the beſt vnto them that loue God, whiche alſo are called of purpoſe. For thoſe whiche he knewe before, he alſo ordayned before, that they ſhuld be lyke faſhyoned vnto the ſhape of hys ſonne, that he myght be the fyrſte begotten ſonne amonge many brethren. Moreouer, whom he appoynted before, them alſo he called.

C ☞ And ☞ whom he hath called, thē alſo he iuſtyfied, and whom he iuſtyfied, thē he alſo gloryfyed.

What ſhal we then ſay to theſe thinges? * yf God be on our ſide, who can be agaynſt vs? which ſpared not his owne ſonne, * but gaue him for vs al: how can it be, that with him he ſhulde not gyue vs all thinges alſo? Who ſhall lay any thynge to the charge of Goddes choſen? it is God that iuſtifyeth: who is he that can condempne? it is Chriſte whyche dyed, yee rather whyche is ryſen agayne, whiche is alſo on the ryght hande of God, and maketh interceſſyon for vs.

Rom.4.d
Luke.11.b.
Iohn.iii.c.
Chap.iiii.d
Gala.4.[illegible] 1.Tima.[illegible] ii.a.Hebr.[illegible] 9.c.d. Epyſt.[illegible]

Who ſhall ſeperate vs from the loue of God? ſhal tribulacion? or anguyſhe? or perſecucion? eyther honger? eyther nakednes? eyther parel? eyther ſwearde? As it is wrytten: * for thy ſake are we kylled al day long, and are counted as ſhepe appoynted to be ſlayne. Neuertheleſſe, in all theſe thynges we ouercome thorowe hym that loued vs.

D Pſal.44.d

For I am ſure, that neyther death, neyther lyfe, neyther Angels, nor rule, nether power, neither thynges preſent, neyther thinges to come, neither heygth, neither lowth, nether any other creature ſhalbe able to depart vs from the loue of God, whiche is in Chriſte Ieſu our Lorde. ☞

¶ Paule complayneth vpon the hard hertes of the Iewes that wolde not receyue Chriſte, and howe the heythen are choſen in theyr ſteade.

CAPI. IX.

A I Saye the trueth in Chryſte, and lye not, (my conſcyence alſo bearyng me wytnes by the holy ghoſte) that I haue great heuyneſſe, and contynual ſorowe in my hert. For * I haue wyſhed my ſelfe to be curſed from Chriſt, for my brethren (my kynſmen as pertaynyng to the fleſhe) whiche are the Iſraelites. To whome pertayneth the adopcyon ☞ (of the chyldren) and the glory, and the couenauntes and the lawe that was gyuen, & the ſeruyce of God, and the promiſes: whoſe alſo are the fathers, and they of whome (as concernynge the fleſhe) Chryſte came, whiche is God in all thynges to be prayſed for euer Amen.

Exod.32.g
Roma.3.a

B I ſpeake not theſe thynges, as though the wordes of god had take none effect. For * they are not all Iſraelytes, whyche are of Iſrael: neither are they al chyldren ſtraight way, that are the ſede of Abraham. But * in Iſaac ſhall thy ſede be called: that is to ſay: * they whiche are the chyldren of the fleſhe, are not the chyldren of God. But they which be the chyldren of promeſſe, are counted the ſede. For this is a worde of promes, * aboute this tyme wyl I come, and Sara ſhal haue a ſonne.

Roma.11.a
Gene.xxi.b
Iohan 8.e
Roma.11.b
Gene.18.b.

Not onely this, but alſo Rebecca was wt chylde by one, euen by our father Iſaac. For er the chyldren were borne, when they had neither done good neither bad (that the purpoſe of God by eleccyon, myght ſtāde) it was ſayde vnto her, not by the reaſon of workes, but by the caller: * the elder ſhall ſerue the yonger. As it is wrytten: Iacob haue I loued, but Eſau haue I hated. What ſhall we ſay then? is there any vnrighteouſnes with God? God forbyd. For he ſayeth to Moiſes * I wyl ſhew mercy to whom ſoeuer I ſhew mercy: and wyl haue compaſſyon on whom ſoeuer I haue compaſſion. So lyeth it not then in a mans wyll or cunnynge, but in the mercye of God. For the ſcripture ſayeth vnto Pharao: * euen for thys ſame purpoſe haue I ſtered the vp, to ſhewe my power on the, and that my name myghte be declared thorowe out al the worlde. So hath he mercye on whom he wyl, and whom he wyll, he maketh harde herted.

C Gene.25.c.
Exodi.33.d
Exod.9.d.
D

Thou wylte ſay then vnto me: why then blameth he vs yet? For who hath bene able to reſyſt his wyll? But O man, what arte thou, whiche diſputeſt with God? Shall the worke ſay to the worke man: why haſt thou made me on this faſhyon? Hath not the potter power ouer the clay, eue of the ſame lompe to make one veſſel vnto honoure, and another vn to dyſhonoure? Euen ſo, God wyllyng to ſhew his wrath, and to make his power knowen ſuffered wyth longe pacyence the veſſels of wrathe, ordayned to dampnacyon, and to declare the ryches of his glorye on the veſſels of mercye, whiche he had prepared vnto glorye: whom alſo he called, not of the Iewes onely, but alſo of the Gentyls As he ſayeth alſo to Oſee? I wyll call them my people whiche were not my people: and her beloued, whiche was not beloued. (& her to haue optayned mercy, that had not optayned mercy) And it ſhal come to paſſe: that in the place where it was ſayd vnto them: ye are not my people: there ſhall they be called the chyldren of the lyuyng god.

Eſay.45.b
and.lxiiii.c.
Iere.18.b.
Sap.15.[illegible]
E
Oſee.ii.b
1.Pete.ii.b

But Eſay cryeth concernynge Iſraell:
Eſay.x.e * though the nombre of the chyldren of Iſrael
be as the ſand of the ſee, yet the remnaunt
ſhalbe ſaued. For he fynyſſhed the worde verely,
& maketh it ſhort in ryghtuouſnes, for
a ſhort worde wyl God make on earth. And
Eſay.i.c as Eſay ſayde before: * excepte the Lorde of
Sabaoth had left vs ſede, we had bene made
as Zodoma, & had bene lykened to Gomorra.

F What ſhall we ſay then? We ſay, that the
gentyls whiche folowed not ryghtuouſnes,
haue ouertaken ryghtuouſnes, euē the ryghtuouſnes
whiche cōmeth of fayth. Contrarywyſe,
Iſrael which folowed the law of ryghtuouſnes
coulde not attayne to the lawe of
ryghtuouſnes: Wherfore? Euē becauſe they
ſought it not by fayth: but as it were by the
workes of the lawe. For they haue ſtōbled
Eſay.28.d at the ſtōblyng ſtone. As it is wrytten: * Beholde,
1.Peter.ii.b I put in Syon a ſtōblynge ſtone, & a
Rom.[illegible] rocke that men ſhalbe offēded at. And whoſoeuer
beleueth on him, ſhal not be cōfoūded

¶ The vnfaythfulnes of the Iewes. Two maner of ryghtuouſnes.

CAPI. X. ✠

A BRethren, my hertes deſyre and prayer to
God for Iſraell is, that they myght be
ſaued. For I beare them recorde, that they
haue a feruente mynde to Godwarde, but
not accordynge to knowledge. For they beynge
ignoraunt of Goddes ryghtuouſnes,
and goynge aboute to ſtablyſſhe theyr owne
Math.v.c ryghtuouſnes haue not bene obedient vnto
the ryghtuouſnes of God. † For * Chriſte
is the fulfyllynge of of the lawe, to iuſtyfye
all that beleue.

Leuit.18.a * For Moſes wryteth of the ryghtuouſnes
Gala.iii.b which cōmeth of the lawe, how that
the man which doth the thinges of the law,
B ſhall lyue therby. But the ryghtuouſneſſe
whiche commeth of fayth, ſpeaketh on thys
wyſe: Say not thou in thyne hert, who ſhal
aſcende into heauen? (that is euen to fetche
Chriſt downe from aboue) Eyther who ſhal
diſcende into the depe? (that is euen to fetch
vp Chriſt agayne from deth) But what ſayeth
Deut.30.c he? * The worde is nye the, euen in thy
mouth and in thyne herte.

This ſame is the worde of fayth, which
we preache. For yf thou knowledge wyth
thy mouth that Ieſus is the Lord, & beleue
in thyne hert that God rayſed him vp from
death, thou ſhalt be ſafe. † For to beleue wt
thy hert, iuſtyfyeth: and to knowledge with
the mouth, maketh a man ſafe. For the ſcrypture
Eſay.28.d ſayth: * Who ſoeuer beleueth on him,
ſhall not be confounded.

There is no difference bitwene the Iew C
and the Gentyl. For one is Lorde of all, whiche
is ryche vnto al that cal vpon him. For
* whoſoeuer dothe call on the name of the Joel.2.g
Lorde, ſhalbe ſafe. Howe then ſhall they cal Actes.2.c
on hym, on whome they haue not beleued?
how ſhal they beleue on him, of whom they
haue not herde? howe ſhall they heare, without
a preacher? And howe ſhall they preach
except they be ſente? As it is wrytten: howe
beautyfull are the fete of them which bryng
tydynges of peace, and brynge tydinges of
good thynges. But they haue not all obeyed D
to the Goſpel. For Eſay ſayth: * Lord Eſay.lii.
who hath beleued our ſayinges? So then Iohn.xii.e
fayth cōmeth by hearyng, and hearyng cōmeth
by the worde of god. But I aſke: haue Pſal.18.a
they not herde? No doute, * theyr ſounde wēt
out into all landes: and theyr wordes into
the endes of the worlde. †

But I demaunde, whether Iſraell dyd Deut.32.c
know or not? Fyrſt Moſes ſayth: I wyl prouoke
you to enuye, by them that are no people:
by a fooly ſhe nacion I wyll angre you. Eſay.lxv.a
Eſay after that, is bolde and ſayeth: * I am
founde of them, that ſought me not: I am
manifeſt vnto them, that aſked not after me Eſay.lxv.a
But agaynſt Iſrael he ſayth: * all day long
haue I ſtretched forthe my handes vnto a
people that beleueth not, but ſpeaketh agaynſt
me.

¶ All the Iewes are not caſt awaye, therfore Paule warneth the Gentyls that be called, not to [illegible] nor to deſpyſe the Iewes, for the iudgementes of God are hye and ſecrete.

CAPI. XI.

I Say then: hath God caſt away hys people? A
God forbyd. For euen I alſo am an
Iſraelite, of the ſede of Abraham, of the trybe
of Beniamin, god hath not caſt away his
people, which he knew before. Wote ye not,
what the ſcripture ſayth of Helias, howe he
maketh interceſſion to god agaynſt Iſrael, 3.Reg.19.b
ſayinge: * Lorde, they haue kylled thy Prophetes,
& dygged downe thyne aulters, and
I am lefte alone, and they ſeke my lyfe. But
what ſayth the anſwere of God vnto hym? 3.Reg.19.d
* I haue reſerued vnto my ſelfe ſeuen thouſande
men, whiche haue not bowed the knee
to the ymage of Baal. Euen ſo alſo at thys
tyme is there a remnaunt lefte accordyng to
the eleccyon of grace. If it be of grace, then
is it not nowe of workes. For then grace is
no more grace. But yf it be of workes, then
is it now no grace. For then were deſeruing
no more deſeruyng. What then? Iſrael hath B
not obtayned that whiche he ſeketh: but the
eleccyon

electyon hath optayned it. The remnaunte are blynded accordyng as it is wryttẽ. * God hath geuen them the ſpyrite of vnquyetnes: eyes that they ſhuld not ſe, & eares that they ſhulde not heare, euen vnto this day. * And Dauid ſayth: Let their table be made a ſnare to take them withal, and an occaſyon to fal, & a rewarde vnto thẽ. Let their eyes be blynded that they ſe not: and bowe thou downe their backe alwaye.

D I ſaye then: haue they therfore ſtombled, that they ſhulde vtterly fal away together. God forbyd: but thorowe their fall is ſaluacyon happened vnto the Gentyls, for to prouoke them withall. Wherfore yf the fall of them be the ryches of the worlde, & the mynyſhynge of them the ryches of the gẽtyls, How much more their perfectnes? I ſpeake to you gẽtyls, in as much as * I am the Apoſtle of the gentyls, I wyll magnifye mine office, if by any meane I may prouoke them whiche are my fleſhe, and myght ſaue ſome of them. For yf the caſtynge away of them, be the reconcylyng of the worlde, what ſhall the receyuynge of them be, but lyfe agayne from deth? For yf one pece be holy, the whole heape is holy. And yf the rote be holye, the braunches ſhalbe holy alſo.

C Though ſome of the braunches be brokẽ of, and thou beyng a wylde olyue tree, waſt graft in among them, and made partaker of the rote and fatnes of the * olyue tree, boaſt not thy ſelfe agaynſt the braunches. For yf thou boſt thy ſelfe, thou beareſt not the rote, but the rote the. Thou wylte ſaye then: the braunches are broken of, that I myght be graft in. Thou ſayeſt well: bycauſe of vnbeleue they were broken of, & thou ſtodeſt ſtedfaſt in fayth. Be not hye mynded, but feare: for ſeyng that God ſpared not the naturall braũches, take hede, leſt it come to paſſe that he ſpare not the alſo.

D Beholde therfore the kyndnes and rygorouſnes of God: on them whiche fell, rygorouſnes: but towardes the, kyndnes: yf thou contynue in his kyndnes. Or els thou ſhalt be hewen of, and they agayne? yf they byde not ſtil in vnbelefe, ſhalbe grafted in agayne For God is of power to graffe thẽ in agayne For yf thou waſt cut out of a natural wylde olyue tree, and waſt grafted contrary to nature in a true olyue tree: how much more ſhal the naturall braunches be grafted in theyr owne olyue tree agayne.

I wold not that this ſecrete ſhulde be hyd from you my brethren (leſt ye ſhulde be wyſe in your owne cõſaytes) that partely blyndnes is happened in Iſraell, vntyll the fulnes of the gentyls be come in: & ſo al Iſrael ſhalbe ſaued. As it is wrytten: * There ſhall come out of Syon he that doth delyuer, and ſhall turne away vngodlynes from Jacob. And this is my couenaunte vnto them, when I ſhal take awaye theyr ſynnes. As concernyng the Goſpel they are enemyes for your ſakes, but as touching the election, they are loued for the fathers ſakes.

E Eſay.lix.d Pſal.xiv.b

For verely, the giftes and callyng of god are ſuche, that it cannot repent him of them: for loke, as ye in tyme paſſed haue not beleued God, yet haue now optayned mercy thorowe theyr vnbelefe: euen ſo now haue they not beleued the mercy whiche is happened vnto you: that they alſo may optayne mercy ☞ For god hath wrapped al nacyons in vnbeleue, that he myght haue mercy on all.

O the depnes of the riches both of the wiſdome and knowledge of God, ☞ how vnſercheable are his iudgemẽtes, & his wayes paſt fyndynge out? For * who hath knowen the mynde of the Lorde? Or who hath bene his counceller? ether who hath gyuen vnto him fyrſt, and he ſhalbe recõpenced agayne? For of hym, & thorow hym, & for him are all thynges. To hym be glory for euer. Amen.

Sapi.ix.b Eſay.xl.c i.Cor.ii.d.

¶ The ſwete conuerſacyon, loue, and workes ſuche as beleue in Chryſte

CAPI. XII.

A I Beſeche you therfore brethrẽ, by the mercyfulnes of God, that ye make your bodyes a quycke ſacrifice, holy and acceptable vnto God: which is your reſonable ſeruing of God, and faſhyon not youre ſelues lyke vnto this worlde: but be ye chaunged in your ſhape, by the renuyng of your mynde, that ye may proue what thing that good, and acceptable, and perfecte wyl of God is. For I ſay (thorowe the grace that vnto me gyuen is) to euery man among you, that * no man ſtãde hye in his owne conceyte, more then it becõmeth him to eſteme of him ſelfe: but ſo iudge of hym ſelfe, that he be gentle and ſober, accordyng as God hathe dealte to euery man the meaſure of fayth.

Philip.4.c Eccle.iii.c Roma.xv.a

B For as we haue many mẽbers in one body & al mẽbers haue not one offyce: ſo we being many are one body in Chriſt, & to euery man among our ſelues, one anothers mẽbers. ✠ * Seyng that we haue diuers gyftes accordyng to the grace that is giuen vnto vs: yf any man haue the gyft of * prophecy, let hĩ haue it that it be agreyng vnto the fayth. * Let him that hath an offyce wayte on hys offyce. Let hĩ that teacheth, take hede to his

i.Cor.xii.b Ephe.iv.b i.Cor.xiii.d i.Pet.iv.c doctryne. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let hym do it with ſynglenes. Let hym that ruleth, do it with dylygence. C If any mã ſhewe mercy, let hym do it with chearefulnes. Let loue be without diſſimulacyõ. Hate that which is euil, and cleaue vnto that whiche is good. Be kynde one to another wyth brotherly loue. i. Pete. ii. b Phili. ii. a * In geuyng honoure, go one before another. * Be not ſlouthful in the buſynes whiche ye haue in hande. Be feruent in the ſpirite. ☞ Applye youre ſelues to the tyme. Reioyſe in hope. Be pacyente in tribulacyon. Continue in prayer. Diſtribute vnto the neceſſite of the ſayncteſ: Hebr. xiii. a Math. v. g * be redy to harbour. * Bleſſe them which perſecute you: bleſſe (I ſaye) and courſe not. Be mery with D them that are mery. Wepe alſo with them that wepe. Be of lyke affeccion one towardes another. Be not hye mynded: but make youre ſelues equal to thẽ of the lower ſort. ⊢ ✠ Be not wyſe in youre owne opinions. Recompence to no man euyl for euyl. Prouyde afore haude thynges honeſt * (not onely before God, but alſo) in the ſyght of all men. If it be poſſyble, (as much as is in you) lyue peaceably with all men. Derely beloued auenge not youre ſelues, but rather geue place vnto Deute. xxxii. d wrath. For it is wrytten: * vengeaunce is myne, I wyll rewarde, ſayth the Lorde.

Therfore, if thine enemy honger, fede hym, yf he thyrſt, geue hym drynke. For in ſo doyng ☞ thou ſhalt heape coles of fyre on hys heade. Be not ouercome of euyll, but ouercome euyl with goodnes. ⊢

¶ The obedyence of men vnto theyr rulers. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darkeneſſe.

CAPI. XIII. ✠

A Let euery ſoule ſubmyt hym ſelfe vnto the auctoritie of the hyer powers. For Sapi. vi. a Iohn. xix. b and xvii. b * there is no power but of God. The powers that be, are ordayned of God. Whoſoeuer therfore reſiſteth power, reſiſteth the ordynaunce of God. But they that reſiſt, ſhal receyue to them ſelfe dampnacyon. For rulers are not fearefull to them that do good, but to them that do euyll. B Wylte thou be without feare of the power? Do wel then: and ſo ſhalt thou be prayſed of the ſame. For he is the mynyſter of God, for thy welth. But and if thou do that whiche is euyll, then feare, for he beareth not the ſwearde for nought: for he is the mynyſter of God, to take vengeaunce on hym that doth euyl. Wherfore, ye muſt nedes obey, not onely for feare of vengeaunce: but alſo becauſe of conſcyence. And euen for this cauſe paye ye tribute. For they are Goddes mynyſters, ſeruynge for the ſame purpoſe. ⊢

Geue to euery man therfore his duetye: Math. and * tribute to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. ✠ Owe nothynge to any man: C but this, that ye loue one another. For he that loueth another hath fulfylled the lawe. For theſe commaundementes. * Thou ſhalt not commyt aduoutry: thou ſhalt not kyl: ỹ ſhalte not ſteale: thou ſhalte not beare falſe wytnes: thou ſhalt not luſt, and ſo forthe (yf there be any other commaundement) it is al comprehended in this ſayinge. Namely: * Loue thy neyghbour as thy ſelfe. Loue hurteth not his neyghboure. Therfore is loue the fulfyllyng of the lawe. ⊢

Exod. Deut. Math. Luke. Leuit. Math. Mark. Gala. v. Iacob. ii.

✠ This alſo, we knowe the ſeaſon howe that it is tyme that we ſhulde nowe awake out of ſlepe: For nowe is oure ſaluacyon nerer, then whã we beleued. The nyght is paſſed, the day is come nye. Let vs therfore caſt away the dedes of darkenes, and let vs put on the Armoure of lyght. Let vs walke honeſtly as it were in the day lyght: * not in eatynge & drynckyng, neyther in chamburyng and wantonnes, nether in ſtryfe & enuyíng: but put ye on the Lorde Ieſus Chriſte. ⊢ And ☞ make not prouyſyon for the fleſſhe, to fulfyl the luſtes of it.

Luke. xxi. Ephe. iii. and. xvii. b

¶ The weake ought not to be deſpyſed. No man ſhulde offende anothers conſcyence. Agayne, for outwarde thynges ſhulde no man condemne another.

CAPI. XIIII.

Hym that is weake in the fayth, receyue vnto you, not in dyſputynge and troublynge hys conſcyence. A One beleueth that he maye eate all thynge. Another whyche is weake eateth erbes. Let not hym that eateth, deſpyſe him that eateth not. And let not him whiche eateth not, Math. vii. a * iudge him that eateth. For God hath receyued him. Iacob. iiii * What art thou that iudgeſt another mans ſeruaũt whether he ſtãde or fal, that pertaineth vnto hys maiſter: ye, he ſhalbe holden vp, ỹ he may ſtande. For god is able to make him ſtande. This man putteth differẽce, betwene day & day. B Another man counteth al dayes a lyke. ☞ Let euery mã mynde ſatiſfye hym ſelfe. ☞ He that obſerueth the daye, dothe it vnto the Lorde. And he that doth not obſerue the daye, dothe it for the Lorde alſo. He that eateth, doth it to pleaſe the Lorde, for he geueth God thankes. And he that eateth not, eateth not to pleaſe the Lorde wythall, and geueth God thankes. For none of vs lyueth for him ſelfe, and no man dyeth for him ſelfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we lyue therfore, or dye, we are the Lordes: For Chryſte therfore dyed, and roſe agayne, and reuiued, that he myght be * Lord of deed and quycke.

Actes.x.f.
Philip.ii.b

C But why doeſt thou than iudge thy brother? Eyther, why doeſt thou deſpyſe thy brother? We ſhall be all brought before the iudgement ſeate of Chryſt. For it is wrytten: as truely as I lyue ſayeth the Lorde: * al knees ſhall bowe to me, and all tonges ſhall gyue a knoweledge to God. So ſhall euery one of vs gyue accomptes of hym ſelfe to God. Let vs not therfore iudge one another any more.

Eſa.xlv.c.
Philip.ii.b

But iudge this rather, that no man put a ſtomblynge blocke, or an occaſyon to fall in hys brothers waye. For ✠ I knowe, and am full certyfied by the Lord Jeſus, that * there is nothynge comen of it ſelfe: but vnto hym that iudgeth it to be comen: to hym is it comen. D If thy brother be greued with thy meat nowe walkeſt thou not charytable. Deſtroy not hym with thy meate, for whom Chriſt dyed. Cauſe not your treaſure to be euyll ſpoken of. For the kyngdome of god is not meat and drynke: but ryghtuouſnes, and peace & ioy in the holy ghoſt. For he that in theſe thinges ſerueth Chriſt, pleaſeth God, and is commended of men.

Math.xv.b
Act.x.b.
1.Tim.4.a
Mark 7.b.

Let vs therfore folowe thoſe thynges whiche make for peace, and thynges wherwyth one may edifye another. Deſtroy not the worke of God for a lytle meates ſake, * All thinges are pure: but it is euyll for that man, whiche eateth with hurte of conſcyence. It is good nether to eate fleſhe, nether to drynke wyne, neyther any thynge, whereby thy brother ſtombleth, eyther falleth, or is made weake. Haſte thou fayth? haue it wyth thy ſelfe before God. Happy is he that condempneth not hym ſelfe, in the thynge whyche he aloweth. For he that maketh conſcyence, is dampned yf he eate: becauſe he eateth not of fayth. For what ſoeuer is not of fayth, that ſame is ſynne.

Titus.i.d.

* * *

¶ The infyrmytie and frayleneſſe of the weake ought to be borne wyth al loue and kyndeneſſe, after the enſample of Chryſte.

CAPI. XV.

A We whyche are ſtronge * oughte to beare the fraylnes of them, which are weake, and not to ſtande in oure owne conſaytes. Let euery man pleaſe his neyghbour vnto his welth & edyfyinge. For Chriſt pleaſed not him ſelfe: but as it is wrytten. * The rebukes of them whyche rebuked the, fel on me. ✠ * Whatſoeuer thinges are wrytten afore tyme, they are wrytten for our learnyng, that we thorow pacience & comfort of the ſcryptures, myght haue hope.

Gala.vi.a.
Pſal.69.b
Rom.iiii.d.

B The God of pacyence and conſolacion, graunte you, to be lyke mynded one towardes another, after the enſample of Chryſte Jeſu: * that ye all agreynge togyther maye with one mouth prayſe god the father of our Lorde Jeſus. Wherfore, receyue ye one another, as Chryſte receyued vs, to the prayſe of God. And I ſay, that Jeſus Chryſte was a myniſter of the circumciſion for the trueth of God, to confyrme the promyſes made vnto the fathers: * that the Gentyles might prayſe God for his mercy, as it is wrytte. * For this cauſe I wyll prayſe the among the gentyls, and ſynge vnto thy name. And agayne he ſayeth: * reioyſe ye gentyles with his people: And agayne, * prayſe the Lord al ye gentils, and laude him all ye nacyons together. C And agayne Eſay ſayth: there ſhalbe * the rote of Jeſſe, and he that ſhal riſe to raigne ouer the gentyles: in him ſhal the gentyles truſt. The God of hope fyll you with al ioye & peace in beleuyng: that ye maye be ryche in hope, thorowe the power of the holy ghoſt. ✠

Rom.xii.b
Deute.xx.f
2.Reg.22 b.
Pſal.18.g.
Deute.32.f
Pſal.117.a
Eſaye.xi.b

I my ſelfe am full certyfied of you (my brethren) that ye alſo are full of goodnes, & fylled with all knowelege, and are able to exhorte one another. Neuertheleſſe (brethren) I haue ſome what more boldly wrytten vnto you, partly to put you in remembraunce, thorow the grace that is gyuen me of God, that I ſhuld be the miniſter of Jeſu Chriſt amōg the Gentylles, D and ſhulde myniſtre the Goſpell of God, that the offerynge of the gentyles myght be acceptable, and ſanctyfyed by the holy goſt. I haue therfore wherof I may reioyſe thorow Chriſt Jeſu, in thoſe thinges whiche pertayne to God. For I dare not ſpeke of any of theſe thynges which Chriſt hath not wrought by me, to make the Gentyls obedyent, with worde and dede, in myghty ſygnes and wonders, by the power of the ſpyryte of God: ſo that from Jeruſalem & the coaſtes rounde aboute vnto Jlyrycū, I haue fylled al cōtrees with the Goſpell of Chriſt.

E So haue I enforced my ſelfe to preach the Goſpell, not where Chriſte was named, leaſt I ſhulde haue bylt on another mannes foun[illegible] wrytten. * To whome he was not ſpoken of, [illegible] ſhal ſe: and they that herde not ſhal vnderſtande. For this cauſe I haue bene ofte let * (and am let as yet) that

Eſay.lii.d.
and.lv.a.
Roma.x.d.

I coulde not come vnto you:but nowe,ſeing I haue no more to do in theſe countrees,and alſo haue bene deſirous many yeres to come vnto you,when ſoeuer I take my iorney into Spayne,I wyll come to you. For I truſt to ſe you in my iorney,and to be brought on my waye thytherward by you,after that I haue ſomwhat enioyed your acquayntaunce.

F Actes.xi.d. and.xxiiii.d i.Cori.xvi.a ii.Cori.viii.a and.ix.a

Now go I vnto Ieruſalem,and * myniſter vnto the Saynctes. For it hath pleaſed them of Macedonia and Achaia to make a certayne diſtrybucion vpon the poore Sainctes,which are at Ieruſalem. It hath pleaſed them verely,and their detters are they. For yf the Gentyles be made partakers of their ſpirituall thynges,their duety is to myniſter vnto them in bodely thynges. When I haue perfourmed this,& haue brought them thys frute ſealed, I wyll come backe agayne by you into Spayne. I am ſure that when I come vnto you I ſhall come with aboũdaũce of the bleſſynge of the Goſpel of Chriſt. ✠ I beſeche you brethren for our Lord Ieſu Chriſtes ſake,and for the loue of the ſpirite, that ye helpe me in my buſyneſſe with your prayers to God for me, that I may be delyuered from them which beleue not in Iewry:and ẏ this my ſeruyce, whiche I haue to do at Ieruſalem,may be accepted of the Sainctes, ẏ I may come vnto you with ioye, by the wyll of God,and may with you be refreſhed. The God * of peace be with you. AMEN.

G

i.Cori.xiv.f

¶ A Chapter of ſalutacyons. He warneth them to beware of mens doctryne,and commaundeth vnto them certayne godly men,that were louers and brethren in the trueth.

CAPI. XVI.

A I Commende vnto you Phebe, oure ſyſter (whiche is a myniſter of the congregacyon of Cenchrea)that ye receiue her in the Lord as it becõmeth Saynctes,and that ye aſſyſte her in what ſoeuer buſines ſhe nedeth of your ayde. For ſhe hath ſuccoured many,and myne owne ſelfe. Grete Priſca and * Aquila my helpers in Chriſte Ieſu,whyche haue for my lyfe layde downe their owne neckes. Unto whom not I onely gyue thankes,but alſo al the congregacyons of the Gentyles. Lykewyſe,grete the congregacyon that is in their houſe.

Actes.18.a. 2.Tim.4.d

B Salute my well beloued Epenites, which is ☞ the firſt frute of Achaia in Chriſt. Grete Mary whiche beſtowed much labour on vs. Salute Andronicus and Iunea my coſyns,& priſoners with me alſo,whiche are well taken amonge the Apoſtl[illegible] in Chriſte before me. G[illegible]plias my beloued in the Lorde. Salute Urban our helper in Chriſt,& Stachis my beloued. Salute Appelles approued in Chriſt. Salute them, whiche are of Ariſtobolus houſholde. Salute Hirodion my kynſman. Grete them that be of the houſholde of Narciſſus,whiche are in the Lord. Salute Triphena and Triphoſa, whiche women laboure in the Lorde. Salute the beloued Perſis,which laboured moche in the Lord. Salute Rufus choſen in the Lorde,and his mother and myne. Grete Aſincritus,Philogõ,Herman,Patropas,Marcurius,and the brethren whiche are with thẽ. Salute Philologus and Julia,Nereus and his ſyſter,and Olimpha,and all the ſainctes whiche are with them. Salute one another wyth an holy kyſſe. The congregacions of Chriſte ſalute you.

C

ii.Cori

Colloſ Ephe

✠ * I beſeche you brethren, marke them whiche cauſe deuiſion and geue occaſions of euyll,contrary to the doctrine,which ye haue learned:and auoyde them. For they that are ſuche,ſerue not the Lord Ieſus Chriſt, * but their owne bellyes,and with ſwete and flatterynge wordes,deceyue the hertes of the innocentes. For your obediẽce is gone abrode vnto all men. I am glad therfore no dout,of you. But yet I wolde haue you wyſe vnto that which is good,and to be innocent as cõcernyng euyl. The God of peace ſhal treade Satan vnder your fete ſhortly. The grace of our Lorde Ieſu Chriſt be with you.

Phili

D

Tymotheus my worke felowe,& Lucius, and Iaſon,and Soſipater my kinſmẽ,ſalute you. I Tercius ſalute you,which wrote this Epyſtle in the Lorde. * Gayus myne hoſte and the hoſt of al the congregacion, ſaluteth you. Eraſtus the chamberlayne of the cytye, ſaluteth you. And Quartus a brother ſaluteth you. The grace of our Lord Ieſu Chriſt be with you all. Amen.

Actes

To him that is of power to ſtablyſhe you, accordyng to my Goſpell,& preachyng of Ieſus Chriſte in vtterynge of the myſtery whiche was kepte ſecrete ſence the worlde beganne,but nowe is opened by the Scryptures of the Prophetes at the commaundemẽt of the euerlaſting God,to ſtere vp obedience to the fayth,publyſhed amonge all nacions: To the ſame God,whiche alone is wyſe, be ☞ (honoure and) prayſe thorow Ieſus Chriſt for euer. AMEN.

d

¶ To the Romaynes.

¶ This Epyſtle was ſent from Corinthum
by Phebe, ſhe that was the mynyſter
vnto the Congregacyon at
Cenchrea.

The firſt Epiſtle of Saynct Paul the Apoſtle to the Corynthians.

He commendeth the Corynthians, exhorteth them to be of one mynde, and rebuketh the deuiſion that was amonge them. Worldly wyſdome is foliſhnes before God, yet there is no wyſdom but in the deſpyſed croſſe of God.

CAPI. I.

A Paul called an Apoſtle of Ieſus Chryſte, thorowe the wyl of God, and brother Soſtenes. Vnto the congregacyon of God whiche is at Corynthum. To them that are ſanctified by Chriſt Ieſu, called ſayntes, wyth all that call on the name of oure Lorde Ieſus Chriſt in euery place, ether of theyrs or of oures.

Roma.i.a. Gala.i.a.

*Grace be vnto you and peace from God our father, and from the lord Ieſus Chriſt.

✠ I thanke my God alwayes on youre behalf, for the grace of god, which is geuen you by Ieſus Chriſt, that in all thinges ye are made ryche by hym, in all vtteraunce and in al knowledge, by the which thinges the teſtimony of Ieſus Chriſt was confermed in you, ſo that ye are behynde in no gyft, waytynge for the appearynge of oure Lord Ieſus Chriſt, which ſhal alſo ſtregth B you vnto the ende, that ye maye be blameleſſe in the day *(of the commynge) of oure Lord Ieſus Chriſt.

Rom.[illegible] 1.Corin.[illegible]

✠ *God is faythfull, by whom ye are called vnto the felliſhyppe of his ſonne Ieſus Chriſt oure Lord. I beſech you brethren by the name of our Lorde Ieſus Chryſt, that ye all ſpeake one thing, and that there be no diſcencion among you but that ye maye be a whole body: of one mynde and of one meanynge. For it is ſhewed vnto me (my brethren) of you, by them whiche are of the houſe of Cloe, that there is ſtryfe amonge you. I ſpeake of the ſame that euery one of you ſayeth: I holde of Paul: I holde of *Apollo: I hold of Cephas. I holde of Chriſt. Is Chriſt deuided? was Paul crucified for you? ether were ye baptyſed in the name of Paul? I thancke God, that I baptyſed none of you, but C Criſpus and Gaius: leſt any ſhulde ſaye, that I had baptiſed in myne owne name. I baptiſed alſo the houſe of Stephana. Forthermore know I not, whether I baptiſed any man (of you) or no. For Chriſt ſent me not to baptyſe, but to preach the Goſpel, not with wyſdome of wordes, leſt the croſſe of Chriſt ſhulde haue bene made of none effecte.

Acte.18.d. 1.Cori.iii.a. and.xvi.c.

For the preachynge of the croſſe, is to them that periſhe, fooliſhnes: but vnto vs which are ſaued, it is the power of god. For it is written: *I wyl deſtroy the wyſdom of the wyſe, and wyl caſt away the vnderſtandynge of the prudent. Where is the wyſe? *Where is the ſcrybe? Where is the dyſputer of thys worlde? Hath not God made the wyſdome of thys worlde foliſhnes? D For after that the worlde thorowe wyſdome knewe not god, in the wyſdome of god, it pleaſed God thorowe foliſhnes of preachyng, to ſaue them that beleue. For *the Iewes requyre a ſygne, and the Grekes ſeke after wiſdome, But we preache Chriſte crucified, vnto the Iewes an occaſyon of fallynge and vnto the Grekes foliſhnes: but vnto them whiche are called both of the Iewes & Grekes, we preach Chriſte the power of god and the wyſdome of god. For the folyſhnes of god, is wyſer then men: and the weakenes of god is ſtronger then men. Brethren, ye ſe your calling, how that not many wiſe men after the fleſhe, not many myghtye, not many of hye degre, are called: But God hath choſen the foliſh thinges of the world to cōfounde the wyſe. And god hath choſen the weake thynges, of the worlde, to confounde thynges whiche are myghtye. And vyle thinges of the worlde, & thynges which are deſpiſed, hath God choſen, yee and thinges of no reputacion, for to brīge to nought thynges of reputacyon, that no fleſh ſhuld reioyce in hys preſence. And of him are ye, in Chriſt Ieſu, which of god is made vnto vs, wyſdome, and rightwesnes, and ſanctifyinge, and redempcyon. That accordynge as it is wrytten: he which reioyſeth, ſhulde reioyce in the Lorde.

Roma.i.b. Eſay.29.d.

Eſaye.33.d.

Math.x.d. Luke.xi.d. John.vi.d.

It is not eloquence and glorious paynted wordes of worldly wyſdome, that can edifye, and conuerte ſoules vnto Chriſt, but the playne wordes of the ſcrypture, for they make mencyon of him and hys croſſe.

CAPI. II.

A AND I brethren (when I came to you) came not in gloriouſnes of wordes, or wiſdome, ſhewyng vnto you the teſtimony of god. Neyther ſhewed I my ſelfe that I knewe any thynge among you, ſaue Ieſus Chriſt, euen the ſame that was crucyfyed. And I was amonge you in weaknes, and in feare, and in muche tremblyng. And my wordes and my preachyng was not wyth entyſyng wordes of mannes wyſdome: but in ſhewynge of the ſpryte & of power that your faythe ſhuld not ſtande in the wiſdome of men, but in the power of God.

We

B We ſpeake of wyſdome among them that are perfect: not the wyſdom of this worlde, nether of the rulars of thys worlde (which go to naught) but we ſpeake the wyſdome of God, which is in ſecrete and lyeth hyd, which God ordeyned before the worlde, vnto oure glory: which wyſdome * none of the rulers of thys worlde knewe. For ☞ had they had knowlege, they wold not haue crucified the lord of glory. But as it is wrytē. * The eys hath not ſene, and the eare hathe not hearde, nether haue entred into the hert of mā, the thīges which god hath prepared for them that loue him. C But God hath opened thē vnto vs by hys ſpirite. For the ſpyryte ſearcheth al thynges, ye the botome of Goddes ſecretes. For what man knoweth the thinges of a mā: ſaue the ſpirite of man which is wt in hī? Euē ſo the thinges of god knoweth no mā, but the ſpirite of god. And we haue not receaued the ſpyrete of ẏ worlde: but the ſpyrete which cōmeth of God, for to knowe the thinges that are geuen to vs of God: D which thynges alſo we ſpeake (not wt wordes ẏ mānes wyſdome teacheth, but wt wordes which ẏ holy gooſt doth teach) makyng ſpirituall cōpariſōs of ſpyrytual thynges. ☞ The natural mā perceaueth nat the thīges that belong to the ſpyrete of god. For they are but folyſhnes vnto him. Nether cā he perceaue thē, becauſe they are ſpyrytually examined. But he ẏ is ſpyrtual, diſcuſſeth al thinges: yet he him ſelf is iudged of no mā. * For who hath knowen the mynde of the Lorde, ether who ſhall informe hym? But we vnderſtande the mynde of Chriſt.

Actes.xiii.b.
Eſay.lxiiii.a.
Roma.i.d.
Eſay.xl.c.
Roma.xi.d.

¶ Paul rebuketh the ſectes and authors therof. Chriſte is the foundacion of his church. No man ought to reioyſe in men but in God.

CAPI. III.

A And I could not ſpeake vnto you brethren as vnto ſpiritual: but as vnto carnal, euen as vnto babes in Chriſt. * I gaue you mylke to drinke, & not meate. For ye thē were not ſtrōge, nether are ye as yet. For ye are yet carnall. As longe verely as there is amōge you enuying, & ſtryfe & ſectes: are ye not carnal, & walke after the maner of men? For whyle one ſayth: I holte of Paul, & another: I am of * Apollo, are ye not carnall? B What is Paul? what thing is Apollo? Onely miniſters are they by whom ye beleued, euen as the lord gaue euery mā grace. I haue planted, Apollo watred: but god gaue the encreace. So thē, nether is he that planteth any thing, nether he that watreth, but God that geueth the encreace. He that planteth and he that watreth, are one. Euery man yet ſhall receaue hys rewarde, accordyng to his labour. For we are Goddes labourers, ye are Goddes huſbandrye, ye are goddes buylding. C According to the grace of God geuē vnto me, as a wyſe buylder haue I layde the foundacion. And another buylte theron. But let euery man take hede, how he bildeth vpō. For another foūdacyon can no mā lay, then it that is layde, * which is Jeſus Chriſt. If any mā buylde on this foundacion, golde, ſyluer, precyous ſtones, timber, hay or ſtoble: euery mannes worcke ſhall appeare. For the day ſhall declare, which ſhalbe ſhewed in fyre. And the fyre ſhall trye euery mannes worcke, what it is. If any mannes worcke that he hathe bylt vpon, byde, he ſhal receaue a rewarde. If any mannes worke burne, he ſhal ſuffre loſſe but he ſhalbe ſafe hī ſelfe: neuertheles, yet as it were thorowe fyre.

✠ * Knowe ye not, that ye are the temple of God, and how that the ſpirite of god dwelleth in you? If any man defile the temple of God, hym ſhall God deſtroy. D For the temple of god is holy, which temple ye are. Let no man deceaue him ſelfe. If eny man ſeme wyſe amonge you, ☞ let him become a fole in this worlde, that he maye be wyſe. For ẏ wyſdom of thys worlde is folyſhnes wyth God. For it is wrytten: * he compaſſeth the wyſe ī their craftines. And agayne: god knoweth the thoughtes of the wyſe, that they be vaine. Therfore, let no man reioyce in men. For all thynges are youres, whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether deth, whether they be preſent thynges, or thynges to come: all are youres: and ye are Chriſtes, and Chriſt is Goddes. ✠

Hebr.v.b.
Act.xviii.b.
i.Cor.i.b.
Job.v.
Pſal.xciii.

¶ The preachers are but mynyſters. Judgemente belongeth only vnto God.

CAPI. IIII. ✠

A Let * a man this wyſe eſteme vs, euen as the miniſters of Chriſt, and ſtewardes of the ſecretes of God. Furthermore, it is requyred of the ſtewardes, that a man be founde faythfull. With me is it but a very ſmall thynge, that I ſhulde be iudged of you, ether of mans iudgemēt. No I iudge not myne owne ſelfe. For I knowe nought by my ſelf: yet am I not therby iuſtified. It is the lord that iudgeth me. Therfore iudge nothynge before the tyme vntyll the Lorde come, which wyll lyghten thinges that are hyd in darcknes, & open the councels of the hertes. And then ſhal euery mã haue prayſe of God.

B These thynges (brethrẽ) I haue for an enſample deſcribed in mine owne perſon, & in Apollos, for youre ſakes, that ye myghte learne by vs that no man counte of him ſelf beyonde that which is aboue wrytten: that one ſwel not againſt another for any mans cauſe. For who preferreth thee? *What haſt thou, that thou haſt not receaued? If thou haue receaued it, why reioyſeſt thou, as though thou haddeſt not receaued it? Now ye are ful: now ye are made ryche: ye raygne as kynges without vs: & I wold to god ye dyd raygne, that we might raygne w you. For me thinketh, that god hath ſet forth vs (whiche are Apoſtles) for the loweſt of all *as it were men apoynted to deeth. For we C are a gaſing ſtocke vnto the worlde, and to the Angels, and to men. We are foles for Chryſtes ſake, but ye are wyſe thorowe Chryſt. We are weake, but ye are ſtrong. Ye are honorable, but we are deſpyſed. Euen vnto this tyme we honger and thyrſte, and are naked, and are boffeted with fiſtes and haue no certayne dwellynge place, and labour, *worchyng with oure owne handes. We are reuyled, and yet we bleſſe. We are perſecuted, & ſuffer it. We are euyll ſpoken of, and we pray. We are made as it were the fylthynes of the worlde, the offſcowrynge of all thynges, euen vnto this daye.

D I wryte not theſe thinges, to ſhame you: but as my beloued ſõnes I warne you. For though ye haue ten thouſand inſtructours in Chriſt: yet haue ye not many fathers. In Chryſt Ieſu I haue begotten you thorowe the Goſpel. Wherfore, I deſyre you to folow me. *(as I folowe Chryſt) For this cauſe haue I ſent vnto you Tymotheus, whiche is my deare ſonne, & faythfull in the Lorde, whyche ſhall put you in remembraunce of my wayes, that I haue in Chryſte, euen as I teach euery where in all congregacyons. Some ſwell, as though I wolde come no more at you. But I wyll come to you ſhortely *yf God wyll: and wyll knowe, not the wordes of them which ſwel, but the power: for the kingdome of god is not in wordes, but in power. What wyll ye? Shal I come vnto you with a rodde, or els in loue and in the ſpryte of ſoftneſſe?

¶ After what maner Paul curſeth the man, that had committed fornicacyon with his mother in lawe.

CAPI. V.

A THERE goeth a cõmen ſaying that there is fornicacyon amonge you, and ſuch fornicacion, as is not named amonge the gentils: that one ſhuld haue his fathers wyfe. And ye ſwell, and haue not rather ſorowed, that he which hath done thys dede, might be put from amonge you. For I verely as abſẽt in body, but preſent in ſpyryte, haue determyned all ready (as though I were preſente) concernynge hym that hath done this dede, in the name of oure Lorde Ieſu Chriſt, whẽ ye are gathered together, and my ſpryte with you, with the power of the Lord Ieſus Chryſt *to delyuer hym vnto Satan, for the deſtruccion of the fleſhe, that the ſpyryte maye be ſaued in the day of the Lorde Ieſus.

Leui.xviii.

Mat.xviii.c.
i.Tim.i.d.

Youre reioyſynge is not good: knowe ye not, that a lytle leuen ſowreth the whole lompe of dowe? B Pourge therfore the olde leuen, that ye may be new dowe, as ye are ſwete breed. For Chryſt our paſſeouer is offered vp for vs. Therfore, let vs kepe holy day, not with olde leuẽ, nether with the leuen of maliciouſnes & wickednes: but with the ſwete breed of purenes and trueth.

I wrote vnto you in a piſtle, that ye ſhuld not cõpany with fornicatours. And I ment not at all of the fornicatours of this worlde, ether of the couetous, or extorcioners, ether the Idolaters: for then muſt ye nedes haue gone oute of the worlde. But nowe I dyd wryte vnto you, that ye company not together yf any that is called a brother, be a fornicator, or couetous, or a worſhipper of ymages, ether a raylar, ether a dronkard, or an extorcionar: with hym that is ſuche, ſe that ye eate not. For what haue I to do, to iudge them which are without. Do ye not iudge them that are within? Them that are without, God ſhal iudge. *Put awaye the euyl from amonge you.

2.Tes.iii.b

Deut.13.b.

¶ He rebuketh them for goynge to lawe together before the heathen: and reproueth theyr vncleanes.

CAPI. VI.

DARE one of you hauynge buſynes A with another, go to lawe vnder the wycked, & not rather vnder the ſaynctes? *Do ye not knowe, that the ſaynctes ſhall iudge the worlde? If the worlde ſhal be iudged by you: are ye not good ynoughe to iudge ſmall trifles? knowe ye not how that we ſhall iudge the Angels? Howe muche more, may we iudge thinges that pertayne to the lyfe? If ye haue iudgementes of worldely matters, take them which are deſpiſed in the cõgregacion, and make them iudges. B Thys I ſay to your ſhame. Is ther vtterly no wyſe man amonge you? What not one at all, that can iudge betwene brother and

Mat.xix.d.
and.xx.d.

Gala. v. d.
Ephe. v. a.

brother, but one brother goeth to lawe with another, and that vnder the vnbeleuers? Now therfore, there is vtterly a faute amōg you, because ye go to lawe one wt another. Why rather ſuffer ye not wronge? why rather ſuffre ye not youre ſelues to haue harme? nay, ye youre ſelues do wronge, & robbe: & that the brethren. Do ye not knowe, howe ȳ ȳ vnrighteous ſhal not inherete ȳ kyngdom of God? Be not deceaued. For * nether fornicatours, nether worſhippers of Images, nether aduouterers, nether weaklinges, nether abuſers of thē ſelues wyth mankynde, nether theues, nether couetouſe, nether drōkardes, nether curſed ſpeakers, nether pillers, ſhal inherete the kingdome of god.

C

And ſuch were ſome of you, but ye are waſſhed: but ye are ſanctifyed: but ye are iuſtified by the name of the Lorde Jeſus, and by the ſpirite of oure God.

Eccle 37. d
1. Corin. x. d

I maye do al thynges, but * all thinges are not profytable. I maye do all thynges: but I wyl be brought vnder no mans power. Meates are ordeyned for the belly, and the belly for meates: but god ſhal deſtroy both it and thē. Let not the body be applied vnto fornicacyon, but vnto the Lorde, & the Lorde vnto the body, god hath raiſed vp the lord, and ſhall rayſe vs vp by his power.

D
1. Cor. xii.

✠ * Ether knowe ye not, ȳ youre bodyes are ȳ mēbers of Chriſt? ſhal I now take the members of Chriſt, and make them the mēbers of an harlot? God forbyd. Do ye not knowe, that he which coupleth him ſelfe wt an harlot is become one body.

Gene ii. d.
Math. xix. a.
Marck. x. a.
Ephe. v. g.

* For two (ſayeth he) ſhalbe one fleſſhe. But he that is ioyned vnto the Lorde is one ſpirite.

Fle fornicacion. Euery ſinne ȳ a mā doth, is wythout the body. But he that is a fornicator, ſinneth agaynſt his owne body. Ether knowe ye not, howe that youre bodyes are the temple of the holy gooſte, whiche dwelleth in you, whom ye haue of god, and how that ye are not youre owne? For ye are dearly bought. Therfore gloryfye god in youre bodyes, and in youre ſpyrytes, whyche are Goddes. ✠

¶ Of maryage, vyrgynyte and wyddowheade.

CAPI. VII.

A

AS concerning the thynges wherof ye wrote vnto me: ✠ It is good for a mā, not to touche a woman. Neuertheles, to auoyde whoredome let euery man haue hys wyfe: and let euery woman haue her huſbande. Let the huſbāde geue vnto the wyfe due beneuolence. Lykewyſe alſo the wyfe vnto the huſbande. The wyfe hathe not power of her owne body: but the huſbande. And lykewyſe the huſbāde hath not power of his owne body: but the wyfe. * Wythdrawe not youre ſelues one from another, except it be with conſente for a tyme, for to geue youre ſelues to faſtynge and prayer.

And after warde come together agayne, leſte Satan tempte you for youre incontinencye.

Thys I ſaye of fauoure, and not of commaundement. For I wolde that all men were as I my ſelfe am: but euery man hath his proper gyfte of God, one after this maner, another after that. I ſaye vnto them that be vnmaryed and wyddowes: it is good for them, yf they abyde euen as I do. But and * yf they cannot abſtayne, let them mary. For it is better to mary then to burne.

Unto the maryed cōmaūde, not I, but the Lord: * Let not the wyfe be ſeparated from the huſband. If ſhe ſeperate her ſelf, let her remaine vnmaried, or be recōciled vnto her huſbande agayne. And let not the huſband put awaye his wyfe from him.

B

To the remnaunt ſpeake I, not the Lord: If any brother haue a wyfe that beleueth not, yf ſhe be content to dwell with hym, let hym not put her awaye. And the woman whyche hathe to her huſbande an infydell, and conſent to dwell wyth her, let her not put hym awaye. For the vnbeleuynge huſbande is ſanctifyed by the wyfe, and the vnbeleuynge wyfe is ſanctyfyed by the huſbande. Or els were your chyldren vnclene: but ☞ nowe are they holye. ☜ But and yf the vnbeleuyng departe, let him departe. A brother or a ſyſter is not in ſubieccyon to ſuch. But god hath called vs in peace. For howe knoweſte thou (O woman) whether thou ſhalt ſaue thy huſbande or no? Other howe knoweſt thou (O man) whether thou ſhalte ſaue thy wyfe or no? but euen as God hath diſtributed to euery man.

C
Ephe. 4. a.

* As the Lorde hathe called euery man, ſo let hym walke: and ſo orden I in all congregacions. If any man be called being circumciſed, let hym not adde vncircumciſyon. If any be called vncircumciſed let hym not be circumciſed. Circumciſion is nothyng, and vncircumciſyon is nothynge: but the kepynge of the commaundementes of God.

1. Tim. vi. a

✠ Let euery man abide in the ſame calling wherin he was called. * Arte thou called a ſeruaunt? care not for it. Neuertheleſſe ☞ yf thou mayſt be fre, vſe it rather. ☜ For he that is called in the Lorde, beynge a ſeruaunte, is the Loꝛdes freman. Lykewyſe he that is D called beynge fre, is Chꝛiſtes ſeruaunte. Ye are dearly bought, ☞ be not ye the ſeruauntes of men. Bꝛethꝛen, let euery man wherin he is called, therin abyde with God.

As concernynge virgins, I haue no commaundement of the Loꝛde: yet geue I counſell, as one that hath obtayned mercy of the Loꝛde, to be faythfull. I ſuppoſe therfoꝛe that it is good foꝛ the pꝛeſent neceſſyte. Foꝛ it is good foꝛ a man ſo to be. Art thou bounde vnto a wyfe? ſeke not to be loſed. Arte thou loſed from a wyfe? ſeke not a wyfe. But and yf thou marye a wyfe, thou haſt not ſynned. Lykewyſe, yf a virgen mary, ſhe hathe not ſynned. Neuertheleſſe ſuche ſhal haue trouble in theyꝛ fleſhe: but I fauoure you.

Phil.4.c. 1.Pet.iiii.b This ſaye I bꝛethꝛen, * the tyme is ſhoꝛt. It remayneth, that they whiche haue wyues, be as though they had none: and they that wepe, be as though they wept not: and they that reioyce, be as though they reioiſed not: and they that bye, be as though they poſſeſſed not: and they that vſe this woꝛlde, be as though they vſe it not. Esa.40.b 1.John.2.c. Math.vi.b Luke.vi.c. Foꝛ * the faſſyon of this woꝛlde goeth awaye. ‡ I wolde haue you without care. He yͭ is vnmaryed, E careth foꝛ the thynges that belonge to the Loꝛde, howe he maye pleaſe the Loꝛde. But he that hathe maryed a wyfe careth foꝛ the thinges that are of the woꝛlde, howe he may pleaſe his wyfe. There is differēce betwene a virgin ⁊ a wyfe. The ſingle womā careth foꝛ the thinges yͭ are of the Loꝛde, yͭ ſhe may be holy both ī body ⁊ alſo in ſpyrit. Agayne: ſhe yͭ is maryed, careth foꝛ yͤ thynges yͭ pertayne to yͤ woꝛlde, howe ſhe maye pleaſe her F huſbāde. ☞ This ſpeake I foꝛ your pꝛofyt, not to tāgle you in a ſnare: but yͭ ye may folowe it which is honeſt ⁊ comly, and that ye may cleue vnto the loꝛde without ſeparaciō.

If any man thynke that it is vncumly foꝛ hys virgin, yf ſhe paſſe the tyme of marryage, and yf ſo nede requyꝛe, let hym do what he lyſteth, he ſynneth not: let them be coupled in mariage. Neuertheleſſe, he that purpoſeth ſurely in hys herte, hauynge no nede: but hathe power ouer his owne wyll: and hathe ſo decreed in hys herte, that he wyll kepe hys virgin, doeth well. So then, he that ioyneth hys virgin in mariage doth well. But he that ioyneth not hys virgin in Rom.vii.a. mariage, doth better. * The wyfe is bounde to the mariage, as longe as her huſbande lyueth. If her huſbande dye, ſhe is at libertie to mary with whom ſhe wyll, onely in the Loꝛde. But ſhe is happyer, yf ſhe ſo abyde, after my iudgement. And I thynke verely, that I haue the ſpyꝛit of God.

¶ He rebuketh the that vſe lyberte to the ſclaunder of other, and ſheweth howe men ought to behaue them towardes ſuche as be weake.

CAPI. VIII.

As touchynge thynges * offred vnto A ymages, we are ſure that we all haue Actes.15.c. knowledge. Knowledge maketh a mā ſwel: but loue edefyeth. If any man thynke that he knoweth any thing, he knoweth nothing yet as he ought to knowe. But yf any man loue God, the ſame is knowen of hym.

As cōcernynge the eatynge of thoſe thinges that are offred vnto ydols, we are ſure, that ☞ * the ymage is nothing in yͤ woꝛlde 1.Coꝛ.10.d. and that there is none other God but one. And though there be yͭ are called Goddes, whether in heauen other in earth (as there be Goddes many, ⁊ Loꝛdes many) yet vnto B vs is there but one God, whiche is the father, of whom are all thynges, and we foꝛ him, and one Loꝛde Jeſus Chꝛiſt, by whom are all thynges, and we by hym. But euery man hath not knowledge. * Some hauyng 1.Coꝛ.8.g. cōſcience becauſe of the ymage, vntyll thys houre, eate as a thing offred vnto ymages: and ſo theyꝛ cōſciēce beyng weake is defiled. But meate maketh vs not acceptable to God. Nether yf we eate are we the better. Nether yf we eate not, are we the woꝛſſe. C

But take hede, leſt by any meanes this libertie of yours be an occaſyō of fallīg to thē yͭ are weake. Foꝛ yf ſome mā ſe yͤ which haſt knowledge, ſyt ⁊ eate of meate offred vnto ymages, ſhall not yͤ cōſciēce of him which is weake, be boldened to eate thoſe thynges, D which are offered to ymages. And ſo thoꝛow thy knowledge ſhal yͤ weake bꝛother peryſſhe, foꝛ whom Chꝛiſt dyed. When ye ſinne ſo agaynſt yͤ bꝛethꝛē, ⁊ woūde theyꝛ weake cōſciēce, ye ſynne againſt Chꝛiſt. Wherfoꝛe * yf Roma.14.d. meate hurte my bꝛother, I wyll neuer eate fleſſhe, leſt I ſhulde offende my bꝛother.

¶ Loue foꝛbeareth the thinges that he maye do by the lawe. He exhoꝛteth them to runne on foꝛth in the courſe that they haue begonne.

CAPI. IX.

Am I not an Apoſtle? am I not fre? * A Actes.ix.a. haue I not ſene Jeſus Chꝛiſt our Loꝛde? Are ye not my woꝛke in the Loꝛde? If I be not an Apoſtle vnto other, yet am I vnto you. Foꝛ the ſeale of myne Apoſtleſhyppe are ye in the Loꝛde. Myne anſwere to them that aſke me, is this. Haue we not power to eate and to dꝛyncke? Haue we not power to leade aboute a ſyſter to wyfe, as as well as

other Apoſtles, and as the brethren of the
Lorde, and Cephas? Ether onely I & Barnabas
haue not power this to do? Who
goeth a warfare any tyme at his owne coſt?
who plãteth a vyneyarde, and eateth not of
the frute therof? Or who fedeth a flocke and
eateth not of the mylcke of the flocke?

Saye I theſe thynges after the maner
of men? Sayth not the lawe the ſame alſo?
Deut. xx. b. For it is wrytten in the lawe of Moſes. *
i. Timo. v. c. Thou ſhalt not moſſel the mouth of the oxe
that treadeth out the corne. Doth God take
B thought for oxen? Sayth he it not all together
for oure ſakes? For our ſakes no doute
this is wrytten: that he whiche eareth, ſhuld
eare in hope, and that he whiche threſſheth
Roma. xv. f. in hope, ſhulde be partaker of hys hope. *
Gala. vi. b. If we ſowe vnto you ſpirituall thynges, is
it a greate thynge yf we reape youre bodely
thynges? If other be partakers of this power
ouer you, wherfore are not we rather?

Acte. xx. g. Neuertheleſſe * we haue not vſed this
power: but ſuffre all thynges, leſt we ſhulde
hynder the Goſpell of Chriſte. Do ye not
C knowe, how that they which miniſter about
holy thynges lyue of the ſacryfyce? They
whiche wayte of the temple, are partakers
of the temple. Euen ſo alſo dyd the Lorde
Math. x. b. ordayne: * that they whiche preache the
Luce. x. b. Goſpell, ſhulde lyue of the Goſpell. ‡ But
1. Theſſa. ii. I haue vſed none of theſe thynges.
2. Theſſa. iii. b

Neuertheles I wrote not theſe thynges,
that it ſhuld be ſo done vnto me. For it were
better for me to dye, then that any mã ſhuld
take this reioyſinge frõ me. For yf I preach
the Goſpell, I haue nothynge to reioyce of.
For neceſſitye is put vnto me. But wo is it
vnto me, yf I preache not the Goſpell. If I
do it with a good wyll I haue a rewarde.
But yf I do it agaynſt my wyll, an offyce is
committed vnto me. What is my rewarde
then? Verely that whẽ I preach the Goſpel,
I make the Goſpell of Chryſte fre, that I
miſuſe not myne auctorite in the Goſpel.

For though I be fre frõ all men, yet haue
I made my ſelfe ſeruaunte vnto all men,
Actes. xvi. a. that I myght wynne the mo. * Vnto the
Gala. ii. a Iewes, I became as a Iewe, to wynne the
Iewes. To them that were vnder the lawe,
D was I made as though I had bene vnder
the lawe, ✠ (when I was not vnder the lawe)
to wynne thẽ that were vnder the lawe. To
them that were without lawe, became I as
though I had bene without lawe (when I
was not without lawe as perteynynge to
God, but vnder the lawe of Chriſt) to wynne
thẽ that were without lawe. To the weake
became I as weake, to wynne the weake.
i. Cor. x. d. In all thynges * I faſſhyoned my ſelfe to
all men to ſaue at the leaſt waye ſome. And
this I do for the goſpels ſake, that I might
haue my parte therof.

✠ Perceaue ye not, howe that they which
runne in a courſe, rũne al, but one receaueth
the rewarde? So rũne, that ye may obtaine.
Euery man that proueth maſteryes, abſtayneth
from all thynges. And they do it to obtayne
a crowne ỹ ſhal periſſhe: but we to obtayne
2. Timo. iiii. an * euerlaſtynge crowne. I therfore
1. Peter. v. a. ſo runne, not as an vncertayne thynge. So
fyght I, not as one that beateth the ayer:
but I tame my bodye, and brynge it into
ſubieccyon, leſte by any meanes it come to
paſſe, that whan I haue preached to other,
I my ſelfe ſhulde be a caſt awaye. ✠

¶ He feareth them with the enſamples of the olde Teſtamente, and exhorteth them to a godly conuerſacyon.

CAPI. X. ✠

BRethren, I wolde not that ye ſhulde be
A ignoraunt, howe that our fathers were
all vnder the cloude, and all paſſed thorowe
the ſee, and were all baptyſed vnder Moſes
Exo. xiii. * in the cloude & in the ſee: and * dyd al eate
Exo. xiiii. of one ſpirituall meate, & dyd all drincke
Exo. xvi. of one maner of ſpiritual drincke. And they
Exo. xvii. drincke of that ſpiritual rocke that folowed
Num. xx. a. them, * whiche rocke was Chriſt. ✠ But in
Math. xvi. many of them had God no delyte. For they
Num. xiiii. were ouerthrowen in the wyldernes.

B These are enſamples to vs ✠ that we
ſhulde not luſt after euyll thynges as they
luſted. And that ye ſhulde not be worſhyppers
of ymages, as were ſome of thẽ, according
Exod. xxxii. as it is wrytten: * The people ſate
downe to eate & drincke, & roſe vp to playe.
Nether let vs be defyled with fornicacyon,
as ſome of thẽ were defyled with fornicaciõ,
Num. xxv. a. and fel in one daye * xxiii. thouſãde. Nether
Num. xxi. a. let vs tẽpte Chriſt, as ſome of thẽ tempted,
and were deſtroyed of * ſerpentes. Nether
murmure ye as ſome of them murmured,
and were deſtroyed of the deſtroyer.

C All theſe thynges happened vnto them
for enſãples, but they are wrytten to put vs
in remembraunce, whom the endes of the
worlde are come vpon. Wherfore let hym
that thynketh he ſtandeth, take hede, leſt he
fall. There hath none other temptacyon
taken you, but ſuche as foloweth the nature
Num. xxiii. of man. But * God is faythfull ‡ whiche
1. Corin. i. c. ſhal not ſuffer you to be tẽpted aboue youre
1. Theſſa. v. ſtrength: but ſhall in the myddeſt of the temptacyon
2. Theſſa. iii. make a waye, that ye maye be able
to beare it. ✠ Wherfore my deare beloued,

fle from worſhyppynge of ymages.

D I ſpeake as vnto thẽ which haue diſcrecyon, iudge ye what I ſaye. Is not ☞ yͤ cup of bleſſyng which we bleſſe, partakyng of yͤ bloude of Chryſt? is not the bred which we breake, partakynge of the body of Chryſte? because yͭ we (though we be many) yet are one bred & one body, in as much as we al are partakers of one bred, ☞ (and of one cup) Beholde Iſrael after yͤ fleſh. Are not they which E eate of the ſacrifyce, partakers of the tẽple.

Cap. 8. a. What ſaye I then? * that the ymage is any thynge? or that it whiche is offered to ymages, is any thinge? Nay, but this I ſaye: that the thynges whiche the gentyls offer, they offer to deuyls and not to God.

✠ I wolde not that ye ſhulde haue fellyſhyp wᵗ the deuyls. Ye can not drynke of the cup of the Lorde, & of the cup of deuyls. Ye cānot be the partakers of the Lordes table, and of yͤ table of deuelles. Ether do we pro-F uoke the Lorde? Are we ſtronger then he? I ...17. d. maye do all thynges, but * all thynges are not expedient. I maye do all thynges, but ...ap. 6. b. all thynges edifye not. Let no mā ſeke that whiche is his owne: but let euery man ſeke that whiche belongeth to a nother.

Whatſoeuer is ſolde in the fleſſhe market, that eate, and aſke no queſtyon for conſcyence ſake. ...l. 24. a. For * the earth is the Lordes, and all that therin is. If any of them which beleue not, byd you to a feaſt, & ye be dyſpoſed G to go, whatſoeuer is ſet before you, eate, aſkinge no queſtyon for cōſcience ſake. But and yf any man ſaye vnto you: this is offred vnto ymages, eate not of it for his ſake that ſhewed it and for cōſcience ſake. The earth is the Lordes & all that therin is. Cōſcience ...pin. 1. b I ſaye, not thyne, * but of the other. For ...m. 14. a. why is my libertie iudged of another mannes cōſcience? For yf I take my parte with thankes, why am I euill ſpoken of for that thynge wherfore I geue thankes?

...o. 10. a. * Whether therfore ye eate or drynke, or whatſoeuer ye do, do all to the prayſe of God. ✠ Se that ye geue none occaſyon of euill, nether to the Iewes, nor yet to the gentyls, nether to the congregacyon of God: ...ap. 9. d. euen as * I pleaſe all men in all thyngis, not ſekynge myne owne profet, but the profet of many, that they myght be ſaued.

¶ He rebuketh them for the abuſe and miſorder that they had aboute the Sacramente of the bodye and bloude of Chryſte, and bryngeth them agayne to the fyrſt inſtitucyon.

CAPI. XI.

A BE ye the folowers of me, as I am the folower of Chryſt. I commende you brethren, that ye remēber me in al thinges, and kepe the ordinaunces, euen as I delyuered them to you. But I wold haue you to knowe, that Chryſt is the heed of euery mā. And the man is the * womans heed. And God is Gene. ii. d. Ephe. v. d. Chriſtes heed. Euery man prayenge or propheſyinge hauinge any thynge on his heed, ſhameth his heed. Euery woman yͭ prayeth or propheſieth bare headed, diſhoneſteth her heade. For yͭ is euen all one, as yf ſhe were ſhauen. If the womā be not couered, let her Deut. 22. f. alſo be ſhorne. * If it be ſhame for a woman to be ſhorne or ſhauē, let her couer her heed.

A man ought not to couer his heed, for as much as he is the ymage and glory of God. But the woman is the glorye of the man. Gene. i. d. For * the man is not of the woman: but the woman of the man. Nether was the man created for the womans ſake; but the woman for the mannes ſake. For this cauſe ought the woman ☞ to haue power on her B heed, for the angels ſakes: Neuertheleſſe, nether is the man wᵗ out the woman, nether the womā without the mā in the Lorde. For as the woman is of the man, euen ſo is the man by the woman: but all of God.

Iudge in your ſelues, whether it be comly yͭ a woman praye vnto God bareheeded. Doth not nature it ſelfe teach you, that it is a ſhame for a man, yf he haue longe heere: & a prayſe to a woman: yf ſhe haue longe heer? For her heer is geuen her to couer her wᵗ all. If any mā luſt to ſtryue, we haue no ſuche cuſtome, nether the congregacyons of God.

This I warne you of, and commende not, that ye come not together after a better maner, but after a worſſe. C For fyrſt of all when ye come together in the cōgregacyon, I heare that there is diſſenciō amonge you: and I partely beleue it. For * there muſt be Math. 18. a ſectes a monge you, that they which are perfect amōge you, myght be knowē. ✠ When ye come together therfore in one place, the Lordes ſupper can not be eaten. For euery man begynneth afore to eate his owne ſupper. And one is hongry, & another is dronken. Haue ye not houſes to eate & to drynke in? Deſpyce ye the congregacyon of God and ſhame them that haue not? What ſhall I ſaye vnto you? ſhal I prayſe you? In this prayſe I you not. ✠

D ✠ That which I delyuered vnto you, I receaued of the Lorde. For the Lorde Ieſus the ſame nyght, in whiche he was betrayed, Math. 26. c Mark 14. c Luke 22. b toke bred: and whan he had geuē thankes, he brake it and ſayde: ☞ Take ye, and eate: this is my bodye, whiche is broken for you.

This do ye in the remembraunce of me. After
the ſame maner alſo he toke the cup, when
ſupper was done, ſayinge: Thys cup is the
newe Teſtament in my bloude. This do as
oft as ye drynke it, in remembraunce of me.
E For as often as ye ſhall eate this breed, and
drynke this cup: * Ye ſhall ſhewe the Lordes
i.Pete.ii.d Actes.i.b. deeth tyll he come. Wherfore, whoſoeuer
ſhall eate of this bread, or drynke of the cup
of the Lorde vnworthely, ſhal be gylty of the
body & bloud of the Lorde. * But let a man
ii.Cor.13.b examen hym ſelfe, and ſo let hym eate of the
Eccle.18.c breed, and drynke of the cup. For he yͭ eateth
or drynketh vnworthely, eateth & drynketh
his owne damnacion, becauſe he maketh no
dyfferẽce of the Lordes body. For this cauſe
many are weake & ſycke amonge you, and
F many ſlepe. For If we had iudged oure ſel-
ues, we ſhulde not haue bene iudged. But
when we are iudged of the Lorde we are
chaſtened, that we ſhulde not be damned
i.Jhon.ii.c with the * worlde. Wherfore my brethren
when ye come together to eate, tary one for
another. If any man honger, let hym eate
at home, that ye come not together vnto cõ-
dẽnacyon. ¶ Other thynges wyl I ſet in or-
der, when I come.

¶ The dyuerſite of the gyftes of the holy gooſte, geuen to the comforth and edyfyinge of one another, as the members of a mans body ſerue one another.

CAPI. XII.

A CONcernynge ſpirituall thynges (bre-
thren) I wolde not haue you ignoraũt.
☞ Ye knowe that ye were gentils, and went
youre wayes vnto domme ymages, euen as
ye were led. Wherfore I declare vnto you,
Mark.ix.f. that * no mã ſpeakynge by the ſpirit of God,
defyeth Jeſus. Alſo no man can ſaye that
Jeſus is the Lorde, but by the holy gooſt.
Rom.xii.a. * There are dyuerſytes of gyftes, yet but
one ſpirit. And there are dyfferences of ad-
mynyſtracyons, and yet but one Lorde. And
ther are dyuers maners of operacions, and
☞ yet but one God ☜ whiche worketh all in
Ephe.iiii.b. all. * The gyft of the ſpirit is geuen to euery
man, to edifye withall. For to one is geuen
thorowe the ſpiryt the vtteraunce of wyſ-
dome. To another is geuen the vtteraunce
of knowledge by the ſame ſpirit. To ano-
ther is geuen fayth, by the ſame ſpirit. To
another the gyftes of healynge by the ſame
B ſpirit. To another power to do myracles.
i.Jhon.iiii.a To another propheſye. To another * iudge-
mẽt to diſcerne ſpyrites. To another diuers
tonges. To another the interpretacyon of
tonges. But theſe all worketh euen the ſelfe
ſame ſpirit, diuydynge to euery man a ſeue-
rall gyfte, euen as he wyll. ¶
* For as the body is one, and hath many Rom.xii. Ephe.iiii.
membres, and all the membres of one body
though they be many, yet are but one body,
euen ſo is Chriſte. For by one ſpirit are we
all baptyſed to make one body, whether we
be Jewes or Gentyls, whether we be bonde
or fre, and haue * all dronke of one ſpyrit. Cap.x.
For the body is not one member, but many.
If the fote ſaye: I am not the hande, I am
not of yͤ body: is he therfore not of the body? C
And yf the eare ſaye, I am not the eye, I
am not of the body: is he therfore not of the
body? If all the body were an eye, where
were then the herynge? If all were herynge:
where were the ſmellynge? But nowe hathe
God ſet the mẽbers euery one ſeuerally in
the body as it hathe pleaſed hym. If they
were all one mẽber, where were the bodye?
Nowe are there many mẽbers, yet but one
bodye. And the eye can not ſaye vnto the
hande: I haue no nede of the. Agayne, the
heed cannot ſaye to the fete: I haue no nede
of you. Yee rather a great deale thoſe mẽbres
of the body which ſeme to be more feble, are
neceſſary. And vpon thoſe membres of the
body whiche we thynke leaſt honeſt, put we
more honeſtye on. And oure vngoodly par-
tes haue more beauty on. For oure honeſt
membres nede it not: But God hath ſo diſ- D
poſed the body, and hathe geuen the more
honoure to that parte whiche lacked, leſte
there ſhulde be any ſtryfe in the bodye: but
that the membres ſhulde indifferently care
one for another. And yf one member ſuffer,
all ſuffer with hym: yf one member be had
in honoure, all membres be glade alſo.

Ye are the body of Chryſte, & mẽbres one
of another. And God hath alſo ordeyned in
the cõgregacyon, fyrſt * Apoſtles, ſeconda- Math.x.a. Luke.vi. Ephe.iiii.
rely prophetes, thirdly teachers, then them
that do myracles: after yͭ, the gyftes of hea-
ling, helpers, gouerners, diuerſite of tõges.

Are all Apoſtles? Are all Prophetes? Are
al teachers? Are al doars of miracles? Haue
all the gyftes of healynge? Do all ſpeake
with tonges? Do all interprete? Couet after
the beſt gyftes. And yet ſhewe I vnto you a
more excellent waye.

¶ The nature and condicyons of loue.

CAPI. XIII.

THough I ſpeake with the tonges of
men and of angels: and haue no loue, A
I am as ſoundynge braſſe: or as a tynck-
lynge cymball. And * though I coulde Math.vii. Luke.xiii.
propheſy, and vnderſtande all ſecretes, and
all knowledge: yee ☞ yf I haue all fayth,
ſo that

Luke.17.a. *ſo yͭ I could moue mountaynes out of their places, and yet haue no loue, I am nothyng. And though I beſtowe al my goodes to fede the poore, and though I giue my body euen that I burne, and yet haue no loue, it profyteth me nothynge.

B Loue ſuffreth long, and is curteous. Loue enuyeth not. Loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, *ſeketh not her owne, is not prouoked to anger, thyketh no euyl, reioyſeth not in iniquitie: but reioyſeth in the trueth, ſuffreth all thynges: beleueth all thynges, hopeth all thynges, endureth al thynges. Though that propheſyinges fayle, other tonges ceaſe, or knowledge vanyſhe awaye, yet loue falleth neuer awaye.

1.Corin.x.f. Philip.ii.a.

C ☞ For ☞ our knowledge is vnperfect, and our propheſyinge is vnperfecte. But when that which is p̄fect is come, then that which is vnperfecte, ſhalbe done awaye. When I was a chylde, I ſpake as a chylde, I vnderſtode as a chylde, I ymagyned as a chylde. But aſſone as I was a man, I put awaye chyldiſhnes. Nowe we ſe in a glaſſe, euen in a darcke ſpeakyng: but then ſhall we ſe face to face. Nowe I know vnperfectly: but then ſhal I knowe euen as I am knowen. Now abydeth fayth, hope, and loue, euē theſe thre: ☞ but the ☞ chefe of theſe is loue. F

¶ Paule ſheweth that the gyft of prophecye, interpretyng or preachyng, excelleth the gyfte of tonges and howe they both ought to be vſed.

CAPI. XIIII.

A LAboure for loue, and couet ſpiritual giftes: but moſt chefely that ye maye propheſy. ☞ For he that ☞ ſpeketh with the tonge ſpeaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the ſpyrite he ſpeaketh myſteries. But he that propheſieth, ſpeaketh vnto men for their edyfying, for their exhortacion and for their comforte. He that ſpeaketh with the tonge, profyteth hym ſelfe: *he that propheſyeth, edifyeth the congregacion. *I wolde that ye all ſpake wͭ tonges: but rather that ye propheſyed. For greater is he that propheſyeth, then he that ſpeaketh with tonges, excepte he expounde it: that the congregacion may haue edifying.

Rom.xv.b. Num.11.g.

B Nowe brethren, yf I come vnto you ſpeakyng with tonges: what ſhal I profyte you, excepte I ſpeake to you, eyther by reuelacyon or by knowledge, or by propheſyinge, or by doctryne?

Moreouer, when thynges without lyfe gyue ſounde (whether it be a pipe or an harpe) except they make a diſtinccion in the ſoundes, howe ſhall it be knowen what is pyped or harped? For yf the trōpe giue an vncertayne voyce, who ſhall prepare hym ſelfe to the warre? Euen ſo lykewyſe when ye ſpeake wͭ tonges, excepte ye ſpeake wordes that haue ſignyficacion, howe ſhall it be vnderſtande what is ſpoken? For ye ſhal but ſpeake in the ayre. C

Many kyndes of voices are in the world, & none of them are without ſignificaciō. If I knowe not what the voyce meaneth, I ſhalbe vnto him that ſpeaketh an aleaunt: & he that ſpeaketh ſhalbe an aleaunt vnto me. Euen ſo ye (for aſmuche as ye couet ſpirituall gyftes) ſeke, that ye may excell, vnto the edyfyinge of the congregacyon.

Wherfore, let him that ſpeaketh wͭ tonge praye, that he may interprete alſo. For yf I pray with tonge, my ſpiryte prayeth, but my ☞ vnderſtandyng doth no good. ☞ What is it then? I wyl pray with the ſpyrite, and wyl pray with the vnderſtandyng. I wyll ſynge with the ſpiryte, and wyll ſynge ☞ with the vnderſtandyng. ☞ For els, when thou bleſſeſt with the ſpiryt, howe ſhal he that occupyeth the rowme of the vnlearned, ſaye, Amen, at the giuynge of thankes, ſeyng he vnderſtandeth not, what thou ſayeſt? Thou verely gyueſt thankes well, but the other is not edyfied. D I thanke my God that I ſpeake wyth tonges more then ye all. Yet had I leuer in the congregacyon, to ſpeake fyue wordes wͭ my vnderſtandynge to the informacion of other rather then ten thouſāde wordes with the tonge.

Brethren, be not ye chyldren in wytte. Howbeit, as concernynge maliciouſnes, be chyldren: but in wyt be perfecte. In the lawe it is wrytten: *with ſondrye tonges, & with ſondry lyppes wyll I ſpeake vnto this people, and yet for all that, wyll they not heare me, ſayeth the Lorde. Esay.28.c. Wherfore ☞ tonges are for a ſygne, not to them that beleue: but to them that beleue not. ☞ Contrary wyſe, propheſyinge ſerueth not for them that beleue not: but for them which beleue.

If therfore, when all the congregation is come togyther, and all ſpeake with tonges, there come in they that are vnlerned, or they which beleue not: wyll they not ſaye, that ye are out of your wyttes? E But and yf all propheſye, and there come in one that beleueth not or one vnlerned, he is rebuked of al men & is iudged of euery man, & ſo are the ſecretes of his hert opened, & ſo falleth he downe on his face, and worſhyppeth God, & ſayeth, that God is in you of a treuth.

Howe is it then brethren? As ofte as ye come togyther, every one of you hath a ſõg, hath a doctrine, hath a tonge, hath a revelacion, hath an interpretacion. Let al thinges be done vnto edifyinge: If any man ſpeake wyth tonge, let it be by two or at the moſte by thre, and that by courſe, and let another
F interprete it. But if there be no interpreter, let him kepe ſylence in the cõgregacion, and let him ſpeake to him ſelfe and to God.

i.Thes.v.a Let the Prophetes ſpeake two, or thre, & * let the other iudge. If any revelacyon be made to another that ſytteth by, let the fyrſt
☞ holde his peace. For ☞ ye maye all propheſy one by one, that all may learne, and that all maye haue comforte. And the ſpirites of the Prophetes are in the power of the Pro-
Rom.xv.g. phetes. For God is not cauſer of ſtrife: * but of peace, as ⸂(I teache(in al congregaciõs of the Saynctes.

i.Tim.2.b Gene.iii.c. i.Pet.iii.a * Let your women kepe ſylence in the congregacions. For it is not permitted vnto thẽ to ſpeake but to be vnder obedyẽce, as ſayth the lawe: If they wyll learne any thynge, let thẽ aſke their huſbandes at home. For it is a ſhame for women, to ſpeake in the congregacion. Spronge the worde of God from you? Either came it vnto you onely? If any man thinke him ſelfe to be a prophete, other ſpiritual: let him knowe, what thynges I wryte vnto you. For they are the cõmaundementes of the Lorde. But and if any man be ignorant, let him be ignoraunt. Wherfore brethre, covet to propheſy, & forbyd not to ſpeake with tonges, let al thinges be done honeſtly and in order ⸃(amonge you).

¶ The reſurreccyon of the deade.

CAPI. XV.

A Brethren, as pertaynynge to the Goſpel whiche I preached vnto you, which ye haue alſo accepted, and in the whiche ye cõtynue, by the whiche alſo ye are ſauyd: I do you to wytte, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne.

Esay.liii.b Math.28.b John.20.a For fyrſt of al I delivered vnto you, that whiche I receyved: howe that * Chriſt dyed for our ſinnes, agreinge to the ſcriptures: * And that he was buryed, and that he aroſe agayne the thyrd day accordyng to the ſcriptures: & that he was ſene * of Cephas, then of the twelue. After that he was ſene of moo then fyue hundreth brethren atonce: of whiche many remayne vnto this day, and many are falle a ſlepe. After that appered he to Iames, then to all the Apoſtles. Luke.24.

And laſt of al he was ſene of me, as of one that was borne out of due tyme. For I am the leaſt of the Apoſtles, which am not worthy to be called an Apoſtle, becauſe * I perſecuted the congregacyon of God. But by the grace of god, I am that I am. And his grace which is in me, was not i vayne: ⸂but I labored more aboundauntly then they all, yet not I, but the grace of God whiche is with me. Therfore whether it were I or they, ſo we preache, and ſo haue ye beleued. B Actes.viii. ix.a.xxii.a and xxvi.b. Gala.i.c.

⸂If Chriſt be preached how that he roſe from the dead: howe ſay ſome amonge you, that there is no reſurreccyon of the deade? If there be no ryſynge agayne of the dead: then is Chriſte not ryſen agayne. If Chriſte be
not ryſen agayne, then is our preachyng in vayne, and your fayth is alſo in vayne. Ye & we are founde falſe wytneſſes of God, for we haue teſtyfied of God, howe that he rayſed vp Chriſte: whom he rayſed not vp, yf it be ſo that the deade ryſe not agayne. For yf the deade ryſe not agayne, then is Chryſte not riſen agayne. If it be ſo that Chriſt roſe not agayne, then is our fayth in vayne, and ye are yet in your ſynnes. Therfore they whiche are fallen a ſlepe in Chriſt, are peryſhed. If in this lyfe onely we beleue on Chriſt, then are we of all men moſt miſerable. C

But now is Chriſt ryſen from the dead, & become * the fyrſt frutes of them that ſlepte. Collo.i.c. For by a man came death, & by a man came the reſurreccyon of the deade. For as by Adam all dye: euen ſo by Chriſte, ſhall all be made alyue, but every man in his owne order. ⸂The fyrſt is Chriſte, then they that are Chriſtes at his cõmynge. ☞ Then cõmeth the ende ☞ when he hath delyuered vp the D kyngdome to God the father, when he hath put downe all rule & all auctoritye & power. For he muſt raygne * tyl he haue put all his enemies vnder his fete. Psal.cx.a Ephe.i.d. Hebr.i.b x.b. Hebre.ii.b. The laſt enemy that ſhalbe deſtroyed, is death. * For he hath put al thinges vnder his fete. But when he ſayth al thynges are put vnder him, it is manifeſt that he is excepted, which dyd put all thynges vnder him. When all thynges are ſubdued vnto hym, then ſhall the Sonne alſo him ſelfe be ſubiecte vnto hym, that put all thynges vnder hym, that God may be all in all. ☞ Els what do they, whiche are ☞ baptyſed over the deade, if the dead ryſe not at al? Why are they then baptyſed over them? Ye and why ſtande we alway then in ieopardye? By our reioyſyng whiche I haue in Chriſt Ieſu our Lord, I dye dayly. E That I haue foughte with beaſtes at Epheſus after the maner of men, what auauntageth it me, yf

the dead ryſe not agayne: *Let vs eate and
Esay.22.d. Sapi.ii.b. dꝛyncke, foꝛ to moꝛowe we ſhall dye. Be not
ye deceaued, euyl woꝛdes coꝛrupte good maners.
Awake truely out of ſlepe, ⁊ ſynne not.
Foꝛ ſome haue not the knowledge of god: I
ſpeake this to your ſhame.

But ſome man wyll ſaye: howe aryſe the
dead? with what body ſhal they come? Thou
Iohn.12.d. fole, *that whiche thou ſoweſt, is not quickened,
except it dye. And what ſoweſt thou?
Thou ſoweſt not that body that ſhalbe: but
bare coꝛne (as of wheet, oꝛ of ſome other) but
God giueth it a body at his pleſure, to euery
ſeed his owne body.

*All fleſhe is not one maner of fleſhe
but there is one maner of fleſhe of men, another
maner of fleſhe of beaſtes, another of
F fyſſhes, ⁊ another of byꝛdes. There are alſo
celeſtiall bodyes, ⁊ there are bodies terreſtriall.
But the gloꝛy of the celeſtiall is one, and
the gloꝛy of the terreſtrial is another. There
is one maner gloꝛy of the ſone, and another
gloꝛy of the mone, and another gloꝛy of the
ſtarres. Foꝛ one ſtarre differeth from another
in gloꝛy. So is the reſurreccyon of the
deade. It is ſowen in coꝛrupcyon, it ryſeth
agayne without coꝛrupcion. It is ſowen in
diſhonoure, it ryſeth agayne in honoure. It
is ſowen in weakenes, it ryſeth agayne in
power. It is ſowē a naturall body, it ryſeth
agayne a ſpiritual body. There is a natural
body, and there is a ſpiritual bodye: as it is
Gene.ii.b. alſo wryttē: the fyꝛſt man *Adam was made
a lyuyng ſoule, and the laſt Adā was made
a quyckenyng ſpirite. Howbeit, that is not
fyꝛſt whiche is ſpirituall, but that whiche is
naturall, ⁊ then þ which is ſpiritual. The
fyꝛſt man is of the earth, erthy: the ſeconde
G man is the Loꝛd from heauen (heuenly) As
is the earthy, ſuche are they that are earthy
And as is the heauenly, ſuche are they that
are heauenly. And as we haue boꝛne the ymage
of the erthy, ſo ſhal we bere the ymage
of the heauenly.

☞ This ſaye I bꝛethꝛen ☞ that fleſhe and
bloude can not inheret the kingdome of god
Nether doth coꝛrupcyon enheret vncoꝛrupcion.
i.Tes.4.b. Beholde, I ſhewe you a myſtery. *We
Phil.iii.d. ſhal not all ſlepe: but *we ſhall all be chaunged,
⁊ that in a moment, in the twyncklyng
of an eye by the laſt trompe. Foꝛ the trompe
ſhall blowe, ⁊ the deade ſhal ryſe incoꝛruptible,
and we ſhalbe chaunged. Foꝛ this coꝛruptible
muſt put on incoꝛrupcion: and this
moꝛtall muſt put on immoꝛtalite.

When this coꝛruptyble hath put on incoꝛrupcion,
and this moꝛtal hath put on immoꝛtalite:
then ſhalbe bꝛought to paſſe the ſaying
that is wrytten: *Death is ſwalowed vp in Esay.xxv.c
victoꝛy: *Death where is thy ſtynge? Hell Osee.xiii.d
where is thy victoꝛy? The ſtinge of death is
ſynne: ⁊ the ſtrength of ſynne is the lawe.
But thankes be vnto God which hath giuē
vs *vyctoꝛy, thoꝛow our Loꝛd Ieſus Chꝛiſt. i.Ihon.v.a.
Therfoꝛe my deare bꝛethꝛen, be ye ſtedfaſt ⁊
vnmouable, alwayes ryche in the woꝛcke of
the Loꝛd, foꝛaſmuch as ye knowe, how that
your labour, is not in vayne in the Loꝛde.

¶ He putteth them in remembraunce of the getherynge foꝛ the poꝛe Chꝛiſten at Ieruſalem, and concludeth his Epiſtle with the ſalutacyons of certayne louyng bꝛethꝛen.

CAPI. XVI.

CONcernynge the *gatherynge foꝛ the A Actes.xi.d. Roma.xv.f
Sayncteſ, as I haue oꝛdayned in the ii.Coꝛ.viii. and.ix.a.
congregacyons of Galacia, euen ſo do ye.
Upon ſome Saboth day let euery one of you
put aſyde at home, ⁊ laye vp what ſoeuer is
mete, that there be no getherynges when I
come. When I am come, whom ſoeuer ye
ſhal alow by your letters, them wyl I ſēde,
to bꝛing your liberalite vnto Ieruſalē. And
yf it be mete that I go alſo, they ſhall go wͭ
me. I wyll come vnto you whan I go ouer
to Macedonia. Foꝛ I wyl go thoꝛowe out * Actes.xix.b ii.Cori.i.c
Macedonia. With you parauenture I wyl abyde
a whyle: oꝛ els tary al winter, þ ye may
bꝛyng me on my way, whyther ſoeuer I go.

I wyl not ſe you now in my paſſage: but B
I truſte to abyde a whyle with you, yf God
ſhall ſuffre me. I wyll tary at Epheſus, vntyll
the fyftieth day. Foꝛ a great doꝛe and a
frute full is opened vnto me *and there are i.Coꝛi.xv.e
many aduerſaryes. If *Timotheus come, Actes.xix.e
ſe that he be wͭout feare with you. Foꝛ he woꝛketh
the woꝛcke of the Loꝛde, as I do: let no
man therfoꝛe deſpyſe him, but conuaye hym
foꝛth in peace, that he maye come vnto me.
Foꝛ I loke foꝛ him with the bꝛethꝛen.

To ſpeake of bꝛother Appollo (I certyfye C Actes.xviii.f
you, that) I greatly deſyꝛed him, to come i.Coꝛi.i.b and.iii.a.
vnto you wͭ the bꝛethꝛē, but his mynde was
not at all to come at this tyme. Howbeit, he
wyll come, when he ſhall haue conueniente
tyme. Watche ye, ſtande faſte in the faythe
quyte you lyke men, be ſtronge. Let al your
buſynes be done with loue.

Bꝛethꝛen, ye knowe the houſe of *Stephana i.Coꝛi.i.e.
(and of Fortunatus and Archaicus) D
how that they are the fyꝛſt frutes of Achaia,
⁊ that they haue appoynted them ſelues to
miniſter vnto the Sayncteſ: I beſeche you
that ye be obedyent vnto ſuche, ⁊ to all that
helpe ⁊ labour. I am glad of the commyng
of Stephana ⁊ Foꝛtunatus ⁊ Achaicus: foꝛ

that whyche was lackyng vnto me on your parte they haue ſupplied. For they haue cõforted my ſpirite ⁊ yours. Loke therfore that ye knowe them that are ſuche.

D The congregacyons of Aſia ſalute you Aquila and Priſcilla ſalute you much in the Lorde, and ſo doth the congregacion that is in their houſe ☞ (with whom alſo I am lodged). Roma.16.c All the brethren grete you. ‡ Grete ye one another wͭ an holy kyſſe. The ſalutacion of me Paule with myne owne hande. If any man loue not this Lorde Jeſus Chriſte, the ſame

E be it Anathema maranatha. The grace of the Lorde Jeſus Chriſt be wͭ you: My loue be with you al in Chriſt Jeſu Amen.

¶ The fyrſt Epyſtle to the Corinthiãns, was ſent from Philippos by Stephana, and Fortunatus, ⁊ Achaicus, ⁊ Timotheus.

The Seconde Epyſtle of S. Paule the Apoſtle to the Corinthians.

¶ The conſolacion of God in trouble. The loue of Paule towarde the Corinthyans, and his excuſe that he came not vnto them.

CAPI. I.

A PAul an Apoſtle of Jeſu Chriſte by the wyl of God, and brother Tymotheus.

Unto the cõgregacyon of God, whiche is at Corynthum, wͭ all the Saynctes which are in al Achaia. ✱ Grace be wyth you and peace from God our father, ⁊ from the Lorde Jeſus Chriſt. Roma.1.a. 1 Cor.1.a Gala.1.a. Ephe.1.a 1.Petri.1.a 2.Petri.1.a.

✱ Bleſſed be God (the father of our Lord Jeſus Chriſt) which is the father of mercy, and the God of al comforte, whiche comforteth vs in al our tribulaciõ, in ſo much that we are able to comforte them whyche are in any maner of trouble, with the ſame cõfort, wherwith we oure ſelues are comforted of God. For as the ✱ afflictions of Chriſte are Collo.1.c.

B plentuous in vs, euen ſo is our conſolacion plentuous by Chriſt.

Whether we be troubled for your conſolacyon and health, ☞ (Or whether we be comforted, it is for your comforte and ſaluacyon) whiche ſaluacion ſheweth her power in that ye ſuffre the ſame afflyctions, whiche we alſo ſuffre: or whether we be cõforted for your conſolacion and ſaluacion: our hope alſo is ſtedfaſt for you: in as muche as we knowe, howe that as ye are parttakers of the afflictyons, ſo ſhall ye be parttakers alſo of the conſolacyon.

Brethren, I wolde not haue you ignorãt of our trouble, whych happened vnto vs in ✱ Aſia. For we were greued out of meaſure Acte.19.c paſſyng ſtrength, ſo greatly that we deſpayred euen of life. Alſo we receiued an anſwere of death in our ſelues that we ſhulde not put our truſt in our ſelues: ✱ but in God, whiche 1.Reg.2.a Deute.32.a rayſeth the dead to lyfe agayne, and whiche delyuered vs from ſo great a deth: and doth delyuer. On whom we truſt, that yet hereafter he wyl delyuer, by the helpe of your praier for vs, that by the meanes of many occaſiõs thankes may be gyuen of many ✱ on our behalfe, for the grace gyuen vnto vs. 2.Cor.4.c

C For our reioyſynge is thys, euen the teſtymony of oure conſcyence, that in ſynglenes ☞ (of hert) and godly purenes, ⁊ not in fleſhly wyſdome, but by the grace of God, we haue had our cõuerſacyon in the world, and moſt of all to you wardes. We wryte none other thynges vnto you, then that ye reade ⁊ alſo knowe. Yee and I truſt ye ſhall fynde vs vnto the ende, euen as ye haue founde vs partly: for we are your reioyſing, euen ✱ as ye are 1.Cor.1.a ours in the day of the Lorde Jeſus.

✱ And in this confydence was I mynded 1.Cor.16.a fyrſte to haue come vnto you, that I myght haue had one pleſure more with you, and to paſſe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, ⁊

D to be led forth of you towarde Jewry. Whã I thus wyſe was mynded: dyd I vſe lyghtnes? Or thynke I carnally thoſe thynges whiche I thynke, that with me ſhulde be ✱ Math.5.f Iacobi.5.d yee, yee, and naye naye. God is faythful: For our preachyng to you, was not yee and nay For Goddes ſonne Jeſus Chriſt which was preached among you by vs (euen by me and Syluanus and Timotheus) was not yee ⁊ naye: but by hym it was yee: For all the promiſes of God, by him are yee: and are in him Amen, vnto the lawde of God thorowe vs.

E For it is God, whiche ſtablyſſheth vs wyth you in Chryſt and ſtandeth by vs, and hath annoynted vs, whyche hath alſo ſealed vs, and ✱ hath gyuen the erneſt of the ſpirite in Roma.8.c Ephe.4.d our hertes.

✱ I call God for a recorde vnto my ſoule, that for to fauer you wyth all I came not any more vnto Corynthium. ✱ Not that 1.Pet.5.a we be Lordes ouer youre FAYTH: but are helpers of youre ioye. For by fayth ye ſtande.

¶ He ſheweth the cauſe of hys abſence and exhorteth them to forgyue the man that was fallen, and to receyue hym agayne with loue.

CAPI. II.

A But I determyned this in my ſelfe, that I wolde not come agayne to you in heuyneſſe. For yf I make you ſorye, who is it that ſhulde make me glad, but the ſame whiche is made ſory by me? And I wrot thys ſame vnto you, leaſt yf I came vnto you, I ſhuld take heuynes *(vpon heuines) or of them, of whom I ought to reioyce. This confidence haue I toward you al, that my ioy is the ioy of you all. For out of great afflyccyon and anguyſhe of hert. I wrote vnto you with many teares: not that ye ſhulde be made ſory, but that ye might perceyue the loue, which I haue, moſt ſpecially vnto you.

B If any man hath cauſed ſorow, the ſame hath not made me ſory, but partely: leaſt I ſhulde greue you all. i.Cor.v.b. * It is ſuffycyent vnto the ſame man, that he was rebuked of many. So that now cõtrary wyſe, ye ought rather to forgyue hym, and comforte hym: leaſt that ſame perſon ſhulde be ſwalowed vp wyth ouer muche heuynes. Wherfore, I exhorte you, that loue maye haue ſtrength ouer hym. For thys cauſe verely dyd I wryt that I myght knowe the profe of you, whether ye ſhulde be obedyent in all thynges. To whom ye forgyue any thyng, I forgyue alſo. For yf I forgaue any thynge, to whom I forgaue it, for your ſakes forgaue I it, in the ſyght of Chriſte, leſt Satan ſhulde preuent vs. For his thoughtes are not vnknowen vnto vs. ⊢

C ✠ When I was come to Troada for Chriſtꝭ Goſpels ſake (and a great dore was opened vnto me of the Lorde) I had no reſt in my ſpirite, becauſe I founde not Titus my brother: but toke my leue of them, & went away into Macedonia. Thanckes be vnto God, whiche alwayes gyueth vs the vyctorye in D Chriſt, & openeth the ſauer of hꝭ knowledge by vs in euery place. For we are vnto God the ſwete ſauoure of Chryſte, amonge them that are ſauyd, and among them whiche peryſhe. Luke.ii.f * To the one parte are we the ſauoure of death vnto deth. And vnto the other part are we the ſauour of life vnto lyfe. And who is mete vnto theſe thynges? For we are not as the moſt part are, whiche choppe & chaunge with the worde of god, but euen out of purenes, & by the power of God, in the ſyght of God, ſo ſpeake we in Chriſt.

¶ He prayſeth the preachyng of the Goſpel aboue the preachynge of the lawe.

CAPI. III.

A We begyn to prayſe oure ſelues agayne. Nede we as ſome other, of Epyſtles of recommendacion vnto you? or letters of recommendacyon from you? Ye are oure Epyſtle wrytten in our hertes, whyche is vnderſtande & red of al men, for aſmuch as ye declare that ye are the epyſtle of Chriſt, miniſtred by vs & wrytten, not with ynke: but with the ſpirite of the lyuyng God * not in tables of ſtone, but in * fleſhly tables of the herte. Exod.xxxiiii. Deute.v.d Iere.xxxi.f.

B ✠ Suche truſt haue we thorowe Chriſte to god warde, not that we are ſuffycyent of oure ſelues to thynke any thynge, as of oure ſelues: but yf we be able vnto any thynge * the ſame cometh of god, Phili.ii.b. whiche hath made vs able to * miniſtre the newe teſtament, i.Cor.i.a. not of the letter, but of the ſpirite. For ☞ the letter kylleth, but the ſpirite gyueth lyfe.

If the miniſtracyon of death thorow the letters fygured in ſtones, was gloryous, ſo that the chyldren of Iſraell coulde not beholde the face of Moſes, for the glory of his C countenaunce (whiche glory is done away) why ſhal not the miniſtracyon of the ſpirite be much more glorious? For if the miniſtracyon of condẽnacion be glorious much more doth the miniſtracyon of ryghtuouſnes exceade in glory. ⊢ For no dout that which was there glorified, is not once gloryfied in reſpecte of this excedynge glory. For yf that whiche is deſtroyed was glorious, muche more that whiche remayneth, is glorious.

Seyng then that we haue ſuche truſt, we vſe great boldnes, & do not as Moſes, which Exod.xxxiiii.d * put a vayle ouer his face, that the chyldren of Iſrael ſhuld not ſe for what purpoſe that ſerued whiche is put away. Mat.xiii.b. Mar.iiii.b Luke.viii.b Actes.xx.f Iohn.xii.f Roma.xi.b * But their myndes were blynded. For vntyl this day remayneth the ſame coueryng vntaken away in the lecture of the old teſtament, which vayle ſhalbe put awaye in Chriſte. But euen vnto Exod.xxxiiii.d D this daye when Moſes is redde * the vayle hangeth before their herts. Neuertheleſſe * Roma.xi.d when they tourne to the Lord, the vayle ſhal be taken awaye. * Iohn.iiii.c The Lorde no doute is a ſpirite. And where the ſpirite of the Lord is, there is libertie. But we al beholde in a myrroure the glory of the Lord with his face open, and are chaunged vnto the ſame ſimilitude, from glory to glory, euen as of the ſpirite of the Lorde.

A true preacher is diligent, he corrupteth not the worde of

God,but ſeketh the honoure of Chryſt, yet thoughe it be with the parell of his lyfe.

CAPI. IIII.

A Therfore,ſeynge that we haue ſuche an office,euen as God hath had mercy on vs, we go not out of kynde: but haue caſte from vs the clokes of vnhoneſtye,⁊ walcke not in craftines,nether handle we the worde of God diſceitfully,but open the trueth,and reporte our ſelues to euery mānes conſciēce in the ſyght of God. ✚ If our Goſpel be yet hyd,it is hyd amonge them that are loſt, in Iohn.xii.f. Ezay.vi.c. Mat.xiii.b Mar.iiii.b. Luke.viii.b. Iohn.xii.f Actes.xx.f whom * the God of this worlde * hath blynded the myndes of them whiche beleue not, leſt the lyght of the Goſpell of the glorye of Chriſt (whiche is the ymage of God) ſhulde ſhyne vnto them.

B ✚ For we preach not our ſelues, but Chriſt Ieſus to be the Lorde,⁊ our ſelues your ſeruaūtes,for Ieſus ſake. Gene.i.a. For it is God, that ‡ cōmaunded the lyght to ſhyne out of darckenes, ii.Pete.i.d. which hath ‡ ſhyned in oure hertes,for to giue the light of the knowledge of the glory of God,in the face of Ieſus Chriſt.

ii.Cori.v.a But we haue this treaſure in ‡ erthen veſſels,that the excellency of the power myght be Gods,⁊ not ours. We are troubled on C euery ſyde,yet are we not without ſhyfte. We are in pouertye:but not vtterly without ſomwhat. We ſuffre perſecucion:but are not forſaken therin. We are caſt downe: neuertheles Gala.vi.d. we peryſh not. We alwayes ‡ bere about in the bodye,the dying of the Lorde Ieſus, that the lyfe of Ieſu myght alſo appeare in our bodye.

Roma.8.c. ‡ For we whiche lyue,are alwayes delyuered vnto deth for Ieſus ſake,that the life alſo of Ieſu myght appeare in our mortall fleſhe. So then, death worketh in vs,but life in you. ⊢ ✚ But ſeyng that we haue the ſame ſpirite of fayth (accordīg as it is wryt Psal.116.b ten: ‡ I beleued,⁊ therfore haue I ſpoken). We alſo beleue,⁊ therfore ſpeake. For we knowe,that he whiche rayſed vp the Lorde D Ieſus,ſhall rayſe vp vs alſo by the meanes of Ieſus,⁊ ſhal ſet vs with you. For al thin i.Corin.i.a ges do I for your ſakes: that the plentuous grace by thanckes gyuen of many,maye redoūde to the prayſe of God.

Wherfore,we are not weryed. But though our vtwarde man peryſhe,yet the inwarde man is renued daye by daye. ‡ For Psal.xxx.b Rom.viii.d oure trybulacyon which is momentany and lyght,prepareth an excedynge and an eternall wayght of glorye vnto vs, whyle we loke not on the thynges whyche are ſene: but on the thynges whyche are not ſene. For the thynges whyche are ſene, are temporall:but thynges whiche are not ſene, are eternall. ⊢

¶ The rewarde for ſufferynge trouble.

CAPI. V.

A 2.Cor.iiii.d For we knowe that yf our ‡ earthy manſcion of this dwelling were deſtroyed, we haue a byldyng of God, an habytacyon not made with handes, but eternall in heauen. For ‡ therfore,ſyghe we,deſyrynge to be clo Roma.8.b. thed with our manſyon whiche is from heauen:ſo yet,yf that we be founde clothed,and not naked. For we that are in this ‡ taberna 2.Pet.i.c cle, ſyghe and are greued becauſe we wolde Apoc.iii not be vnclothed,but wold be clothed vpō, that mortalite might be ſwalowed vp of life. He that hath ordeyned vs for this thyng,is God:which very ſame hath gyuen vnto vs the erneſt of the ſpirite. Roma.8.c. 2.Corin.i.d

Therfore,we are alwaye of good cheare, and knowe,that as long as we are at home in the body, we are abſent from god. For we walcke in fayth,not after outwarde appearaūce. Neuertheles, we are of good comfort, B and had leuer to be abſent from the bodye,⁊ to be preſēt with God. Whefore,whether we be at home or from home, we endeuour our Mat.xxv.f Roma.14.d ſelues,to pleaſe hym. * For we muſt all appere before the iudgement ſeate of Chryſte, that euery man may receyue the workes of his bodye accordynge to that he hath done, whether it be good or bad.

✚ Seyng then that we knowe, howe the Lorde is to be feared. We fare fayre wyth men. For we are knowen well ynough vnto god. I truſt alſo that we are knowē in your conſciences.

For we prayſe not our ſelues agayne vnto you,but gyue you an occaſyon to reioyce of vs,that ye may haue ſome what agaynſt thē,which reioyce in the face,and not in the C herte. For yf we be to feruent,to god are we to feruent. Or yf we kepe meaſure, for your cauſe kepe we meaſure. For ÿ loue of Chriſt cōſtrayneth vs,bycauſe we thus iudge,that 1.Tim.ii.a. yf one dyed for all,then were all deade,⁊ he dyed for all:that they whych lyue,ſhuld not hence forth lyue vnto them ſelues,but vnto him whych dyed for them,⁊ roſe agayne. ⊢

D Wherfore,hence forth knowe we no mā after the fleſhe. In ſo muche though we haue knowen Chriſt after the fleſhe,now yet hēce forth know we him ſo no more. Therfore yf any man be in Chriſt,he is a newe creature Esay.43.c Apoc.21.a Roma.iii.d Colossi.i.c Olde thynges are paſſed awaye,beholde,al thynges are become ‡ newe. Neuertheles,al thīges are of God,which hath ‡ reconcyled vs vnto

vs vnto hym ſelf by Jeſus Chriſt, and hath
geuen to vs the offyce to pꝛeache the attonement.
Collo.ii.c Foꝛ * God was in Chriſt, ⁊ made
agrement betwene the woꝛlde and him ſelf,
⁊ imputed not their ſynnes vnto them, and
hath commytted to vs the pꝛeachyng of the
attonement. Nowe then are we meſſengers
in the rowme of Chriſt euẽ as though God
dyd beſeche you thoꝛowe vs. So pꝛaye we
you in Chriſtes ſtede, that ye be reconcyled
Eſay.liii.b Roma.8.a vnto God: foꝛ * he made him to ☞ be ſynne
☞ foꝛ vs, whiche knewe no ſynne, that we by
his meanes ſhulde be that ryghtuouſneſſe,
whiche befoꝛe God is alowed.

¶ An exhoꝛtacyon to receyue the woꝛd of God with thankefulneſſe and amendement of lyfe. The dyligence of Paule in the Goſpell, and howe he warneth them to eſchewe the company of the heythen.

CAPI. VI.

A Eſay.xlix.c WE alſo as helpers exhoꝛt you that
ye receyue not the grace of god in
vayne. Foꝛ he ſayeth: * I haue
herde the in a tyme accepted: and in the day
of ſaluacion, haue I ſuckered the. Beholde,
nowe is that accepted tyme: beholde, nowe
is the day of ſaluacyon. Let vs gyue no occaſyon
of euyl, that in our offyce be founde
2.Coꝛi.4.a no faute: but in al thinges let vs behaue our
ſelues * as the miniſters of God.

B In much paciẽce, in afflicceyons, in neceſſyties,
in anguyſhes, in ſtrypes, in pꝛeſonmentes:
in ſtryfes: in laboures, in watchiges, in
faſtinges, in purenes, in knowledge, in lõge
ſuffryng, in kyndnes, in the holy Ghoſte, in
loue vnfaynedly, in the woꝛd of truth, in the
power of God, by the armour of ryghtuouſnes
of the ryght hande ⁊ on the lefte be honoure
and diſhonour: by euyl repoꝛt ⁊ good
repoꝛte: as diſceyuers, and yet true, as vnknowen,
and yet knowẽ: as dying, ⁊ behold,
we lyue: as chaſtned, ⁊ not killed: as ſoꝛowing,
⁊ yet alway mery: as poꝛe, and yet make
many ryche: as hauyng nothyng, ⁊ yet poſſeſſyng
al thynges.

O ye Coꝛinthians, our mouth is opẽ vnto you.
C Our hert is made large: ye are in no
ſtrayte in vs, but are in a ſtrayte in youre
owne bowels: I pꝛomyſe vnto you lyke reward,
as vnto chyldꝛen. Set your ſelues at
large, ⁊ ✠ * beare not ye the yocke with the
Deute.7.a. vnbeleuers. Foꝛ what felyſhyp hath ryghtuouſnes
with vnryghtuouſnes? Oꝛ what
company hath lyght wyth darkeneſſe? *
Math.6.b. Oꝛ what concoꝛde hath Chriſte wyth Beliall?
Eyther what parte hath he that beleueth,
with an infydell? Oꝛ howe agreeth
1.Coꝛin.3.b the temple of God with ymages? Foꝛ ye
vi.b * are the Temple of the lyuynge God, as
ſayde God: * I wyll dwell amonge them,
Exodi.29.g Leuit.26.b Ezech.37.d and walcke among them, and wyll be their
God: and they ſhall be my people. Wherfoꝛe
Eſay.lii.c * come out from among them, and ſeperate
your ſelues from them (ſayth the Loꝛde) and
touche none vncleane thyng: ſo wyll I receyue
you, and wil be a father vnto you, and
ye ſhalbe my ſonnes ⁊ daughters, ſayth the
Loꝛde almyghty.

¶ He exhoꝛteth them to receyue the pꝛomyſes of God thankefully. The Coꝛinthyans are commended foꝛ theyꝛ obedyẽce anxious towarde Paule.

CAPI. VII.

A SEynge that we haue ſuche pꝛomyſes (derely
beloued) let vs clenſe our ſelues frõ
all fylthynes of the fleſſhe and ſpyꝛyte, and
growe vp to full holynes with the feare of
of God. Vnderſtande vs, we haue hurte no
man we haue coꝛrupte no man: we haue defraudyd
no man. I ſpeake not this to condemne
you: foꝛ I haue ſhewed you befoꝛe,
that ye are in our hertes to dye and liue with
you. I am very bolde ouer you. I reioyſe
greatly in you. I am fylled wyth comfoꝛte,
and am excedynge ioyouſe in all oure trybulacion.
Actes.16.b. Foꝛ when we were come into Macedonia
* our fleſſhe had no reſt, but we were
troubled on euery ſyde. Outwarde was
2.Coꝛi.1.a. fyghting, inward was fere. Neuertheleſſe *
God that comfoꝛteth the abiecte, comfoꝛted
vs by the commynge of Titus.

And not by hys commynge onely: but alſo
B by the conſolacyon which we receyued of
you: when he tolde vs your deſyꝛe, your wepyng,
your feruent mynde foꝛ me: ſo that I
reioyſed the moꝛe. Foꝛ though I made you
ſoꝛy wᵗ a letter, I repent not: though I dyd
repent. Foꝛ I perceyue, that the ſame epiſtle
made you ſoꝛy, though it were but foꝛ a ſeaſon.
But I nowe reioyce, not that ye were
ſoꝛy, but that ye ſo ſoꝛowed, that ye repented.
Foꝛ ye ſoꝛowed godly: ſo that in nothynge
ye were hurte by vs. Foꝛ godly ſoꝛowe
cauſeth repentaunce vnto ſaluacyon,
Eccle.30.d. not to be repẽted of: cõtrary wyſe * woꝛldly
ſoꝛowe cauſeth death.

C Foꝛ beholde, what dylygence this godly
ſoꝛowe that ye toke, hathe wꝛought in
you: yee it cauſed you to cleare your ſelues.
It cauſed indignacyon, it cauſed feare, it
cauſed deſyꝛe, it cauſed emulacyon, it cauſed
punyſſhement. Foꝛ in al thynges ye haue
ſhewed youre ſelues, that ye were cleare in
that matter. Wherfoꝛe, though I wꝛote
vnto you, I dyd it not foꝛ his cauſe that had
done the hurt, nether foꝛ his cauſe that was
hurte:

hurt: but that your good mīde for vs myght appeare among you in the ſyght of God.

D Therfore, we are cōforted, becauſe ye are comforted: yet ⁊ exceadyngely the more ioyed we, for the ioy that Tytus had: becauſe hys ſpiryt was refreſſhed of you all. I am therfore not now aſhamed, though I boſted my ſelfe to hī of you. For as al thīges which we ſpake vnto you are true, euen ſo our boſting that I made vnto Titus is founde true. And his inwarde affeccyon is more aboundaunt towarde you, when he remembreth the obedience of you al: howe with feare ⁊ trēblyng ye receyued hym. I reioyſe that I maye be bolde ouer you in all thinges.

¶ He putteth them in remembraunce to helpe the pore ſainctes at Jeruſalem, accordynge as the Macedonians dyd.

CAPI. VIII.

A I Certyfie you brethren, of the grace of god whiche was gyuen in the congregacions of Macedonia, howe that the aboundaunce of their reioyſynge is, that they are tryed w muche tribulacyon. And though they were exceadynge poore, yet haue they gyuen exceadyng rychely, and that in ſynglenes. For to theyr powers (I bere them recorde) ye ⁊ beyōde theyr power they were willyng of their owne accorde, and prayed vs with great inſtaūce, that we wold receyue their benefyte, and ſuffre them to be partakers wyth other *in miniſtring to the ſainctes. And this they dyd, not as we loked for: but gaue their own ſelues fyrſte to the Lorde, and after vnto vs by the wyll of God: ſo that we coulde not but deſyre Tytus, to accomplyſhe the ſame beneuolence amonge you alſo, euen as he had begonne.

Actes. xi. d.
i. Corin. xvi. a
ii. Cor. ix. a
Roma. xv. f

B Nowe therfore, as ye are ryche in al parties, in fayth, in worde, in knowlege, in all feruentnes, and in loue, whyche ye haue to vs: euen ſo, ſe that ye be plentuous in this beneuolence alſo. This ſaye I not as commaundyng: but becauſe of feruentnes. I do alowe the vnfaynednesse of youre loue towarde other men. For ye knowe the lyberalyte of our Lorde Jeſus Chriſt, that though he was *ryche, yet for your ſakes he became poore: that ye thorowe his pouertye, myght be made ryche.

Roma. x. c

And I gyue councel hereto. For this is expedient for you, whiche begonne, not to do onely, but alſo to wyl a yere agoo. C Nowe therfore perfourme the thynge whiche ye begāne to do: that as there was in you a redynes to wyl, euen ſo ye may perfourme the dede *of that which ye haue. For* yf there be firſt a wyllyng mynde, it is accepted accordynge to that a man hath, and not accordynge to that he hath not.

i. Pet. iiii. c
Prouer. iii. b
Mar. xii. b
Luke. xxi. a.

It is not my mynde that other be ſet at eaſe: and ye brought into combraunce: but that there be egalnes now at this tyme: and that your aboūdance may ſuccour their lack: and that theyr aboundaunce may ſupplye your lacke: that there may be equalite agreynge to that which is wrytten: *He that had muche, had not the more aboundaunce: ⁊ he that had lytle, had neuertheleſſe. Thankes be vnto God, which put the ſame good mīde for you in the hert of Titus, which accepted the requeſt: ye rather he was ſo well wyllynge, that of his owne accorde, he came vnto you.

Exo. xvi. d

D We haue ſēt with him that brother, whoſe laude is in the Goſpel thorowe out al the cōgregacions: ⁊ not that onely, but is alſo choſen of the congregacions to be a felowe with vs in our iourney, concernyng this beneuolēce that is mynyſtred by vs vnto the prayſe of the ſame Lorde, ⁊ to ſtere vp your prōpte mynde.

For this we exchewe, that any mā ſhulde rebuke vs in this plentuous diſtribucyon* that is miniſtred by vs ^(to the glory of the Lorde) ⁊ make prouiſion for honeſt thinges: not onely in the ſyght of the Lorde, but alſo in the ſyght of men.

Roma. xii. c

We haue ſent with thē a brother of ours, whom we haue ofte tymes proued dyligent in many thynges, but nowe much more dylygent. The great confidēce which I haue in you, hathe cauſed me this to do: partely for Titus ſake whiche is my felowe and helper as cōcernyng you. Partely becauſe of other whiche are oure brethren, and the meſſēgers of the congregacions, ⁊ the glory of Chriſt. Wherfore, ſhewe ye vnto them the profe of your loue, ⁊ of our * boaſtyng of you in the ſyght of the congregacions.

i. Cor. ii. b

¶ In this Chapyter dothe he the ſame that he dyd in the Chapyter goyng before, that is, he moueth them to helpe the poore brethren at Jeruſalem.

CAPI. IX.

A OF the *mynyſtryng to the ſainctes, it is but ſuperfluous for me to wrytte vnto you for I knowe the redynes of youre mynde, wherof I boaſt my ſelfe vnto them of Macedonia, that Achaia was prepared a yere agoo: ⁊ your enſāple hath prouoked many. Neuertheleſſe, yet haue I ſent theſe brethren, leſt oure boaſtyng whiche I make of you, ſhulde be in vayne in this behalfe, that ye (as I haue ſayde) maye prepare your ſelues: leſt peraduenture yf they of Macedonia

Actes. xi. d
i. Cor. xvi. a
ii. Cor. viii. a
Roma. xv. f

come wyth me, and fynde you vnprepared, we (I will not ſaye ye) ſhulde be aſhamed in this matter of boaſting.

B Wherfore, I thought it neceſſary, to exhorte the brethren, to come before hande vnto you, and to prepare your good bleſſynge promyſed afore, that it myghte be ready, ſo that it be a bleſſinge, and not a defraudyng. ✠ This yet I ſaye, he whiche ſoweth lytell, ſhall reepe lytell, and *he that ſoweth plenteouſly ſhal reepe plenteouſly. And let euery man do accordynge as he hath purpoſed in hys herte not groudgyngly, or of neceſſyte *For God loueth a chearfull geuer.

Prou.xi.b.
Gala.vi.b.

God is able to make you ryche in all grace, C that ye in all thynges hauing ſufficient vnto the vtmoſte, maye be ryche vnto all maner of good worcke, as it is wrytten: *He hathe ſparſed abroade, and hathe geuen to the poore, his rightewesnes remayneth for euer. He that mynyſtreth ſeed vnto the ſower mynyſter breed alſo for fode, and multyplye your ſeed, and increace the frutes of youre ryghtwesnes ✠ that on all partes, ye ☞ maye be made ryche ☞ into all ſynglenes, which cauſeth thorowe vs that thankes are geuen vnto God.

[illegible]
Pſa.cxii.b.

D For the office of this miſtracyon, not onely ſupplyeth the nede of the ſayncttes: but alſo is aboundaunt here in, that for thys laudable miniſtryng, thankes myght be geuen to God of many, which prayſe God for the obedience of youre conſenting to the Goſpel of Chriſt, and for youre ſinglenes in diſtrybutynge to them, and to all men, and in theyr prayers for you whiche longe after you, for the aboundaunte grace of God in you. Thanckes be vnto God for hys vnſpekeable gyfte.

¶ He touchyth the falſe Apoſtles, and defendeth his auctorytie and callynge.

CAPI. X.

A I Paule my ſelfe beſeche you by the mekenes and ſoftnes of Chriſt, which when I am preſent among you am of no reputacion but am bolde towarde you beyng abſent. I beſech you, that I nede not to be bold when I am preſente (wyth that ſame confydence, where wyth I am ſuppoſed to haue bene bolde) agaynſte ſome, whiche repute vs as though we walched carnally. For though B we walke in the fleſhe, yet we do not warre fleſhly. ‡For the weapens of our warrefare are not carnal thinges, but things, mighty in God, to caſt downe ſtronge holdes wherwith we ouerthrow counceis and euery hye thynge that exalteth it ſelfe agaynſte the knowledge of God, and brynge into captyuyte all ymagynacyon to the obedyence of Chryſte, and are ready to take vengeaunce on al diſobedyence, when your obedience is fulfilled. Loke ye on thinges after the vtter apperaunce.

Ephe.vi.

If any man truſt in him ſelfe, that he is C Chriſtes, let him conſyder this againe of him ſelfe, that as he is Chryſtes, euen ſo are we Chriſtes. For though I boaſt my ſelfe more of our auctoritie (whiche the Lorde hath geuen vs *to edyfye and not to deſtroye you) it ſhal not be to my ſhame: leſt I ſhuld ſeme as though I wet about to make you afraid wyth letters. For the epyſtles (ſayth he) are ſore and ſtronge: but his bodyly preſence is weake, and hys ſpeache rude. Let him that is ſuch, thyncke on this wiſe: that as we are in wordes by letters when we are abſent, ſuche are we in dedes, when we are preſent.

2.Cor.xiii.

D For we cannot fynde in oure hertes to make oure ſelues of the nombre of them, or to compare oure ſelues to them, whyche prayſe them ſelues. Neuertheleſſe, whyle they meaſure them ſelues wyth them ſelues, and compare them ſelues with them ſelues, they vnderſtande nought. But we wyll not reioyce aboue meaſure: but accordīg to the meaſure of the rule, which God hath diſtributed vnto vs, a meaſure to reache euen vnto you. For we ſtretche not out our ſelues beyonde meaſure, as though we reached not vnto you. For euen to you alſo haue we come with the goſpell of Chryſte, and we boaſt not our ſelues out of meaſure in other mens labours. Yee and we hope it wyl come to paſſe, that when youre fayth is increaſed among you, we ſhal be magnyfyed accordynge to oure meaſure, more largely, and that I ſhall preache the Goſpell in thoſe regyons whyche are beyonde you: and not to boaſte of thoſe thynges, whyche by onother mans meaſure are prepared already. But let him that reioyſeth, reioyſe in the Lorde. For he that praiſeth hym ſelfe, is not alowed: but he whome the Lorde prayſeth.

¶ Paul (vnder ſufferaunce) commendeth him ſelfe and defendeth his auctorytie agaynſt the falſe prophetes.

CAPI. XI.

A WOlde to God, ye coulde haue ſuffred me a lytell in my folyſhnes: yee, ye do alſo forbeare me. For I am gelous ouer you with godly gelouſy. For I haue coupled you to one man, to make you a chaſt vyrgyn to Chriſte. But I feare, leſte it come to paſſe that as the ſerpente *begyled Eue thorowe hys ſutteltye,

Gene.iii.a.

euen ſo your wyttes ſhuld be corrupte from the ſinglenes that ye had towarde Chriſte. For yf he that commeth preach another Jeſus, then him whom we preached: or if ye receaue another ſpyryte, then that whiche ye haue receaued, ether another goſpell then that ye haue receaued, ye myght ryght well
B haue bene cõtent. For I ſuppoſe that I was not behynde the chefe Apoſtles. But though I be rude in ſpeakinge, yet I am not ſo in knowledge. Howbeit amonge you we haue bene knowen to the vtmoſte what we are in all thynges. Dyd I therin ſynne, becauſe I ſubmitted my ſelf, that ye might be exalted. And becauſe I preached to you the goſpel of God fre? I robbed other congregacions, &
C toke wages of them, to do you ſeruyce. And
Actes.xx.g. when I was preſent with you, & had nede*
ii.Co.xii.d. I was chargeable to no mã: for that which was lackinge vnto me, the brethren whiche came from Macedonia, ſupplyed, and in al thinges, I kept my ſelfe ſo that I ſhuld not be chargeable to any man, & ſo wyl I kepe my ſelfe. If the trueth of Chriſt be in me this reioyſing ſhal not be taken from me in the regyons of Achaia. Wherfore? Becauſe I loue you not? God knoweth. Neuertheleſſe what I do, that wyll I do, to cut away occaſion from them, whiche deſyre occaſyon, that they myght be founde lyke vnto vs, in that wherin they reioyce. For ſuch falſe apoſtles are dyſceatefull worckers and faſſyon them ſelues lyke vnto the Apoſtels of Chriſt.
D And no maruayle: for Satan hym ſelfe is chaunged into the faſſyon of an angell of light. Therfore it is no great thing though his miniſters faſſyon thẽ ſelues, as though they were the mynyſters of ryghtewesneſſe: whoſe ende ſhall be accordynge to theyr dedes. I ſaye againe, leſt any man thyncke that I am fooliſhe: or els euen nowe take ye me as a fole, that I alſo may boaſt my ſelfe a lytell. That I ſpeake, I ſpeake it not after the Lorde, but as it were fooliſhly, in this matter of boaſtyng. Seinge that many reioyce
E after the fleſſhe, I wyll reioyce alſo. † For ye ſuffre foles gladly, ſeynge ye your ſelues are wyſe. For ye ſuffre if a man bryng you into bondage: if a man deuour: yf a man take: yf a man exalt him ſelfe: yf a man ſmyte you on the face. I ſpeake as concernyng rebuke,
* as though we had bene weake. *(in this behalfe. Howe be it, wherin ſoeuer any man dare be bolde (I ſpeake folyſſhly) I dare be
Phi.iii.a. bolde alſo* They are Ebrues, euen ſo am I: They are Iſraelites, euen ſo am I. They are the ſedes of Abraham, euen ſo am I. They are the mynyſters of Chryſte (I ſpeake as a fole) I am more: In laboures more aboundaunte: In ſtrypes aboue meaſure, In preſon more plenteouſly: In deeth ofte. * Of Deute.xx.
the Iewes fyue tymes receaued I euery tyme .xl. ſtrypes ſaue one. † Thryſe was I Actes.xvi.
beaten with roddes.* I was once ſtoned * Actes.xiv.
I ſuffered thryſe ſhypwracke. Nyght and Actes.xxvii.
F day haue I bene in the depe ſee. In iorneyinge often: in parels of waters in parels of robbers: in ieopardies of mine owne nacion. in ieopardyes amonge the hethen: * in parels Actes.ix.
in the cytye: in parels in wyldernes: in parels in the ſee: in parels among falſe brethren: in laboure and trauayle: in watching often: in honger in thirſt: in faſtinges often. in colde and in nakednes: beſide the thinges whiche outwardly happen vnto me. I am combred daylye, and do care for al congregacyons. * ☞ Who is weake, and I am not ☞ i.Co.ix.d.
weake? Who is offended, and I burne not? If I muſt nedes boaſte, I wyll boaſt of the thynges that concerne myne infirmityes.

¶ Paul is taken vp into the thyrde heauen, and heareth wordes not to be ſpoken.

CAPI. XII.

The God and father of oure Lorde Jeſus Chryſte, whiche is bleſſed for euermore, knoweth, that I lye not. ✠ In the cytye A
of Damaſcõ, the gouerner of the people vnder kynge Aretas, layde watche in the cytye of the Damaſcens, and wolde haue caught me: and * at a wyndowe was I let Actes.ix.d.
downe in a baſket thorowe the wall, and ſo ſcaped I hys handes.

Doutles, it is not expedient for me to boaſt I wyll come to viſions and reuelacyons of the Lorde. I knowe a man in Chriſt, aboue .xiiii. yeares ago (whether he were in the body I can not tell, or whether he were out of the body I can not tell, God knoweth) howe that he was taken vp into the thyrde heauen. And I know the ſame man (whether in the body, or out of the body. I cannot tell, God knoweth) howe that he was taken vp into Paradiſe, & hearde ſecret wordes, whiche no mã can vtter. Of this mã wil I boaſt but of my ſelfe wyl I not boaſt, excepte it be of myne infirmities: For though I boaſt, I ſhal not be a fole, for I wold ſay the trouth. Neuertheleſſe, I ſpare you: leſte any man B
ſhulde thynke of me, aboue that whiche he ſeeth me to be, or that he heareth of me. And * leſte I ſhulde be exalted oute of meaſure [illegible]
thorowe the excellencye of the reuelacyons: ther was geuẽ vnto me vnquietnes thorow the fleſſhe, euen the meſſengere of Satan to

boffet

buffet me: becauſe I ſhulde not be exalted
out of meaſure. For this thinge beſought I
the Lord thryſe, that it myght departe from
me. And he ſayde vnto me: my grace is ſufficyent
for the. For my ſtrength is made perfecte
thorowe weaknes. Very gladly therfore
wyll I reioyce of my weaknes, that the
ſtrength of Chriſt may dwel in me. ¶ Therfore
haue I delectacyon in infirmities, in rebukes,
in nede in perſecucions in anguiſſhes
for Chriſtes ſake: For when I am weake,
then am I ſtronge.

I am become a foole in boaſting my ſelfe.
Ye haue compelled me: For I ought to haue
ij.Cor.xi.a. bene commended of you. * For in nothynge
was I inferior vnto the chefe Apoſtles,
though I be nothynge, yet the tokens of an
Apoſtle were wrought amonge you wyth
all pacience, and ſignes and wonders, and
D mightye dedes. For what is it, wherin ye
were inferiors vnto other congregacyons,
excepte it be herin, that I was not chargeable
vnto you. Forgeue me this wronge.
Beholde, nowe the thirde tyme I am ready
to come vnto you: and yet wyl I not be chargeable
vnto you. For * I ſeke not youres, Acto.xx.g. i.Cor.iiii.c
but you. For the chyldren ought not to laye i.Theſ.ii.c
vp for the fathers and mothers, but the fathers ij.Theſ.iii.a
and mothers for the chyldren.

I wyl very gladly beſtowe, and wilbe beſtowed
for youre ſoules: though the moare
I loue you, the leſſe I am loued agayne.
But be it that I was not chargeable vnto
you: neuertheleſſe whan I was craftye, I
E toke you with gyle. Dyd I pyll you by any
of them, whom I ſent vnto you? I deſyred
Titus, & with hym I ſente a brother. Dyd
Titus defraude you of any thynge? walked
we not in one ſpryte? walked we not in lyke
ſteppes? Agayne, thyncke ye, that we excuſe
oure ſelues vnto you? We ſpeake in
Chryſt in the ſyght of God.

But we do al thinges (dearly beloued) for
youre edifyinge. For I feare, leſt it come to
paſſe, that when I come, I ſhall not fynde
you ſuche as I wolde: and that I ſhall be
Gal.v.b. founde vnto you, ſuche as ye wolde not: I
feare, leſt there be founde amonge you * debate,
enuyinge, wrath, ſtryfe, backbitynges,
whyſperynges, ſwellynges, and diſcorde.
I feare, leſte when I come agayne, God
bringe me lowe amonge you, and I be conſtrayned
to bewayle many of them, whyche
haue ſynned al ready, and haue not repented
Ephe.v.a. of the * vncleanes and fornicacion, and
wantannes whiche they haue commytted.

CAPI. XIII.

¶ He promyſeth to come vnto them, and exhorteth them ſo to ordre them ſelues that he maye fynde them perfecte and of one mynde.

NOwe come I the thirde tyme vnto you:
* in the mouth of two or thre witneſſes A
ſhal euery worde be ſtabliſſhed. I tolde you Deut.xix.b
before, and tell you before: and as I ſayde Math.xviii.c
when I was preſente with you the ſeconde John.viii.b
tyme, ſo wryte I nowe being abſent to them Hebre.x.f.
whiche in tyme paſt haue ſynned, and to all
other: that yf I come agayne, I wyll not
ſpare, ſeinge that ye ſeke experience of Chriſt
* which ſpeaketh in me, which amonge you Math.x.b.
is not weake, but is myghtye in you. For
though he was crucified in weaknes, yet lyueth
he thorowe the power of God. And we
no doute are weake in him: but we ſhal lyue
with him: by the might of God among you.

* Proue youre ſelues: whether ye are in B
the fayth or not. Examen youre owne ſelues. i.Cor.xi.f.
knowe ye not youre owne ſelues, howe Gala.vi.a.
that Ieſus Chriſt is in you, except ye be caſt
awaies? I truſt ye ſhall knowe, that we are
not caſt awayes. I deſyre before God that
ye do none euyl, not that we ſhuld ſeme commendable,
but that ye ſhuld do that whiche
is honeſte: and let vs be counted as caſte awaies:
We can do nothing againſt ẏ truth
but for the truth. We are glad whẽ we are C
weake, and ye ſtronge. This alſo we wiſhe
for, euen youre perfectnes. Therfore wryte
I theſe thynges beynge abſent, leſt when I
am preſente, I ſhulde vſe ſharpenes, accordinge
to the power, * which the Lorde hath ij.Cor.x.a.
geuen me to edify, and not to deſtroye. Fynally
brethren, fare ye wel: be perfecte, be of
good comfort, be of one mynd, lyue in peace
and the God of loue and peace, ſhal be with
you. * Grete one another in an holy i.Cor.xvi.d
kiſſe. Al the ſaynctes ſalute you.

The grace of our Lorde Ieſus
Chriſt, and the loue of God,
and the felliſhyppe of the
holy gooſt be with
you all. Amen.

(.)

¶ The ende of the ſeconde epyſtle to the Corinthyans.

¶ Sent from Philippos a city
in Macedonia by Titus and Lucas.

¶ The

❧: The Epiſtle of Sayncte Paul the Apoſtle vnto the Galathyans.

¶ Paule rebuketh them, becauſe they were fallen awaye from the Goſpel. Sheweth his owne conuerſion, magnifieth hys offyce and Apoſtleſhyppe, and declareth hym ſelfe to be equall with the hye Apoſtles.

CAPI. I.

A Paule an Apoſtle / not of men, neither by man, but by Jeſus Chryſte, and by God the father, whiche raiſed him vp from deathe: and all the brethren which are with me. Unto the congregacyons of Galacia. * Grace be wyth you and peace from God the father, and from oure Lorde Jeſus Chryſte, whyche gaue hym ſelfe for oure ſinnes, to delyuer vs from this preſent euyll worlde accordinge to the wyll of God oure father, to whome be praiſe for euer and euer. AMEN.

Roma. i. a. i. Cor. i. a. ii. Cor. i. a.

I maruayle, that ye, are ſo ſone turned (from Chriſt, which called you by grace) vnto another Goſpell: which is nothynge els, but that there be ſome, whiche trouble you, and * intende to peruerte the Goſpell of Chryſte. Neuertheleſſe, though we oure ſelues, or an angell from heauen, preache any other Goſpell vnto you, then that whiche we haue preached vnto you, let hym be acurſed. B As we ſayde before, ſo ſaye I nowe agayne, yf any man preache any other goſpell vnto you, then that ye haue receaued, let him be accurſed. Do I nowe ſpeake vnto men or vnto God? Other go I aboute to pleaſe men? * For yf I had hytherto ſtudied to pleaſe men, I were not the ſeruaunt of Chryſt.

Pete. ii. d.
Jac. iiii. a.

✠ I certifye you brethren, that the Goſpel which was preached of me, was not after the maner of men. For I neyther receaued it, nor lerned it of man, but by the reuelacion of Jeſus Chryſte. C For ye haue heard of my conuerſacyon in tyme paſte, in the Jewes waye, howe that beyonde meaſure * I perſecuted the congregacion of god, and ſpoyled it: and preuayled in the Jewes way aboue many of my companions in myne owne nacion, beyng a very feruent maynteyner of the tradicions of the elders.

Actes. viii. a. ix. a. xxii. a. and. xxvi. b. i. Cor. xv. b.
Phili. iii. a.

But when it pleaſed God, which ſeperated me from my mothers wombe, and * called me hereunto by his grace, for to declare hys ſonne by me, that I ſhuld preache hym among the heathen: immediatly I commened not of the matter wyth * fleſſhe and bloude, neyther returned to Jeruſalem, to them whiche were Apoſtels before me: D but wente my wayes into Arabia, and came agayne vnto Damaſco. Then after thre yeare, I returned to Jeruſalem to ſe Peter, and abode wyth hym .xv. dayes. Other of the Apoſtles ſawe I none, ſaue James the Lordes brother. The thynges whyche I wryte vnto you: beholde. Before God I lye not.

Esa. xlix. a.
Mat. xvi.

* After that came I into the coaſtes of Siria and Cilicia, and was vnknowen as touchinge my perſon vnto the congregacions of Jewrye, which were in Chryſte. But this they hearde onely, that he which perſecuted vs in tyme paſte, nowe preacheth the fayth, which before he deſtroyed. And they gloryfyed God in me. ✠

Acte. ix. d.

¶ He withſtandeth Peter in the face, and proueth that the lawe and circumciſion are not neceſſary to ſaluacion.

CAPI. II.

A Then .xiiii. yeres therafter, I wente vp agayne to Jeruſalem * with Barnabas, and toke Titus with me. I went vp alſo by reuelacyon, and commened with them of the Goſpel which I preache amonge the Gentyls (but ſpecially) wyth them whyche were counted chefe, leeſt I ſhulde runne, or had runne, in vayne. Alſo Titus whiche was with me, though he were a Greke, yet was not compelled to be circumcyſed: and that becauſe of incommers beinge falſe brethren, which came in preuely to ſpy out oure lybertye whiche we haue in Chryſte Jeſus, that they myght brynge vs into bondage.

Actes. xv.

To whome we gaue no rowme, no not for the tyme (as concernynge to be brought in ſubieccyon) becauſe that the truth of the Goſpel myght continue with you.

B Of them whiche ſemed to be ſomwhat (what they were in tyme paſſed it maketh no matter to me: * God loketh on the outwarde apperaunce of no man) neuertheles they which ſemed great, added nothinge to me. But contrary wyſe, when they ſawe that the Goſpell ouer the vncyrcumcyſion was committed vnto me, as the Goſpell ouer the circumcyſyon was committed vnto Peter (for he that was myghtye in Peter in the Apoſtleſhyppe ouer the cyrcumcyſyon, the ſame was myghtye in me amonge the Gentyles) when they perceaued the grace that was geuen vnto me, then James, Cephas and John, which ſemed to be pyllers,

Deu. x. Roma. ii. b. Actes. x. Ephe. vi. Collo. iii. Gala. ii. a.

gaue to me and Barnabas the ryght handes of that felowſhyppe, that we ſhulde be Apoſtles amonge the Heathen, and they in the circumciſyon: onely that we ſhulde remember the poore, * Wherin alſo I was diligent to do the ſame.

C But when Peter was come to Antioche, I withſtode him opẽly, becauſe he was worthy to be blamed. For yet ÿ certayne came from James, he dyd eate with the Gentyls. But when they were come, he withdrue and ſeperated him ſelfe from them, fearynge thẽ whiche were of the circumcyſyon. And the other Jewes diſſembled as well as he: in ſo muche that Barnabas alſo was brought into theyr ſimulacyon. But when I ſawe, that they went not the ryght waye after the trueth of the Goſpel, I ſayde vnto Peter before them all: yf thou beynge a Jewe, lyueſt after the maner of the Gentyls and not as do the Jewes: why cauſeſt ÿ the Gentyls to lyue as do the Jewes? For we whiche are * Jewes by nature, and not ſynners of the Gentyls, knowe, that a mã r is not iuſtified by the dedes of the lawe, but by the fayth of Jeſus Chriſte: And we haue beleued on Jeſus Chryſte, that we myght be iuſtifyed by the fayth of Chryſte, and not by the dedes of the lawe: becauſe that by the dedes of the lawe no fleſſhe ſhall be iuſtifyed.

D If whyll we ſeke to be made ryghtewes by Chriſt, we our ſelues are founde ſinners, is Chriſt then ÿ miniſter of ſynne? God forbyd. For yf I buylde agayne the thynges whiche I deſtroyed, then make I my ſelfe a ☞ treſpaſer. For ☞ I thorowe the lawe, haue bene deed to the lawe: that I might lyue vnto God. I am crucifyed wᵗ Chriſte: yet do I lyue neuertheleſſe nowe nat I, but Chryſte lyueth in me. The lyfe whiche I nowe lyue in the fleſſhe, I lyue by the fayth of the ſõne of God * whiche loued me, and gaue hym ſelfe for me. I deſpyce not the grace of God. For * yf ryghtewesnes come of the lawe, then Chryſte dyed in vayne.

¶ He rebuketh the vnſtedfaſtneſſe of the Galathyans ſhewynge the vnperfectneſſe of the lawe and declareth neuertheleſſe that it was not geuen for nought.

CAPI. III.

A O Ye folyſſhe Galathyans: who hathe bewitched you, that ye ſhulde not beleue the trueth? To whõ Jeſus Chriſte was deſcrybed before the eyes, ⁊ now amõge you crucifyed. This only wolde I learne of you whether ye receaued the ſpirit by the dedes of the lawe, or by the prechynge of the fayth? Are ye ſo vnwyſe, that after ye haue begoune in the ſpyryte, ye nowe ende in the fleſſhe? So many thinges ye haue ſuffred in vaine, yf it be alſo in vayne. Moreouer, he that miniſtreth to you the ſpyrite, ⁊ worketh myracles amonge you, doth he it thorowe the dedes of the lawe, or by prechyng of the faythe? * Euen as Abraham beleued God, ⁊ it was aſcrybed to hĩ for ryghtewesnes, ye knowe therfore, that they whiche are of fayth, the ſame are the chyldren of Abraham.

Gene.xv.b.
Roma.iiii.a.
Jacob.ii.d.

B For the ſcripture ſeynge afore hande, that God wolde iuſtifye the Hethẽ thorow fayth, ſhewed before hande glad tydinges vnto Abraham ſayenge: * In the ſhall all nacyons be bleſſed. So then, they whiche be of fayth, are bleſſed with faythfull Abraham. For as many as are of the dedes of ÿ lawe, are ſubiecte to the curſe. For it is wrytten * curſed be euery one, ÿ cõtynueth not in all thynges which are writen in the boke of the lawe, to fulfyl them. That no mã is iuſtifyed by the lawe in the ſyght of God it is euident. * For the iuſt ſhall lyue by fayth. The lawe is not of fayth: but the mã that fulfylleth the thinges contayned in the lawe, ſhall lyue in thẽ. Chriſt hath delyuered vs frõ the curſe of the lawe, in as muche as he was made a curſe for vs. For it is wrytten: * curſed is euery one, that hãgeth on tree, that the bleſſynge of Abraham myght come on the Gentyls thorowe Jeſus Chriſt, ÿ we myght receaue the promes of the ſpirit thorowe fayth.

Gene.xii.a
and.xxii.d.
Deut.27.d.
Abacuc.ii.a
Roma.i.c.
Hebre.x.g.
Leuit.18.a.
Eze.xx.b
Roma.x.a.
Deu.xxi.d.

C Brethren, I ſpake after the maner of mẽ. Though it be but a mans teſtament, yet no man deſpyſeth it, or addeth any thynge therto, yf it be alowed. ✠ To Abraham and his ſeed were the promyſes made. He ſayth not in the ſeedes, as many: but in thy ſeed, as of one, which is Chriſt. This I ſaye, that the lawe whiche beganne after warde, beyonde * foure. C. and thyrtye yeares, doth not diſanul the teſtamente, that was confermed afore of God vnto Chryſte warde, to make the promes of none effecte. For yf the inheritaunce come of the lawe, it commeth not nowe of promes. But God gaue it vnto Abraham by promes.

Gene.xv.a.
Exodi.xii.f
Judith.v.b
Actes.vii.a
Rom.iiii.c.

Wherfore the ſerueth ÿ lawe? * The lawe was added becauſe of trãſgreſſiõ (tyl ÿ ſeed came, to whom the promes was made) ⁊ it was ordeyned * by Angels in the hande of a mediator. A mediator is not a mediator of one. But God is one. * Is the lawe then agaynſt the promes of God? God forbyd. For yf there had bene a lawe geuen whiche coulde haue geuen lyfe: then no doute ryghtewesnes ſhulde come by the lawe But the

Roma v.c.
and.vii.b.
Actes.vii.g
Rom vii.a
i.Timo.i.b.

ſcrypture cõcluded al thinges vnder ſynne,
D that the promes by ẏ fayth of Jeſus Chriſte
ſhuld be geuen vnto thẽ that beleue. ⸣ But
before that fayth came, we were kepte vnder
the lawe & were ſhut vp vnto the fayth,
whiche ſhulde afterwarde be declared.

Wherfore, the lawe was our ſcolemaſter
vnto Chryſt, that we myght be made ryghtewes
by fayth. But after that fayth is
come, we are no lẽger vnder the ſcolemaſter.
For ye are all the chyldren of God, becauſe
Rom. vi. b. ye beleue in Chriſt Jeſu. For * all ye that are
baptyſed, haue put on Chriſte. There is no
Jewe nether Gentyll: ther is nether bonde
nor fre: there is nether man nor woman. For
John. xvii. c. ye are all * one in Chryſte Jeſu. If ye be
Chryſtes, then are ye Abrahams ſeed, and
heyres acordynge to the promes.

¶ Paul ſheweth that thorowe Chriſt we be delyuered from the lawe, & rebuketh the vnthankfulneſſe of the Galathyans.

CAPI. IIII. ✠

A AND I ſaye, that the heyre (as longe
as he is a chylde) differth not from a
ſeruaunt, though he be Lorde of all, but is
vnder tuters & gouerners, vntyll the tyme
that the father hath appoynted. Euen ſo we
alſo, when we were chyldren, were in bondage
vnder the ordinaunces of the worlde.
Luke. ii. b. But when the tyme was full come, God *
John. iii. b. ſent his ſonne, borne of a woman, and made
Roma. 8. c. bonde vnto the lawe, to redeme them which
were bonde vnto the lawe: that we thorowe
eleccyon myght receaue the inherytaunce
that belongeth vnto the naturall ſonnes.
Roma. 8. c. Becauſe ye are ſonnes, * God hathe ſent the
ſpyrit of his ſonne into oure hertes, which
cryeth, Abba father. Wherfore nowe, thou
arte not a ſeruaunte: but a ſonne. If thou
be a ſonne, thou arte alſo an heyre of God
thorowe Chryſte. ⸣

Not withſtandinge, when ye knewe not
1. Corin. 8. a God, ye dyd ſeruice vnto them, * whiche by
nature are no Goddes. But nowe after that
ye haue knowẽ God (yee rather are knowen
Collo. ii. b. of God) howe is it that ye turne agayne vnto
the weke & * beggarly ordynaũces, wherunto
agayne ye deſyre afreſſhe to be in bondage?
Ye obſerue dayes, & monethes, tymes
& yeares, I am in feare of you, leſte I haue
beſtowed on you laboure in vayne.
Brethren I beſeche you, be ye as I am: for
I am as ye are. ye haue not hurte me at all.
ye knowe, howe thorow infyrmite of ẏ fleſſhe,
I preached the Goſpell vnto you at the
fyrſt. And my temtacyon whiche was in the
fleſſh, ye dyſpyſed not, nether abhorred: but
receyued me as an Angell of God, euen as
Chriſt Jeſus. What is thẽ youre felicite? for
I beare you recorde, ẏ yf it had bene poſſible
ye wold haue plucked out your owne eyes,
& haue geuen them to me. Am I therfore become
youre enemy, because I tell you the
B trueth? They are gelous ouer you amyſſe.
Yee, they intẽde to exclude you, that ye ſhuld
be feruent to them warde. It is good alwayes
to be feruent in a good thynge, and
not onely when I am preſent with you.

My lyttell chyldren (of whom I trauayle
in byrth agayne, vntyl Chriſte be faſſyoned
in you) I wolde I were wt you nowe, and
coulde chaunge my voyce: for I ſtande in a
doute of you. Tell me (ye ẏ deſyre to be vnder
Gene. xvi. the law) do ye not heare of ẏ lawe? ✠ For
Gene. xxi. it is wrytten, ẏ Abrahã had two ſonnes * the
Hebre. xi. one by a bonde mayde, the other by a fre woman.
Yee & he which was borne of the bonde
woman, was borne after the fleſſhe: but he
which was of the fre woman, was borne by
promes. Whiche thynges are ſpoken by an
Allegorye. For theſe are two teſtamẽtes the
one frõ the mounte Syna, which gendreth
vnto bondage, which is Agar. For mounte
Syna is Agar in Arabia, and bordreth vpõ
the cytie, whiche is nowe called Jeruſalem,
C and is in bondage with her chyldren.
Apoca. xxi. But * Jeruſalẽ, whiche is aboue, is fre:
Esay. liv. whiche is ẏ mother of vs all. For it is wrytten:
* reioyce ẏ baren, that beareſt no chyldren:
breake forth & crye, thou that trauayleſt
not. For the deſolate hathe many moo
chyldren, then ſhe which hath an huſbande.
Brethren, we are after Iſaac the chyldren
of promes. But as then he that was borne
after the fleſſhe, perſecuted hym that was
borne after the ſpyrit, Euen ſo is it nowe.
Gene. xxi. Neuertheleſſe, what ſayth the ſcripture? put
awaye the bonde woman & her ſonne. For ẏ
ſonne of the bonde womã, ſhall not be heyre
with the ſonne of the fre woman. So then
brethren we are not chyldren of the bonde
woman: but of the fre woman. ⸣

¶ He laboureth to drawe them awaye from circumcyſyon, ſheweth them the battayll betwyxte the ſpyrit and the fleſh, and the frutes of them bothe.

CAPI. V.

A STANDE faſt therfore in the lyberty
wherwyth Chryſte hathe made vs fre,
Esay. ... and wrappe not youre ſelues agayne in the
yoke of bondage. Beholde, I Paule ſaye
Actes. xv. vnto you, that yf ye be cyrcumciſed, Chriſt
ſhall proffyt you nothynge at all. I teſtifye
agayne to euery man which is circumcyſed,
that he is bounde to kepe the whole lawe.

Chriſt is become but in vayne vnto you: As
many of you as are iuſtifyed by the lawe
are fallen from grace. We loke for and hope
Gala. vi. a. in the ſpirit, to be iuſtifyed thorowe fayth. *
For in Jeſu Chriſte, nether is circumciſyon
any thynge worth, nether yet vncircūciſion
1. Cor. xiii. a but fayth ‡ whiche worketh by loue. Ye dyd
runne well: who was a let vnto you, that
* ye ſhulde not beleue the truth* (cōſent vnto
no man) Euen the councell which came not
1. Cor. v. b. of hym that calleth you: * A lytle leuen doth
leuen the whole lompe of dowe.

B ✠ I haue truſt towarde you in the Lorde,
that ye ſhall be none other wyſe mīded. But
he that troubleth you, ſhall beare his iudgemente
whatſoeuer he be. Brethren, yf I yet
preche circumciſyon, why do I then yet ſuffre
perſecucyon? Then is the ſlaunder of the
croſſe ceaſed. I wolde to God, they were ſeparated
from you, whiche trouble you. Brethren,
Rom. 14. a. ye were called into libertye: onely * let
1. Pet. ii. a not youre lybertye be an occaſyon vnto the
fleſſhe: but by loue* (of the ſpyrit) ſerue one
Math. 22. d another. For all the lawe is fulfylled in one
Mark. 12. d worde, whiche is this: thou ſhalt loue thyne
Luk. 10. d neyghbour as thy ſelfe. If ye byte and
Roma. 13. c deuoure one another: take hede, leſte ye be
Iames. ii. b lykewyſe conſumed one of another. ⊢

C ✠ I ſaye: walke in the ſpirit, and fulfyll
not the luſt of the fleſſhe. For the fleſſhe luſteth
Math. 26. d contrarye to the ſpirit, and * the ſpyrit
contrary to the fleſſhe. Theſe are contrarye
one to the other, ſo that ye cannot do what
ſoeuer ye wolde. But and yf ye be led of the
ſpyrit, then are ye not vnder the lawe. The
D dedes of the fleſſhe are manifeſt, whiche are
theſe, aduoutrye, fornicacyon, vnclennes,
wantōnes, worſhipping of ymages, witchcraft,
hatred, varyaunce, zele, wrath, ſtryfe,
ſedicion, ſectes, enuying, murther, dronkennes,
glottony, and ſuch lyke: of the which I
1. Cor. vi. b. tell you before as I haue tolde you in tyme
Ephe. v. a. paſt, that * they which cōmyt ſuch thinges,
ſhal not be inheritours of the kyngdome of
God. Contrarely, the frute of the ſpyrit is,
loue, ioye, peace, longe ſufferyng, gētylnes
goodnes, faythfulnes, mekenes, tēperancy.
1. Timo. i. b * Agaynſte ſuche there is no lawe. They
that are Chriſtes, haue crucyfyed the fleſſhe
with the affeccyons and luſtes. ⊢

✠ If we lyue in the ſpirit, let vs walke
in the ſpirit. Let vs not be deſyrus of vayne
glorye, prouokynge one another, enuyinge
one another.

¶ He exhorteth thē to brotherly loue, and one to beare with another. In the ende he warneth thē to beware of circūciſiō.

CAPI. VI.

A Brethren, yf a man alſo be taken in any
faute, ye whiche are ſpirituall, helpe to
amende hym in the ſpyrit of mekenes: conſyderynge
thy ſelfe, leſt thou alſo be tēpted.
Roma. 15. a * Beare ye one anothers burthen, and ſo
fulfyll the lawe of Chryſte. For If any man
ſeme to hym ſelfe that he is ſomwhat, when
in dede he is nothynge, the ſame deceaueth
hys owne mynde. Let euery man proue hys
owne worke, and then ſhall he haue reioyſynge,
onely in hys owne ſelfe, and not in
Roma. 14. c another. For * euery man ſhall beare hys
Roma. 15. c. owne burthen.
1. Cori. 3. b. * Let hym that is taught in the worde,
mynyſter vnto hym that teacheth hym in all
good thynges. Be not deceaued, God is not
Job. iiii. b mocked. For ‡ what ſoeuer a man ſoweth,
that ſhall he alſo reape. For he that ſoweth
in hys fleſſhe, ſhall of the fleſſhe reape corrupcyon.
But he ẏ ſoweth in the ſpirit, ſhall
2. Teſſa. 3. b of the ſpirit, reape lyfe euerlaſtynge. * Let
B vs not be wery of weldoynge. For when the
tyme is come, we ſhall reape without werynes.
While we haue therfore tyme let vs do
good vnto all men, and ſpecyally vnto the
which are of the houſholde of fayth. ⊢

Ye ſe, how large a letter I haue wrytten
vnto you wyth myne owne hande. As many
as deſyre with vtwarde apperaunce to
pleaſe carnally, the ſame conſtrayne you to
be cyrcumcyſed, onely leſt they ſhulde ſuffre
perſecucion for the croſſe of Chriſt. For they
them ſelues whych are circumcyſed, kepe
not the lawe: but deſyre to haue you circumcyſed,
that they myght reioyce in your fleſſhe
God forbyd that I ſhulde reioyce but in
the croſſe of our Lorde Jeſu Chriſt, whereby
Gala. v. a. the worlde is crucyfyed vnto me, and I vnto
the worlde. For * in Chriſt Jeſu neyther
cyrcumcyſion auayleth eny thyng at all nor
vncircumciſyon: but a newe creature. And
as many as walke accordynge to thys rule
peace be on them, and mercy, and vpon
2. Cori. 4. c. Iſraell that partayneth to God. Frō
hence forth, let no mā put me to buſynes. ‡ For I beare in my body
the markes of the Lorde
Jeſu. Brethren, the grace
of oure Lorde Jeſu
Chriſt be with
youre ſpirit
Amen
(.·.)

¶ The Epiſtle vnto the Galathyans was ſent from Rome.

☙: The epyſtle of Saynt Paul the apoſtle vnto the Epheſyans.

¶ The euerlaſtynge ordynaunce and eleccyon of God in ſauynge all men thorowe Chryſte Jeſus his ſonne, we are ordened vnto good workes. The domynion of Chryſte.

CAPI. I.

A PAul an apoſtle of Jeſus Chryſt, by the wyl of God.

To the Saynctes / whiche are at Epheſus / and to them whiche beleue on Jeſus Chryſte.

Roma.i.a. i.Cori.i.a. ii.Cor.i.a. i.Pet.i.a. Gala.i.a. i.Petri.i.a.

* Grace be with you ⁊ peace from God oure father, and from the Lorde Jeſu Chryſte. * Bleſſed be God the father of oure Lorde Jeſus Chryſt, whiche hath bleſſed vs with all maner of ſpirituall bleſſynge in heuenly thynges by Chryſte, accordynge as he had choſen vs in him, before the foundacions of the worlde were layde, that we ſhuld be holy, and without blame before him, thorowe loue. which ordeyned vs before thorow Jeſus Chriſt to be heyres vnto him ſelfe accor- B dynge to the good pleaſure of hys wyll, to the prayſe of the glorye of his grace, where with he hath made vs accepted thorow the beloued.

Collo.i.b

* By whom we haue redempcyon thorowe his bloude, euen the forgeuenes of ſynnes, accordynge to the ryches of hys grace: wher of he hathe miniſtred vnto vs aboundantly in all wyſdome, and prudence. And hathe opened vnto vs the myſtery of hys wyll, accordynge to hys good pleaſure, whiche he had purpoſed in hym ſelfe, to haue it declared (Gala.iiii.a) * when the tyme was ful come, that he myght ſet vp all thynges perfectly by C Chryſte (bothe the thynges whiche are in heuen, and the thynges which are in earth) euen by hym, by whom we are made heyres, and were therto predeſtinate accordynge to the purpoſe of hym by whoſe power al thynges are wrought accordynge to the purpoſe of hys owne wyll: that we (whiche before beleued in Chriſt) ſhulde be vnto the prayſe of his glorye.

Roma.[illegible] ii.Corin.i.d [illegible]

In whom alſo ye beleue, for aſmuche as we haue harde the worde of trueth, euen the Goſpel of youre ſaluacyon: wherin when ye had beleued * ye were ſealed with the holy ſpirit of promes, which is the earneſt of oure inherytaũce for the recoueringe of the purchaſed poſſeſſiõ, vnto yͤ prayſe of his glory.

D Roma.i.b. Philip.i.a. Collo.i.a. i.Teſ.i.a.

Wherfore, I alſo (after that I hearde of the fayth which ye haue in the Lorde Jeſu, and loue vnto all the Saynctes) * ceaſe not to geue thanckes for you, makynge mencyon of you in my prayers: that the God of oure Lorde Jeſus Chriſt, the father of glory, may geue vnto you the ſpyryte of wyſdome and of reuelacion by the knowledge of him ſelfe and lyghten the eyes of youre myndes: that ye maye knowe what the * hope is (Rom.[illegible]), where vnto he hathe called you, and howe ryche the glory is of his inherytaunce vpon the ſainctes, ⁊ what is yͤ exceding greatnes of his power to vs warde, which beleue according to the workyng of that his myghty power, whiche he wrought in Chriſte, when he raysed him from the deed, * (Psal.cx.a) and ſet hym on hys ryght hande in heauenly thynges, aboue * (Dani.vii.) all rule, and power, and myght and domynyon, and aboue euery name that is named, not in this worlde onely, but alſo in the worlde to come: and * (Psal.viii.b. Hebr.ii.b. i.Cor.xv.c. Ephes.iiii.b. Collo.i.c.) hathe put al thynges vnder his fete, and hathe made hym aboue all thynges the heed of the congregacyon, whiche is hys body and the fulnes of hym, that fylleth all in all.

¶ Paul ſheweth them what maner of people they were before theyr conuerſyon, and what they are nowe in Chryſte.

CAPI. II.

A AND you hathe he quyckened, where as ye were deed in treaſpaſſes, ⁊ ſynnes, in the whiche * (Roma.vi.c. Collo.i.c.) in tyme paſſed ye walked, according to the courſe of this worlde, euen after the gouerner that ruleth in the ayer, the ſpirit that nowe worketh in the chyldren of vnbelefe * (Collo.iii.a.) amonge whom we al had oure conuerſacyon alſo in tyme paſt, in the luſtes of oure fleſſhe, and fulfylled the luſtes of oure fleſſhe, and fulfylled the wyll of the fleſſhe and of the mynde: and ☞ were by nature the chyldren of wrath, euen as well as other.

But God which is rych in mercy (for his great loue wherwith he loued vs, euen whẽ we were deed by ſynnes) quickened vs together in Chryſt (* by grace are ye ſaued) (Ec.cp.[illegible]) and B raysed vs vp together with hym and made vs ſytte together with him amonge them of heauen in Chriſte Jeſu. That in tyme to come, he myght ſhewe yͤ exceadynge ryches of hys grace, in kyndnes to vs warde thorow Chryſt Jeſu. For by grace are ye made ſafe thorowe fayth, ⁊ that not of youre ſelues. It is the gyfte of God, and cometh not of workes, leſt any mã ſhuld boaſt him ſelfe.

Titus.i.b For we are his workmanſhyppe, created in Chriſt Ieſu vnto* good workes, whych god ordayned, that we ſhulde walke in them.

C Wherfore, remembre that ye beyng in tyme paſſed Gentyls in the fleſſhe, were called * vncircumcyſyon from that whiche is called circumciſion in the fleſſhe, whiche circumciſyon is made by handes: Remembre (I ſay) that at that tyme ye were without Chriſte, beyng aliẽtes frõ the cõmẽ welth of Iſrael, ⁊ ſtraungers frõ the teſtamentes of the promes, and had no hope, ⁊ were without God in this worlde. But nowe by the meanes of Chriſt Ieſu, ye whiche ſomtyme were farre of, are made nye by the bloude of Chriſt. Phil.iii.a Collo.ii.b

For he is our peace, whiche hath made of both one, and hathe broken downe the wall ☞ that was a ſtoppe betwene vs, and hath alſo put awaye thorowe hys fleſſhe, ☞ the cauſe of hatred, euen the lawe of commaundemẽtes cõtayned in the law wrytten, for to make of twane one newe man in hym ſelfe, ſo makyng peace: and to reconcile both vnto God in one body thorow the croſſe, ⁊ ſlew hatred thereby: and came, ⁊ preached peace to you D whiche were a farre of, ⁊ to them that were nye. For thorow hĩ we both haue an entraũce, in one ſpirite vnto the father.

✠ Nowe therfore, ye are not ſtraungers ⁊ foreners: but cytezyns with the ſayntes, and of the houſholde of God: and are bylt vpon the * foundacion of the Apoſtles and Prophetes, * Ieſus Chriſt him ſelfe beynge the head corner ſtone, in whom what byldyng ſoeuer is coupled togyther, it groweth vnto an holy temple in the Lorde, in whom ye alſo are bylt togyther, to be an habitacion of God thorow the ⸌ (holy) ghoſt. ⊢ i.Cor.iii.b Eſay.xxviii.d Actes.iiii.b Roma.ix.f Pſal.cxviii.c Mat.xxi.b Actes.iiii.c i.Pet.ii.b

¶ He ſheweth the cauſe of hys preſonmente, deſyreth them not to faynte becauſe of his trouble, and prayeth God to make them ſtedfaſt in his ſpirite.

CAPI. III.

A FOr thys cauſe, I Paule am a pryſoner of Ieſus Chriſt for you Heythen: If ye haue hearde of the miniſtracyon of the grace of God, * which is gyuen me to you ward For * by reuelacyon ſhewed he the myſtery vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderſtande my knowledge in the myſtery of Chriſt, whiche myſtery in tymes paſſed was not opened vnto the ſõnes of men, as it is nowe declared vnto his holy Apoſtles and Prophetes by the ſpyrit, that the Gentyls ſhulde be inheritours alſo, ⁊ of the ſame body, ⁊ partakers of his promes in Chriſt by the meanes of the Goſpell, wherof I am made a mynyſter, accordynge to the gyfte of the grace of God whiche is gyuen vnto me after the workyng of his power. Actes.xiii.a Gala.i.b

B Unto me the * leaſt of al ſayncts is this grace gyuen, that I ſhulde preache amonge the Gentylles the vnſearcheable ryches of Chryſte, and to make al men ſe, what felowſhyppe of the myſterye is, * whyche frome the begynnyng of the worlde hath bene hyd in God whych made al thynges thorow Ieſus Chryſte: to the intente, that nowe vnto the rulers and powers in heauenly thynges might be knowen by the congregacion, the manyfold wyſdome of God, accordyng to the eternall purpoſe, whiche he wrought in Chriſt Ieſu our Lord, by whom we haue boldneſſe and entraũce with the confydence whiche is by the fayth of hym. ✠ Wherfore I deſyre that ye faynt not becauſe of my trybulaciõs * that I ſuffre for your ſakes: whiche is youre prayſe. i.Cor.xv.a Collo.i.d

C For this cauſe I bowe my knees vnto the father of our Lorde Ieſus Chriſt, whiche is father ouer all that is called father in Heauen and in earth, that he wolde graunt you accordynge to the ryches of hys glorye, that ye may be ſtrengthed with myght by his ſpirite in the inner man, that Chriſt may dwell in your hertes by fayth, that ye beyng roted and groũded in loue, myght be able to comprehende wyth all Saynctes, what is that bredth and length, deepth and heyth, and to knowe the excellente loue of the knowledge of Chriſt, that ye myght be fulfylled with al fulnes, whiche commeth of God.

Unto hym that is able to do exceedynge aboũdantly aboue al that we aſke or thinke accordyng to the power that worketh in vs, be prayſe in the cõgregacyon by Ieſ⁹ Chriſt thorowout all generacyons from tyme to tyme. Amen.

¶ He exhorteth them vnto mekenes, to laye aſyde the olde conuerſacyon of gredy luſtes, and to walke in a newe lyfe.

CAPI. IIII.

A I Therfore (whyche am a pryſonner of the Lordes) exhorte you, * that ye walke worthy of the vocacyon wherwith ye are called with all lowlynes and mekenes, wyth humblenes of mynde, forbearynge one another thorowe loue, and be diligent to kepe the vnite of the ſpirite thorow the bonde of peace beynge one body, and one ſpirite, euen as ye are called in one hope of your callynge. Let there be but one Lorde, one fayth, one baptyme: one God and father of all, whyche is B aboue al, ⁊ thorow al, and in you all. ⊢ i.Co.7.b Roma.xii. i.Cor.xii.b

✠ * Unto euery one of vs is gyuen grace

accordyng

accordynge to the meaſure of the gyfte of Chryſt. Wherfore he ſayeth: when he went vp an hye, he ledde captiuitye captyue, and gaue gyftes vnto men. That he aſcended: what meaneth it, but that he alſo deſcended fyrſte into the loweſt partes of the earth? ✚ He that deſcended, is euen the ſame alſo that aſcended vp aboue all heauens, to fulfyl al thynges.

Psal.lxviii.b

Iohn.iii.b

C And the very ſame made ✚ ſome Apoſtles, ſome Prophetes, ſome Euangelyſtes, ſome Shepherdes and Teachers: to the edifying of the ſayntes, to the worke and miniſtracyon, euen to the edifying of the body of Chryſt, tyll we al come to the vnyte of fayth, and knowledge of the ſonne of God, vnto a perfecte man, vnto the meaſure of the full perfecte age of Chryſte. ⁋ That we hence forth ſhulde be no more chyldren, ✚ wauerynge and caried about with euery wynde of doctryne, by the wylynes of men, thorowe craftynes, wherby they laye a wayte for vs, to deceyue vs.

i.Cor.xii.b
Math.x.a
Luke.vi.b

Colo.ii.b

D But let vs folowe the truth in loue, and in all thynges growe in hym, ✚ which is the head, euen Chriſt, in whom yf all the body be coupled & knet togyther thorowe out euery ioynt wherwith ✚ one myniſtreth to another (accordynge to the operacyon as euery parte hath his meaſure) he increaſeth the body, vnto the edifying of it ſelf thorowe loue.

Ephes.i.d
and v.e
Collo.i.c

Rom.xii.b
i.Cor.xii.b

✚ This I ſay therfore, and teſtyfye thorow the Lord, that ye hence forth walke not ✚ as other Gentyles walcke, in vanyte of their mynde, whyle they are blynded in their vnderſtandyng, beyng farre from a godly lyfe, by the meanes of the ignorancy that is in them, & becauſe of the blyndnes of theyr hertes: which beyng paſt repentaunce, haue gyuen them ſelues ouer vnto wantõnes, to worke all maner of vnclennes, euen with gredines. But ye haue not ſo learned Chryſt,

Rom.i.d
i.Pet.iv.a

E If ſo be that ye haue hearde of hym, & haue bene taught in hym, as the truth is in Ieſu: (as concernynge the conuerſacyon in tyme paſt) to laye from you that olde man, which is corrupte, accordynge to the deceyuable luſtes. ⁋ ✚ To be renued alſo in the ſpirite of your mynde, & ✚ to put on that new man, which after God is ſhapen in ryghtuouſnes and true holynes.

Rom.vi.a
Collo.iii.b

Zach.viii.c

Wherfore, ✚ put awaye lyinge, and ſpeake euery man truth vnto hys neyghboure, for as muche as we are membres one of another.

F ✚ Be angrye, and ſynne not: let not the ſonne go downe vpon your wrath, neyther geue place vnto the backbiter. ✚ Let hym that ſtole, ſteale no more: but let him rather labour with hys handes the thyng which is good, that he may geue vnto him that nedeth. ⁋

Psal.iiii.a

[illegible]

i.Thes.iiii.

D Let no fylthy communicacion procede out of your mouth: but that which is good to edyfy withal, as oft as nede is: that it may mynyſter grace vnto the hearers. And greue not ye the holy ſpiryte of God ✚ by whom ye are ſealed vnto the daye of redempcyon. Let all bytternes, and fearſneſſe and wrath and rorynge and curſed ſpeakyng, be put awaye from you, with all malycyouſnes. Be ye curteous one to another, mercyful, forgeuyng one another, euen as God for Chryſtes ſake hath forgeuen you.

Roma.i.[illegible]
ii.Cor.i.[illegible]

¶ He exhorteth them vnto loue, warneth them to be ware of al vnclenneſſe. He teacheth howe women ſhuld obey their huſbandes, and howe louyngly men ought to intreate theyr wyues.

CAPI. V.

A Be ye ✚ therfore folowers of God as deare chyldren, and walke in loue euen as ✚ Chryſt loued vs, and gaue hym ſelfe for vs an offerynge and a ſacryfyce of a ſwete ſauer to God. ‡ As for fornicacyon and al vnclẽnes, or couetouſnes let it not be once named amonge you, as it becommeth ſainctes: or fylthynes or folyſhe talkynge, or ieſtyng, which are not comly: but rather gyuynge of thankes. For this ye know that ‡ no whoremonger, either vncleane perſon, or couetous perſon, (which is a worſhypper of ymages) hath any enheritaunce in the kyngdome of Chriſt and of God.

[illegible]
John.xiii.[illegible]
Gala.ii.[illegible]

Exod.[illegible]

Gala.v.d
i.Cor.vi.b

B ‡ Let no man deceyue you wt vayne wordes. For becauſe of ſuche thynges commeth the wrath of God, vpon the chyldren of dyſobedyence. Be not ye therfore companyons of thẽ. Ye were ſomtime darckenes, but now are ye lyght in the Lorde.

Math.xxiv.a
Colo.ii.[illegible]
[illegible]
Luke.xxi.b

C ‡ Walcke as chyldren of lyght. For the fruyte of the ſpyryte conſyſteth in all goodnes, and ryghtuouſnes and trueth. ⁋ Accepte that, whyche is pleaſynge vnto the Lorde, and haue no felowſhyppe wyth the vnfruytefull workes of darckenes: but rather rebuke them. For it is ſhame euen to name thoſe thynges which are done of thẽ in ſecret: but al thinges, when they are rebuked of the lyght, are manyfeſt. For whatſoeuer is manifeſt, that ſame is lyght. Wherfore he ſayeth: awake thou that ſlepeſt, and ſtande vp from death, and Chriſt ſhal gyue the lyght.

Iohn.xii.e
i.Thes.v.a

D ✚ Take hede therfore how ye walcke circumcircūſpectly: not as vnwiſe, but as wyſe mē: auoydynge occaſyon, becauſe the dayes are euyll. Wherfore, be ye not vnwyſe, but vnderſtande what the wyl of the Lorde is, and be not dronke with wyne wherin is exceſſe: but be fylled with the ſpirite, ſpeakyng vnto youre ſelues* in Pſalmes and Hymnes, and ſpiritual ſonges, ſyngyng and making melodie to the Lord in your hertes, gyuyng thankes alwayes for al thynges vnto God the father, in the name of oure Lorde Jeſus Chriſt, ſubmyttyng your ſelues one to another in the feare of God. ⁋

Psal.33.a
Collo.iii.c

E Ye wemē, ſubmyt your ſelues vnto your owne huſbandes, as vnto the Lorde. For* the huſbāde is the wiues head, euē as Chriſt is* the head of the congregacion, ⁊ the ſame is he that miniſtreth ſaluacion vnto the body. Therfore as the congregacion is in ſubieccyon to Chriſt, lykewyſe let the wemē alſo be in ſubieccion to their huſbandes in all thynges. Ye huſbādes, loue your wyues, euē as Chriſt alſo loued the cōgregacion, ⁊ gaue F him ſelfe for it, to ſanctyfye it, ⁊ clenſed it in the fountayne of water thorowe the worde, to make it vnto him ſelfe a gloryous congregaciō, without ſpot or wrynckle, or any ſuch thyng: but that it ſhulde be holy, ⁊ without blame. So ought men to loue their wyues, as their owne bodyes. He that loueth his wyſe, loueth him ſelf: For no mā euer yet hated his owne fleſſhe: but noryſheth ⁊ cheryſſheth it, euē as the Lorde doth the congregacion. For we are mēbers of his body, of hys fleſſhe, ⁊ of his bones.* For this cauſe ſhall a man leue father ⁊ mother, ⁊ ſhalbe ioyned vnto his wyfe, and of two ſhalbe made one fleſſhe. This is a great ſecrete, but I ſpeake of Chriſt ⁊ of the congregacion. Neuertheleſſe, do ye ſo, that euery one loue his wyfe euen as hym ſelfe. And let the wyfe fere her huſbande.

Gene.iii.d.
i.Cori.xi.a
Ephe.i.d.
Gene.ii.d
Mat.xix.a
Marke.x.a
i.Cori.vi.d
Ephe.v.b.

¶ Howe chyldren ſhulde behaue them ſelues towarde their parentes, Seruauntes towarde their mayſters, An exhortacyon to the ſpirituall battayle.

CAPI. VI.

A *CHyldrē, obey your fathers ⁊ mothers in the Lord: for that is ryght. *Honour thy father ⁊ mother, (the ſame is the fyrſt cōmaūdemēt in the promes) that yͧ mayeſt proſpere, ⁊ lyue longe on the earth. Ye fathers moue not your childrē to wrath: but* ye ſhal bryng them vp thorow the nurtur ⁊ informacion of the Lorde. Ye ſeruaūtes be obedyent vnto thē that are your bodily maiſters, with feare ⁊ tremblyng, euen with the ſynglenes of youre herte, as vnto Chriſte: not doynge ſeruyce vnto the eye, as they that go about to pleaſe men: but as the ſeruauntes of Chriſt, doyng the wyl of god from the herte w̄ good wyl, ſeruyng the Lorde, ⁊ not men. B Knowyng this, that what ſoeuer good thīg any man doth, the ſame ſhall he receyue agayne of god, whether he be bōd or fre. And ye maiſters, do euen the ſame thynges vnto thē, puttyng away threatnynges: Knowyng that your maſter alſo is in heauen.* nether is there any reſpecte of perſon with him.

Collo.iii.d
Exodi.xx.b
Deute.v.b
ii.Par.xix.c
Actes.x.e.
Roma.ii.b.
Eccle.35
Col.iii.d

✠ Finally my brethren, be ſtronge thorowe the Lord and thorow the power of his myght. Put on all the armour of God, that ye may ſtande agaynſt the aſſautes of the deuyl. For we wreſtle not agaynſt bloude and fleſhe: but agaynſt rule, agaynſt power, agaynſt worldly rulers, euē gouerners of the derckenes of this worlde, agaynſt ſpiritual craftynes in heauenly thynges.

C Wherfore take vnto you the whole armour of God, that ye maye be able to reſyſt in the euyl day, and ſtande perfect in all thinges.

Stande therfore, * ⁊ your loynes gyrde with the trueth, hauyng on the breſt plate of ryghtuouſnes, ⁊ hauyng ſhoes on your fete that ye maye be prepared for the Goſpell of peace. Aboue al, take to you the ſhild of faith wherwith ye may quenche, al the fyrie darts of the wycked. And take the helmet of ſaluacion, ⁊ the ſweard of the ſpirite, which is the worde of God. ⁋* And pray alwayes w̄ al maner of prayer ⁊ ſupplicacion in the ſpirite ⁊ watche therunto with all inſtaunce ⁊ ſupplicacion for al ſainctes ⁊ for me,* that vtteraunce may be gyuen vnto me, that I maye open my mouth frely, to vtter the ſecretes of my Goſpel (wherof I am meſſenger in bondes) that therin I maye ſpeake frely, as I ought to ſpeake.

Luke.xii.c.
i.Petri.i.c.
Luke.xviii.a.
i.Teſſ.v.d.
Collo.iv.a.

D But that ye may alſo knowe what condycyon I am in, and what I do, Tichicus the deare brother and faythfull mynyſter in the Lorde, ſhall ſhewe you of al thynges, whom I haue ſent vnto you for the ſame purpoſe, that ye myght knowe what caſe we ſtande in, and that ye myght comforte your hertes. Peace be vnto the brethren and loue wyth fayth, from God the Father and from the Lord Jeſus Chriſt. Grace be with all them, whiche loue our Lorde Jeſus Chriſt vnfaynedly. Amen.

¶ Sente from Rome vnto the Epheſyans by Tichicus.

The Epyſtle of Saynte Paule the Apoſtle to the Phyllippians.

¶ He exhorteth them to increaſe in loue, in knowledge, and experyence of Godly thynges.

CAPI. I.

A PAule and Timothe the ſeruauntꝭ of Jeſu Chriſt. To al the ſaynctes in Chriſt Jeſu, whiche are at Philippos with the Byſhops and Deacons.

Grace be vnto you and peace from God our father, & from the Lorde Jeſus Chriſt.

✠ I thancke my God wyth all remembraunce of you ✶ all wayes in al my prayers Roma.i.b. Collo.i.a. for all you, and pray with gladnes: becauſe ye are come into the fellowſhyppe of the Goſpel from the fyrſt daye vnto nowe: ✠ and am ſurely certyfyed of this, that he whiche hath begõne a good worke in you, ſhall performe it vntyll the day of Jeſus Chriſt, as it becommeth me ſo iudge I of you all, becauſe I haue you in my herte: foraſmuch as ye all are cõpanyons of grace with me, euen in my bondes, and in the defendyng and ſtablyſhynge of the Goſpell.

B For God is my recorde, howe greatelv I longe after you all, from the very herte rote in Jeſus Chriſte. ✶ And thys I praye, that Ephe.i.d. your loue maye increace yet more and more in knowledge, and in all vnderſtandynge, that ye may accept the thinges that are moſt excellent, that ye may be pure, and ſuche, as hurte no mãnes conſcyence vntyl the day of Chriſt: beyng filled with the frute of ryghteouſnes, which frute cõmeth by Jeſus Chriſt vnto the glory and prayſe of God. ✠

I wolde ye ſhulde vnderſtand (brethren) that the thynges which happened vnto me, chaũced vnto the great furtheraunce of the Goſpell: So that my bandes in Chriſt, are manifeſt thorowe out all the iudgement hal and in al other places: In ſo muche that many of the brethren in the Lorde beynge encoraged thorowe my bãdes, dare more boldly ſpeake the worde without fere. Some preache Chriſte of enuye and ſtryfe, and ſome of good wyl. The one parte preacheth Chryſte of ſtryfe & not ſincerely, ſuppoſyng to adde more aduerſyte to my bandes: Agayne the other ye preache of loue, becauſe they know that I am ſet to defende the Goſpel.

What then? So that Chriſt be preached any maner of waye, whether it be by occaſion, or of true meanyng, I am glad therof, C ye and wyl be glad. For I knowe, that thys ii.Corin.i. ſhall chaunce to my ſaluacyon, ✶ thorowe your prayer and mynyſtrynge of the ſpirite of Jeſu Chriſt, accordyng to my expectacion & hope, that in nothynge I ſhalbe aſhamed: but that wyth all boldeneſſe, (as all wayes euen ſo nowe alſo) Chriſt ſhalbe magnyfyed in my body, whether it be thorow lyfe, or thorowe death. For Chriſt is to me lyfe, & death is to me auauntage.

If it chaunce me to lyue in the fleſhe, that thyng is to me frutefull for the worcke, and what I ſhal choſe I wote not. For I am cõſtrayned of theſe two thynges, ✶ I deſyre to ii.Cori.v.a be looſed: and to be with Chriſt is much better. Neuertheleſſe, to abyde in the fleſſhe is more nedefull for you. And this am I ſure of, that I ſhall abyde, and cõtinue with you all, for your furtheraunce and ioye of youre fayth, that your reioyſyng may be the more aboundant thorowe Jeſus Chriſt in me, by my commyng to you agayne.

Ephe.iiii.a Onely let your conuerſacyon be, ✶ as it D becommeth the Goſpell of Chriſt: that whether I come and ſe you, or els be abſente, I maye yet here of your condycyon, that ye cõtynue in one ſpirite, and in one ſoule, labourynge as we do, to mayntayne the fayth of the Goſpell, and in nothynge fearyng your aduerſaries, which is to them a cauſe of perdycion, but to you of ſaluacyon, and that of god. For vnto you it is gyuen of Chriſt that not onely ye ſhulde beleue on hym: but alſo ſuffre for his ſake, hauyng euen ſuch a fight as ye ſawe in me, and nowe heare of me.

¶ He exhorteth them to vnyte and brotherly loue, and to beware of ſtryfe and vayne glory: And for a ſure enſample, he layeth Chriſt before them.

CAPI. II.

IF there be therfore any conſolacyon in A Chriſt, yf there be any comforte of loue, yf there be any felyſhyp of the ſpirite, yf there be any compaſſyon and mercy: fulfyll ye my ioye, that ye be lyke mynded, hauynge one loue, beyng of one accord, and of one mynde that nothynge be done thorowe ſtryfe or of vayne glory, but in mekenes of mynde, let euery man eſteme another better then hym ſelfe. ✶ Loke not ye euery man on his owne i.Corin.x.f and.xiii.b thynges, but euery man on the thinges that are other mens: ✠ Let the ſame mynde be in you, that was alſo in Chriſte Jeſu: whyche whã he was in the ſhape of God, thought it no robbery to be equal wt god: Neuertheles he made him ſelfe of no reputacion, takyng

on him the ſhape of a ſeruaunt, and * became
Hebre.v.a lyke vnto men, ⁊ was founde in his apparell
B as a man. He hũbled him ſelfe, ⁊ became obedyent
vnto the death, euen the death of the
croſſe. Wherfore, God alſo hath exalted him
on hye, ⁊ gyuen him a name which is aboue
Math.i.c al names: that in * the name of Jeſus * euery
Rom.14.c knee ſhulde bowe, both of thynges in heauen
Eſay.45.c ⁊ thinges in earth, ⁊ thynges vnder the
Actes.2.f. earth, ⁊ that all tonges ſhulde confeſſe, that
Roma.14.b Jeſus Chriſt is the * Lorde, vnto the prayſe
of God the father. ⁋

Wherfore (my derely beloued) as ye haue
alwayes obeyed, not when I was preſente
onely, but now much more in myne abſence,
euen ſo worcke out youre owne ſaluacyon
ii.Corin.7.b with feare and tremblynge. * For it is God,
whiche worketh in you, both the wyll ⁊ alſo
the dede, euen of good wyl.

* Do all thynge without murmurynge, ⁊
i.Pete.4.b. dyſputynge, that * ye maye be ſuche as no
i.Pete.ii.b man can cõplayne on: ⁊ vnfayned ſonnes of
C god without rebuke, in the middes of a croked
and peruerſe nacyon: amonge whom ſe
ii.Corin.i.c that ye ſhyne as lyghtes in the worlde, holdynge
i.Teſſa.ii.c faſt the worde of lyfe, that I maye *
reioiſe in the day of Chriſt, how that I haue
not runne in vaine, nether haue laboured in
vayne.

Yee ⁊ though I be offred vp vpon the offerynge
and ſacrifice of your fayth: I reioyce,
and reioyce with you all. For the ſame cauſe
alſo do ye reioyce, and reioyce with me.

Actes.xvi.b I truſt in the Lorde Jeſus, for to * ſende
i.Teſſa.3.b Timotheus ſhortly vnto you, * that I alſo
maye be of good comforte, when I knowe
what caſe ye ſtande in. For I haue no man
that is ſo lyke mynded to me, whych with ſo
pure affeccyon wyll care for youre matters.
For all other ſeke theyr owne, and not the
thinges which are Jeſus Chriſtes. Ye knowe
the profe of him, howe that as a ſonne with
the father, ſo hath he with me beſtowed hys
ſeruyce in the Goſpel. Hym therfore I hope
to ſende, aſſone as I knowe howe it wyl go
with me. I truſt in the Lord, that I alſo my
ſelfe ſhall come ſhortly.

D But I ſuppoſed it neceſſary to ſende brother
Epaphroditus vnto you, my companyon
in labour and felowe Soudyer, youre
Apoſtle, whyche alſo mynyſtreth vnto me
at nede. For he longed after you al, and was
full of heuynes, becauſe that ye had hearde
ſaye, that he had bene ſycke. And no dout he
was ſycke, in ſo much that he was nye vnto
death. But God had mercy on hym: and not
on hym onely, but on me alſo, leaſt I ſhulde
haue ſorowe vpon ſorowe. I ſent hym therfore
the more dylygentlye: that when ye ſe
him, ye may reioyce agayne, and that I may
be the leſſe ſorowefull. Receyue hym therfore
in the Lord with all gladnes, * and make
Roma.xv.d much of ſuche: becauſe that for the worcke
i.Teſſa.v.c of Chriſte he went ſo farre, that he was nye
vnto death, and regarded not his life: to fulfyll
that, whiche was lackyng on your part
towarde me.

¶ He warneth them to beware of falſe teachers, whom he calleth dogges and enemyes of Chriſte, and reproueth mannes owne ryghtuouſnes.

CAPI. III.

A More ouer, (brethen) reioyce ye in the
Lorde. It greueth me not to wryte one
thynge often to you. For to you it is a ſure
thynge. Beware of dogges, beware of euyll
Roma.ii.d workers. Beware of diſſencion. ‡ For we are
Ephe.ii.c. circumciſſion, which ſerue God ‡ in the ſpirit
Jhon.iiii.c ⁊ reioyce in Chriſt Jeſu, ⁊ haue no cõfydẽce
Roma.i.a in the fleſhe: though I myght alſo reioyce
in the fleſhe. Yf any other man thinketh that
he hath wherof he myght truſt in the fleſhe:
I haue more: being circũciſed the eyght day
of the kynred of Iſrael, of the trybe of Beniamin:
ii.Cori.xi.e an Ebrue borne of the Ebrues: as cõcernynge
Act.xxiii.b. the lawe, a Phariſaye: as concernyng
and.xxvi.b feruentnes, I perſecuted the cõgregacyon,
as touchyng the ryghtuouſnes which
is in the lawe, I was vnrebukable.

B ‡ But the thynges that were vauntage
Math.13.f vnto me, thoſe I counted loſſe for Chryſtes
ſake. Yee I thynke all thynges but loſſe for
the excellencye of the knowledge of Chriſte
Jeſu my Lorde. For whom I haue counted
al thyng loſſe, and do iudge them but vyle,
that I may wynne Chriſt, and be founde in
hym, not hauynge myne owne ryghtuouſnes
of the lawe: but that whiche is thorowe
the fayth of Chriſte: euen the ryghtuouſnes
whiche cõmeth of God thorow fayth: that I
may knowe him ⁊ the vertue of his reſurreccion,
⁊ the fellowſhyp of his paſſions, while
I am cõformable vnto his (death) yf by any
meanes I myght attayne vnto the reſurreccyon
of the deade.

C Not that I haue attayned vnto it al redy,
or that I am all redy perfecte: but I folowe,
yf that I may cõprehende that, wherin
I am comprehended of Chriſt Jeſu. Brethren,
I coũte not my ſelfe that I haue gotten
it as yet, but this one thing I ſay: I forget
thoſe thinges whiche are behynde, ⁊ endeuoure
my ſelfe vnto thoſe thynges which
are before, and (accordyng to the marke appoynted)
I preace to the rewarde of the hye

callyng of God thorow Chriſt Jeſu. Let vs
therfore as many as be perfect, be thus wyſe
mynded: and yf ye be other wyſe mynded,
God ſhall open the ſame alſo vnto you. Ne-
uertheleſſe, vnto that which we haue attay-
ned vnto, let vs procede by one rule, that we
D may be of one accorde.

✠ * Brethren, be folowers togither of me,
i. Corin. iiii. c and. v. b. & loke on them whiche walcke euen ſo, as ye
haue vs for an enſāple. For many walke (of
whom I haue tolde you often & now tel you
wepynge) that they are the enemyes of the
croſſe of Chriſt, whoſe ende is damnacion *
Roma. xvi. c whoſe bely is their God & glory to their ſha-
me, whiche are worldly mynded. But our cō-
uerſacion is in heauē, from whence we loke
for the ſauiour, euen the Lord Jeſus Chriſt,
i. Cor. xv. g whiche ſhal * chaunge our vyle bodye, that
he may make it like vnto his glorious body
accordig to the workyng, wherby he is able
alſo to ſubdue al thynges vnto him ſelfe. ✠

He ſaluteth certayne of them, exhorteth them to be of ho-
neſt conuerſacyon, and thanketh them becauſe of the prouiſyon, that they made for him, beynge in pryſon.

CAPI. IIII.

A Therfore my brethren (derely beloued &
longed for) my ioy & crowne, ſo cōtinu
in the Lord ye beloued. I praye Euodias, &
beſech Sintiches, that they be of one accord
in the Lord. Yee & I beſech the faithful yoke
felowe, helpe the wemen which laboured w
me in the Goſpell, & with Clement alſo, and
Luke x. c. with other my laboure felowes * whoſe na-
Apoc. xvii. b. mes are in the boke of life. ✠ Reioyſe in the
i. Teſſa. v. b Lorde alwaye, & agayne I ſaye reioyce. Let
your ſoftenes be knowen vnto al men. The
Lord is euen at hād. Be careful for nothing:
B but in all prayer & ſupplicacion let your pe-
ticions be manifeſt vnto God wyth geuyng
of thankes. And the peace of God (whiche
paſſeth all vnderſtandyng) kepe youre her-
tes and myndes thorowe Chriſt Jeſu.

Furthermore, brethren, whatſoeuer thyn
ges are true, whatſoeuer thyngs are honeſt,
whatſoeuer thynges are iuſte, whatſoeuer
thynges are pure, whatſoeuer thynges are
conuenyent, whatſoeuer thynges are of ho-
neſt reporte: yf there be any vertue, yf there
be any prayſe, (of lernyng) thoſe ſame haue
ye in your mynde, which ye haue both lerned
and receyued, herde alſo & ſene in me: thoſe
thynges do, & the God of peace ſhalbe wyth
you. I reioyſe in the Lord greatly, that now
at the laſt youre care is reuyued agayne for
me, in that wherin ye were alſo carefull, but
C ye lacked oportunite. I ſpeake not becauſe
of neceſſite: For I haue lerned in whatſoeuer
eſtate I am, * therwith to be content. I can i. Tim. vi.
both be lowe & I can be hye. Euery where &
in al thynges I am inſtructed, both to be ful
& to be hongry, both to haue plenty & to ſuf-
fre nede. I can do al thynges thorow Chriſt
which ſtrengneth me. Notwithſtandyng ye
haue wel done, that ye bare part with me in
my tribulacyon.

Ye of Philippos knowe alſo that in the be
gynnynge of the Goſpell, when I departed
from Macedonia, no cōgregacion bare part
with me, as concernynge geuynge and re-
ceyuynge, but ye onely. For when I was in
Theſſalonica, ye ſente once and afterwarde D
agayne vnto my neceſſyte: not that I deſyre
gyftes: but I deſyre aboūdant frute on your
parte. Neuertheles I receyued al, and haue
plentye. I was euē fylled after that I recey
ued of Epaphrodytus the thynges, whyche
were ſent frō you, an odoure of a ſwete ſmell
a * ſacrifice accepted and pleaſaunt to God Roma. xii. Hebr. xiii. c
My God ſhall ſupplye all youre nede tho-
rowe hys gloryous ryches by Jeſu Chryſt.
Unto God & oure father be prayſe for euer-
more. Amē. Salute al the ſaynctes in Chriſt
Jeſu. The brethren which are with me, grete
you. Al the ſaynctes ſalute you: moſte of all
they whiche are of the emperours houſholde
The grace of our Lord Jeſu Chryſt be with
you all. Amen.

¶ This Epyſtle was wrytten
from Rome by Epaphro-
dytus.

The Epyſtle of Saynte Paule the Apoſtle to the Colloſſyans.

¶ He geueth thanckes vnto God for theyr fayth, loue and hope: prayeth for theyr increaſe, and ſheweth howe we are the kyngedome of God, optayned by Chriſte, whiche is the heade of the Congregacyon.

CAPI. I.

PAul an Apoſtle of A
Jeſu Chriſte by the wyl of
God, and brother Tymo-
theus.
To the Saynctes whych
are at Coloſſa, and bre-
thrē that beleue in Chriſt.
* Grace be wyth you and peace frome Gala. i. a.
God our father, and from the Lorde Jeſus Ephe. i. a.
Chriſte.

‡ We gyue thankes to God the father of our Lorde Jeſus Chriſte * alwayes for you in our prayers. For we haue hearde of your fayth in Chriſt Jeſu, and of the loue whiche ye beare to al ſainctes for the hopes ſake whiche is layed vp in ſtore for you in heauen, of which hope, ye herd before by the true worde of the Goſpell, which is come vnto you: euē as it is into al the worlde, & is frutefull* (and groweth) as it is alſo among you, frō the day in the which ye herde of it, & had experyence in the grace of God thorowe the trueth, as ye learned of* Epaphra our dere felowe ſeruaūt whiche is for you a faythfull mynyſter of Chriſt, which alſo declared vnto vs your loue which ye haue in the ſpirite.

Philip. i. a.
i. Theſ. i. a
Roma. i. b.
Philip. i. a.
Ephe. i. b.
Collo. iiii. c

B

✠ ‡ For this cauſe we alſo, ſēſe the daye we herde of it, haue not ceaſyd to praye for you, and to deſyre, that ye myght be fulfylled wyth the knowledge of hys wyll, in all wyſdome and ſpirituall vnderſtādyng, that ye myght walke worthy of the Lorde that in all thynges ye may pleaſe ‡ beynge frutefull in all good workes, and encreaſynge in the knowledge of God, ſtrēgthed withal myght thorowe hys gloryous power, vnto all pacyence and longe ſufferyng with ioyfulnes ‡ geuyng thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of ſayntes in lyght.

Ephe. i. b.
John. xv. a

Which hath delyuered vs from the power of derknes, and hath tranſlated vs into the kyngdome of his dere ſonne ‡ by whom we haue redēption thorow his bloude: euē the forgyuenes of ſynnes ‡ whyche is the ymage of the inuiſyble God, fyrſt begotten of al creatures. ‡ For by him were al thinges created, that are in heauen, and that are in erth: viſible and inuiſible, whether they be mageſty or Lordſhyp, eyther rule or power. Al thynges were created by hym & for him, and he is before al thynges, and by him al thynges haue theyr beyng.

Ephe. i. b.

C

ii. Cor. iiii. a

Hebr. i. a.

‡ And he is the heade of the body, euen of the congregacyon: he is the begynnyng and ‡ fyrſt begotte of the dead, that in all thinges he myght haue the preeminence. For it pleaſed the father, that in him ſhulde all fulnes dwel, & by hym to * reconcyle al thyng vnto hym ſelf, & to ſet at peace by him thorow the bloud of his croſſe, both thynges in heauen and thinges in earth.

Ephe. i. d.
Apo. i. b.
i. Cor. xv. c

Roma. v. b.
Ephe. i. b.

And you * which were ſomtyme farre of, and enemyes, becauſe your myndes were ſet in euyll workes hath he nowe yet reconcyled in the body of hys fleſhe thorow death, to make you holy, and vnblameable, & with out faute in his owne ſyght, yf ye contynue grounded and ſtablyſhed in the fayth, and be not moued awaye from the hope of the Goſpell, wherof ye haue herde, howe that it is preached amonge all creatures which are vnder heauen, wherof I Paule am made a myniſter.

Roma. v. b.
Ephe. ii. c.
Collo. ii. c

D

Nowe ioy I * in my ſuffrynges * for you, and fulfyl that which is behynde of the paſſyons of Chriſt in my fleſhe, for his bodyes ſake, which is the congregacyon: wherof I am made a mynyſter, accordyng to the ordinaunce of God, which ordynaunce was gyuen me vnto you warde to fulfyll the worde of God, that * myſtery which hath bene hyd ſence the worlde beganne, & ſence the begynnyng of generacyons: * but now is opened to his Saynctes, to whom God wolde make knowen what the gloryous riches of this myſtery is amonge the Gentyls, whiche ryches is Chriſt in you, the hope of glory, whom we preach, warnyng all men, and teachynge all men in al wyſdome, to make all men perfect in Chriſt Jeſu. Wherin I alſo laboure and ſtryue, euen as farforth as his ſtrength worketh in me myghtely.

ii. Cor. i. a.
Ephe. iii. a

Ephe. iii. b

Math. xi. d
ii. Cor. ii. c
Ephe. i. b.

¶ What greate care Paule toke for all Congregacyons; he exhorteth thē to be ſtedfaſt in Chriſte, to be ware of falſe teachers and worldly wyſdome, and deſcrybeth the falſe Prophetes.

CAPI. II.

A

FOr I wolde that ye knewe howe great care that I haue for you and for them that are at Laodicia, and for as many as haue not ſene my perſon in the fleſhe, that their hertes myght be comforted whan they are knet togyther in loue, and in al riches of full vnderſtādyng, for to know the myſtery of god the father, & of Chryſte, in whom are hyd al the treaſures of wyſdome and knowledge. * This I ſay, leſt any man ſhuld begyle you with entiſyng wordes. For though I be abſent in the fleſhe, yet am I with you in the ſpirit, ioyinge and beholdynge your order, and your ſtedfaſt fayth in Chriſte. As ye haue therfore receyued Chriſt Jeſu the Lorde euen ſo walke ye in him, ſo that ye be roted & buylt in hym, and ſtabliſhed thorow fayth, as ye haue learned: & therin be plentuous with geuyng thankes.

Ephe. v. a.

B

✠ * Beware, leaſt any man ſpoyle you thorowe Philoſophy and dyſceatful vanytye, after the tradicyon of men, and after the ordynaunces of the worlde, and not after Chriſt. For in him dwelleth al the fulnes of the godhead bodyly, & ye are coplete in him: whiche is the head of al rule and power, by whō alſo ye are * circumcyſed with circumciſyō

Math. xv. a
Mar. xiii. a
Luke. xxi. a
Ephe. v. b.

Roma. ii. d
Ephe. ii. c.
Collo. ii. b.

whyche

whych is done without handes, for aſmuch as ye haue put of the ſynful body of the fleſſhe thorow the circumciſion that is in Chryſt, in that *ye are buried with him thorow baptyme, in whom ye are alſo ryſen agayne thorowe fayth, that is wrought by the operacyon of God whiche rayſed him from death.

*And ye whā ye were dead thorow ſynne and thorowe the vncircumcyſion of youre fleſſhe, hath he quyckened with hym, ⁊ hath forgyuen vs all our treſpaces ⊢ and hathe put out the hāde wrytyng that was againſt vs, contayned in the law wrytten: and that hath he taken out of the way, and hath faſtened it to his croſſe, and hath *ſpoyled rule and power, and hath made a ſhewe of them openly, and hath tryumphed ouer them in his owne perſon.

Let no man therfore trouble your cōſcyence aboute meate and drynke or for a pece of an holy daye, or of the newe Mone, or of the Saboth dayes, *whiche are ſhaddowes of thiges to come: but the body is in Chriſt. Let no man make you ſhot at a wronge marcke by the hūblenes ⁊ holynes of angels, in the thynges which he neuer ſawe, beyng cauſeleſſe puft vp with his fleſhly mynde, and holdeth not the head, wherof al the body by ioyntes and couples receyueth norysſhment and is knet together, and increaſeth with the increaſyng that commeth of God.

Wherfore, yf ye be dead with Chriſt from the ordinaūces of the world, why as though ye yet lyued in the world, are ye led with tradicions? Touche not, taſt not, handle not: whiche al peryſhe thorowe the very abuſe: after the commaundementes and doctrynes of men: which thynges outwardly haue the ſymilitude of wyſdome by ſuperſtycion and humblenes, and by hurting of the body, and in that they do the fleſſhe no worſhyppe vnto the nede therof.

¶ He putteth them in remembraunce of the ſpyrytuall reſurreccyon, to laye aſyde all maner of corrupte lyuyng, to be fruitfull in al godlyneſſe and vertue, and ſheweth all degrees their dutye.

CAPI. III. ✠

If ye be then ryſen agayne with Chryſte, ſeke thoſe thiges which are aboue, where Chryſte ſytteth *on the ryght hande of God. Set youre affeccyon on thinges that are aboue, and not on thynges whiche are on the earth. For ye are dead, and your lyfe is hyd with Chriſt in God. When ſoeuer Chryſte (which is our lyfe) ſhal ſhewe him ſelfe, then ſhall ye alſo appere with him in glory. ⊢

☞ Mortyfie therfore your earthy membres: fornycacion, vnclennes, vnnaturall luſt, euyll concupyſcence, and couetouſnes, which is worſhyppyng of ydoles: for which thynges ſake the wrathe of God vſeth to come on the chyldren of vnbelefe ⁊ amonge whom ye walcked ſomtyme, when ye lyued in them.

But nowe put ye alſo awaye from you all ſuch thinges: wrath, fearſnes, maliciouſnes curſed ſpeaking, filthy cōmunicacion out of your mouth. Lye not one to another, ſeynge that ye haue put of the olde man wyth hys workes, ⁊ haue put on the newe mā whiche is renued into the knowledge and ymage of him that made him, ⁊ where is nether Gentyle nor Iewe, circumciſion nor vncircumcyſyon, Barbarus or Sythian, bōde or fre: but Chriſt is all in all.

✠ Therfore as electe of God, holy ⁊ beloued, put on tender mercy, kyndnes, humblenes of mynde, mekenes, longeſufferyng, forbearynge one another, ⁊ forgeuynge one another, yf any man haue a quarel agaynſt another: as Chriſt forgaue you, euē ſo do ye. Aboue al theſe thinges put on ⁊ loue, which is the bonde of perfetnes. And the peace of God rule in your hertes: to the which peace ye are called in one bodye. And ſe that ye be thankfull. Let the worde of Chriſte dwel in you plentuouſly with all wyſdome. Teache and exhorte your owne ſelues, ⁊ in Pſalmes and Hymnes, ⁊ ſpiritual ſonges, ſyngynge with grace in your hertes to the Lord. And ⁊ whatſoeuer ye do (in worde or dede) do al in the name of the Lorde Ieſu, geuyng thākes to God the father by him. ⊢

⁊ Ye wyues, ſubmytte your ſelues vnto your owne huſbandes, as it is comly in the Lorde: Ye huſbandes, loue your wyues and be not bytter vnto them. ⁊ Ye chyldren, obey your fathers and mothers in al thinges, for that is well pleaſynge vnto the Lord. Ye fathers, prouoke not your chyldrē *(to anger) leſt they be of a deſperate minde. ⁊ Ye ſeruauntes be obediēt vnto thē that are your bodyly maſters in all thynges: not with eye ſeruice as mē pleaſers, but ī ſinglenes of herte, fearyng God. And whatſoeuer ye do, do it hertely, as though ye dyd it to the Lorde, ⁊ not vnto men: and be ſure, that of the Lorde ye ſhal receyue the reward of inheritaunce: for ye ſerue the Lorde Chriſt. But he that dothe ſynne, ſhall receyue for his ſynne. ⁊ Neyther is there any reſpect of perſons *(with God).

¶ He exhorteth them to be feruent in prayer, to walke wyſely vnto them that are not yet come to the true knowledge of Chryſte, and ſaluteth them.

CAPI. IIII.

Maſters

A MAſters, do vnto your ſeruaũtes that
Ephe. vi. b which is iuſte and equall, and be ſure,
that ye alſo haue a maſter in heauen.
Ephe. vi. c. *Contynue in prayer, and watche in the
ſame with thanckes geuynge, praying alſo
Ephe. vi. c. for vs‡that god may open vnto vs the dore
ii. Theſſ. iii. a. of vtteraunce that we maye ſpeake the myſtery
of Chryſte (wherfore I am alſo in bondes)
that I may vtter it, as it becõmeth me
Ephe. v. b. to ſpeake: *Walke wyſely towarde them
that are without, and loſe no oportunite.

Let youre ſpeache be alwayes well fauored
[illegible] and powdred wyth* ſalte, that ye maye
[illegible] know, how ye ought to anſwere euery man.

Of all my buſynes ſhal ye be certifyed by
Tichicus, the beloued brother and faythfull
mynyſter and felowe ſeruaunte in the
Lorde, whome I haue ſent vnto you for the
ſame purpoſe, that ye myght knowe what
ye do, and that he might comforte your hertes,
with one Oneſimus a faythful and beloued
brother, whiche is one of you. They
ſhall ſhewe you of all thynges whiche are
adoynge here.

Actes. 27. a. * Ariſtarchus my preſon felowe ſaluteth
B you, and* Marcus Barnabas ſiſters ſonne:
2. Tim. 4. b touchyng whom, ye receaued commaundementes.
If he come vnto you receaue him:
and Jeſus which is called Juſtus, whyche
are of the circumciſyon. Theſe onely are my
worke felowes vnto the kyngdome of god,
which haue bene vnto my conſolacyon.
Collo. iii. a * Epaphras the ſeruaunt of Chriſt (which
is one of you) ſaluteth you and alwayes laboreth
feruently for you in prayers, that ye
maye ſtande perfect and full, in all the wyll
C of god. For I beare him record, that he hath
a feruent mynde for you and them that are
of Laodicia and them that are of Hierapolis.
Deare Lucas the Phiſicion greteth
2. Tim. 4. c. you, and * Demas. Salute the brethren
whyche are of Laodacia, and ſalute Nymphas,
and the congregacyon, whyche is in
his houſe. And when the epyſtle is rede of
you, make that it be rede alſo in the congregacion
of the Laodicians: and that ye lykewyſe
reade the Epyſtle of Laodicia. And
ſaye to Archyppus: take hede to the offyce
that thou haſte receaued in the Lorde, that
thou fulfyl it. The ſalutacyon by the hande
of me Paule Remember my bondes, the
☞ grace (of oure Lorde Jeſu Chriſt) be with you.
AMEN.

Sent from Rome by Tichicus and Oneſimus.

The fyrſt Epiſtle of Saynete Paul the Apoſtle to the Theſſalonyans.

He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes, and receaue the Goſpell with ſuche earneſtnes.

CAPI. I.

PAul and Syluanus & A
Tymothe Unto the congregacyon
of the Theſſalonyans in
God the father and in the Lord
Jeſus Chryſt.
*Grace be vnto you, and peace from Roma. i. a.
God oure father, and from the Lorde Jeſus i. Corin. i. a
Chryſte. We geue God thanckes ‡alwaye ii. Cori. i. a
for you all, makynge mencion of you in our Gala. i. a.
prayers without ceaſynge, and call you to Ephe. i. a
remembraunce becauſe of the worcke of Roma. i. b.
faithe, and laboure in* loue, and becauſe ye Philip. i. a.
haue contynued in the hope* of oure Lorde Ephes. i. b.
Jeſus Chriſte, in the ſyght of God oure father. Collo. i. a.
‡we knowe brethren) beloued of God) i. Teſſ. 4. b.
howe that ye are electe. For oure Goſpell i. Tim. i. a.
B came not vnto you by* worde onely, but alſo
by power, and by the holy gooſte, and by i. Cori. ii. a
much certayntye, as* ye knowe, after what
i. Theſ. ii. a manet we behaued our ſelues among you,
for youre ſake. And ye became folowers of
C vs and of the Lorde receauynge the worde
with muche affliccyon, with ioye of the holy
gooſt: ſo that ye were an enſample to all
that beleue in Macedonia and Achaia.
For from you ſounded out the worde of the
Lorde, not in Macedonia and in Achaia
onely: but youre faythe alſo whiche ye haue
vnto God, ſpred her ſelfe abroade in all
quarters, ſo that it nedeth not vs to ſpeake
D any thynge at all. For they them ſelues
ſhewe of you, what maner of entryng in we
had vnto you and how ye tourned to God
from ymages, for to ſerue the lyuynge and
true god, and for to loke for hys ſone, ‡from Actes. i. b.
heauen, whome he rayſed from deeth:
euen Jeſus, which delyuereth vs from‡the Jhon. iii. d.
wrath to come.

He putteth them in mynde of the Godly conuerſacyon that he led among them (when he preached the goſpell vnto them) thanketh God that they receaue hys worde ſo fruitefully, and excuſeth his abſence.

CAPI. II.

FOr ye youre ſelues (*brethren) knowe of A
oure entraunce in vnto you, howe that i. Theſ. i. b.
it was not in vayne: but euen after that we
had ſuffred before, and were*ſhamefull entreated Actes. xvi. c

treated at Philippos (as ye knowe) then were we bolde in oure God, to ſpeake vnto you the Goſpel of God in* muche ſtryuing. Actes.xvii.b For oure exhortacyon was not to brynge you to erroure, nor yet to vnclennes, neyther was it with gyle: but as we were alowed of God, that the Goſpel ſhulde be commytted vnto vs: euen ſo we ſpeake, not as they that *pleaſe men, but God, whiche tryeth oure hertes. Gala.i.b. B Neyther led we oure conuerſacyon at any tyme with flatterynge wordes, as ye knowe: neyther by occaſyon of couetouſnes. *God is recorde: neyther ſought we prayſe of men, neyther of you, nor yet of any other, when we myghte haue bene in auctorytye, as the Apoſtels of Chryſt, but we were tender amonge you, euen as a norſſe cheriſſheth her chyldren, ſo were we affeccyoned towarde you: Philip.i.a. C oure good wyll was to haue dealte vnto you, not the Goſpell of God onely: but alſo oure owne ſoules, becauſe ye were deare vnto vs.

✠ Ye remember brethren oure laboure, and trauayle. *For we laboured daye and nyght becauſe we wolde not be chargeable vnto any of you, and preached vnto you the Goſpell of God. Actes.xx.g. 2.Teſſa.iii.b i.Cor.iiii.c Ye are wytneſſes, and ſo is God, how holyly and iuſtly and vnblameably we behaued oure ſelues amonge you that beleued, as ye know howe that we bare ſuche affeccyon vnto euery one of you as a father doth vnto chyldren, exhortynge, comfortyng, and beſechynge you, that ye wolde walcke worthy of God, whiche hath called you vnto hys kyngdome and glory.

D For this cauſe thanke we god alſo without ceaſſynge, becauſe that when ye receaued of vs the worde (wherwith ye learned to know God) ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, which worketh alſo in you that beleue. ✠ For ye brethren became folowers of the congregacyons of God which in Iewry are in Chriſt Ieſu: for ye haue ſuffered lyke thynges of youre kynſmen, as we oure ſelues haue ſuffered of the Iewes. Whiche as they kylled the Lord Ieſus, and their owne Prophetes, euen ſo haue they perſecuted vs, and God they pleaſe not, and are contrary to all men, and hynder vs, that we ſhulde not ſpeake vnto the Gentyles, that they myght be ſaued, to fulfyll theyr ſynnes alwaye. Roma.xi.a. For* the wrathe of God is come on them, euen to the vtmoſt.

For as much brethren as we are kept from you for a ſeaſon, as concernynge the bodyly preſence (but not in the herte) we enforced the more to ſe you perſonally with great deſyre. And therfore we wolde haue come vnto you, I Paul once and agayne: but Satan withſtode vs. Dani.x. For what is oure hope or ioye, or crowne of reioyſynge? *Are not ye it in the preſence of our Lorde Ieſus Chryſte at hys commynge? yes, ye are oure glorye and ioye. ii.Corin.i.c and.vii.a

He ſheweth howe greatly he was reioyſed, when Timothe tolde him of theyr fayth and loue.

CAPI. III.

A WHerfore, ſence we coulde no lenger forbeare, we thought it good to remayne at* Athens alone, & ſent Timothe our brother and mynyſter of God, and the helper forth of oure labour in the Goſpell of Chriſt, to ſtabliſſhe you: and to comforte you concernynge oure faythe* that no man ſhulde be moued in theſe affliccyons. Acte.xvii.b For ye youre ſelues knowe, that we are euen apoynted there vnto. Ephe.iii.c. Ihon.xv.c Actes.xiv.d Psal.34.d Pro.24.b 2.Timo.iii For when we were with you we tolde you before, that we ſhuld ſuffre tribulacyon, euen as it came to paſſe & as ye knowe. For thys cauſe when I coulde no lenger forbeare, I ſente, that I myght haue knowledge of youre faith, leſte by ſome meanes the tempter had tempted you, and leſt our labour had bene beſtowed in vayne.

B But nowe lately, when Timothe came from you vnto vs, and declared to vs your fayth and your loue, and howe that ye haue good remembraunce of vs alwayes, deſyrynge to ſe vs as we alſo deſyre to ſe you.

Therfore brethren we receaued conſolacion by you, in all oure aduerſite and neceſſyte, through your fayth. For nowe are we alyue, yf ye ſtande ſtedfaſt in the Lorde.

C For what thanckes can we recompence to God agayne for you, ouer all the ioye, that we ioye for youre ſakes before oure God: prayinge, nyght and daye exceadingly, that we myght ſe you preſently, and myght fulfyll the thynges whiche are lackynge vnto youre fayth.

God him ſelfe oure father, and our Lorde Ieſus Chryſte ſhall gyde oure iorney vnto you: the Lorde alſo ſhall increace you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you, that he maye make youre hertes ſtable and vnblameable, in holyneſſe before God oure father, at the commynge of oure Lorde Ieſus Chriſt with all hys ſayntes.

¶ He exhorteth them to ſtedfaſtneſſe, to kepe them ſelues from ſynne and vncleanly conuerſacyon to loue one another

rebu

[illegible] holyneſſe, and ſpeaketh of the reſurreccyon.

CAPI. IIII. ✠

A Furthermore, we beſeche you (brethren)
and exhorte you by the Lord Ieſus that
ye increace more and more, euen as ye haue
receaued of vs, howe ye oughte to walcke
and to pleaſe god. For ye knowe, what commaundementes
we gaue you by oure Lorde
Rom. xii. a / Ephe. v. a. Ieſu Chriſte. For this is the wyll of God *
euen youre holynes, that ye ſhulde abſtaine
from fornicacion, and that euery one of you
i. Cor. vii. a ſhulde knowe * howe to kepe hys veſſell in
holynes and honoure, and not in the luſt of
Roma. i. c. concupyſcence * as do the heathen, whiche
knowe not God, that no man oppreſſe and
B defraude hys brother in bargaynynge because
that the Lorde is the a venger of all
ſuche thynges, as we tolde you before, and
teſtyfyed. For God hath not called vs vnto
Luke. x. c. vnclennes: but vnto holynes. * ⊦ He therfore
that deſpyſeth, deſpyſeth not man, but
i. Cor. iii. b / and. vi. b. God, whiche hathe ſent * hys holy ſpyryte amonge
you. ⊦

✠ But as touchinge brotherly * loue, ye
i. Theſſa. i. a nede not, that I wryte vnto you. * For ye
C are taught of God, to loue one another. Yee
Ihon xiii. d / and. xv. b. and that thynge verely ye do vnto all the
i. Ihon. iiii. b brethren whiche are in all Macedonia. We
beſeche you brethren, that ye encreace more
and more, and that ye ſtudye to be quyet,
and to medle with your owne buſynes, and
Actes. xx. g * to worcke with youre owne handes, as we
i. Cori. iv. c / ii. Theſſa. iii. b commaunded you: that ye maye behaue
youre ſelues honeſtly towarde them that
are without, and that nothynge be lackyng
vnto you. ⊦

D ✠ I wolde not brethren that ye ſhulde be
ignoraunt concerning them whiche are fallen
aſlepe, that ye ſorowe not as other do,
Ephe. ii. a. b which haue * no hope. For yf we beleue, that
Ieſus dyed and roſe agayne, euen ſo them
alſo which ſlepe by Ieſus, wyll God bryng
agayne with hym. For thys ſaye we vnto
you in the worde of the Lorde, that we whiche
i. Cor. xv. g ſhall * lyue, and ſhall remayne in the
commynge of the Lorde, ſhall not come yer
they whiche ſlepe. For the Lorde hym ſelfe
ſhall deſcende from heauen with a ſhowte
Mat. xxiv. c / Dani. xii. a and the voice of the Archangel and trompe
of God. And the deed in Chriſte ſhall aryſe
firſt: then we which ſhall lyue euen we whiche
ſhall remayne) ſhall be caught vp with
them alſo in the cloudes, to mete the Lorde
in the ayer. And ſo ſhall we euer be with the
Lorde. Wherfore, comforte youre ſelues
one another with theſe wordes. ⊦

¶ He enfourmeth them of the daye of dome, and commyng
of the Lorde, exhorteth them to watche, and to regarde ſuch
as preache Godds worde amonge them.

CAPI. V.

Of the tymes and ſeaſons (brethren) it A
is no nede that I wryte vnto you: for
ye youre ſelues knowe perfectly, that * the Mat. xxiv. d / ii. Pete. iii. c / Apoc. iii. a / and. xvi. c.
daye of the Lorde ſhal come, euen as a thefe
in the nyght. For when they ſhal ſaye, peace
and all thynges are ſafe, then ſhall * ſoden Iere. vi. d.
deſtruccion come vpon them (as ſorowe cõmeth
vpon a woman trauaylynge wyth
chylde) and they ſhall not ſcape. But * ye Iohn. xii. e / Ephe. v. c.
brethren are not in darcknes, that that day
ſhulde come on you as a thefe.

✠ Ye are al the children of lyght, and the
chyldren of the daye. We are not of the B
night nether of darcknes. * Therfore let vs Rom. xiii. d
not ſlepe as do other: but let vs watch, and
be ſober. For they that ſlepe, in that nyght:
and they that be droncken, are droncken in
the nyght. But let vs which are of the day,
be ſober, armed with the breſt plate of faith Ephe. vi. d
and loue, and wyth hope of ſaluacyon for
an helmet. For God hathe not apoynted vs
to prouoke wrathe vnto oure ſelues, but to
obtayne ſaluacyon by the meanes of oure ii. Cori. v. e
Lorde Ieſu Chriſt * which dyed for vs: that
whether we wake or ſlepe, we ſhuld lyue together
with hym. Wherfore, comforte youre
ſelues together, & edify euery one another, euen
as ye do. ⊦ We beſech you brethrẽ, that C
ye knowe them * which labour among you, Gala. vi. b. / i. Tim. v. c / Philip. ii. d
and haue the ouer ſyght of you in the Lord,
and geue you exhortacyon, that ye haue
them in hye reputacyon thorowe loue, for
theyr worckes ſake, and be at peace wyth
them.

✠ We deſyre you (brethren) warne them
that are vnruly, comforte the feble minded,
lyft vp the weake, be pacyente towarde all
men. * Se that none recompence euyll for Math. v. g.
euyll vnto any man: but euer folowe that D
whiche is good, both amonge youre ſelues, Philip. iiii. a / Luke. xviii. a.
and to all men. * Reioyce euer. ☞ * Praye ☞
contynually. In all thinges geue thankes.
For thys is the wyll of God thorowe Chriſt
Ieſu towarde you. i. Co. xiiii. g

Quenche not the ſpyrite. * Deſpyſe not
propheſyinges. Examen all thynges, kepe
that which is good. Abſtayne from all euyl
appearaunce. The very God of peace ſanctyfye
you thorowe out. And I praye God
that your whole ſpirite, and ſoule and body
may be preſerued: ſo that in nothing ye may
be blamed in the commynge of oure Lorde
Ieſus Chriſt.

* Faythfull is he which called you which [illegible] i. Corin. i. b wyll alſo do it. Brethren, praye for vs. * Grete all the brethren wyth an holy kyſſe. Rom. xvi. c I charge you in the Lord, that this Epiſtle be red vnto all the holy brethren. * The grace of the Lorde Jeſus Chryſte be wyth you. Amen.

¶ The fyrſte Epyſtle vnto the Theſſalonyans was wrytten from Athens.

The ſeconde Epiſtle of Sainct Paul the Apoſtle to the Theſſalonyans.

¶ He thanketh God for theyr fayth and loue, and prayeth for the encreaſe of the ſame.

CAPI. I.

A Paule and Syluanus and Tymotheus. Unto the congregacyon of the Theſſalonyans in God our father and in the Lord Jeſus Chryſt.

Roma. i. a. i. Corin. i. a Ephe. i. a * Grace be vnto you, and peace from God oure father, and from the Lorde Jeſus Chryſte.

Roma. i. b. Philip. i. b. Ephe. i. b Collo. i. a. We are bounde to thanke god alwayes for you brethren (as it is mete) becauſe that youre faythe groweth excedyngly, and **B** euery one of you ſwymmeth in loue towarde another betwene your ſelues, ſo that we our ſelues boaſte of you in the congregacyons of God, ouer your pacyence and fayth in all youre perſecucyons and tribulacyons, that ye ſuffre, whiche is a token of the ryghtwes iudgement of God that ye are counted worthy of the kyngdome of God, for whiche ye alſo ſuffre. It is verely a ryghtewes thyng **C** with God, to recompence trybulacyon to them that trouble you: and to you whiche are troubled, reſte with vs, when the Lorde Jeſus ſhall ſhewe hym ſelfe from heauen wyth the Aungels of hys power, wyth flamynge fyre, which ſhall rendre vengeaunce vnto them that knowe not God, * and that Roma. ii. b obeye not the Goſpell of oure Lorde Jeſus **D** Chryſte * whiche ſhall be punyſhed wyth Sapi. v. a euerlaſtynge damnacyon, from the preſence of the LORDE, and from the glorye of his power, * when he ſhall come to be gloryfyed in hys ſayntes, Mat. xxv. d and to become marueylous in all them that beleue: becauſe oure teſtymony that we had to you, was beleued euen the ſame daye. * Wherfore, we praye Collo. i. b Philip. i. b alwayes for you, that oure God wyll make you worthy of thys callynge, and fulfyll all delectacyon of goodnes and the worcke of faythe, wyth power: that the name of oure Lorde Jeſus Chryſte maye be gloryfyed by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Jeſus Chryſt.

¶ He ſheweth them, that the daye of the Lorde ſhall not come, tyl the departing from the fayth come fyrſt, and therfore he exhorteth them not to be diſceaued, but to ſtande faſt in the thynges that he hath taught them.

CAPI. II.

A We beſeche you (brethren) by the commynge of oure Lorde Jeſu Chriſt, and in that we ſhal aſſemble vnto hym, that ye be not ſodenly moued from youre mynde, nor be troubled, neyther by ſpryte, neyther by wordes, nor yet by letter whiche ſhulde ſeme to come from vs, as though the daye of Chryſt were at hande. Let no man deceaue you by any meanes, for the Lorde ſhall not come excepte there come * a departynge fyrſte, Dani. ix. g i. Tim. iiii. a and that that ſynfull man be opened, the ſonne of perdicion, whiche is an aduerſary: and is exalted aboue al that is called god, or that is worſhypped: ſo that he dothe ſyt * in the temple of god, i. Cor. iii. b and. vi. b boaſtynge hym ſelfe to be god.

B Remember ye not, that when I was yet with you, I tolde you theſe thynges? And nowe ye knowe what withholdeth: euen that he myght be vttered at hys tyme. * For the myſterye of the inyquyte doeth all John. iii. readye worcke tyll he whiche nowe onelye letteth, be taken out of the waye. And then ſhall that wycked be vttered, * whome the Eſaye. xi. a Lorde ſhal conſume wyth the ſpryte of his mouthe, and ſhall deſtroye with the appearaunce of hys commyng: euen him whoſe commyng is after the worckynge of Satan, with all lyinge power * ſygnes and wonders: Mat. 24. b and with all deceuableneſſe of vnryghtwesnes, among them that peryſhe, becauſe they receaued not the loue of the trueth, that **C** they myght be ſaued. * And therfore, God Roma. i. d ſhal ſende them ſtronge deluſyon, that they ſhulde beleue lyes: that all they myghte be damned, which beleued not the trueth: but had pleaſure in vnryghtewesnes.

But we are bounde to geue thanckes alwaye to god for you (brethren beloued of the Lorde) for becauſe that god hathe from the begynnynge choſen you to ſaluacyon, thorowe ſanctyfyinge of the ſpryte, and thorowe beleuynge of the trueth, wher vnto he

called you by oure Goſpell, to obtayne the
glorye of oure Lorde Jeſu Chriſte.
D ✠ Therfore brethren ſtãde faſt, ⁊ kepe the
ordinaũces which ye haue learned: whether
it were by our preachĩge, or by Epyſtle. Our
Lorde Jeſu Chriſt hym ſelfe, and God oure
father (whiche hathe loued vs, ⁊ hath geuen
vs euerlaſtynge cõſolacyon, and good hope
thorowe grace) comforte youre hertes ⁊ ſtablyſſhe
you in al good ſayenge and doynge.

¶ He beſeketh them to praye for hym, that the Goſpel maye proſpere, and geueth them warnynge to eſchewe the ydle/ and yf they wyll not laboure with theyr handes/ that they ſhall not eate.

CAPI. III.

A FVR thermore brethren praye ye for vs/
‡ that the worde of God maye haue paſſage/ Ephe.vi.c.
and be glorifyed as it is alſo with you Collo.iiii.a
and that we maye be delyuered from vnreaſonable
and frowarde men. For all men
haue not fayth, but the Lorde is faythfull
whiche ſhal ſtablyſhe you/and preſerue you
from euell. We haue confydence thorowe
the Lorde to you warde, that ye both do, and
wyll do the thynges whiche we commaũde
you. And the Lorde gyde youre hertes to the
loue of God and pacyence of Chryſt. ✠
B ✠ We requyre you brethren by the name
of our Lorde Jeſu Chriſt * that ye wᵗdrawe Cori.v.b.
youre ſelues from euery brother, yͭ behaueth
hym ſelfe inordinatly, and not after the inſtytucyon
whiche he receaued of vs. For ye
youre ſelues knowe, howe ye ought to folow
vs. For we behaued not oure ſelues inordinatly
amonge you. Nether toke we breed of
any man for naught: but * wrought with laboure tus.xx.g.
and ſweate nyght and daye, becauſe i.Cori.ix.c.
we wolde not be chargeable to any of you: Theſ.ii.c / s.iii.c
C not but that we had auctoryte: but to make
oure ſelues an enſample vnto you, to folowe
vs. For when we were with you, this we
warned you of, that yf any wolde not worke,
the ſame ſhulde not eate.

For we haue hearde ſaye that there are
ſome which walke amonge you inordinatly
workynge not at all, but beynge buſybodyes.
Them that are ſuche, we commaunde
and exhorte, by our Lorde Jeſu Chriſt, that
they worke with quietnes, and eate theyr
owne breade: * Brethren be not ye weery in ala.vi.b.
D well doynge. ✠ If any man obey not oure
ſayinge, ſende vs worde of him by a letter:
and * haue no companye with hym, that he Tit.iii.b
may be aſhamed. And count him not as an
enemy: but warne hym as a brother.

The very Lorde of peace geue you peace
alwayes, by all meanes. The Lorde be with
you al. The ſalutacyõ of me Paul, wᵗ myne
owne hãde. This is the tokẽ in all Epyſtles
So I wryte. * The grace of oure Lorde
Jeſus Chriſt be with you all. Amen. i.Theſ.v.d / Phil.iiii.d

Sent from Athens.

The fyrſt Epyſtle of Saynt Paul vnto Timothe.

¶ He exhorteth Timothe to wayte vpon his offyce: namely, to ſe that nothynge be taught but Gods worde. He ſheweth alſo wherfore the lawe is good, and telleth that Chriſt Jeſus came in to the worlde, to ſaue ſynners.

CAPI. I.

PAul an Apoſtle of Je- A
ſus Chryſte, * by the cõmyſſyon Actes.ix.c.
of God oure ſauyoure, ⁊ Lorde
Jeſus Chriſte, whiche is * oure i.Theſ.i.a
hope. Unto ‡ Tymothe hys Actes.xvi.a.
naturall ſonne in the fayth.

* Grace mercy and peace from God our i.Cori.i.a.
father, and from the Lorde Jeſus Chryſte Gala.i.a
oure Lorde. As I beſought the to abyde ſtyll
at Epheſus (when I departed into * Macedonia) Actes.xix. and.xx.
euen ſo do, that thou commaunde
ſome, that they folowe no ſtraũge doctrine,
nether geue hede * to fables and endles genealogies ii.Tim.ii.c / Titus.iii.c
whiche brede doutes more then i.Tim.4.a
Godlye edifyinge, which is by fayth: for the B
ende of yͤ cõmaundemẽt is, * loue out of a ‡ Roma.13.c
pure herte, ⁊ of a good conſcience, ⁊ of fayth Actes.xv.b.
vnfayned: from the which thynges, becauſe
ſome haue erred, they are turned vnto vayne
iangelynge, becauſe they wold be doctours
of the lawe, and yet vnderſtande not what
they ſpeake, nether wherof they affyrme.

✠ We knowe, that * the lawe is good, yf Rom.vii.c.
a mã vſe it lawfully: knowyng thys ‡ howe Gala.iii.c / Gala.v.d.
that the lawe is not geuẽ vnto a ryghteous
man, but vnto the vnryghteous and diſobedyent,
to the vngodly and to ſynners, to
vnholy and vncleane: to murtherers of fathers
and murtherers of mothers, to manſlears,
to * whoremongers: to them that defyle Leui.xxi.b.
thẽ ſelues with mankynde: to menſtealers: Roma.i.d.
to lyares, to periured, and yf there be
any other thynge that is cõtrary to the holſome
doctrine, accordynge to the Goſpell of
the glory of the bleſſed God, whiche Goſpel
is commytted vnto me.

And I thanke Chriſt Jeſus oure Lorde,
which hath made me ſtronge: for he counted C
me true, ⁊ put me in offyce where as before
I was a blaſphemar, * ⁊ a perſecuter, and Actes.ix.a. and.xxii.a.

i.Co.xv.b. Gala.i.b a Tyraunt. But I obtayned mercy, because I dyd it ygnorauntly thorowe vnbeleſe. Neuertheleſſe, the grace of our Lorde was excedynge aboundaunt with fayth and loue, whiche is by Chryſte Jeſu. ⊢

Math.ix.b Marke.ii.c Luk.v.f. Jhon.iii.c. ✠ Thys is a true ſaying (and by all meanes worthy to be receaued of vs) that * Chriſt Jeſus came into the worlde, to ſaue ſynners, of whom I am chefe. Notwithſtandynge for this cauſe optayned I mercy, that Jeſus Chriſt ſhuld fyrſt ſhewe on me all longe pacience, to declare an enſample vnto them whiche ſhulde beleue on hym vnto eternall D Collos.i.c lyfe. So then vnto God, kyng euerlaſtyng, immortall * inuiſyble, wyſe only, be honour and prayſe for euer and euer. Amen.

Thys cōmaundement commyt I vnto ☞ the ſonne Timotheus ☞ accordynge to the prophesyes, whiche in tyme paſte were propheſyed of the, that ỹ in them ſhuldeſt fyght a good fyght, hauynge fayth and good conſcyence: whiche ſome haue put awaye from them, and as concernynge fayth haue made ii.Tim.ii.c ii.Timo.i.c Math.17.c i.Co.v.a ſhypwracke. Of whoſe nombre is * Hymeneus and * Alexander whom * I haue delyuered vnto Sathan, that they maye lerne not to blaſpheme.

¶ He exhorteth to praye for all men. He wyll not haue women to be ouer coſtly appareled, nor to teache in the congregacyon, but to be in ſylence, and to obeye theyr huſbandes.

CAPI. II.

A I ✠ Exhorte therfore, that aboue all thynges, prayers, ſupplicacions, interceſſyons, and geuenge of thankes be had for all men: Jere.29.c. Baruc.i.c. * for kynges, & for all that are in auctorytie, that we maye lyue a quiet & a peaſable lyfe, with all Godlynes and honeſtye. For that is good & accepted in the ſyght of God oure ☞ ſauyour, whiche ☞ wyll haue all men to be ſaued, and to come vnto the knowledge of the trueth. Jhon 17.a Hebre.ix.b. Gala.iii.c. For ther is * one God, and one * (mediator) betwene God and man, euen the man Chriſt Jeſus, whiche gaue hym ſelfe a raunſome for all men, that it ſhulde be teſti- Roma.i.a [illegible] [illegible] fyed at his tyme, * where vnto I am ordayned a preacher & an Apoſtle. I tel the trueth in Chriſt and lye not: beyenge the teacher of B the gentyles with fayth and verytie. ⊢

Jhon.iiii.c. I wyl therfore that the men * praye euery where, lyftynge vp pure handes without wrath, or dowtynge. Lykewyſe alſo the women, that they araye them ſelues in comly apparell with ſhamfaſtnes and diſcrete behaueour, not w^t broyded heare, ether golde or pearles, or coſtly araye: but as becōmeth i.Co.xiiii.e women, that profeſſe godlyneſſe thorowe good workes. * Let the woman learne in ſylence with all ſubieccyon. I ſuffre not a woman to teach, neyther to vſurpe auctorytye ouer the man: but to be in ſylence. For Adam was fyrſt fourmed, and then Eue. Adam alſo was not deceaued, but the woman was deceaued, and was ſubdued to the tranſgreſſyon. Notwithſtandynge thorowe bearynge of chyldren ſhe ſhalbe ſaued, yf they contynue in fayth and loue, and holynes, with diſcreccyon.

¶ What maner of man a byſſhoppe or preeſt ought to be. The propertes alſo requyred in a deacon or mynyſter.

CAPI. III.

A THYS is a true ſaying: If a man deſyre the offyce of a Byſſhoppe, he deſyreth an honeſt worke. A Byſſhoppe therfore muſt be blameles, the huſbande of one wyfe, dilygent, ſober, diſcrete, a keper of hoſpitalyte: apte to teache: not geuen to ouer much wyne, no fyghter, not gredy of fylthy lucre: but getle, abhorrynge fyghtynge, aborrynge couetouſnes, one that ruleth wel his owne houſe, one that hath chyldren in ſubieccyon with all reuerence. For yf a mā cannot rule his owne houſe, howe ſhall he care for the congregacion of God? He may not be a yonge ſcoler, leſt he ſwel & fall into the iudgement of ỹ euel ſpeaker. He muſt alſo haue a good reporte of the which are with out, leſt he fal into rebuke, and ſnare of the euell ſpeaker. B

Actes.vi.a. Lykewyſe muſt the mynyſters be * honeſt, not double tonged, not geuen vnto muche wyne, neyther gredy of fylthy lucre: but holdynge the myſtery of the fayth with a pure conſcyence. And let them fyrſt be proued, and then let them mynyſter ſo, that no man be able to reproue them.

Euen ſo muſte theyr wyues be honeſt, not euell ſpeakers: but ſober and faythfull in all thynges. Let the Deacons be the huſbandes of one wyfe, and ſuche as rule theyr chyldren wel, and theyr owne houſhoulds. For * they that mynyſter well, get them ſel- Math.xxv.c ues a good degre and greate lybertye in the fayth, whiche is in Chriſte Jeſu.

C Theſe thynges wryte I vnto ỹ, truſting to come ſhortely vnto the: but & yf I tarye longe, that then thou mayſt yet haue knowledge, howe thou oughteſt to behaue thy ſelfe in the houſe of God, whiche is the congregacyon of the lyuynge God, the pyllar and grounde of trueth. And without doute greate is that myſtery of godlynes: * God Jhon.i. D was ſhewed in the fleſhe, was ☞ iuſtifyed in the ſpyrit, was ſene amonge the Angels, was preached vnto the gētyls, was beleued on in earth, and receaued vp in glory.

¶ He prophecyeth of the latter dayes / and exhorteth Tymothe to be dilygent in readynge of the holy Scryptures.

CAPI. IIII.

A
Actes.xx.f
ii.Timo.iii.a
ii.Peter.ii.a
and.iii.a.
i.Iohn.ii.c
ii.Teſs.ii.a.

THE ſpirite ſpeaketh euydently / that * in the latter tymes ſome ſhall * departe frõ the faythe, & ſhall geue hede vnto ſpirytes of errour/ and deuelyſhe doctrines of them whiche ſpeake falſe thorowe ypocryſie, and haue their conſciences marked with an hote yron / forbyddinge to marye / & commaundyng to abſtayne frõ meates * whiche God hath created to be receaued † with geuyng thankes, of them which beleue, & know the truthe. For * al the creatures of god are good, and nothyng to be refuſed / yf it be receaued with thankeſgeuyng. For it is ſanctified by the worde of god & prayer. If thou put yͤ brethren in remẽbraunce of theſe thynges, yͤ ſhalt be a good miniſter of Ieſu chriſt * which haſt bene noryſhed vp in yͤ wordes of the fayth and of good doctryne, whiche yͤ haſt contynually folowed. But * caſt awaye vngoſtly and olde wyues fables.

Gene.i.d
Math.26.c
Actes.27.f
Gene.i.d
Eccl.39.c
Mark.7.b
Roma.14.c
Titus.i.d
i.Timo.i.b
i.Timo.i.a
ii.Timo.2.c
Titus.iii.c

B
Colloſ.ii.d.

Exercyſe thy ſelfe rather vnto godlynes. For † bodely exercyſe profyteth lytell, but godlynes is profytable vnto all thinges, as a thinge whiche hathe promyſes of the lyfe that is nowe, & of the lyfe to come. This is a ſure ſayinge, and by all meanes worthy to be alowed. For therfore we laboure and ſuffre rebuke, becauſe we beleue in yͤ lyuing God, whiche is the ſauiour of all men, ſpecyally of thoſe that beleue. Suche thynges cõmaunde and teache. * Let no man deſpice thy youth † but be vnto them that beleue, an enſample, in worde, in cõuerſacyon, in loue, in ſpyrit, in fayth, in purenes.

i.Timo.ii.c.
Titus.ii.b.
i.Peter.v.a
ii.Timo.i.c

C
Actes.vi.b.
viii.c.xiii.a
xix.a.
Num.27.b.
ii.Timo.i.b.

Tyl I come, geue attẽdaũce to readinge, to exhortacyon, to doctrine. Deſpiſe not the gefte that is in the, whiche was geuen the thorowe propheſye, with the * layinge on of handes by the auctoryte of preſthode. Theſe thynges exercyſe, and geue thy ſelfe vnto them, that it maye be ſene, howe thou profeteſt in al thinges. Take hede vnto thy ſelfe, and vnto learnynge, and contynue therin. For yf thou ſhalt ſo do, thou ſhalt ſaue thy ſelfe, and them that heare the.

¶ He teacheth him howe he ſhal behaue hym ſelfe in rebukynge of all degrees. An ordre concernynge wyddowes.

CAPI. V.

A
Leui.xix.g.

REbuke not an elder, * but exhorte hym as a father: the yonger mẽ, as brethrẽ: the elder wemen, as mothers: the yonger as ſyſters, with all purenes. Honoure wyddowes, which are true wyddowes. If any wyddowe haue children or nephewes, let thẽ learne, fyrſt to rule their owne houſes godly † and to recompenſe theyr elders. For that is good & acceptable before God. She that is a true † wyddowe and frẽdeleſſe, putteth her truſt in God, and contynueth in ſupplicacyons and prayers nyght and daye. But ſhe that lyueth in pleaſure, is deed, euen yet alyue. And theſe thynges commaunde, that they maye be without rebuke. But yf any prouide not for is owne (& ſpecyally for thẽ of his houſholde, the ſame hath denyed the fayth, and is worſſe then an infydell.

Eccl.iii.b.c
Luke.ii.f.

B
Gene.xix.a.
Actes.xvi.
i.Peter.4.b
Roma.xii.c
Hebre.xiii.a.

Let no wyddowe be choſed vnder threſcore yere olde, and ſuche a one as was the wyfe of one man, and well reported of in good workes: yf ſhe haue brought vp chyldren, yf ſhe haue lodged ſtraungers, yf ſhe haue weſſhed the ſayntes fete, yf ſhe haue mynyſtred vnto them whiche were in aduerſytye, yf ſhe haue bene contynually geuẽ vnto all maner of good workes. The yonger wyddowes refuſe. For when they haue begone to wexe wanton againſt Chriſt, they wyll mary, hauynge damnacyon, becauſe they haue caſt awaye theyr fyrſt fayth. And alſo they learne to goo from houſe to houſe ydle: yee not ydle onely, but alſo tryflynge and beſybodyes, ſpeakynge thynges whych are not cumly.

C
i.Cor.vii.b

I wyll therfore, that the yonger wemen † mary, to beare chyldren, to gyde the houſe, and geue none occaſyon to the aduerſary to ſpeake euyll. For many of them are all ready turned back, and are gone after Satan. And yf any man or woman that beleueth haue wyddowes, let thẽ mynyſter vnto them, & let not the congregacion be charged: that there maye be ſuffycyent for them that are wyddowes in dede.

Deute.25.b
i.Cori.ix.a
Math.10.b
Deut.xix.b

The elders that rule well, are worthy of double honoure, moſt ſpecially they whiche laboure in the worde & teachynge. For the ſcripture ſayeth: † thou ſhalt not moſſel the mouth of the oxe yͤ treadeth out the corne. And † the labourer is worthy of his reward. Agaynſt an elder, receaue none accuſacion: but † vnder two or thre witneſſes. ☞ Them that ſynne, rebuke openly, that other alſo maye feare.

D
Num.27.b
Actes.vi.b.
viii.c.xiii.a.
xix.a.
i.Tim.4.b
ii.Tim.i.b.
Eccle.31.d.

I teſtifye before God & the Lorde Ieſus Chriſt & the electe angels, that thou obſerue theſe thynges without haſtyneſſe of iudgement, & do nothĩge parcially. † Laye hãdes ſodẽly on no mã, nether be partaker of other mẽs ſynnes: kepe thy ſelfe pure. Drynke no lenger water, but † vſe a lytell wyne for thy ſtomackes ſake and thyne often dyſeaſes.

Some mennes ſinnes are opē before hād, and go before vnto iugment, and ſome mennes ſynnes folowe after. Lykewyſe alſo good workes are manifeſt before hande, and they that are otherwyſe, cannot be hyd.

¶ The dutie of ſeruauntes towarde theyr mayſters. Agaynſt ſuche as are not ſatiſfyed with the worde of God. Agaynſt couetouſnes. A good leſſon for ryche men.

CAPI. VI.

A 1.Cor.vii.c. Ephe.vi.a Collo.iii.d. Titus.ii.b. 1.Pet.ii.d LEt as many * ſeruauntes as are vnder the yoke, counte theyr mayſters worthye of all honoure, that the name of God and his doctryne be not euell ſpoken of. ☞ Se that they whiche haue beleuynge mayſters, deſpiſe thē not becauſe they are brethrē, but rather do ſeruyce, for as moch as they are beleuyng & beloued, & ꝑtakers of the benefite. Gala.i.b.

Theſe thynges teache and exhorte. * If any man folow other doctrine, & encline not vnto the wholſome wordes of oure Lorde Jeſu Chriſt, and to the doctrine which is accordynge to Godlyneſſe, he is puffe vp/and knoweth nothyng: 1.Timo.i.a. Titus.iii.c but waſteth his braynes about queſtions & * ſtryfe of wordes, wherof ſprynge enuye, ſtryfe, raylynges, euell ſurmiſynges/ vayne diſputacyons of men that 2.Thes.iii.c B haue corrupt myndes/and that are * robbed of the truth, which thynke, yͭ lucre is godlynes. From them yͭ are ſoch ſeperate thy ſelf. Eccles.v.b Prouer.15.a. Job.i.b. Eccleſi.v.c Godlynes is greate ryches * If a man be cōtent with that he hathe. * For we brought nothynge into the worlde, netyer maye we cary anythynge out.

But when we haue fode & rayment we muſt therwith be content. They that wylbe ☞ ryche, fall into temptacyon and ſnares, ☞ (of the deuell) & into many folyſhe and noyſome luſtes, which drowne mē into perdicion and deſtruccyon. For couetouſnes of money is the rote of all euel: which whyle ſome luſted after, they erred frō the fayth, & tangled thē ſelues with many ſorowes. C But thou man of God, flye ſuche thynges. Folowe ryghtewyſnes, godlynes, fayth, loue, pacyence, meakenes. Fyght the good fyght of fayth. Laye hande on eternal lyfe, wher vnto thou art alſo called, & haſt profeſſed a good profeſſyon before many wytneſſes. Acte.xviii.c

I geue yͤ charge i yͤ ſyght of God, * which quickneth all thynges, & before Jeſu Chriſt (which vnder Poncius Pylate wytneſſed a good witneſſyng) that yͧ kepe the cōmaūdement, & be without ſpotte & vnrebukeable, vntyll the apperynge of oure Lorde Jeſus Apoc.xvii.c and.xix.b Chriſt, * whiche appearyng (in his tyme) he ſhall ſhewe, that is bleſſed & myghty onely, kynge of kynges, & lorde of lordes, whiche onely hathe immortalite, & dwelleth in the lyght that no man can attayne, * whom no man hath ſene, nether can ſe, vnto whom be honoure and rule euerlaſtynge. Amen. Exod.xxxiii Jhon.i.c. and.vi.e 1.Jhon.4.b

D Charge thē which are rych in this world, that they be not hye mynded, nor * truſt in vncertayne ryches, but in the lyuynge God Math.vi. Luke.xii.c Eccl.xxxi (which geueth vs aboūdaūtly all thynges to enioye thē) that they do good: that they be ryche in good workes that they be redy to geue and gladly to dyſtribute, * layinge vp in ſtore for them ſelues a good foundacyon Math.vi. againſt the tyme to come, yͭ they may obtayne eternall lyfe. O Timothe, ſaue yͭ which is geuen the to kepe/ and avoyde vngoſtly vanytyes of voyces & opoſitions of ſcience falſly ſo called: whyche ſcyence whyle ſome profyſſed, they erred as cōcernynge yͤ fayth Grace be with the. Amen.

¶ Sent from Laodicea which is the chefeſt cytie of Phrygia.Pacaciana.

¶ The ſecōde Epiſtle of Saynt Paul the Apoſtle vnto Timothe.

¶ Paul exhorteth Timothe to ſtedfaſtneſſe and pacyence in perſecucyon, and to contynue in the doctryne that he had taught him. A commendacyon of Oneſyphorus.

CAPI. I.

PAul an Apoſtle of Jeſu Chriſte, by the wyll of God, accordinge to the promes of lyfe whiche is in Chriſt Jeſu. A

To Tymothe hys beloued ſōne. Grace, mercy and peace, from God the father, and from Jeſu Chriſte oure Lorde.

I thynke God, * whom I ſerue from myne elders with pure cōſcyence, that without any ceaſynge I make mencion of the in my prayers nyght and daye, deſyringe to ſe the, myndfull of thy teares: ſo that I am fylled with ioye, when I call to remēbraūce the vnfayned fayth that is in the, whiche dwelt fyrſt in thy graund mother Lois, and in thy mother Eunica, & I am aſſure that it dwelleth in the alſo. Actes.xxii.a Roma.i.a Philip.i.a

Wherfore I warne the that thou ſtere vp the gyfte of God which is in yͤ * by the puttynge on of my handes. B 1.Tim.4.b Roma.8.c For God hath not geuē to vs the ſpirit of feare: but of power, and of loue, and of ſobrenes. * Be not thou Roma.1.b

therfore aſhamed of the teſtymony of oure
Epheſ.iii.a Lord, neyther be aſhamed of me* which am
his priſoner: but ſuffre thou aduerſite wyth
the Goſpel, accordyng to the power of God,
Titus.iii.b whiche ſaued vs, and called vs with an
Ephe.i.a holy callynge, not accordynge to oure dedes,
but accordinge to his owne purpoſe ⁊ grace,
C whiche was gyuen vs thorowe Chriſt Jeſu
(before the worlde beganne) but is nowe de-
clared openly by the appearynge of our ſa-
uiour Jeſu Chriſte* whiche hath put away
i.Corin.xv.g death, and hath brought lyfe and immorta-
Hebre.2.d. lite vnto lyght thorowe the Goſpell* wher-
Roma.i.a. and.xi.c. unto I am appoynted, a preacher ⁊ Apoſtle,
i.Tim.2.b. and a teacher of the Gentyls: for the whiche
cauſe I alſo ſuffre theſe thynges. Neuertheleſſe
I am not aſhamed. For I knowe, and
am ſure, that he (in whom I haue put my
truſt) is able to kepe that whych I haue commytted
to his keppynge, agaynſt that day.

*Se that thou haue the enſample of the
i.Tim.4.b Titus.ii.b i.Petr.v.a holſome wordes, whiche thou haſt heard of
me with fayth and loue that is in Chriſt Jeſu.
That good thynge, whiche was commit-
D ted to thy kepyng, hold faſt thorow the holy
ghoſt, whiche dwelleth in vs. This ẏ knoweſt,
howe that al they which are in Aſia, be
turned from me. Of which ſorte are Phigelus
and Hermogenes. The Lorde gyue mercye
vnto the houſholde of Oneſiphorus for
Math.25.c he oft refreſſhed me, *and was not aſhamed
Roma.i.c of my cheyne: but when he was at Rome,
he ſought me out very diligẽtly ⁊ fõude
me. The Lord graũt vnto him, that he may
fynde mercy with the Lord at that day. And
in how many thinges he miniſtred vnto me
at Epheſus, thou knoweſt very wel.

¶ Lyke as in the fyrſte Chapter, ſo here he exhorteth hym to be conſtant in trouble, to ſuffre manly, and to abyde faſte in the wholſome doctryne of our Lorde Jeſus Chriſt.

CAPI. II.

A Thou therfore my ſõne, be ſtrong in the
grace (that is thorow Chriſt Jeſu) ⁊ in
the thynges that thou haſte herde of me by
many wytneſſes. The ſame commytte thou
Titus.i.b. *to faythful men, which ſhalbe apt to teach
other alſo. Thou therfore ſuffre afflyccyons
as a good ſoudier of Jeſu Chriſt. No man
that warreth, entãglith him ſelf with worldly
buſynes, and that becauſe he maye pleaſe
him, which hath choſen him to be a ſoudier.
And though a man ſtryue for a maſtery, yet
is he not crowned, except he ſtryue lawfully
i.Cori.ix.a *The huſbandman that laboureth, muſte
fyrſt receyue of the frutes. Conſider what I
ſay. The Lorde gyue the vnderſtandyng in
all thynges.

Remembre that Jeſus Chriſt* of the ſede B
of Dauid, roſe agayne frõ death accordyng Math.i.a. Roma.i.a.
to my goſpel, wherin I ſuffre trouble as an
euyll doer, euẽ vnto bondes. But the worde Actes.22.e.
of God was not bounde. Therfore* I ſuffre
all thynges, for the electes ſakes, that they
myght alſo obtayne that ſaluacion, whiche
is in Chriſt Jeſu, with eternal glory. Roma.vi.b

It is a true ſayinge* for yf we be dead wt Roma.8.c
hym, we ſhall alſo lyue with hym. *If we
be paciente, we ſhal alſo raygne wyth hym.
*If we denye hym, he alſo ſhall denye vs. Luke.xii.b.
If we beleue not, ‡ yet abydeth he faythful. Roma.iii.a Num.23.c
He cannot denye him ſelfe. Of theſe thinges C
put them in remembraunce, and teſtyfie before
the Lorde, that they folowe no contencious
wordes: which are to no ꝓfet, but to the
peruertyng of the hearers.

Study to ſhewe thy ſelfe laudable vnto
god, a workman ẏ nedeth not to be aſhamed i.Timo.i.a and.vi.b
diſtributing the word of trueth iuſtly.* As
for vnghoſtly vanityes of voices, paſſe ẏ ouer
them. For they wyl encreace vnto greater
vngodlynes, and their wordes ſhall fret
euen as wt the diſeaſe of a cancre: of whoſe
nõbre is. *Hymeneus ⁊ Philetus, whiche i.Timo.i.d
(as concernynge the trueth) haue erred, ſayinge,
that the reſurreccyon is paſt all redy,
and do deſtroye the fayth of ſome.

But the ſure grõude of god ſtandeth ſtyl,
and hath this ſeale*: the Lord knoweth thẽ Iho.x.c
that are his. And let euery man that calleth D
on the name of Chriſt, depart from iniquite.
Notwithſtanding* in a great houſe are not Roma ix.d
onely veſſels of golde and of ſyluer: but alſo
of wood and of earth: ſome for honour, ⁊
ſome vnto diſhonour. Yf a mã therfore pourge
hĩ ſelfe from ſuch men, he ſhalbe a veſſell
ſãctified vnto honour, mete for the vſes of ẏ
Lord, ⁊ prepared vnto al good workes.

Luſtes of youth auoyde, but folow righteouſnes,
fayth, loue ⁊ peace, wyth thẽ that
cal on the Lorde with a pure herte. ‡ Folyſſh i.Timo.i.a and.vi.b
and vnlearned queſtiõs put from the, knowyng,
that they do but gendre ſtryfe. The ſeruaunt
of the Lorde muſte not ſtryue: but be
gentle vnto al men ⁊ apte to teach, ⁊ one that
can ſuffre the euyl with mekenes, and can ‡ i.Timo.3.a
infourme thẽ that reſyſt* (the trueth) if that &
God at any tyme wyll gyue thẽ repentaũce, Gala.vi.a.
for to knowe the trueth: and that they maye
come to them ſelues agayne out of the ſnare
of the deuyll, whiche are holden captyue of
hym at his wyll.

¶ He prophecyeth of the parelous tymes, ſetteth out hys pro[illegible] perſecution for the Goſpel.

CAPI. III.

A Actes.xx.f. THis know, that * in the laſt dayes ſhal
I.Tim.4.a come parelous tymes. For men ſhalbe
2.Peter.3.a louers of their owne ſelues, couetous, boaſters,
Jude.i.c. proude, curſed ſpeakers, diſobediẽt to
fathers & mothers, vnthãkful, vngodly, vnkynd,
trucebrekers, falſe accuſers, riotours
fearce, deſpiſers of thẽ which are good, traytours,
heady, hye mynded, gredy vpõ voluptuouſnes
more then the louers of God, hauyng
a ſimilitude of godlynes, but haue denied
B the power therof: & ſuch abhorre. For of
Titus.i.c this ſorte are they, which entre into houſes,
& brynge into bõdage wemen laden wt ſinne,
which wemen are led wt diuers luſtes, euer
lernĩg, & neuer able to come vnto the knowledge
of the trueth.

Exod.vii.b * As Iannes & Iambres withſtode Moſes,
C euen ſo do theſe alſo reſiſt the trueth: mẽ
they are of corrupte myndes, and lewde as
cõcernyng the fayth: but they ſhall preuayle
no lenger. For their madnes ſhalbe vttered
vnto all men euen as theirs was. But thou
haſt ſene the experience of my doctrine, faſſiõ
of lyuyng, purpoſe, fayth, longe ſufferyng,
loue, pacience, perſecucions, and afflictions
which happened vnto me at Antioche, at Iconium,
and at Lyſtra: which perſecuciõs I ſuffred
pacientlY. And from them al, the Lorde
Actes.14.b delyuered me. Yee and * all they that wyll
Psal.34.d lyue godly in Chriſt Jeſu ſhall ſuffre perſecucion.
Iohn.24.b But the euyll men & dyſceyuers ſhal
Eccle.ii.a. were worſſe and worſſe, whyle they deceyue
and are deceyued them ſelues.

But continue thou in the thinges which
D thou haſt learned, which alſo were committed
vnto the, knowing of whom thou haſte
I.Tim.4.a learned them, and for as much alſo as * of a
chylde thou haſt knowẽ the holy ſcriptures
which are able to make the learned vnto ſalnacion
thorowe the fayth which is in Chriſt
II.Peter.I.d Jeſu: * All ſcrypture gyuen by inſpiracyon
of God, is profytable to teache, to improue,
to amẽde & to inſtruct in rightuouſnes, that
the man of God may be perfect & prepared
vnto all good workes.

¶ He exhorteth Timothe to be feruent in the worde and to ſuffre aduerſitie, maketh mẽcion of his owne death, and byd deth Tymothe come vnto hym.

CAPI. IIII.

A I Teſtifie therfore before God, & before the
Lord Jeſu Chriſt, whiche ſhall iudge the
quicke & dead at his apperyng in his kyngdome,
preach þ the worde, be feruent in ſeaſõ
& out of ſeaſon. Improue, rebuke, exhorte wt
al long ſuffryng & doctrine. For the time wyl
come, when they ſhall not ſuffre wholſome
doctrine: but after their owne luſtes ſhal they
(whoſe eares ytche) get thẽ an heape of teachers,
& ſhal withdraw their eares from the
trueth, and ſhalbe turned vnto fables. But
watch þ in al thinges, ſuffre afflictions, do the
worke of an Euãgelyſte, fulfyll thyne offyce
vnto the vtmoſt. * (Be ſober).

B For I am now redy to be offred, & the time
of my departyng is at hãde. I haue fought
a good fyght, I haue fulfylled my courſe, I
haue kept the fayth, Frõ hence forth there is
I.Cor.9.d layde vp for me * a crowne of rightuouſnes,
I.Peter.5.a which the Lord (that is a rightuous iudge)
ſhal giue me at that day: not to me only, but
vnto al thẽ alſo that loue his cõming. Do thy
diligẽce, that þ mayeſt come ſhortly vnto me

For Demas hath forſakẽ me, and loueth
this preſent worlde, and is departed vnto
Theſſalonica. Creſcens is gone to Galacia
C Titus vnto Dalmacia. Onely Lucas is wt
Collo.iiii. me. Take * Marke, & brynge him with the,
for he is profitable vnto me for the miniſtracion.
And Tichicus haue I ſent to Epheſus
The cloke that I left at Troada with Carpus,
(when thou commeſt) brynge with the,
and the bokes, but ſpecially the partchmẽt.
Alexander the copper ſmyth dyd me muche
euyl: the Lorde rewarde hym accordynge to
his dedes, of whom be thou ware alſo. For
he hath greatly withſtãde our wordes.

At my fyrſt anſweryng, no man aſſyſted
me, but alſo forſoke me. I pray God, that it
may not be layde to their charges: ✠ Notwithſtanding
D the Lord aſſiſted me, & ſtrengthed
me, that by me the preachyng ſhulde be
fulfylled to the vtmoſt, & that al the Gẽtyls
ſhulde heare. And I was delyuered out of
the mouth of the Lyon. And the Lord ſhall
delyuer me from all euyl doyng & ſhal kepe
me vnto his heauenly kyngdome. To whõ
be prayſe for euer & euer. Amen.

Actes.18.a Salute Priſca & * Aquila & the houſhold
Roma.16.a of * Oneſiphorus, Eraſtus abode at Corinthum.
ii.Tim.i.d * Trophimus haue I left at Myletũ
Actes.xx.d and xxi. ſycke. Do thy dylygẽce, that þ mayeſt come
before wīter. Eubolus greteth the, & ſo doth
Pudens, & Lynus, Claudia, & al the brethrẽ
The Lord Jeſus Chriſt be with thy ſpirite.
Grace be with you. Amen.

¶ The.ij.Epyſtle vnto Tymothe/ was wrytten from Rome/ when Paul was preſented the ſeconde tyme vnto the Emperoure Nero.

The epyſtle of Saynt Paule the Apoſtle vnto Tytus.

¶ Paule exhorteth Titus to ordayne Preſtes or Byſhoppes in euery Cytie, and declareth what maner of men they ought to be that are choſen to that offyce, and chargeth Titus to rebuke ſuche as withſtande the Goſpell.

CAPI. I.

Paule the ſeruaunt
A of God, & Apoſtle of Jeſu
Chriſt accordig to the fayth
of goddes electe, and accordynge
to the knowledge of
the trueth, whyche is after
godlynes in the hope of eternall lyfe, which
Roma.3.a God (that cannot lye) promyſed before the
worlde begāne: but hath opened his worde
at the tyme apoynted thorow preachynge,
which is cōmitted vnto me, accordyng to the
1.Cor.viii.c cōmaundemēt of God our ſauiour. To * Titus
his natural ſone after the cōmen fayth.
1.Timo.1.a * Grace mercy & peace from god the father
2.Timo.1.a & from the Lord Jeſu Chriſt our ſauiour.

B For this cauſe lefte I the in Creta, that
1.Tim.2.a thou ſhuldeſt refourme the thinges that are
vnperfect, & ſhuldeſt ordaine elders in euery
citie, as I had appoynted the. If any be blameleſſe,
the huſbande of one wyfe, hauynge
faythful chyldren, whiche are not ſclaundred
1.Timo.3.a of ryote, neither are diſobedient. * For a byſhop
muſt be blameleſſe, as the ſtewarde of
Leuit.10.b God: not ſtubborne, not angrye * not gyuen
Ephes.v.b to much wyne, no fyghter, not gyuen to fylthy
lucre: but a keper of hoſpitalite, one that
loueth goodnes * (prudent) ſober, righteous
godly, temperate, & ſuch as cleueth vnto the
true worde of doctryne, that he may be able
alſo to exhorte by wholſome learnynge, & to
improue them that ſay agaynſt it.

For ther are many vnruly and talkers of
C vanite, and diſceyuers of myndes ſpecially
they that are of circumciſion, whoſe mouthes
1.Tim.1.b muſt be ſtopped * which peruert whole houſes,
teachyng thinges which they ought not
because of fylthy lucre. One of them ſelues
(euen a prophete of their owne) ſayde: The
Cretyans are alwayes lyers, euyll beaſtes,
ſlowe belyes. This witnes is true: wherfore
rebuke thou them ſharply, that they may be
ſounde in the fayth, not takyng hede to Jewes
fables and commaundementes of men
Roma.14.b that turne away the trueth. * Unto the pure
D are al thynges pure: but vnto them that are
defyled and vnbeleuyng, is nothynge pure:
but euen the mynde and conſcyence of them
is defiled. They cōfeſſe that they know god:
but with the dedes they denie him, ſeing they
are abhominable & diſobedient, & vnapt vnto
euery good worke.

¶ He telleth hym howe he ſhall teache all degrees to behaue them ſelues.

CAPI. II.

But ſpeake thou the thynges whiche be A
come wholſome lernynge. That the elder
men be ſober, ſage, diſcrete, ſounde in the
fayth, in loue, in pacience: the elder * wemen 1.Timo.2.b
lykewyſe, that they be in ſuche raymente as
becōmeth holynes, not being falſe accuſers,
not giuē to muche wyne, but that they teach
honeſt thinges to make the yong wemen ſober
minded, to loue their huſbandes, to loue
their chyldrē, to be diſcrete, chaſt, huſwyfly,
good, obedient vnto their huſbāds, that the
worde of God be not euyl ſpoken of. Yonge
men lykewyſe exhorte, that they be ſober
mynded.

* In al thynges ſhewe thy ſelfe an enſāple B
of good workes in the doctrine, with honeſty, 1.Tim.iiii.b
grauytie, & with the wholſome worde 1.Pete.v.a
which cannot be rebuked: that he whiche withſtādeth,
maye be aſhamed, hauyng no euyll Ephe.vi.a
thyng to ſay of you. * Exhorte ſeruauntes, to 1.Petri.2.b
be obedient vnto their owne maſters, and to Collo.iii.b
pleaſe thē in all thinges, not anſwerynge agayne, 1.Tim.6.a
neyther to be pyckers, but that they
ſhewe all good faythfulnes, that they maye
do worſhyppe to the doctryne of God our ſauiour
in al thinges. ✠ For the grace of god,
that bryngeth ſaluacion vnto all men, hath
appeared and teacheth vs that we ſhuld denye
vngodlynes and * worldly luſtes, & that 1.John.2.c
we ſhuld lyue ſoberly, and ryghtuouſly, and
godly in this preſent worlde, lokinge for that
bleſſed hope and appearynge of the glorye
of the great God, and of oure Sauyoure
Jeſu Chriſte, whyche * gaue hym ſelfe for Roma.8.a
vs, to redeme vs from al vnryghtuouſnes, Gala.1.a
and * to pourge vs a peculyer people vnto
hym ſelfe * feruently gyuen vnto good Ephe.v.c
workes. Theſe thynges ſpeake, and Ephes.2.b
exhorte, ✠ and rebuke, wyth all feruentnes
of commaundynge. * Se that no man deſpyſe 1.Tim.4.b
the.

¶ Of obedyence to ſuche as be in auctorytye. He warneth Titus to beware of folyſhe and vnprofytable queſtions.

CAPI. III.

Warne them * that they ſubmytte A
them ſelues to rule and power: Roma.13.a
that they obey the offycers: that 1.Petri.2.c
they be ready vnto euery good worke: that
they ſpeake euyll of no man: that they be

no fighters, but gentle, ſhewing al mekenes vnto al mē. For we our ſelues alſo were ſōtyme fooliſh diſobediēt, deceyued, ſeruig diuers luſtes & voluptuouſnes, lyuyng in malicouſnes and enuie, ful of hate, hating one another.

B
✠ But after that the kyndnes and loue of our ſauioure God to man warde appeared,

ii.Timo.i.b
* not by ỹ dedes of ryghtuouſnes which we wrought, but accordyng to his mercy he ſaued vs

Ihon.i.a
* by the fountayne of the new byrth, & renuing of the holy goſt, which he ſhed on vs aboūdauntly, thorowe Jeſus Chriſt our ſauiour, ỹ we iuſtified

Acto.i
Ephes.ii.b
* by his grace, ſhulde be made heyres according to the hope of eternal lyfe. ✠ This is a true ſaying. Of theſe thinges I wyll that thou certyfie,

C
that they which beleue in God, might be diligēt to go forward in good workes. For theſe thinges are good & profytable vnto men.

i.Timo.i.a
ii.Tim.ii.c
* Fooliſhe queſtions, & genelogies, & brauling, thorow ſtryuynges about the lawe, auoyde: for they are vnprofitable & ſuperfluous.

Math.18.c
A mā that is an auctor of ſectes, after the fyrſt & the ſeconde admonicion auoyde: knowynge, that he (that is ſuch) is peruerted & ſynneth euen damned by him ſelfe.

D
When I ſhal ſende Artemas vnto the, or Tychicus, be diligent, to come to me vnto Nicopolis: For I haue determined there to winter. Bryng Zenas the lawer & Apollos on their iorney diligently, that nothyng be lackyng vnto thē. And let oures alſo learne to excell in good workes, as farforth as nede requyreth, that they be not vnfrutefull. Al ỹ are wt me, ſalute the. Grete thē that loue vs in the fayth. Grace be with you al. Amen

¶ Wrytten from Nicopolis a
cytie of Macedonia.

The Epyſtle of S. Paule vnto Philemon.

¶ He reioyſeth to heare of the fayth and loue of Philemon whom he deſyreth to forgyue his ſeruaunt Oneſimus, & louyngly to receyue him agayne.

A
PAule the pryſonner of Jeſu Chriſt, & brother Timothe Vnto Philemon the beloued and our helper, and to the beloued Appia, & to Archippus oure felow ſoudier and to the congregacion that is of thy houſe,

I.Corin.i.a
ii.Cori.i.a
Gala.i.a
* Grace be vnto you, & peace, from God our father, & from the Lorde Jeſus Chriſte.

I thanke my God, makyng mēcyon alwayes of the in my prayers, when I heare of thy loue & fayth, which thou haſt toward the Lorde Jeſu, and towarde all ſayntes,

B
ſo that the felliſhyppe of thy fayth is frutefull in the knowledge of euery good

a
* (worke) which is in you towarde Jeſus Chriſt. For we haue great ioy & conſolacion in thy loue: becauſe that by the (brother) the ſaintes hertes are comforted.

Wherfore, though I might be bold ī Chriſt to cōmaūde the, ỹ which was thy dewtye to do, yet for loues ſake I rather beſeche the, though I be as I am, euē old Paul, & now a priſoner of Jeſu Chriſt. I beſeche the for my ſonne

Collo.4.b
* Oneſimus whō I haue begottē in my bōdes, (which in tyme paſſed was to ỹ vnprofitable but now ꝓfitable both to the & to me) whō I haue ſent home againe. Thou therfore receyue hī, that is to ſay myne owne bowels,

C
whō I wolde fayne haue retayned wt me, ỹ ī thy ſtead he myght haue miniſtred vnto me in ỹ bondes of the Goſpell. Neuertheleſſe, without thy mynde wolde I do nothing, that the good which thou doeſt, ſhuld not be as it were of neceſſyte, but willyngly.

For happly he therfore departed for a ſeaſon, that thou ſhuldeſt receyue him for euer, not now as a ſeruaūt: but aboue a ſeruaūt, euen a brother beloued, ſpecially to me: but how much more vnto the, both in the fleſhe, and alſo in the Lorde. If thou coūt me therfore a felowe, receyue him as my ſelfe.

D
If he haue done the any hurt, or oweth the ought, ỹ lay to my charge. (I Paul haue wrytten it with myne owne hande) I wyl recompence it. So that I do not ſay to the, how that thou oweſt vnto me euē thyne owne ſelf alſo. Euē ſo brother, let me enioy the in the Lorde: Cōforte my bowels in the Lord. Truſtynge in thyne obediēce, I wrote vnto the, knowyng that thou wylt alſo do more then I ſay. Moreouer, prepare me lodgig: for I truſt ỹ thorow the helpe of your prayers, I ſhalbe gyuen vnto you. There ſalute the, Epaphras my felowe priſoner in Chriſt Jeſu, Marcus Ariſtarcus, Demas, Lucas, my helpers. The grace of our Lord Jeſu Chriſt be with your ſpirite: Amen.

¶ Sente frome Rome by
Oneſymus a Ser-
uaunte.

The epyſtle of Saynt Paule the Apoſtle vnto the Hebrues.

¶ How God dealt louyngely with them of the olde tyme in ſendyng them his Prophetes, but much more mercy hath he ſhewed vs in that he ſent vs his owne ſonne. Of the moſt excellent glory of Jeſus Chriſt, which in al thynges is lyke to hys father.

CAPI. I.

A GOd in tyme paſte diuerſly & many wayes, ſpake vnto ẏ fathers by prophetẽs: but in theſe laſt dayes he hath ſpokẽ vnto vs by his owne ſonne, whom he hath made heyre of all thynges Collo.i.c. Sapi.7.d * by whome alſo he made the worlde. * Whiche (ſonne) beyng the bryghtnes of his glory/ and the very ymage of his ſubſtaunce rulynge all thynges with the worde of hys power / hath by hys owne perſone pourged oure ſynnes / and ſytteth on the ryghte hande of the maieſtye on hye: beyng ſo moche more excellent then the Angels, as he hath by inherytaunce obteyned B a more excellent name then they.

Psal.ii.a Actu.xiii.c 2.Reg.vii.b For vnto whiche of the Angels ſayde he at any tyme: * Thou arte my ſonne/ this daye haue I begotten thee. And agayne: I wyll be his father / and he ſhalbe my ſonne. And agayne/ when he bryngeth in the fyrſte begotten ſonne into the worlde, he ſayth. Psal.97.a And * let al the angels of God worſhip him. Psal.104.a And vnto the Angels he ſayth: He maketh hys Angels ſpirytes, and hys mynyſters a flamme of fyre. Psal.45.b But vnto the ſonne he ſayth * thy ſeate (O God) ſhalbe for euer and euer. The ſcepter of thy kyngdome is a right ſcepter. Thou haſt loued ryghteouſnes, and hated iniquytie. Wherfore God, euen thy God hath anoynted the with the oyle of gladnes Psal.cii.b aboue thy felowes.

C * And thou Lorde in the begynnyng haſt layde the foundacyon of the earth. And the heauens are the workes of thy hãdes. They ſhall peryſhe/ but thou endureſt. But they all ſhal wexe olde alſo as doth a garment: & as a veſture ſhalt thou chaũge them, & they ſhalbe chaunged. But thou art euẽ the ſame and thy yeres ſhal not fayle. Psal.cx.a Math.22.b 1.Cor.xv.b * Vnto whych of the angels ſayde he at any tyme: Syt on my ryght hãde, tyll I make thyne enemyes thy fote ſtole? Are they not al miniſtring ſpirites, that are ſent to miniſter, for their ſakes which ſhalbe heyres of ſaluacyon?

¶ He exhorteth vs to be obedient vnto the newe lawe which Chriſte hath gyuen vs and not to be offended at the infyrmytie and lowe degre of Chriſt, becauſe it was neceſſary that for our ſakes he ſhulde take ſuche an humble ſtate vpon hym, that he myght be lyke vnto his brethren.

CAPI. II.

A WHerfore, we oughte to gyue the more hede to the thinges that are ſpoken vnto vs, leſt at any tyme we peryſh. For yf the worde whiche was ſpoken by angels was ſtedfaſt: and euery transgreſſyon and diſobedience receyued a iuſt recompence of reward, howe ſhall we eſcape, yf we deſpyſe ſo great ſaluacion, whyche at the firſt began to be preached of the Lorde hym ſelfe, & was confyrmed vnto vs warde, by thẽ that hearde it: Mar.xvi.d * God bearyng wytnes therto, both with ſygnes & wonders alſo & with diuers miracles, & gyftes of the holy ghoſt, accordyng to his owne wyll.

For vnto the angels hath he not ſubdued the worlde to come, wherof we ſpeake, but one in a certayne place wytneſſed, ſaying. Psal.viii.a and.144.a * What is mã, that thou art myndfull of him? B Or the ſõne of man, that thou viſiteſt hym? Thou madeſt him a lytle lower then the angels: thou haſt crowned him with honour & glory, and * haſt ſet him aboue the workes Psal.viii.b 1.Cor.xv.d of thy handes. Thou haſt put al thynges in ſubieccyon vnder his fete. In that he put al thynges vnder him, he left nothyng that is not put vnder hym. Neuertheleſſe, we ſe not yet all thynges ſubdued vnto him: but him that was made leſſe then the Angels, we ſe that it was Jeſus, whych is crowned wyth glory & honour for the ſufferyng of deth: that he by the grace of God, ſhulde taſt of death for all men.

C For it became him, for whom are all thinges and by whom are al thynges (after that he had brought many ſonnes vnto glory) ẏ he ſhulde make the Lorde of their ſaluacion perfecte thorowe afflictions. For both he that ſanctifieth and they whyche are ſanctifyed, are all of one. For whych cauſes ſake he is not aſhamed to call them brethren, ſayinge: I wyll declare thy name vnto my Psal.xxii.c Esai.viii.d * brethren, in the myddes of the Congregacyon wyll I prayſe the. And agayne: I wyll put my truſt in him. And agayne: beholde, here am I & the chyldren whom God hath gyuen me.

For as much then as the chyldrẽ are partetakers of fleſhe & bloude, he alſo him ſelfe D lykewyſe toke parte wyth them that (thorowe death) he myght expell hym that had lordſhyppe ouer death, that is to ſay the deuyl, and that he myght delyuer them, which thorow feare of death were all there lyfe tyme ſubdued vnto bondage. For he in no place taketh on him the Angels: but the ſede of Abraham taketh he on him. Wherfore, in al thinges it became him to be made like vnto his brethrē, that he myght be mercyfull, and a faythfull hye preſte in all thynges concernynge God, for to pourge the peoples ſynnes. For in that it fortuned him ſelfe to be tempted, he is able to ſucker them alſo that are tempted.

¶ He exhorteth vs to be obedient vnto the word of Chriſt, which is more worth then the ceremoniall lawe of Moſes. The puniſhment of ſuche as wyl nedes harden their hertes.

CAPI. III.

A Therfore holy brethren: partakers of the celeſtyall callyng conſyder the embaſſadour and hye preſte of oure profeſſyon Chryſt Jeſus/ howe that he is faythful vnto hym that put hym in the offyce/ euen as was Moſes in all his houſe. For loke howe moch honour he (that hath buylded a houſe) hath more then the houſe it ſelfe, So moche honoure is he counted worthie of more then Moſes. For euery houſe is buylded of ſome man. But he that ordayned all thynges, is God. And Moyſes verely was faythfull in all his houſe, as a miniſter to beare wytnes of thoſe thynges whiche were to be ſpoken afterwarde. But Chriſt as a ſōne, hath rule ouer the houſe, whoſe houſe are we, if we holde faſt the confydence & ȳ reioyſynge of that hope, vnto the ende. Roma.v.a

Wherfore (as the holy ghoſt ſayth:) to day yf ye wyll heare his voyce, harden not your hertes, ☞ as in the prouokynge, in the daye of temptacion in the wildernes, where your fathers tēpted me, prouoked me, & ſawe my workes .xl. yeare. Wherfore I was greued with that generacyon, and ſayde: They do alway erre in their hertes: they verely haue not knowen my wayes, ſo that I ſware in my wrath: they ſhall not entre into my reſt. B Take hede brethren, leaſt at any tyme there be in any of you a froward hert ſubiecte vnto vnbelefe, that he ſhulde departe from the lyuynge God: but exhorte ye one another dayly, whyle it is called to daye: leſt any of you were hard harted thorow the diſceytfulneſſe of ſynne.

C We are made partakers of Chriſt, yf we kepe ſure (vnto the ende) the ☞ begining of the ſubſtaunce, ſo long as it is ſaid: to day if ye wyl here his voice, hardē not your hertes as in the prouoking, for ſome whē they herd dyd prouoke: how be it not al that come out of Egypt by Moſes. But wt whom was he diſpleaſed .xl. yeres? was he not diſpleaſed wt thē ȳ had ſynned, whoſe carkaſes were ouerthrowē ī the deſerte? To whō ſware he ȳ they ſhulde not entre into his reſt, but vnto thē that were not obediēte? And we ſe ȳ they coulde not entre in, becauſe of vnbelefe.

¶ The Sabboth or reſt of the Chriſten: puniſhementes of vnbeleuers: the nature of the worde of God.

CAPI. IIII.

A Let vs feare therfore, leſt any of you (forſakyng the promes of entryng into his reſt) ſhuld ſeme at any tyme to haue bene diſapoynted. For vnto vs is it declared, aſwel as vnto thē. But it profyteth not them, that they herd the word: becauſe they which herd it, coupled it not with fayth (For we whyche haue beleued, do entre ī to his reſt) as he ſaid Euen as I haue ſworne in my wrathe: they ſhall not entre into my reſt. And that ſpake he verely longe after that the workes were made and the fūdaciō of the worlde layde. For he ſpake in a certayne place of the ſeuenth day, on this wyſe. * And God dyd reſt the ſeuenth daye from all his worckes. Gene.2.a And in this place agayne: They ſhall not entre into my reſt.

B Seynge therfore it foloweth, that ſome muſte entre therinto, and they (to whom it was fyrſt preached) entre not therin for vnbelefes ſake, he appoynteth a certayne daye after ſo long a tyme ſaying in Dauid (as it is rehearſed) this daye yf ye wyll heare hys voyce, harden not your hertes. For if Joſue had giuen them reſt, then wolde he not afterward haue ſpoken of another day. There remayneth therfore yet a reſt to the people of God. For he that is entred into his reſt hath ☞ ceaſed alſo from hys owne worckes, as God dyd from hys.

C Let vs ſtudy therfore to entre into the reſt leſt any mā faule after the ſame enſample of vnbelefe. For the worde of God is quycke & myghty in operacion, and ſharper then any two edged ſwearde: & entreth through, euen vnto the dyuidyng a ſonder of the ſoule and the ſpirite, & of the ioyntes and the mary: & is a dyſcerner of the thoughtes & of the intentes of the herte: nether is there any creature that is not manifeſt in the ſyght of him: But all thynges are naked & open vnto the eyes of him, of whom we ſpeake.

D Seynge then, that we haue a great hye preſt which is entred into heauen (euen Jeſus the ſonne of God) let vs holde the profeſſion* (of our hope) For we haue not an hye preſt, which cannot haue compaſſion on our

infirmities

Philip.ii.a infirmyties: but * was in al poyntes tempted, lyke as we are: but yet with out ſynne. Exodi.25.b Let vs therfore go boldely vnto the * ſeate of grace, that we may obtayne mercy, ⁊ fynd grace to helpe in tyme of nede.

¶ Chriſt is our hye prieſte, and ſeate of grace, and more excellent then the hye prieſtes of the olde lawe.

CAPI. V.

A Leuit.ix.b For * euery hye preſt that is taken from amonge men, is ordayned for men, in thynges pertaynynge to God * to offre gyftes and ſacryfyces for ſynne: whyche can haue compaſſion on the ignoraunte, and on them that are out of the way, for as muche as he hym ſelfe alſo is compaſed with infirmitie: And for the ſame infirmities ſake he is bounde to offre for ſynnes, as wel for him ſelfe, as for the people. And no man taketh honour vnto him ſelfe, but he that is called of God, as was Aaron.

B Euen ſo Chriſt alſo glorified not hĩ ſelf, Psal.ii.b Acte.13.e Hebre.i.b. to be made the hye preſt: but he that ſayd vnto him, * thou art my ſonne, this daye haue I begottẽ the, glorified him. As he ſayth alſo in another place: Psal.109.b. * thou arte a Preſt for euer after the ordre of Melchiſedech ☞ whiche in the daies of his fleſh, whan he had offred vp prayers ⁊ ſupplications, wt ſtrong crying and teares (vnto him that was able to ſaue him from death) and was heard becauſe of hĩ reuerẽce, though he were the ſõne ✗ ✗ (of God) yet lerned he obedience, by thoſe thinges which he ſuffered: ⁊ he beynge parfecte, was the cauſe of eternal ſaluacyon vnto all them that obeyed him: and is called of God an hye Preſt, after the order of Melchiſedech.

C Wherfore we wold ſpeake many thinges but they are harde to be vttered: ſeynge ye are dull of hearyng. For when as cõcerning the time, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrſte pryncyples of the worde of God: and are be- ☞ 1.Cor.iii.a come ſuch as ☞ haue nede of * mylcke: and not of ſtronge meate: for euery man that is fed with mylke, is inexperte in the worde of ryghtuouſnes. For he is but a babe. But ſtronge meate belongeth to thẽ that are parfecte euẽ thoſe, which (by reaſon of vſe) haue their wittes exerciſed to diſcerne both good and euyl.

¶ He goeth forthe with the thynge that he beganne in the latter ende of the fyfte Chapyter, and exhorteth them not to faynte, but to be ſtedfaſt, and pacyent: for ſo muche as God is ſure in his promeſſe.

CAPI. VI.

A Therfore leuynge the doctryne that pertayneth to the begynnyng of Chriſten men, let vs go forth vnto perfeccyon, not layinge agayne the foundacion of repentaũce from deade workes and of fayth toward God, baptyſynges, of doctryne, and of layinge on of handes, and of reſurreccion from death and of eternall iudgement. And ſo wyl we do * If God permitte. ☞ Actes.xiii.b and.xviii For it can not be that they whiche were once lyghted, and haue taſted of the heauenly gyfte, and were become partakers of the holy Ghoſt, ⁊ haue taſted of the good worde of God, and Math.12.d ii.Petri.ii Hebre.x.d. of the power of the world to come: * yf they fall awaye (and as concernyng them ſelues crucyfie the ſonne of God a freſſh, ⁊ make a mocke of hym) that they ſhulde be renued agayne by repentaunce.

B For the earth whiche drincketh in the rayne that commeth oft vpon it, and bryngeth forth herbes mete for them that dreſſe it, receyueth bleſſynge of God. But that grounde whiche beareth Thornes and breares, is reproued, and is nye vnto curſynge: whoſe ende is to be burned. C Neuertheleſſe (deare frendes) we truſt to ſe bettter of you, and thynges whych accompany ſaluacion, thoughe we thus ſpeake. For God is not Math.25.d vnryghtuous * that he ſhulde forget youre worke and laboure that procedeth of loue, whyche loue ye ſhewe in hys name, whyche haue miniſtred vnto the ſaintes, and yet miniſtre. Yee, and we deſyre, that euery one of you ſhew the ſame diligence, to the ful ſtabliſhynge of hope, euen vnto the ende: that ye faynt not, but be folowers of thẽ, which thorow fayth ⁊ pacience receyue the enherytaũce of the promyſſe.

For when God made promes to Abrahã Gene.xii.c bycauſe he had none greater to ſweare by * he ſware by hym ſelf, ſaying: Surely I wyl bleſſe the, and multyply the in dede. D And ſo after that he had taried pacietly, he enioyed the promes. For men verely ſweare by hym Exodi.22.a that is greater then them ſelues, and * an othe to confyrme the thynge, is to them an ende of all ſtryfe. So God wyllynge very aboundauntly to ſhewe vnto the heyres of promes, the ſtablenes of hys counſayle, added an othe: that by two immutable thynges (in whyche it was vnpoſſible that God ſhulde lye) we myght haue a ſtrong conſolaciõ, which hitherto haue fled, for to hold faſt ẏ hope that is ſet before vs, whych hope we holde as an ancre of the ſoule both ſure and ſtedfaſt, which hope alſo entreth in, ito thoſe thynges whiche are within the vayle, where

the foꝛerūners foꝛ vs entred in, euen Jeſus
Hebꝛe. 5. a that is made an hye pꝛeſt foꝛ euer, after the
oꝛder of Melchyſedech .

¶ He compareth the pꝛeſthode of Chꝛiſte vnto Melchiſedech, but to be farre moꝛe excellent,

CAPI. VII.

A THis Melchiſedech kynge of ꝛ Salem
Gene. 14. d (which beyng pꝛeſt of the moſt hye god
met Abꝛaham, as he returned agayne from
the ſlaughter of the kynges ⁊ bleſſed him: to
whom alſo Abꝛaham gaue tythes of al thin
ges) fyꝛſt is called by interpꝛetacyō kyng of
ryghtuouſnes: after that, kynge of Salem
(that is to ſay, king of peace) without father
without mother, without kynne, ⁊ hath nei-
ther begynnynge of dayes, neyther yet ende
of lyfe: but is likened vnto the ſonne of God
and contynueth a pꝛeſte foꝛ euer. Conſyder
what a man this was, vnto whom alſo the
Nume. 18. d Patriarke Abꝛahā gaue tythes of the ſpoy-
2. Par. 31. b les . And verely ꝛ thoſe chyldꝛen of Leui,
which receyue the offyce of the pꝛeſtes, haue
a cōmaundement to take (accoꝛdyng to the
lawe) tythes of the people, that is to ſaye, of
their bꝛethꝛen, yee though they ſpꝛonge out
of the loines of Abꝛaham. But he whoſe kin
red is not counted amonge them, receyued
tythes of Abꝛahā, ⁊ bleſſed him that had the
B pꝛomyſes. And no man denyeth, but that he
which is leſſe, receiueth bleſſing of hī which
is greater. And here mē that dye, receyue ti-
thes. But there he receyued tithes, of whō it
is witneſſed, that he liueth. And to ſaye the
trueth, Leui him ſelfe alſo which vſeth to re
ceyue tithes payed tythes in Abꝛahā. Foꝛ he
was yet in the loynes of his father whā Mel
chiſedech met Abꝛahā.

Roma. ii. c ꝛ If now therfoꝛe perfeccion came by the
Gala. iii. c pꝛeſthod of the Leuitꝭ (foꝛ vnder that pꝛeſt-
hod the people receyued the lawe) what ne-
ded it furthermoꝛe, that another pꝛeſt ſhuld
ryſe to be called after the oꝛder of Melchiſe-
dech, and not after the oꝛder of Aaron? Foꝛ
yf the pꝛeſthode be tranſlated, then of neceſſi-
tie muſt the lawe be tranſlated alſo.

Foꝛ he of whom theſe thynges are ſpokē
pertayne vnto another trybe, of whom ne-
uer man ſerued at the aulter. Foꝛ it is euy-
Math. 1. a dente that oure Loꝛde ſpꝛonge ꝛ of the trybe
C of Juda, of whiche trybe ſpake Moyſes no-
thyng concernyng pꝛeſthode. And it is yet a
moꝛe euident thinge, yf after the ſimilytude
of Melchiſedech there aryſe another pꝛeſte,
which is not made after the law of that car-
nall commaundemente: but after the power
of the endeleſſe, lyfe. (Foꝛ after thys maner
Pſal. 110. b doth he teſtyfye ꝛ thou art a pꝛeſte foꝛeuer,
Hebꝛe. 5. a

after the oꝛder of Melchiſedech) ꝛ Then the
commaundement that wente afoꝛe, is diſa-
nulled, becauſe of weakenes and vnpꝛofyta
blenes. Foꝛ ꝛ the lawe bꝛought nothynge to Roma. 8. a
perfeccion: but was an introduccyō to a bet Gala. iii. c
ter hope, by the whiche we dꝛawe nye vnto
God. And therfoꝛe is it a better hope, becau
ſe the thyng was not done without an othe.
Foꝛ thoſe pꝛeſtes were made wͭout an othe,
but this pꝛeſte wͭ an othe, by him that ſayde
vnto him. ꝛ The Loꝛde ſware, ⁊ wyl not re- Pſal. 110. a
pent: Thou art a pꝛeſt foꝛ euer after the oꝛ-
der of Melchiſedech. And foꝛ that cauſe was
Jeſus a ſtablyſher of a better teſtament.

And amonge them many were made pꝛe
ſtes, becauſe they were not ſuffred to endure
by the reaſon of death. But this man (becau
ſe he endureth euer) hath an euerlaſtīg pꝛeſt
hode. Wherfoꝛe, he is able alſo euer to ſaue D
them to the vttermoſt, that come vnto God
by him, ſeynge he euer liueth ꝛ to make inter 1. Timo. 2. a
ceſſion foꝛ vs. 1. John. 2. a
Foꝛ ſuch an hye Pꝛeſte it became vs to haue
which is holy, harmleſſe, vndefiled, ſeperate
frō ſynners, made hyer then heauen. Which Leuit. 16. b
nedeth not dayly (as yonder hye pꝛeſtes) ꝛ to
offer vp ſacrifice. Fyꝛſt foꝛ his owne ſynnes
⁊ then foꝛ the peoples ſynnes. Foꝛ that dyd
he once, when he offred vp him ſelf. ꝛ Foꝛ the Hebꝛe. 5. a
lawe maketh men pꝛeſtes, which haue infir
mitie: but the woꝛde of the othe that came ſē
ce the lawe, maketh that ſōne pꝛeſt, which is
perfecte foꝛ euermoꝛe.

¶ The offyce of Chꝛyſte is moꝛe woꝛthy then the Pꝛeeſtes offyce of the olde lawe, whyche was vnperfecte, and therefoꝛe abꝛogate.

CAPI. VIII.

OF the thinges which we haue ſpoken, A
this is the pyth: that ꝛ we haue ſuche Hebꝛe. vi. d
an hye pꝛeſte as ſytteth on the ryght hande and. 1. c
of the ſeate of maieſty in heauen, ⁊ is a my-
niſter of holy thynges, and of the true taber-
nacle, whiche God pyght, and not man. Foꝛ
euery hye Pꝛeſt is oꝛdayned to offre gyftes
and ſacryfices: wherfoꝛe it is of neceſſitie, ẏ
thys man haue ſome what alſo to offre. Foꝛ
he were not a Pꝛeſte, yf he were on the earth
where are pꝛeſtꝭ, that accoꝛdyng to the law
offre gyftes which ſerue vnto the enſample Collo. ii. c
and ꝛ ſhadow of heuenly thinges: euē as the Hebꝛe. 5. a
anſwere of God was gyuen vnto Moyſes,
when he was about to finyſh the tabernacle
ꝛ Take hede (ſayd he) that thou make al thi- Exod. 25. d
ges accoꝛding to the patrone which is ſhew Acto. vii. f
ed to the in the mount.

But nowe hath he optayned a pꝛeſthode B
ſo much the moꝛe excellent, as he is the me-
diatoꝛ

diator of a better teſtamente, whyche was confyrmed in better promyſes. For yf that fyrſt teſtament had bene ſuch, that no faute coulde haue bene founde in it, then ſhulde no place haue bene ſought for the ſeconde.

Iere.xxxi.f For in rebukyng them, he ſayth vnto them. *Beholde the dayes come (ſayth the Lorde) and I wyll fynyſhe vpon the houſe of Iſraell, and vpon the houſe of Iuda, a newe teſtamente: not lyke the teſtamente that I made with their fathers in that day, when I toke them by the handes, to leade them out of the lande of Egypte. For they contynued not in my teſtamente, and I regarded them not ſayeth the Lorde.

For this is the teſtamente, that I wyll make wyth the houſe of Iſrael: After thoſe dayes (ſayth the Lord) I wyl put my lawes in theyr myndes, and in theyr hertes I wyl wryte them, and I wilbe theyr god, and they ſhalbe my people. And they ſhall not teach, euery man hys neyghboure and euery man hys brother, ſayinge: knowe the Lorde: for they ſhall knowe me, from the leaſte to the moſte of them: For I wylbe mercyfull ouer their vnrighteweſnes, and theyr ſinnes and theyr iniquytyes wyll I thyncke vpon nomore. In that he ſayth a newe teſtament, he hath worne out the olde. For that which is worne out and wexed old, is redy to vaniſhe awaye.

¶ The profyte & worthyneſſe of the olde teſtament and how farre the newe excelleth it.

CAPI. IX.

A THE olde Teſtament then had verely ordynaunces, and ſeruynges of God,
Exo.xxv.b and wordly holynes. ✠ For *there was a fore tabernacle made, wherin was the light and the table, and the ſhewe breed, which is called holy. But within the ſeconde vayle was there a tabernacle, whiche is called holyeſt of all, which had the golden ſenſer, and the arche of the teſtament ouerlayde rounde about wyth golde, wherin was the golden
B pot with *Manna, and †Aarons rodde that
Exo.xvi.g ſprong and ‡the tables of the teſtament. O-
Nu.xvii.a uer the arche were the Cherubyns of glory,
Exodi.xl.c ſhadowynge the ſeate of grace. Of whyche thinges we cānot now ſpeake particularly.

When theſe thinges were thus ordeined, the Preſtes went all wayes into the fyrſt tabernacle, whiche executed the ſeruyce of the holy thinges. But into the ſeconde went the
Exo.xxx.b hye preſt alone *once euery yeare: not wyth
Leui.xvi.b out bloude* whiche he offered for him ſelfe,
C and for the ignoraunces of the people.

Wherwith the holy gooſt thys ſygnyfyed, that the waye of holy thynges was not yet opened, whyle as yet the fyrſte tabernacle was ſtandynge. Whiche was a ſymilytude for the tyme then preſent, in whiche were offered gyftes and ſacrifyces, that coulde not make the mynyſter parfecte, as pertaynyng to the conſcyence, wyth onely meates and drinckes, and diuers waſſhinges and iuſtifyinges of the fleſſhe, whiche were ordeyned vntyll the tyme of reformacyon. Hebre.vi.d and.vii.d

✠ But *Chriſt beynge an hye Preſt of good thynges to come, came by a greater & a more parfecte tabernacle, not made with handes: that is to ſaye, not of thys buyl- D dynge, neyther by the bloude of goates and calues: but * by hys owne bloude he entred i.Petri.i. in once into the holy place, and founde eternall redemcion. ⊢

For yf the *bloud of oxen and of gotes & Leui.xvi.c the aſſhes of a yonge cowe, when it was ſprynckled, puryfyeth the vnclene, as touchynge the puryfyinge of the fleſſhe: howe much more ſhal the bloude of Chriſt) which thorowe the eternal ſpryte, offered him ſelfe without ſpot to God) pourge youre conſcience from deed workes, for to ſerue the lyuinge God?

And for thys cauſe is he the *mediator of i.Tim.ii.b the newe teſtamēt, that thorow death which chaunſed, for the redempcyon of thoſe tranſgreſſions that were vnder the firſt teſtamēt they whyche are called, myght receaue the promes of eternall inherytaunce. ⊢ For E wher as is a teſtamente, there muſt alſo (of neceſſyte) be the death of hym that maketh the teſtament. For the teſtament taketh auctoryte when men are deed: for it is yet of no value, as long as he that maketh the teſtament is alyue, for which cauſe alſo, neyther the fyrſt teſtament was ordeyned without bloude. For when Moſes had declared all the commaundement to all the people accordynge to the lawe, he toke the bloude of calues and of goates, with water & purple wolle, and yſope, and ſprynckled bothe the boke, & all the people, ſayinge: *this is the Exod.24.b bloud of the teſtamēt, which God hathe appointed vnto you. Moreouer, he ſprinckled the tabernacle with bloud alſo, and all the miniſtringe veſſels. And almoſt al thynges are by the lawe purged with bloud, & wyth out ſheadynge of bloude is no remyſſyon.

It is nede then, that the ſimilytude of heauenly thynges be puryfyed with ſuch thinges: but that the heauenly thinges them ſelues be puryfyed with better ſacrifyces then Actes.vii.f and.xvii. are thoſe. *For Chriſte is not entred into

the holy places that are made with handes
(which are ſymilitudes of true thinges) but
1. John. ii. a is entred into very heauen, for * to appeare
nowe in the ſyght of god for vs: not to offer
Leui. xvi. a hym ſelf often * as the hye preſt entreth into
the holy place euery yeare wyth ſtraunge
bloude, for them muſte he haue often ſuffered
ſence the worlde began. But nowe in the
ende of the worlde, hathe he appeared once,
to put ſynne to flyght by the offeringe vp of
hym ſelfe. And as it is apoynted vnto
all men that they ſhall once dye, and then
Roma. v. b commeth the iudgemente * euen ſo Chryſte
1. Pet. iii. d was once offered, to take awaye the ſynnes
of many, and vnto them that loke for hym
ſhall he appeare agayne without ſynne vnto
ſaluacyon.

¶ The olde lawe had no power to clenſe awaye ſynne, but Chryſt dyd it with offerynge of his body once for al. An exhortacyon to receaue this goodnes of god thankfully with pacyence and ſtedfaſte fayth.

CAPI. X.

A FOR the lawe (hauynge the * ſhadowe
Colloſ. ii. c Heb. viii. a of good thynges to come, and not the
very faſſhyon of the thynges them ſelues)
can neuer with thoſe ſacryfices whiche they
offer, yeare by yeare contynually make the
commers therunto perfayte. For wolde
not the thoſe ſacryfyces haue ceaſed to haue
bene offered, becauſe that the offerers once
purged ſhuld haue had no more conſcience
of ſynnes. Neuertheles, in thoſe ſacrifices,
is there mencyon made of ſynnes euery
Leui. xvi. e yeare * For the bloud of oxen and of goates
can not take awaye ſynnes
B Wherfore, when he cōmeth into the world
Pſal. xl. b he ſayth: * Sacrifyce & offerynge thou woldeſt
not haue: but a bodye haſte thou ordeyned
me: Burnt offeriges alſo for ſynne haſt
thou not alowed. Then ſayde I: lo, I am
here. In the begynnynge of the booke it is
wrytten of me, that I ſhulde do thy wyll, O
God. Aboue, when he ſayeth: ſacryfyce and
offeryng, and burnt ſacrifyces and ſinne offerynges
thou woldeſte not haue, neyther
haſt thou alowed the (which yet are offered
by the law) then ſayd he: Lo, I am here, to do
thy wyll, O God: he taketh awaye the fyrſt
to ſtabylyſſhe the latter, by the which wyl we
C are ſanctifyed by the offeringe vp of the body
of Jeſu Chriſt once for all. And euery
preſt is ready dayly miniſtring and offering
ofte tymes one maner of oblacyon, whiche
can neuer take awaye ſynnes. But this mā
Ephe. i. d Colloſ. iii. a Hebr. i. b. and xii. a. after he hathe offered one ſacryfyce for ſynnes,
is ſet downe for euer * on the ryghte
hande of God, and from hence forth tarieth
tyll his foes be made his foteſtole. For with
one offering hath he made perfecte for euer
them that are ſanctyfyed. The holy gooſt
hymſelfe alſo beareth vs recorde, euen when
he tolde before: This is the teſtamēt that I
wyll make vnto them, after thoſe dayes
(ſayeth the Lorde) I wyll put my lawes in
theyr herte, and in theyr myndes wyl I wryte
them, and their ſines and iniquities wyl I
remember nomore. And where remyſſyon of
theſe thynges is, there is nomore offerynge
D for ſynne. Seinge therfore brethren, that by
John. x. a. and. xiiii. a Roma. v. a Ephe. ii. d the meanes of the bloude of Jeſu * we haue
lyberty to enter into that holy place, by the
newe and liuing way which he hath prepared
for vs, through the vayle (that is to ſay,
by his fleſſhe.) And ſeing alſo that we haue
an hye preſt which is ruler ouer the houſe of
God, let vs drawe nye with a true herte in
a ſure fayth ſpryncleled in our hertes from
an euyll conſcience, and weſſhed in our bodies
with pure water: let vs kepe the profeſſion
of our hope, wout waueryng (for he is
faythful that promyſed) & let vs cōſider one
another, to the intēt that we maye prouoke
vnto loue, and to good workes, not forſakynge
the fellyſhyppe that we haue among
our ſelues, as the maner of ſome is, but let
vs exhorte one another, & that ſo muche the
more, becauſe ye ſe that the day draweth
E nye. * For yf we ſinne wilfully after that we
Mat. xii. d Hebr. vi. a ii. Peter. ii. d haue receaued the knowledge of the trueth,
there remayneth nomore ſacrifice for ſinnes
but a fearfull loking for iudgemēt, & violēt
fyre, which ſhall deuoure the aduerſaries.
He that deſpyſeth Moſes lawe, dyeth without
mercy * vnder two or thre wytneſſes:
Deu. xvii. b Math. xviii. ii. Cor. xiii. a how much ſorer (ſuppoſe ye) ſhall he be puniſſhed
which treadeth vnder fote the ſonne
of God: & counteth the bloude of the teſtamente,
wherwith he was ſanctifyed, as an
vnholy thynge, and doth diſhonoure to the
F ſpyryte of grace. For we knowe hym that
Deute. xxxii. Pſal. xciii. Rom. xii. d hath ſayde: * It belongeth vnto me to take
vengeaunce. I wyll recompence ſayth the
Lorde. And agayne: the Lorde ſhall iudge
his people. It is a fearfull thynge to fal into
the handes of the lyuynge God.

Call to remembraunce the dayes that are
paſſed, in the whiche after ye had receaued
lyght, ye endured a greate fight of aduerſities,
partly whyle all men wondred and gaſed
at you for the ſhame and trybulacyon
that was done vnto you: partly, whyle yee
became cōpanyons of them which ſo paſſed
their tyme. For ye became partakers alſo
of ŷ affliccyōs which happened thorow my
bondes, and toke in worth the ſpoylynge of
your

your goodes, and that with gladnes: knowing
in your ſelues, howe that ye haue in
heauen a better and an enduring ſubſtaūce.
Caſte not awaye therfore youre confidence
which hath a great recompence of rewarde.
For ye haue nede of pacyence, that after ye
haue done the wyl of god, ye myght receaue
the promes. For yet a very lytell whyle, and
he that ſhall come wyl come, & wyl not tary.
Abacuc.2.a But the* iuſt ſhall lyue by fayth. And yf he
Roma.1.c withdrawe him ſelfe, my ſoule ſhal haue no
Gala.iii.b pleaſure in hym. It is not we that withdrawe
oure ſelues vnto dampnacyon, but
we partayne vnto fayth, to the wynnyng of
the ſoule.

¶ What fayth is, and a commendacyon of the ſame. The ſtedfaſt beleue of the fathers in olde tyme.

CAPI. XI.

A Faythe is a ſure confydence of thynges,
which are hoped for, and a certayntye of
thynges which are not ſene. For by it the elders
obtayned a good reporte. Thorowe
Gene.1.a. fayth we vnderſtande, that* the worlde was
ordeined by the worde of God, and that thinges
Ioan.xiii.c which are ſene, were made of thynges*
Roma.1.c which were not ſene. *By faythe Abel offe-
Gene.iiii.a red vnto God a more plenteous ſacryfyce
then Cayn: by whiche he obteyned wytnes
that he was ryghteous, God teſtyfyinge of
hys gyftes: by whiche alſo he beynge deed,
yet ſpeaketh.

Gene.v.g By fayth was *Enoch tranſlated, that he
Sapi.4.b ſhuld not ſe deeth nether was he founde: for
Eccle.44.b god had taken hym away. For afore he was
Eccle.xlix.c taken away, he obteyned a good report that
he pleaſed God: but without faythe it can
B not be that any man ſhulde pleaſe him. For
he that commeth to God, muſte beleue that
God is, and that he is a rewarder of them
that ſeke hym.

Gene.vi.b By fayth: Noe beynge warned of God,
Eccl.44.b eſchued the thynges whiche were as yet not
ſene, and prepared the arcke to the ſauynge
of hys houſholde, thorowe the which arcke
Math.12.d he* condempned the worlde and became
heyre of the ryghtewesnes whyche is accordynge
to fayth.

Gene.xii.a By fayth* Abraham, when he was called
Actes vii.a obeyed, to go out into a place, whiche he
ſhulde afterwarde receaue to inheritaunce:
and he went out, not knowynge whether he
ſhulde go. By faythe he remoued into the
lande of promes, as into a ſtraunge countre,
whan he had dwelte in tabernacles: and
ſo dyd Iſaac and Iacob heyres with him of
the ſame promes. For he loked for a cytye
hauynge a foundacyon, whoſe buylder and
maker is God.* Thorowe fayth Sara al- Gene.xxi.a
ſo receaued ſtrength to cōceaue and be with
chylde, and was delyuered of a chylde when
ſhe was paſt age, becauſe ſhe iudged hym
faythfull which had promyſed.

And therfore ſprange there of one (euen of
one whiche was as good as deed)* ſo many Gene.xv.a
in multytude as are the ſtarres of the ſky, &
as the ſande the which is by the ſee ſhore, innumerable.
Theſe all dyed accordynge to
faythe, & whan they had not receaued the
promyſes: but *ſawe them a farre of, and Iohan.8.g
beleued them, and ſaluted them, and confeſ- Gene.47.b
ſed, that they were ſtraungers and pylgre- 1.Par.29.b
mes on the erthe. For they that ſaye ſuche Psal.39.b
thynges, declare, that they ſeke a countre.
Alſo yf they had bene myndfull of that coun
tre, from whence they came out, they had lea
ſure to haue returned agayne: but now they
deſyre a better (that is to ſaye) a heauenlye.
Wherfore God is not aſhamed* to be cal-
led theyr god for he hath prepared for them Exod.iii.f
a cytye.

*By faythe Abraham offered vp Iſaac, Gene.xxii.a
when he was proued, and he offered him be- Eccle.44.c
ing his only begotten ſōne, in whom he had
receaued the promyſes. And to hym it was
ſayde, in Iſaac ſhall thy ſeed be called: for
he conſydered, that god was able to rayſe
vp agayne from deeth. Therfore, receaued
he hym alſo for an enſample of the reſurrec-
cyon.* By faith dyd Iſaac bleſſe Iacob and Gene.27.d
Eſau, concernyng thynges to come.

*By fayth Iacob when he was a dying, Gene.49.a
bleſſed both the ſonnes of Ioſeph, & bowed
hym ſelfe towarde the toppe of hys ſcepter.
*By fayth Ioſeph when he dyed, remem-
bred the departynge of the chyldren of Iſ- Gene.l.d.
rael & gaue commaundement of his bones. C
*By faith Moſes when he was borne, was
hyd thre monethes of his father and mother Exod.2.a
becauſe they ſawe he was a proper chylde, Actes.vii.a
neyther feared they the kynges commaundement.

*By fayth Moſes when he was greate, Exod.ii.b
refuſed to be called the ſonne of Pharaos
daughter, and choſe rather to ſuffre aduerſi
tye with the people of god, then to enioy the
pleaſures of ſynne for a ſeaſon, and eſtemed
the rebuke of Chryſt greater riches then the
treaſures of Egipt. For he had reſpecte vnto
the rewarde.
*By faith he forſoke Egipt, & feared not the Exod.xii.f
fearcenes of the king. For he endured, euen
as though he had ſene hi which is inuiſible.
*Thorow faith he ordeined the paſſeouer & D
the effuſion of bloud, leſt he that deſtroyed ỹ Exod.xii.b
fyrſte

Exo.xiiii.e fyrſt borne, ſhulde touche them. *By fayth
they paſſed thorowe the reed ſee as by drye
lande: which when the Egypcyans had aſ-
Joſue.vi.e ſayed to do they were drowned. *By faythe
the walles of Jerico fell downe after they
Joſue.ii.a and.vi.e were compaſſed about ſeuen dayes. *By
fayth the harlot Raab peryſſhed not wyth
them that were diſobediente, when ſhe had
receyued the ſpyes to lodgynge peaſeably.

Judi.vii.a And what ſhall I more ſaye: for the tyme
Jud.iiii.b wyll be to ſhort for me to tel of Gedeon, of*
Jud.xiiii.a Barach: & of *Sãpſon, & of *Jephthae, *of
Judic.xi.a Dauid alſo *& Samuel, & of the Prophetes:
i.Re.xvi.f i.Reg.xii.a ☩which thorow faith ſubdued kĩgdomes:
☞ wrought ryghteouſnes: ☞obteyned the pro-
miſes: ſtopped the mouthes of lyõs: quen-
ched the violẽce of fyre: eſcaped the edge of
i.Re.xvii.d the ſwearde: *out of weakneſſe, were made
Danie.vi.f Dani.iii.f ſtronge: waxed valyente in fyght: turned to
flyght the armies of the alientes: the wemen
2.Re.xix.a receaued their deed rayſed to lyfe agayne.

C Other were racked, & wolde not be delyue-
☞ red, that they myght inherete☞ a better re-
3.Re.xxi.b Eſaye.[illegible] ſurreccion. Agayne, other were tried wt moc-
kinges & ſcourginges, moreouer, wt bõdes &
3.Re.viii.c preſonment: *were ſtoned, were hewen aſun-
3.Reg.4.b der, were tempted, were ſlayne with ſweard,
walcked vp & downe in ſhepes ſkinnes, and
goates ſkynnes, beyng deſtitute, troubled &
vexed: which mẽ the world was not worthy
of: they wãdred in wyldernẽſſes, & in moun-
taines, and in dẽnes, and caues of the earth.

And theſe al thorow faith obtained good
reporte, ☩and receaued not the promes, be-
cauſe God had prouyded a better thinge for
vs that they without vs ſhuld not be made
perfecte.

¶ An exhortacion to be pacient & ſtedfaſt in trouble and ad-
uerſyte, vpon hope of euerlaſtynge rewarde. A commenda-
cyon of the newe Teſtament aboue the old.

CAPI. XII.

Wherfore, let vs alſo (ſeing that we are
A compaſſed with ſo great a multytude
of wytneſſes) *laye awaye all that preſſeth
Ephe.4.a downe, and the ſinne that hangeth ſo faſt on
Collo.iii.a let vs rũne with pacience vnto the battayle
i.Pete.ii.a that is ſet before vs, lokyng vnto Jeſus the
auctor and finyſher of our fayth, which (for
the ioye that was ſet before hym) abode the
croſſe, and deſpyſed the ſhame, and is ſet
Ephe.i.d downe *on the ryght hande of the throne of
Collo.iii.a god. Conſyder therfore, howe that he endu-
Hebre.i.a. red ſuch ſpeakyng agaynſt hym of ſynners,
and.x.c leſte ye ſhulde be weryed and faynt in youre
myndes. For ye haue not yet reſyſted vnto
bloud, ſtryuing agaynſt ſynne. And haue for-
gotten the exhortacion, which ſpeaketh vn-
to you, as vnto chyldren, my ſonne, deſpyſe
not thou the chaſtening of the Lord, neither
faynte when thou art rebuked of hym: for
whom the Lorde loueth, hym he chaſteneth:
yee he ſcourgeth euery ſonne that he recea-
ueth. If ye endure chaſtening, god offereth B
him ſelfe vnto you as vnto ſonnes. What
ſõne is he whom the father chaſteneth not?
If ye be not vnder correccyon (wherof al are
partakers) then are ye baſtardes, & not ſon-
nes. Therfore ſeing we haue had fathers of
our fleſſh which corrected vs, & we gaue thẽ
reuerẽce: ſhal we not much rather be in ſub-
ieccion vnto the father of ſpiritual giftes, &
lyue? And they verely for a fewe dayes, nur-
tred vs after their owne pleaſure: but he nur-
treth vs for our profit, to the intent that he
maye mynyſter of his holynes vnto vs. No
maner chaſtiſing for the preſẽt tyme ſemeth
to be ioyous, but greuous: neuertheleſſe af-
terwarde, it bryngeth the quyet frute of
ryghtweſnes, vnto them whyche are exer-
ciſed therby.

Stretch forth therfore the hãdes which Eſay.xxxv
were let downe, and the weake knees: and
ſe that ye haue ſtrayght ſteppes vnto youre
fete, leſt any haltynge turne you oute of the
waye yee let it rather be healed. Folowe
peace with al men and holines: without the
which no man ſhall ſe the Lorde. And loke,
that no man be deſtitute of the grace of god,
leſte any rote of bytternes ſprynge vp and
trouble, and therby many be defyled: that
there be no fornicator, or vncleane perſon,
as Eſau: which for one meaſe of meate ſold Gene.xxv.d
his byrthryght. For ye knowe how that af-
terwarde when he wolde by inherytaunce
haue optayned bleſſing he was put by. For
he founde no place of repentaunce, though
*he ſought it with teares. Gene.xxvii

For ye are not come vnto the *mount that C
is touched, and vnto burning fire, nor vnto Exod.xix.d
ſtorme, and darcknes, and tempeſt of we-
ther, and ſounde of a trõpe, and the voice of
wordes: which *voyce, they (that hearde Exod.xx.c
it) wyſſhed away that the communycacyon
ſhuld not be ſpoken to thẽ. For they coulde
not abyde that which was cõmaũded. *If a Exo.xix.d
beaſt touche the mountayne, it ſhall be ſto-
ned, or thruſt thorowe with a darte: ſo ter-
rible was the ſyght whiche appeared. Mo-
ſes ſayde, I feare and quake. But ye are
come vnto the mount Sion, and to the cite
of the lyuing God, the celeſtyal Jeruſalem:
and to an innumerable ſight of angels, and
vnto the cõgregation of the fyrſt borne ſon-
nes, whyche are wrytten in heauen, and to
God, the iudge of al, & to the ſpirites of iuſt

and parfecte men, and to Jeſus the mediator of the newe teſtamēt, and to the * ſprinklynge of bloude that ſpeaketh better then that ‡ bloude of Abel.

C

Se that ye deſpyce not hym ꝥ ſpeaketh. For yf they eſcaped not, which refuſed hym that ſpake on earth: much more ſhall we not eſcape, yf we turne awaye from hym, that ſpeaketh frō heauen: whoſe voyce thē ſhoke the earth, & nowe hath declared ſayinge: yet once more wyll I ſhake, not the earth onely, but alſo heauē. Where as he ſayth: yet once more, it ſygnifyeth the remouynge awaye of thoſe thynges which are ſhaken as of thynges whych haue ended their courſe: that the thinges which are not ſhaken, maye remayne. Wherfore, yf we receaue the kyngdome which is not moued, we haue grace, wherby we maye ſo ſerue God, and that we maye pleaſe hym wyth reuerence ‡ & godly feare. For oure God is a conſumynge fyre.

He exhorteth vs vnto loue, to hoſpitalite, to thinke vpon ſuche as be in aduerſyte, to mayntayne wedlocke, to auoyde couetouſneſſe, to make muche of them that preache Gods worde, to beware of ſtraunge learnynge: to be contente to ſuffer rebuke with Chriſte, to be thankfull vnto God, and obedyent vnto ſuche as be in auctoryte.

CAPI. XIII.

A

LET brotherly loue contynue * Be not forgetful to lodge ſtraungers. For therby haue dyuers mē ‡ lodged angels vnwares: Remember thē that are in bondes, euen as though ye were bounde wͭ them youre ſelues. Be myndefull of them whiche are in aduerſyte, as ye whiche are yet in the bodye. Wedlocke is to be had in honoure amonge all mē, and the bed vndefyled. As for whore kepers & aduoutrers God ſhal iudge them. Let youre conuerſacyon be without couetouſnes & * be contente with ſuche thynges as ye haue all ready. For he hath ſayde: ‡ I wyll not fayle the, nether forſake the: ſo that we may boldly ſaye: the Lorde is my helper, and I wyll not feare what man may do vnto me. Remēber them which haue the ouerſyght of you, which haue ſpoken vnto you ẏ worde of God, whoſe fayth ſe ẏ ye folow, & conſyder the ende of theyr conuerſacion.

B

Jeſus Chriſt yeſterdaye and to daye, and the ſame contenueth for euer. ‡ ✠ Be not caryed aboute with dyuers & ſtraunge learnyng. For it is a good thynge that the herte be ſtablyſhed with grace, not with meates, whiche haue not profited them that haue had theyr paſtyme in thē. We haue an aulter, wherof they maye not eate, whiche ſerue in the tabernacle. * For the bodyes of thoſe beaſtes whoſe bloud is brought into ẏ holy place by the hye preſte to pourge ſynne, are burnt wͭ out the tētes. Therfore Jeſus alſo to ſactifye the people with his owne bloude, ſuffered * without the gate. Let vs go forth therfore vnto hym, out of the tentes, and ſuffer rebuke with hym. For here haue we no contynuynge cytie: but we ſeke one to come.

C

Ihon.xix.a.

By hym therfore do we offer ſacrifyce of laude alwayes to God: that is to ſaye, the frute of thoſe lyppes, whiche confeſſe hys name. To do good and to diſtribute, forget not, for * with ſuche ſacrifyces God is pleaſed. ‡ ✠ Obeye thē that haue the ouerſight of you, & ſubmyt your ſelues vnto them, for they watch for your ſoules, euē as they that muſt geue a cōptes: that they may do it with ioye, and not with grefe. For that is an vnprofytable thynge for you. Praye for vs. For we truſte we haue a good conſcience amonge all men, and deſyre to lyue honeſtly. But I deſyre you the more, that ye ſo do, that I maye be reſtored to you the ſooner.

Eccle.35.a.
Acte.2.a
Roma.12.a
Phili.iiii.b

D

The God of peace that brought agayne frō deeth our Lorde Jeſus * the great ſhepperde of the ſhepe, thorowe the bloude of the euerlaſtynge teſtament, make you parfecte in all good workes, to do his wyl, & brynge to paſſe, that the thinge which ye do, may be pleaſāt in his ſyght thorow Jeſus Chriſt. To whō be prayſe for euer whyle the worlde endureth. Amen. ‡

Eſa.14.b.
Iohn.x.a.
1.Petri.v.a

I beſeche you brethren, ſuffer the worde of exhortacyon: for we haue wrytten vnto you in fewe wordes. Ye knowe oure brother Timothe, that he is at lybertye: with whom (yf he come ſhortly) I wyll ſe you. Salute thē that haue the ouerſyght of you, and all the ſayntes. They of Italy ſalute you. Grace be with you all: Amen.

Sent from Italy by
Timotheus.

The Epiſtel of
Saynct James.

He exhorteth to reioyce in trouble, and thankfully to receaue the worde of God, true religion is declared what it is.

CAPI. I.

A

JAmes the ſeruaunt of God and of the Lorde Jeſus Chriſt, ſendeth gretynge to the twelue trybes which are ſcattered abroade. ✠ My brethren, count it for an exceadyng ioye, whē ye fall into dyuers temptacyons: knowinge this, that * the tryinge of

Iob.xxiii.a.
Mathe.v.a.
Roma.v.a.

youre fayth gendreth pacyence: ⁊ let pacience haue her parfect worke, that ye may be perfecte and ſounde, lackynge nothynge.

Iob. xxviii. f. Eccle. vii. c. Math. vii. a. Luke. xi. b.

If any of you lacke wyſdome, † let hym aſke of him that geueth it: euen God, which geueth to all men indifferently, and caſteth no mā in the teeth: and it ſhalbe geuen hym. But let hym aſke in fayth, and wauer not. For he that douteth, is lyke a waue of the ſee, which is toſt of the wyndes and caryed with violence. Nether let that man thinke, that he ſhall receaue any thing of the Lord. B A waueryng mynded man, is vnſtable in al his wayes. Let the brother which is of lowe degre reioyce whan he is exalted. Agayne: let hym that is rych, reioyce whā he is made lowe. * For euen as the flower of the graſſe: ſhall he paſſe awaye. For the ſonne ryſeth with heat, and the graſſe wydereth, and his flowre falleth awaye, and the beautye of the faſſyon of it peryſheth: euen ſo ſhall the ryche man peryſſhe with his wayes.

Eſaye. xl. b. Eccle. xiv. b. i. Peter. i. d.

Happy is the man that endureth temptacyon: for when he is tryed, he ſhall receaue the crowne of lyfe, whiche the Lorde hathe promyſed to them that loue hym. ☩

Gene. xxii. a

Let no man ſaye when he is tempted, that he is tempted of God. For * God cannot tempte vnto euell, becauſe he tempteth no man. But euery man is tempted, whan he is drawne awaye, and entyſed of his owne C concupiſcence. Then, when luſt hath conceaued, ſhe bryngeth forth ſynne: ⁊ ſynne when it is fynyſhed, bryngeth forth deeth.

i. Cor. xii. b

Do not erre my deare brethrē. * ☩ Euery good gyfte, and euery parfayt gyft, is from aboue, and cōmeth downe from the father of lyghtes, with whom is no variablenes, nether is he chaunged vnto darcknes. * Of his owne wyll begat he vs with the worde of trueth, that we ſhulde be the fyrſt frutes of his creatures.

Ihon. i. a. and iii. b.

Pro. xvii. d Eccle. v. a.

Wherfore (deare brethren) † let euery mā be ſwyfte to heare, ſlowe to ſpeake, ſlowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Roma. xii. d Collo. iii. a.

* Wherfore laye a parte all fylthynes ⁊ ſuperfluyte of malicyouſnes, ⁊ receaue with mekenes, the worde that is graffed in you, which is able to ſaue youre ſoules. ☩

D Roma. ii. b. Math. vii. b. Luke. xi. g.

☩ And ſe that ye be doares of the worde and not hearers only, deceauynge youre owne ſelues. For * yf any mā heare ỹ worde, and declareth not the ſame by hys workes, he is lyke vnto a mā beholdyng his bodely face in a glaſſe. For aſſone as he hath loked on him ſelfe, he goeth his waye, ⁊ forgetteth immediatly what his faſſyon was. * But whoſo loketh in ỹ parfayt lawe of libertye, and contynueth therin (yf he be not a forgetful hearer, but a doar of the worke) the ſame ſhalbe happye in his dede.

Mat. xxv.

If any mā among you ſeme to be deuoute, refrayneth not his tonge, but deceaueth his owne herte, this mannes deuocion is in vayne. Pure deuocyon ⁊ vndefyled before God the father, ys this: to vyſyt the fatherleſſe ⁊ widdowes in their aduerſytie, and to kepe hym ſelfe vnſpotted of the worlde. ☩

¶ He forbyddeth to haue any reſpect of perſonnes, and not to boaſt of fayth where no dedes are.

CAPI. II.

A Leui. xix.

My brethren, eſteme not the fayth of our Lorde Jeſus Chriſt the Lorde of glory * with reſpecte of perſons. For if ther come into youre company a man wearinge a golden rynge, clothed in goodly aparell, and ther come in alſo a poore mā in vyle raymēt, and ye haue a reſpecte to him that weareth the gaye clothyng, ⁊ ſaye vnto hym: Syt ỹ here in a good place: ⁊ ſaye vnto the poore: ſtande thou there, or ſyt here vnder my fote ſtole: are ye not parcyal in youre ſelues, and haue iudged after euyll thoughtes?

Harken my deare beloued brethren. Hath not God choſen ỹ poore of this worlde, ſuch as are ryche in fayth, ⁊ heyres of the kyngdome, which he promyſed to them that loue hym? But ye haue deſpyſed the poore. B Do not ryche men execute tyrannye vpon you, ⁊ drawe you before the iudgemēt ſeates? Do not they ſpeake euell of ỹ good name which is called vpon ouer you?

Leui. xix. b. Mat. xxii. d. Mark. xii. c. Rom. xiii. b. Gala. v. b.

If ye fulfyll the royall lawe, accordyng to the ſcripture. * Thou ſhalt loue thyne neyghboure as thy ſelfe, ye do well. But yf ye regarde one perſon more then another, ye commyt ſynne, ⁊ are rebuked of the lawe, as tranſgreſſours. Whoſoeuer ſhall kepe the whole lawe, ⁊ * yet fayle in one poynte, he is gyltie of al. For he that ſayd: Thou ſhalt not cōmyt adulterye, ſayde alſo: thou ſhalt not kyll. Though thou do none adulterye, yet yf thou kyll, ỹ art become a tranſgreſſor of the lawe. So ſpeake ye, and ſo do, as they that ſhalbe iudged by the lawe of lybertye. For he ſhall haue iudgement without mercy * that ſheweth no mercy: ⁊ mercy reioyſeth agaynſte iudgement. ☩

Math. v. d. C Math. 18. b

What auayleth it my brethren, though a mā ſaye he hath fayth, yf he hathe no dedes? Can fayth ſaue him? If a brother or a ſyſter be naked ⁊ deſtitute of dayly fode, ⁊ one of you ſaye vnto thē: depart in peace, God ſēde you warmnes & fode, notwithſtandynge ye geue thẽ not thoſe thynges whiche are nedfull to the body, what ſhal it helpe? Euen ſo fayth, yf it haue no dedes: is deed in it ſelfe:

But ſome mã wyll ſaye: yͧ haſt fayth, & I haue dedes: ſhewe me thy fayth by thy dedes: & I wyl ſhewe yͤ my fayth by my dedes.

D Beleueſt yͧ that ther is one god? Thou doeſt well. The deuyls alſo beleue, and tremble.

But wylt thou underſtande (O thou vayne man) that fayth without dedes is deed? Was not Abraham oure father iuſtifyed
Gen. xxii. b. thorow workes, when he had * offred Iſaac his ſonne upon the aulter? Thou ſeeſt, howe that fayth wrought with hys dedes, and thorugh the dedes, was the fayth made parfecte, and the ſcripture was fulfylled, which
Gene. xv. b / Rom. iiii. a / Gala. iii. a. ſayth: * Abraham beleued God, and it was reputed unto hym for ryghteweſnes: and he was called the frende of God. ✠ Ye ſe then howe that of dedes a man is iuſtifyed, and not of fayth onely. Lyke wyſe alſo, was not Raab the harlot iuſtifyed thorowe workes,
Iosu. ii. a. * when ſhe had receaued that meſſengers, and had ſent thẽ out another waye? For as the body, without the ſpirit is deed, euen ſo fayth without workes is deed alſo. F

¶ What good and euell commeth thorowe the tonge. The dutye of ſuche as be learned. The difference betwyxte the wyſdome of the Goſpell, and the wyſdome of the worlde.

CAPI. III.

A MY brethren, * be not euery mã a maſter, knowynge howe that we ſhal receaue
Math. 23. f the greater damnacion: for in many thinges
Pro. xvii. a we ſynne all. ‡ If a man ſynne not in worde, the ſame is a perfecte man, and able alſo to tame all the body. beholde, we put bytes in to the horſes mouthes, yͭ they may obeye vs, and we turne about all the body of the. Beholde alſo the ſhyppes, which though they be ſo greate, & are dryuen of fearce wyndes yet are they turned about with a very ſmal helme whyther ſoeuer the violẽce of the gouerner wyll. Euen ſo the tonge is a lytel
B member alſo, and boaſteth great thynges.

Beholde, howe great a thynge a lytell fyre kyndleth, and the tonge is fyre, euen a worlde of wyckednes. So is the tonge ſet amonge oure membres, that it defyleth the whole body, & ſetteth a fyre all yͭ we haue of nature, and is it ſelfe ſet a fyre euen of hell.

All the natures of beaſtes, and of byrdes, and of ſerpentes, and thynges of the ſee are meked & tamed of the nature of mã. But the tonge can no man tame. It is an vnruely
C euyll, full of deedly poyſon. Therwith bleſſe we God the father, & therwith curſe we men, * whiche are made after the ✗ (ymage and) ſymilitude of God. ✗ Gene. i. d Out of one mouth procedeth bleſſinge and curſyng. My brethrẽ, theſe thynges ought nat ſo to be. Dothe a fountayn ſende forth at one place ſwete water and bytter alſo? Can the fygge tree (my brethren) beare olyue beries: eyther a vyne beare fygges? So can no fountayne geue bothe ſalt water & freſſhe alſo. If any man be wyſe & endued with knowledge amonge you, let hym ſhewe his workes out of good conuerſacyon with mekenes of wyſdome. D

But yf ye haue bytter enuyeng and ſtryfe in your herte, reioyce not: nether be lyars agaynſt the trueth: For ſuch wyſdome diſcendeth not frõ aboue: but is earthy, natural, & dyuelyſſhe. For wher enuyenge & ſtryfe is, there is vnſtablenes, and all maner of euyl workes. But the wyſdome yͭ is frõ aboue, is fyrſt pure, then peaſable, gentle, & eaſy to be entreated, full of mercy & good frutes, without iudgynge, without ſimulacyon: yee, and the frute of ryghteweſnes is ſowen in peace, of them that maynteyne peace.

¶ Warre and fyghtynge cõmeth of voluptuouſneſſe. The frendſhyp of the worlde is enemye before God. An exhortacyon to flye ſclaunder and the vanyte of thys lyfe.

CAPI. IIII.

A FROM whence cõmeth warre, & fyghtynge amonge you? come they not hence? euẽ of your luſtes, that fyght in your mẽbres. Ye luſt, & haue not. Ye enuye & haue indignacyon, & cannot obtayne. Ye fyght & warre. Ye haue not because ye aſke not. Ye aſke & receaue not, because ye aſke amyſſe: euen to conſume it vpon your luſtes. Ye aduouterars, & wemẽ that breke matrimonye:
knowe ye not howe yͭ * the frẽdſhype of the Galath. i. b. / i. Iohn. ii. c.
worlde is enemyte wͭ God whoſoeuer therfore wylbe a frẽde of yͤ worlde, is made the enemy of God. Ether do ye thinke yͭ yͤ ſcripture ſaith in vayne. The ſpirit yͭ dwelleth in vs, luſteth euen cõtrary to enuy: but geueth more grace. (wherfore he ſayth: God reſiſteth the proude, but geueth grace vnto the lowlye.

Submit your ſelues therfore to God, but B
* reſyſt yͤ deuyll, and he wyll flye from you. i. Peter. v. b
Drawe nye to God, & he wyll drawe nye to you. Cleſe your hãdes ye ſynners, & pourge your hertes ye waueryng mynded. Suffre afflictions: and mourne, & wepe. Let youre laughter be turned to mournyng, and your
ioye to heuynes. * Humble youre ſelues in yͤ i. Peter v. a
ſight of yͤ lorde, & he ſhal lyft you vp. Backbyte not one another, brethren. He yͭ backbyteth his brother, & he that iudgeth his brother, backbyteth the lawe, and iudgeth the

lawe. But and yf thou iudge the lawe, thou art not an obſeruer of the lawe: but a iudge. There is one lawe geuer (and iudge) whiche Roma.14.a is able to ſaue and to deſtroye. * What art thou that iudgeſt another.

C Pro.xxvii.a Luke.xii.b. Go to nowe ye that ſaye: to daye and to morowe let vs go into ſuch a cytie, and contynue there a yeare, ⁊ bye ⁊ ſell, and wynne: ⁊ yet can not ye tell, what ſhall happen on ẏ morowe. For what thinge is your lyfe? It is euen a vapour, that apereth for a lytel tyme, and then vanyſheth a waye: For that ye Act.xviii.c. Hebr.vi.a ought to ſaye: * yf the Lord wyll, and yf we lyue, let vs do this or ẏ. But now ye reioyce in your boaſtynges. All ſoch reioyſynge is Luke.xii euyll. Therfore: to hym ẏ knoweth how to do good, and doth yt not, to hym it is ſynne.

¶ He threteneth the wycked ryche men, exhorteth vnto pacyence, to beware of ſwearynge. One to knowledge his fautes to another, one to praye for another, and one to laboure to brynge another to the trueth.

CAPI. V.

A GO to nowe ye ryche men. Wepe and howle on youre wretchednes that ſhal come vpon you. Youre ryches is corrupte, your garmentes are motheaten. Your gold and ſyluer is cankered, and the ruſt of them ſhalbe a wytnes vnto you ⁊ ſhall eat youre Leui.xix.d Deut.24.c. Tobi.iiii.c fleſhe as it were fyre. ye haue heaped treaſuere to gether * (euē wrath to your ſelues) in youre laſt dayes: Beholde * the hyre of the labourers whiche haue reaped downe your feldes (whiche hyre is of you kept backe by fraude) cryeth: and the cryes of them whyche haue reaped, are entred into ẏ eares of the Lorde Sabbaoth. ye haue lyued in pleaſure on the earthe, and bene wantan. Ye ☞ haue noryſſhed youre hertes, as ☞ in a daye of ſlaughter ye haue cōdempned and kylled the iuſt and he hathe not reſyſted you.

B ✠ Be pacient therfore brethren, vnto the cōmynge of the Lorde. Beholde, the huſbāde man wayteth for the precyous frute of the earth, and hathe longe pacyence ther vpon, vntyll he receaue that early and the latter rayne. Be ye alſo pacient therfore, ⁊ ſettle your hertes, for the commynge of the Lorde draweth nye. Grudge not one agaynſt another brethren, leſt ye be damned. Beholde, the iudge ſtādeth before the dore. Take (my brethren) the Prophetes for an enſample of ſufferynge aduerſytie, ⁊ of pacience, whiche Math.v.a. ſpake in the name of the Lorde. ☞ Beholde, * we counte them happy which endure. Ye haue harde of the pacyence of Job, ⁊ haue C knowen what ende the Lorde made. For the Math.v.f. Lorde is very pytyfull and mercyfull.

But aboue all thynges my brethren * ſweare not, nether by heauē, nether by erth, nether any other othe: Let your yee be yee, and youre naye naye: leſt ye fall into ypocriſy. If any of you be vexed, let hym praye. If any of you be mery, let hym ſynge Pſalmes. If any be diſeaſed amonge you, let him call for the elders of the congregacyon, and let them praye ouer him, and * anoynte Mar.vi.b him with oyle in the name of the Lorde, and the prayer of fayth ſhall ſaue the ſycke, and the Lorde ſhal rayſe him vp, and yf he haue cōmytted ſynnes, they ſhalbe forgeuen him.

✠ Knowledge youre fautes one to another: D and praye one for another, that ye may be healed. For the feruent prayer of a ryghteous man auayleth muche. Helyas was a man mortall euen as we are, and he prayed in his prayer that it myght not rayne: * and 3.Reg.17.a Luke.iiii. it rayned not on the earth by the ſpace of thre yeares ⁊ ſyx monethes. And he prayed agayne, and the heauen gaue rayne, and the earth brought forth her frute.

Brethren, yf any of you do erre from the trueth and another conuerte him, let the ſame knowe that he whiche conuerteth the ſynner frō goynge a ſtraye out of his waye, ſhall ſaue a ſoule from deeth, and ſhal hyde the multytude of ſynnes.

¶ The ende of the epyſtle of
Saynte James.

The fyrſt Epiſtle of Saynt Peter the Apoſtle.

¶ He ſheweth that thorowe the aboundaunt mercy of God we are begotten agayne to a lyuely hope and howe fayth muſte be tryed, howe the ſaluacyon in Chriſt is no Newes, but a thyng prophecyed of olde. He exhorteth thē to a godly conuerſacyon, for ſo muche as they are nowe borne a newe by the worde of God.

CAPI. I.

PEter an Apoſtle of A Jeſu Chryſte, to them that dwell * here and there as Actes.2.a ſtraūgers thorowout Pontus, Galacia, Capadocya: Aſia, and Bethynia, electe accordyng to the for knowledge of God the father thorowe the ſanctifynge of the ſpirit vnto obedience and * ſprynckelynge of the Hebr.xi.b and.xii.d bloude of Jeſus Chryſte.

* Grace be with you and peace be multiplyed. * Bleſſed be God the father of oure Roma.i.a I.Cori.i.a. II.Cori.i.a. Gala.i.a. II.Cori.i.a. Ephe.i.a. Lord Jeſus Chriſt, which accordyng to his aboundaunt mercy begat vs agayne vnto a lyuely hope (by that that Jeſus Chriſt roſe

agayne from death) to an inheritaunce immortall and vndefyled, and that peryſſheth not reſerued in heauen for you, whyche are

B

kepte by the power of God thorowe fayth, vnto ſaluacion, whyche is prepared al redy to be ſhewed in the laſt tyme, in the whyche ye reioyſe, though now for a ſeaſon (yf nede requyre) ye are in heuines, thorow manifold temptacions, that the trial of your fayth beyng much more precious then golde that periſheth (though it be* tried with fyre) might be founde vnto laude, glory ⁊ honour, at the appearyng of Jeſus Chryſt, whom ye haue not ſene, ⁊ yet loue hym, in whom euē nowe, ⁊ though ye ſe him not, yet w you beleue, and reioyce with ioy vnſpeakable and gloryous receyuynge the ende of your fayth, euen the ſaluacyon of your ſoules.

Iob.xxiii.b
Sapi.i.a
Iacobi.i.a
Roma.v.a
Ihon.xx.g

Of which ſaluacion haue *the Prophetes enquyred and ſearched, whyche Propheſyed of the grace that ſhuld come vnto you, ſearchynge when or at what tyme the ſpirit of Chriſt (whiche was in them) ſhuld ſygnyfye, whiche ſpirit teſtyfyed before, the paſſyons that ſhuld happen vnto Chriſt, and the glory that ſhulde folowe after, vnto whiche Prophetes it was alſo declared, that not vnto them ſelues, but vnto vs, they ſhuld miniſter the thinges which are now ſhewed vnto you of thē, which (by the holy ghoſt* ſente downe frō heauen) haue in the Goſpell preached vnto you the thinges, which the angels deſyre to beholde.

Actes.x.g.
Eſaye.ix.a
Dani.ii.g
Aggei.ii.b

C

Actes.ii.a

Wherfore* gyrde vp the loynes of youre minde, be ſober, ⁊ truſt perfectly on the grace that is brought vnto you (by the declaryng of Jeſus Chriſt (as obedyent childrē that ye gyue not your ſelues ouer vnto your old luſtes, by whiche ye were led, whan as yet ye were ignoraūt of Chriſt: but as he which called you, is holy, euen ſo be ye holy alſo in all maner of conuerſacyon, becauſe it is wryttē *Be holy, for J am holy.

Luke.xii.e.
Ephe.vi.c
Leuit.xi.g
and.xix.a

And if ſo be that ye cal on the father, which without reſpect of perſon iudgeth accordig to euery mannes worke, ſe that ye paſſe the tyme of your pylgremage in feare. ✠ For as much as ye knowe, how that ye were not redemed wyth corruptyble thynges (as ſyluer ⁊ golde) from your vayne conuerſacion, which ye receiued by the tradicion of the fathers: but * w the precious bloud of Chriſt, as of a lambe vndefyled, and without ſpot, which was ordayned before hande, euen before the world was made: but was declared in the laſt tymes *for your ſakes, whiche by his meanes do beleue on God, that raiſed hi vp frō death, ⁊ glorified him, that ye might haue fayth and hope towarde God: euen ye whiche haue puryfyed your ſoules thorowe the ſpirite, in obeyng the trueth wyth brotherly loue vnfained, ſe that ye loue one another w a pure herte feruētly: for ye are borne a newe, not of mortal ſede, but of immortal, by the word of God, whiche lyueth ⁊ laſteth for euer.

Mat.xvi.b
Pſa.xviii.c
Roma.ii.b

D

Hebre.ix.b
i.Ihon.i.b
Apoca.i.b
Eſaye.lx.b
Luke.ii.b
Philip.ii.b

* For all fleſſhe is graſſe, and all the glory of mā is as the floure of graſſe. The gras wyddereth, ⁊ the floure falleth away but the word of the Lord endureth euer. ✝ And this is the worde, which by the Goſpel was preached vnto you.

Eſaye.xl.b
Eccle.14.b
Iames.i.b

¶ He exhorteth men to laye aſyde al vyce, to abſtayne from fleſſhely luſtes, and to obey worldly rulers. Howe ſeruauntes ſhulde behaue them ſelues towarde theyr maſters. He exhorteth to ſuffre after the enſample of Chriſte.

CAPI. II.

A

Wherfore laye aſyde all maliciouſnes and all gyle, and faynedneſſe ⁊ enuy and all backbytynge: ⁊ * as newe borne babes, deſyre ye that mylke (not of the body but of the ſoule) which is w out diſceyte: that ye may grow therby* (vnto ſaluacyon). Jf ſo be that ye haue taſted, howe gracious the Lord is, to whō ye come, as vnto a lyuyng ſtone, diſalowed of men, but choſen of god ⁊ precious: ⁊ ye as lyuing ſtones, are made a ſpirituall houſe an holy preſthode, for to offre vp ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt. Wherfore it is contained alſo in the ſcripture: * beholde J put in Syon a ſtone to be layde in the chefe corner, electe ⁊ precyous, ⁊ he that beleueth on him ſhall not be confounded. Unto you therfore whych beleue he is precyous: but vnto them whyche beleue not * the ſtone which the buylders refuſed, the ſame is begōne to be the heade of yͤ corner, ⁊ a ſtone that men ſtomble at, and a Rocke wherat they be offended whyche ſtomble at the worde, and beleued not that, wheron they were ſet. But ye are a choſē generaciō, a royal * preſthode, ⁊ an holy nacion, a people, whiche are wōne: that ye ſhuld ſhew the vertues of him, that called you out of darkenes into his maruelous lyght, * whych in tyme paſt were not a people, but are now the people of God: which ſomtime had not optayned mercy, but now haue optayned mercy. ✝

Math.18.a
a

B

Eſay.[illegible]
Actes.[illegible]
Roma.[illegible]
Pſal.118.c
Mat.21.d
Exod.xix.a
Deut.vii.a
Oſee.ii.d
Roma.ix.e

C

✠ * Derely beloued, J beſeche you as ſtraungers and pylgrems, abſtayne * from fleſſhly luſtes, which fight againſt the ſoule, ⁊ ſe that ye haue honeſt cōuerſacion among the Gentyls, that where as they backbyte

Gala.v.c
Roma.13.c

Math. v. b
☞
you as euyll doers: they maye ſe your good workes, and prayſe God ☞ in the day of viſitacion.

Roma. xiii. a
Titus. iii. a
* Submyt your ſelues therfore vnto all maner ordinaũce of mã for the lordes ſake, whether it be vnto the kynge, as vnto the chefe head: either vnto rulers, as vnto them that are ſent of him, for the punyſhement of euyll doers, but for the laude of them, that do well. For ſo is the wyll of God, that wyth well doyng ye maye ſtoppe the mouthes of fooliſh & ignoraunt men: as fre, & not as hauing the lybertie for a cloake of maliciouſnes, but euen as the ſeruaũtes of God. Honour all men. Loue brotherly felyſhyppe. Feare God, honour the kynge.

Roma. 12. c

Ephe. vi. a
Collo. iii. d
i. Tim. vi. a
Titu. ii. b
Math. v. a
* Seruaũtes, obey your maſters wyth feare not onely yf they be good & courteous: but alſo though they be froward. For it is thãk worthy ⊢ yf a mã for cõſciẽce towarde god endure grefe, & ſuffre wronge vndeſerued. For what prayſe is it, yf when ye be buffeted for your fautes, ye take it paciẽtly? But & yf when ye do well, ye ſuffre wrõg & take it paciently, then is there thanke wyth God.

D
John xiii. b
Ephe. v. a.
For here vnto verely were ye called: for ✠ Chriſt alſo ſuffered for vs: leauynge vs an enſample, that ye ſhulde folow hys ſteppes, which dyd no ſynne, neyther was there gyle fõud in his mouth: which when he was reuyled, reuyled not agayne: when he ſuffered, he threatned not, but cõmytted the vengeaunce to him that iudgeth ryghtuouſly: which his owne ſelf bare our ſines in his body, on the tree, that we beyng delyuered frõ ſine ſhuld liue vnto rightuouſnes. By whoſe ſtrypes ye were healed. For ye were as ſhepe goyng aſtray: but are now turned vnto the ſhepherde & Byſhop of your ſoules. ⊢

Mat. viii. c
Eſaye. liii. b

¶ Howe wyues ought to ordre them ſelues towarde theyr huſbandes, and in theyr apparel. The duety of men towarde theyr wyues. He exhorteth all men to vnytie and loue, and paciently to ſuffre trouble. Of baptyme.

CAPI. III.

A
Ephe. v. d
Collo. iii. c
LYkewyſe ye wyues be in ſubieccyon to your huſbandes, that euen they which obey not the worde, may without the worde be wõne by the conuerſacyon of the wyues, whyle they beholde your chaſt cõuerſacyon coupled wyth feare. Whoſe apparel ſhal not be outward with broyded heare, and hangyng on of Golde, eyther in puttyng on of gorgyous apparel: but let the hyd man whiche is in the herte, be without all corrupcyon, ſo that the ſpirit be at reſt & quyete: which ſpirit is before god a thyng much ſet by. For after this maner in the olde tyme dyd the holy wemen which truſted in god, tyer thẽ ſelues & were obedyent to their huſbandes, euẽ as Sara obeyed Abrahã, & called him Lorde: whoſe daughters ye are, as lõg as ye do wel & are not afrayde for any terrour.

B

Lykewyſe ye mẽ, dwel with them accordyng to knowledge: gyuyng honoure vnto the wyfe, as vnto the weaker veſſel, & as vnto thẽ that are heires alſo of the grace of life that your prayers be not hyndred. ✠ In concluſion, be ye all of one mynde, of one hart & loue as brethren, be pitifull, be curteous (meke) not redryng euyl for euyl, or rebuke for rebuke, but cõtrarywiſe, bleſſe: knowing that ye are therunto called, euẽ that ye ſhuld be heyres of the bleſſyng. * For he that doth long after lyfe, & loueth to ſe good dayes, let hĩ refrayne his tong frõ euyl, & his lippes yͭ they ſpeake not gile. Let hĩ eſchue euyl, & do good: let hĩ ſeke peace, & enſue it. For the eies of the Lord are ouer the righteous, & his eares are opẽ vnto their prayers. Agayne: the face of the Lord is ouer them that do euyll.

C
Pſal. 34. c

Math. v. b
Moreouer, who is it that wil harme you, yf ye folowe yͭ which is good? Yee, * happy are ye, yf any trouble happen vnto you for rightuouſneſſe ſake. Be not ye afrayed for any terrour of them, neyther be ye troubled but ſanctify the Lord God in your hertes. ⊢ Be redy alwayes to gyue an anſwere to euery mã that aſketh you a reaſõ of the hope that is in you, & that with mekenes & feare: hauyng a good cõſciẽce: that where as they backbyte you as euyl doers, they may be aſhamed, that falſely accuſe your good cõuerſacion in Chriſt.

Eſa. viii. c
Math. x. c
i. Pete. ii. c
Titus. ii. d

i. Pete. ii. c
Math. v. a
* For it is better (yf the wyll of God be ſo) that ye ſuffre for well doynge, then for euyll doyng.

D
Roma. v. a
✠ * For as much as Chriſt hath once ſuffred for ſinnes, yͤ iuſt for the vniuſt, to bring vs to God, and was kylled, as pertaynyng to the fleſſhe: but was quyckened in the ſpyryte.

In whiche ſpirit he alſo went & preached vnto the ſpirites that were in pryſon, whych ſome tyme had bene dyſobedient, when the longe ſuffrynge of God was once loked for in the dayes of Noe: whyle the Arcke was a preparyng: wherin fewe, that is to ſaye. viij. ſoules, were ſaued by the water. like as ☞ * baptyme alſo now ſaueth vs, not the puttyng away of the fylth of the fleſſhe, but in that a good conſcience conſenteth to god, by the reſurreccyon of Jeſus Chriſte, whych is on the ryght hande of God: ⊢ and is gone into heauen, Angelles, powers, & myght ſubdu

Gene. vi. a
Gene. vii. c
E
Roma. vi.
Hebre. i. d
and. ii. b. c

Hebr.i.b.
Math.ii.b.c

ſubdued vnto him. ❧

¶ He exhorteth men to ceaſſe from ſynne, and no mā to ſuffer as an euyll doer, but as a Chriſten man.

CAPI. IIII.

A FOr as much then as Chriſt hath ſuffred for vs in the fleſſhe, arme ye your ſelues lykewyſe with the ſame mynde: for he which ſuffreth in the fleſſhe, ceaſſeth from ſine that he hence forward ſhulde lyue (as much tyme as remayneth in the fleſſhe) not after the luſtes of men, but after the wyl of God. For it is ſufficient for vs, that we haue ſpent the tyme that is paſt of the lyfe, after the wyll of the Gentils, walkyng in wantonnes, luſtes in exceſſe of wynes, in exceſſe of eatyng, in exceſſe of drynkyng * (in dronkennes) ⁊ in abominable ydolatry.

Roma.x.d
Ephe.4.d
*

B And it ſemeth to thē an inconuenient thynge, that ye runne nat alſo wyth thē vnto the ſame exceſſe of riote, ⁊ therfore ſpeake they euyll of you, which ſhall gyue accomptes to him, that is redy to iudge quycke and dead. For vnto this purpoſe verely was the Goſpell preached alſo vnto the dead, that they ſhuld be iudged lyke other men in the fleſſh, but ſhuld lyue before God in the ſpirit. The ende of al thinges is at hande.

✠ Be ye therfore ſober, and watche vnto prayer. But aboue all thinges haue feruent loue among your ſelues. For loue ſhal couer the multitude of ſynnes. * Be ye herberous one to another, * wythout grudgynge. As euery man hath receyued the gyfte, euen ſo miniſtre the ſame one to another, as good myniſters of the manifolde grace of God.

Gene.xix.a
Hebre.i.c
Phili.ii.b

C If any man ſpeake, let him talke as the wordes of God. * If any man mynyſtre, let him do it as * of the abylite, whyche God mynyſtreth vnto him. That God in all thynges may be glorified thorowe Jeſus Chriſte, to whom be prayſe and dominion for euer ⁊ euer. Amen.

Roma.xii.b
1.Corin.x.c

Derely beloued, maruayl not that ye are proued by fyre (whiche thyng is to trye you) as though ſome ſtrauge thing happened vnto you: but reioyce, in as much as ye are partakers of Chriſtes paſſions: that when hys glory appeareth, ye may be mery and glad. If ye be rayled vpon for the name of Chriſt, happy are ye. For the glory and the ſpiryt of god reſteth vpō you. On their part he is euil ſpoke of: but on your part he is glorified.

Math.v.b
Iacobi.i.c
Ibid.iii.c

D Se that none of you be punyſſhed as a murtherer, or as a thefe, or an euil doer, or as a buſy body in other mēs matters. If any mā ſuffre as a chriſten man, let him not be aſhamed: but let hī glorifie God on this behalfe. For the tyme is come, that iudgement muſt begynne at the houſe of God. If it fyrſte begine at vs, what ſhal the ende be of thē, whiche beleue not the Goſpel of God? And * if ẏ righteous ſcarcely be ſaued: where ſhal the vngodly ⁊ the ſinner appere? Wherfore, let thē that are troubled accordynge to the wyl of God, cōmyt their ſoules to him with well doyng, as vnto a faythful creator.

Prou.xi.d

¶ A ſpecial exhortacyon for al Byſhops and Preſtes. He exhorteth yong perſōs to ſubmyt them ſelues to the elder, and euery one to loue another.

CAPI. V.

A THe elders which are among you, I exhorte, which am alſo an elder, ⁊ a wytnes of the afflyccions of Chriſt, ⁊ alſo a partaker of the glory that ſhalbe opened: * Fede ye Chriſtes flocke, aſmuch as lyeth in you, takynge the ouerſyght of thē, not as cōpelled therto, but wyllyngly: * (after a godly ſorte) not for ẏ deſyre of fylthy lucre: but of a good mynde, * not as though ye were lordes ouer the pariſſhes: but * that ye be an enſāple to ẏ flocke * (and that with good wyl) And whē the chefe ſheperd ſhal appere, ye ſhall receyue, * an incorruptible crowne of glory. Lykewiſe ye yōger, ſubmit your ſelues vnto the elder: Submyt your ſelues euery man, one to another, knyt your ſelues togyther in lowlynes of mynde. For God reſiſteth the proude, and gyueth grace to the hūble. ✠ Submyt your ſelues therfore vnder the myghty hande of God, that he may exalte you, when the tyme is come. * Caſt al your care vpon him: for he careth for you.

Actes.xx.
*
2.Corin.i.e
1.Tim.4.b
Titus.ii.b
2.Tim.ii.c
B
1.Cori.9.b
2.Tim.4.b
Math.vi.d
Luke.xii.c

C Be ſobre ⁊ watche, for your aduerſary the deuyl as a roaring lyon * walketh about ſekyng whom he may deuour: * whom reſyſte ſtedfaſt in the fayth, knowing, ẏ the ſame afflyccions are apoynted vnto your brethren, that are in ẏ world. But the God of al grace whych hath called vs vnto his eternal glory by Chriſt Jeſus, ſhall his owne ſelf (after that ye haue ſuffred a lytell afflyccion) make you perfect: ſetle, ſtrength and ſtablyſſh you To him be glory and dominion for euer, and euer. Amen.

Iob.i.b.
Iacob.4.b

D By Syluanus a faythfull brother vnto you (as I ſuppoſe) haue I wrytten brefly, exhortynge and teſtyfyinge, howe that thys is the true grace of God, wherin ye ſtande. The cōgregacyon of them which at Babylon are companions of youre eleccyon, ſaluteth you, and ſo doth Marcus my ſonne. * Grete ye one another wyth the kyſſe of loue. Peace be with you al, which are in Chriſt Jeſu. Amen.

Rom.xvi.c
1.Co.xvi.d

The ſeconde epiſtle of Saynte Peter.

Forſomuche as the power of God hath geuen vs all thynges pertaynyng vnto lyfe, he exhorteth vs to make our callinge knowen by good worckes, and frutes of fayth. He maketh mencyon of his owne death.

CAPI. I.

A Symon Peter a ſeruaunt, and an Apoſtle of Ieſus Chriſte, to the whyche haue optayned lyke precyous fayth wyth vs thorowe the ryghtuouſneſſe of our God, & ſauiour Ieſus Chriſt.

1.Petri.1.a * Grace be vnto you, and peace be multiplyed thorow the knowledge of God and of Ieſus our Lorde. Accordynge as his godly power hath geuen vnto vs al thynges that pertayne vnto lyfe and godlynes, thorowe the knowledge of hĩ that hath called vs by glory, and vertue, by the whyche are gyuen vnto vs excellent and moſte greate promyſes, that by the meanes therof ye myght be * partakers of the godly nature, yf ye flye ỹ corrupcyon of worldly luſt. Iohn.1.c Colo.ii.

B And herevnto giue all diligence: in your fayth mynyſter vertu: in vertu knowledge: * in knowledge temperaunce, in temperaũce pacience: in pacience godlynes, in godlynes brotherly kyndnes, in brotherly kidnes loue. For yf theſe thynges be amonge you, and be plentuous, they wyl make you that ye neyther ſhalbe ydle nor vnfrutefull in the knowledge of our Lord Ieſus Chriſt. But he that lacketh theſe thynges, is blynde and gropeth for the way with his hãde, and hath forgotten, that he was pourged from hys olde ſynnes. 1.Corin.8.a

C Wherfore brethren, gyue the more dylygẽce for to make your callyng & eleccyõ ſure (by good worckes) For yf ye do ſuch thinges, ye ſhal neuer fal. Yee and by this meanes an entryng in ſhal be miniſtred vnto you aboũdantly into ỹ euerlaſtyng kingdome of our Lord and ſauiour Ieſus Chriſt.

Wherfore I wyll not be neglygent to put you alwayes in remẽbraunce of ſuche thynges though ye know them your ſelues, and be ſtablyſhed in the preſent trueth. Notwithſtandynge I thynke it mete (as longe as I am in this tabernacle) to ſtere you vp by puttyng you in remembraunce, for as much as I am ſure, that ſhortly I muſte put of thys my tabernacle, * euen as oure Lorde Ieſus Chriſt ſhewed me. I wyll euer alſo gyue my dylygence, that ye maye haue wherwyth to ſtere vp the remembraunce of theſe thynges after my departynge. ✠ For we haue not folowed dyſceytfull fables, when we opened vnto you the power and commynge of oure Lorde Ieſus Chryſt, but * with our eyes we ſawe his maieſtye: euen then verely when he receyued of God the father honour and glory, & when there came ſuche a voyce to hym from the excellent glorye, * Thys is my dere beloued ſonne, in whom I haue delyte. This voyce we hearde come from heauen, whan we were wyth hym, in the holy Mounte. 2.Cor.v.a Iohn.xxi.d 1.Iohn.1.a D Mat.17.a Mar.ix.a Marke.i.b Luke.iii.d

We haue alſo a ryght ſure worde of prophecye, wherunto yf ye take hede, as vnto a * lyght, that ſhineth in a darcke place, ye do well, vntyll the day dawne, & the day ſtarre aryſe in your hertes. ✠ So that ye fyrſte knowe thys: that no prophecye in the ſcripture hath any pryuate interpretacyon: For the ſcripture came neuer by the wyll of mã: but holy men of god ſpake, as they were moued by the holy ghoſt. 2.Cor.4.a

He prophecyeth of falſe teachers, and ſheweth theyr punyſhemente.

CAPI. II.

A There were falſe prophetes alſo amonge the people, euen as * there ſhalbe falſe techers amõg you: which preuely ſhal bring in damnable ſectes (euen denyeng the Lord that hath bought thẽ, & bryng vpon thẽſelues ſwyft dãnacion, and many ſhall folowe their damnable wayes, by whom the waye of trueth ſhal be euyl ſpoken of, and thorow couetouſnes ſhall they wyth fayned wordes make marchaũdiſe of you, whoſe iudgemẽt is nowe not farre of, & their damnacyon ſlepeth not. Actes.20.f 1.Tim.4.a 2.Tim.3.a 2.Petri.3.a Iude.16.

B For yf God ſpared not the angels that ſinned, but caſt them downe into hell, and delyuered them into chaynes of darckenes (to be punyſhed) to be kept vnto iudgemẽt: neither ſpared the olde worlde, but ſaued * Noe the eyght preacher of ryghtuouſnes, & brought in the floud vpon the world of the vngodly, & turned the cities of Zodom & Gomor into aſſhes: ouerthrewe them, damned them, and made on them an enſample vnto thoſe that after ſhulde lyue vngodly. And iuſt * Lot vexed wyth the vncleanly cõuerſacyon of the wycked, delyuered he. For he beyng ryghteous, and dwellynge among them in ſeynge and hearyng, vexed his righteous ſoule frõ daye to day wyth theyr vnlawfull dedes. * The Lorde knoweth how to delyuer the vngodly out of temptacyon, and to reſerue the vniuſt Gen.7.a Gene.19.d Iob.5.d 1.Corin.10.d vniuſt vnto to the day of iudgement for to be punyſhed: but cheifely them that walke after the fleſhe in the luſt of vnclennes, & deſpyſe auctorite. C Preſūptuous are they, and ſtubborne, which feare not to ſpeake euyl of them that excell in worſhyp. When the Angels whiche are greater both in power and might, receyue not of ŷ Lord raylyng iudgement againſt thē ſelues. But theſe as brute beaſtes, naturally brought forth to be takē & deſtroyed, ſpeake euyl of the thynges that they vnderſtande not, & ſhal peryſh in their owne deſtruccion, & receyue the rewarde of vnryghtuouſnes.

They count it pleaſure to lyue delycyouſly for a ſeaſon. Spottes they are & fylthynes: which lyue at pleaſure in their owne diſceyuable wayes, feaſtynge with you: hauynge eyes ful of aduoutry, and that cannot ceaſe from ſynne, begylyng vnſtable ſoules. Hertes they haue exercyſed wyth couetouſnes. They are curſed chyldren whyche haue forſaken the ryght waye, D and are gone aſtraye folowyng the * way of Balā the ſōne of Boſor, whiche loued the rewarde of vnryghtuouſnes: but was rebuked of his iniquytie. The tame and dome beaſt, ſpeakynge wyth mannes voyce, forbade the madneſſe of the Prophete.

Num.22.d

These are welles wythout water: cloudes that are caried with a tēpeſt, to whō the myſt of darckenes is reſerued for euer. For when they haue ſpoken the great ſwellynge wordes of vanitie, they entiſe thorow luſtes in the voluptuouſnes of the fleſhe, thē that were cleane eſcaped: euen thē that now lyue in errour, whyle they promes them lybertye, where as they thē ſelues are the bōd ſeruauntes of corrupcyon. * For of whom a man is ouercome, vnto ŷ ſame is he brought in bondage. ‡ For yf they (after they haue eſcaped from the fylthynes of the world thorow the knowledge of the Lord and the ſauyour Jeſus Chriſt) are yet tāgled againe therin, and ouercome * then is the latter ende worſe wt them then the begynnyng. For it had bene better for them, not to haue knowē the way of ryghtuouſnes, then after they haue knowen it, to turne from the holy cōmaundemēt that was gyuen vnto thē: But the ſame is happened vnto thē that is vſed to be ſpokē by the true prouerbe. * The dogge is turned to his vomet agayne, and the ſow that was waſhed is turned agayne to her walowyng in the myer.

Jude.i.b

John.8.d
Roma.vi.c

Hebr.vi.a
x.d.f.e

Math.12.d

Prouer.xxvi

¶ Of the day of the Lord, whos long taryng is ſaluacion

CAPI. III.

THys is the ſeconde epiſtle that I nowe wryte vnto you dearely beloued, wherwyth I ſtere vp your ſyncere mynde, by puttyng you in remembraunce, that ye may be myndefull of the wordes (whiche were tolde before of the holy Prophetes) and alſo the commaundement of vs whiche be Apoſtles of the Lord and ſauiour. A

* This fyrſt vnderſtande, that there ſhal come in ŷ laſt dayes, mockers (in dyſceayfulnes) which wyl walke after their owne luſtes, & ſay: where is the promes of hys cōmyng? B For ſence the fathers dyed, all thynges contynue in the ſame eſtate wherin they were at the begynnynge. For thys they know not (& that wylfully) how that the heauēs a great whyle ago were, and the earth out of the water appeared vp thorow the water, by the worde of God: by the whyche thynges the world that then was, peryſhed, beyng ouerrunne with water. ‡ But the heauēs & earth which are now, be kept by his word in ſtore, and reſerued vnto fyre, agaynſt the day of iudgemēt and perdicion of vngodly mē.

Acto.[illegible]
ii.Pet.[illegible]
Jude.i.c
i.Tim.4.a
ii.Timo.3.a

Job.14.b
Esay.[illegible]

Derely beloued, be not ignoraūt of thys one thynge, howe that ‡ one daye is with the Lord, as a thouſand yeare, and a thouſande yeare as one day. The Lorde that hath promyſed, is not ſlacke, as ſome mē count ſlacknes: but is pacient to vs warde: forasmuch as he wolde haue no man loſt, but wyll receyue al men to repentaunce.

Psal.xc.a
i.Cor.[illegible]

Neuertheleſſe ‡ the day of the Lord wyll come as a thefe in the nyght, C in the whyche daye, the heauens ſhal paſſe away in maner of a tēpeſt, and the elemētes ſhal melt wyth heat: the earth alſo and the workes that are therin, ſhal burne. Seyng then that al theſe thynges ſhall peryſhe, what maner perſons ought ye to be in holy conuerſacion & godlynes: lokyng for, and haſtyng vnto the commyng of the daye of God, by whom the heauens ſhall peryſh with fyre, & the elementes ſhal melt wyth heate? * Neuertheles, we (accordyng to his promes) loke for a newe heauen and a new earth, wherin dwelleth ryghtuouſnes. D

Mat.24.d
i.Tes.5.a
Apo.16.a
and.xxi.a

Apoc.xxi.a

Wherfore derely beloued, ſeying that ye loke for ſuch thinges, be deligēt that ye may be founde of hym in peace, wythout ſpotte and vndefyled. And ſuppoſe that the longe ſuffrynge of the Lord is ſaluacyon, euen as our dearely beloued brother Paule alſo (accordyng to the wyſdome gyuen vnto hym) hath wrytten vnto you, ye, almoſte in euery Epiſtle, ſpeakyng of ſuche thynges: among

whyche

which are many thinges harde to be underſtāde, which they that are vnlearned & vnſtable, peruert, as they do alſo the other ſcriptures vnto their owne deſtruccion. Ye therfore beloued, (ſeynge ye be warned afore hād) beware, leaſt ye, wyth other men be alſo plucked awaye thorowe the errour of the wycked, and fall from your owne ſtedfaſtnes: but grow in grace, and in the knowledge of oure Lorde and ſauyoure IESVS Chryſte. To whom be glory both nowe and for euer. Amen.

The fyrſte epiſtle of Saynte John the Apoſtle.

¶ True wytneſſe of the euerlaſtynge worde of God. The bloude of Chryſt is the purgacyon from ſynne. No man is wythout ſynne.

CAPI. I.

A THat whiche was from the begynnyng, whiche we haue hearde, whiche we haue ſene, wt our eyes, whiche we haue loked vpō, & our hādes haue hādled, of the worde of the lyfe. And the lyfe appered, & we haue ſene & beare wytnes, & ſhewe vnto you * that eternall lyfe, which was wt the father, & appered vnto vs. That whiche we haue ſene & herd, declare we vnto you, yt ye alſo may haue felliſhyp wt vs & that our fellyſhyp may be with the father and his ſōne Jeſus Chriſt. And this writ we vnto you that (ye may reioyce, and that) your ioy may be full. Math.17.a

B And this is the tydinges which we haue hearde of hym & declare vnto you, that God is lyght, and in hym is no derkenes at al. If we ſay, that we haue felowſhyp with hym, & walcke in darkenes, we lye, and do not the truth. ☞ But & yf we walcke in lyght euen as he is in lyght, then haue we felowſhyp wt him, and * the bloude of Jeſus Chriſte hys ſonne clenſeth vs from all ſynnes: Hebre.9.d. Apoca.1.b

* If we ſay that we haue no ſinne, we deceyue our ſelues, & the trueth is not in vs: * If we knowledge our ſynnes, he is faythful & iuſt, to forgiue vs our ſinnes, and to clenſe vs from all vnryghtuouſnes. If we haue not ſynned, we make hym a lyer, & his word is not in vs. 3 Reg.8.e 2.Par.vi.g Job.viii.c. Pſal.31.b. and.xxxii.c. Luke.xv.d

¶ Chryſt is our aduocate. Of true loue, & howe it is tryed.

CAPI. II. ✠

A MY lytel chyldren, theſe thinges write I vnto you, that ye ſinne not. And yf any mā ſine we haue an aduocate wt the father, Jeſ' Chriſt the righteous: & he it is that optayneth grace for our ſynnes not for our ſinnes onely: but alſo for the ſinnes of al ye world ✠ And hereby we are ſure yt we know hī, yf we kepe his cōmaūdementes. He that ſayth I know him, & kepeth not his cōmaundemētes is a lyer, & the verite is not in him. But whoſo kepeth his worde, in hī is the loue of God perfect in dede: hereby know we that we are in him. He yt ſayth he bydeth in hym, ought to walke euen as he walcked. ✠ Jhon.13.d

B Brethren, I wryte no newe commaundement vnto you: but that olde commaundemēt, which ye haue had frō the begynnynge. The olde commaundement is the worde, which ye haue hearde from the begynnyng Agayne, a new commaundemēt I wryte vnto you, that is true in him, & the ſame is true alſo in you: for the derkenes is paſt, and the true lyght now ſhyneth. ✠ He that ſayeth how that he is in the lyght, & yet hateth hys brother, is in darcknes euen vntyl this time He that loueth hys brother, abydeth in the lyght, and there is none occaſyon of euyll in hym. He that * hateth his brother, is in darkenes, & walketh in darcknes: and cānot tel whither he goeth, becauſe ye darckenes hath blynded hys eyes. Leuit.19.d

Babes I wryte vnto you, how yt your ſynnes are forgyuē you for his names ſake. I wryte vnto you fathers, howe that ye haue knowen him that is from the begīnıng. I wryte vnto you yonge men, howe that ye haue ouercome ye wycked: I wryte vnto you lytel chyldren, how yt ye haue knowen the father. I haue wryttē vnto you fathers, howe that ye haue knowen hym that is from the begynnyng. I haue wryttē vnto you yonge men, howe that ye are ſtrong, and the worde of god abiteth in you, and ye haue ouercome that wycked.

Se that ye loue nott the worlde, neyther the thynges that are in the worlde. If any man loue the world, the loue of the father is not in hym. For all that is in the worlde (as the luſt of the fleſhe, and the luſt of the eyes, & the pryde of lyfe) is not of the father, but of the worlde. And the worlde paſſeth awaye and the luſt therof, but he that fulfylleth the wyll of God, abideth for euer. Job.xvii.b

C Lytel chyldren, it is the laſt tyme, and as ye haue heard how that Antichriſt ſhall come, euen now are there many begonne to be Antichriſtes all redy, wherby we knowe, yt it is the laſt tyme. * They went out frō vs, but they were not of vs. For yf they had bene of vs [illegible] of vs, they wolde no dout haue cõtynued wͭ vs. But that it myght appeare, that they were not of vs.

Neuertheles, ye haue an oyntmẽt of hi yͭ is holy, ⁊ ye know all thynges. ✠ I haue not wrytẽ vnto you, as though ye knew not the truth: but as though ye knew it, ⁊ know also, yͭ no lye cõmeth of truth. Who is a lier, but he that denieth that Jesus is Chriſt? the ſame is Antechriſte, that denyeth the father ⁊ the ſonne. Whoſoeuer denieth the ſõne, the ſame hath not the father. ☞ (he that knowleſgeth the ſonne hath the father alſo.) Let therfoꝛe abyde in you that ſame whyche ye hearde from the begynnyng. If that whych ye heard from the begynnyng ſhal remayne in you, ye alſo ſhal contynue in the Sonne, and in the Father. And this is the pꝛomes that he hath pꝛomyſed vs euen eternall lyfe. ☜

These thinges haue I wrytten vnto you, concernyng them that diſceiue you. And the anoyntyng whych ye haue receyued of hym dwelleth in you. And ye nede not, that any man teache you: but ‡ as the anoyntyng teacheth you of al thinges, and is true, ⁊ no lye, ⁊ as it hath taught you, euen ſo byde therin. And now babes abyde in him: that when he ſhal appere, we may be bolde, ⁊ not be made aſhamed of hym at his commynge: If ye knowe that he his ryghtuous, know alſo yͭ euery one whych doth ryghtuouſnes, is boꝛne of hym.

Esay.54.b
Jhon.vi.f

¶ The ſynguler loue of God towardes vs: and howe we agayne ought to loue one another.

CAPI. III.

A
Luke.xx.f
John.i.b

BEhold, what loue the father hath ſhewed on vs, that we ſhuld be called ✱ (and be in dede) the ſõnes of God. Foꝛ this cauſe yͭ woꝛld knoweth you not, bycauſe it knoweth not hi. Derely beloued, nowe are we the ſõnes of God ⁊ yet it doth not appere, what we ſhalbe. But we know, that when it ſhall appere, we ſhalbe lyke him. Foꝛ we ſhal ſe hi as he is. And euery mã that hath thys hope in him, pourgeth him ſelf, euen as he alſo is pure. Whoſoeuer commytteth ſynne, commytteth vnryghtuouſnes alſo, and ſynne is vnrightuouſnes. And ye knowe, that he appered, to take awaye our ſynnes, and in him is no ſynne. As many as byde in hym, ſynne not: whoſoeuer ſynneth, hath not ſene hym, neyther knowen hym.

B

Babes, let no mãn deceyue you. He that doth ryghtuouſnes, is ryghtuous, euen as he is ryghtuous. He that committeth ſinne, is of the deuyll: foꝛ the deuyll ſynneth ſence the begynnyng. Foꝛ this purpoſe appeared the ſonne of God, to lowſe the woꝛkes of the deuyll. Whoſoeuer is boꝛne of God ſynneth not: foꝛ his ſede remayneth in hym, ⁊ he can not ſine, becauſe he is boꝛne of god. In this are the chyldꝛen of god knowen, ⁊ the chyldꝛen of the deuyl. Whoſoeuer doth not righteouſnes is not of god, nether he that loueth not his bꝛother.

Gene.iii.a
John.viii.f

C

Foꝛ thys is the tydynges, that ye hearde from the begynnyng, that ye ſhuld loue one another, not as ‡ Cayn whych was that wicked, ⁊ ſlew his bꝛother. And wherfoꝛe ſlewe he him? Becauſe his owne woꝛkꝭ were euyl, ⁊ his bꝛothers good. ✠ Maruayle not my bꝛethꝛẽ though yͤ woꝛld hate you. We know that we are tranſlated from death vnto life, becauſe we loue the bꝛethꝛẽ. ‡ He that loueth not his bꝛother, abydeth in death. Whoſoeuer hateth his bꝛother, is a man ſlear. And ye knowe, that no man ſlear, hath eternall lyfe abydyng in him.

Gene.iiii.b

Leuit.xix.d

Hereby perceyue we loue: bicauſe he gaue his lyfe foꝛ vs: and we ought to gyue our liues foꝛ the bꝛethꝛen. But whoſo hath thys woꝛldes good and ✱ ſeyth hys bꝛother haue nede: and ſhutteth vp his compaſſyon from him: howe dwelleth the loue of God in him? My babes, let vs not loue in woꝛde, neither in tong: but in dede and in verite. ☞ Hereby we know, that we are of the verite, and can quyet our hertes befoꝛe him. Foꝛ yf our hert condẽpne vs, God is greater then our hert, ⁊ knoweth all thinges. Derely beloued, yf our herte condempne vs not, then haue we truſt to God warde: and ‡ what ſoeuer we aſke we receyue of him, bycauſe we kepe his cõmaundementes, ⁊ do thoſe thinges which are pleaſyng in his ſyght.

Deute.15.b

D
Math.7.a
and xx.c.
Jhon.xv.b
and.xvi.e,
Jaco.i.a
i.Jhon.v.c
John.xiii.d

And this ✱ is his commaundement, that we beleue on the name of hys ſonne Jeſus chꝛiſt, ⁊ loue one another, as he gaue cõmaũdement. And he that kepeth his cõmaundementes, dwelleth in him, ⁊ he in him, ⁊ hereby we know that he abideth in vs, euẽ by the ſpirit which he hath geuen vs.

¶ Difference of ſpirites, and howe the ſpirite of God may be knowen from the ſpirit of errour. Of the loue of god and of our neyghbours.

CAPI. IIII.

A
Mat.vii.c
Deute.13.a
Mat.24.a
Mar.xiii.a
Luke.21.b

DEarely beloued: beleue not euery ſpyryt: but pꝛoue the ſpirites, whether they are of God oꝛ not, foꝛ ‡ many falſe Pꝛophetes are gone out into the woꝛlde. Hereby ſhall ye knowe the ſpirite of God. Euery ſpirite that confeſſeth that Jeſus Chꝛyſt is come in the fleſhe is of God. And euery ſpirit

which confeſſeth not that Jeſus Chryſte is
come in the fleſhe, is not of God. And this is
that ſpirit of Antichriſt, of whō ye haue herd
how that he ſhulde come: ⁊ euen now al redy
is he in the worlde.

Lytel chyldren, ye are of God, and haue
ouercome them: for greater is he that is in
B you, then he that is in the worlde. They are
of the worlde, therfore ſpeake they of the
worlde, and the worlde heareth them. We
are of God. He that knoweth God, heareth
vs: he yͭ is not of god, hereth vs not. Hereby
knowe we the ſpirite of verite, ⁊ the ſpiryte
of errour.

Verely beloued * let vs loue one another:
John.13.d and.15.b 1.Theſſalo. for loue cōmeth of God. And euery one that
loueth, is borne of God, and knoweth God.
He that loueth not, knoweth not God: for
✠ God is loue. In thys appered the loue of
Jhon.iii.c Roma.v.b God to vs ward, because that * god ſent his
onely begottē ſonne into the world, that we
might liue thorow him. Herein is loue, not yͭ
we loued God, but that he loued vs, ⁊ ſente
his ſonne to make agrement for our ſinnes.

C Verely beloued, yf God ſo loued vs, we
Exodi.33.c Iudic.v.c and.xiii.b Deute.4.b John.1.c and.vi.e ought alſo to loue one another. * No man
hath ſene God at any tyme. If we loue one
another, god dwelleth in vs, and his loue is
perfect in vs. Hereby knowe we yͭ we dwell
in him, and he is in vs: because he hath giuē
vs of his ſpiryte. And we haue ſene, and do
teſtyfie, that the father ſente the ſonne to be
the ſauiour of the world. Whoſoeuer confeſſeth,
that Jeſus is the ſōne of god, in hī dwelleth
God, ⁊ he in God. And we haue knowē,
⁊ beleued the loue that God hath to vs.

D God is loue, ⁊ he that dwelleth in loue,
dwelleth in God, and god in hym. Herein is
the loue ꝑfect in vs, that we ſhuld haue truſt
in the day of iudgement. For as he is, euen
ſo are we in this world. There is no feare in
loue, but perfecte loue caſteth out feare, for
feare hath paynfulnes. He yͭ feareth, is not
perfecte in loue.

We loue hym, for he loued vs fyrſte. If a
man ſaye, I loue God, and yet hate his brother
he is a lyer. For howe can he that loueth
not hys Brother whom he hath ſene,
loue GOD whom he hath not ſene? And
thys commaundement haue we of him: that
he whyche loueth God, ſhulde loue his brother
alſo. ¶

CAPI. V.

¶ To loue God, is to kepe his commaundementes, Fayth ouercometh the worlde. Euerlaſtyng life is in the ſonne of God. Of the ſynne vnto death.

WHoſoeuer beleueth that Jeſus is
Chriſt, is borne of God. And euery A
one that loueth him whych begat,
loueth hym alſo whyche was begotten Jhon.14.
of him. * By this we know, that we loue the
chyldren of God, when we loue God, ⁊ kepe
his commaundementes. For this is the loue
of God, that we kepe his cōmaundementes,
and * his cōmaundemētes are not greuous Math.11.
✠ For al that is borne of God, ouercōmeth
the worlde. And this is the * vyctory that ouercōmeth 1.Cor.15.
the world, euē our fayth. Who is
it that ouercōmeth the world: but he whiche
beleueth, that Jeſus is the ſonne of God?

This Jeſus Chriſt is he that came by water B
⁊ bloude, not by water onely: but by water
and bloud. And it is the ſpirite that beareth
wytnes, because the ſpirite is trueth.
✗(For there are thre whiche beare recorde in ✗
Heauen, the father, the worde, and holy Ghoſt
And theſe thre are one.) And there are thre
whiche beare recorde ✗(in earth) the ſpirit ⁊ ✗
water, ⁊ bloude: and theſe thre are one. If
we receyue the wytnes of mē, the wytnes of
God is greater. For thꝭ is the witnes of god
✗(that is greater) whiche he teſtyfieth of his ✗
ſonne. He that beleueth on the ſonne of God
hath the wytnes in hym ſelfe. ¶ He that beleueth
not god, hath made him a lyar, because
he beleued not the recorde that God gaue
of his ſōne. And this is that record, how that
god hath gyuen vnto vs eternal lyfe, ⁊ this
life is in his ſōne. He that hath the ſōne hath C
lyfe: and he that hath not the ſonne of God,
hath not lyfe.

Theſe thynges haue I wryttē vnto you
that beleue on the name of the ſonne of god,
that ye maye knowe, howe that ye haue eternal
life, and that ye may beleue on the name
of the ſōne of god. And thys is the truſt that
we haue in him: that * yf we aſke any thyng Math.7.a and.21.c Mark.11.c Luke.11.b Jhon.14.b 15.b.16.c Jacobi.1. 1.Jhon.3.d
accordyng to his wyl, he heareth vs. And yf
we knowe that he heare vs what ſoeuer we
aſke, we know, that we haue the petycyons,
that we deſyre of hym.

If any mā ſe his brother ſine a ſynne not
vnto death, let him aſke, ⁊ he ſhal gyue hym
lyfe for thē that ſynne not vnto death. Ther D
is a ſynne vnto death, for which ſay I not yͭ
a mā ſhuld pray. Al vnryghtuouſnes is ſine
⁊ there is ſynne not vnto death.

We knowe that whoſoeuer is borne of
God, ſynneth not: but he that is begotten of
God kepeth hym ſelfe, and that wicked toucheth
hym not. We knowe, that we are of
God, ⁊ the worlde is al togyther ſet on wyckednes.
We knowe, that the ſonne of god is
come,

come, and hath geuen vs a minde to know hym whiche is true: and we are in hym that is true, throughe hys ſonne Jeſus Chryſte. This ſame is very God, and eternall lyfe. Babes, kepe youre ſelues from ymages.

AMEN,

The Seconde Epyſtle of Sayncte Jhon.

He wryteth vnto a certayne lady, reioyſeth that her chyldren walcke in the trueth, exhorteth them vnto loue, warneth the to beware of ſuch dyſceauers as denye that Jeſus Chryſte came in the fleſſh, prayeth them to contynue in the doctrine of Chriſt, and to haue nothing to do with them that brynge not thys lernynge.

A THe elder to the electe lady and her chyldren, whome I loue in the trueth: and not I onely, but alſo all yͭ hath knowe the trueth, for the truthes ſake which dwelleth in vs, and ſhall be in vs for euer. With vs ſhall be grace, mercye and peace from God the father and from the Lorde Jeſus Chriſt the ſonne of the father, in trueth & loue. I reioyſed greatly, that I founde of thy chyldren walkynge in trueth, as we haue receaued a commaundement of B the father, And nowe beſeche I the lady, not as though I wrote a newe cōmaundement vnto the, but that ſame whiche we haue had from the begynnynge, that we ſhulde * loue one another. And thys is the loue, that we ſhulde walke after hys commaundement. This commaundement is (that as ye haue hearde from the beginning) ye ſhuld walke in it. For many deceauers are entred into the worlde, whiche confeſſe not that Jeſus Chriſt is come in the fleſſh. This is a deceauer and an Antichriſt. Loke on your ſelues that we looſe not that we haue wrought: C but that we may haue a ful rewarde. Whoſoeuer tranſgreſſeth and bydeth not in the doctryne of Chryſte, hath not God. He that endureth in the doctryne of Chryſte, hathe both the father and the ſonne. If there come any vnto you, and bryng not this learnyng, hym receaue not to houſe: neyther byd hym God ſpede. For he that byddeth hym God ſpede, is partaker of hys euyl dedes * (Beholde I haue tolde you before, that ye ſhulde not be aſhamed in the day of the lorde.) I had many thynges to wryte vnto you, neuertheleſſe I wolde not wryte with paper and inke. but I truſt to come vnto you, and ſpeake with you mouth to mouth, that oure ioye may be ful. The ſonnes of thy electe ſiſter grete the.

Rom.14.c. Jhon.v.a

AMEN,

The thyrde Epyſtle of Saynct Jhon.

He is glad of Gayus, that he walketh in the trueth exhorteth them to be louyng vnto the poore Chryſten in theyr perſecucyon, ſheweth the vnkynde dealinge of Diotrephes, and the good reporte of Demetrius.

A THe elder vnto the beloued Gayus, whome I loue in the trueth. Beloued I wyſſh in all thinges that thou proſperedſte, and faredſt wel, euen as thy ſoule proſpereth. For I reioyſed greatly, when the brethren came, and teſtified of the trueth that is in the, howe thou walckeſte in the B trueth. I haue no greater ioye, then for to heare, Howe that my ſonnes walcke in veritye, Beloued, thou doeſt faythfully, what ſoeuer thou doeſte to the brethren, and to ſtraungers, which beare wytnes of thy loue before the congregacion, which brethren yf thou brynge forwardes of theyr iorney) after a godly ſorte) thou ſhalt do well: becauſe that for hys names ſake they wente forthe: and toke nothyng of the Gentyls. C We therfore ought to receaue ſuche, that we myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes whiche loueth to haue the preemynence amonge them, receaueth vs not. Wherfore yf I come, I wyll declare his dedes which he dothe, ieſtynge on vs with malycyous wordes, neyther is ther with content. Not onely he hym ſelfe receaueth not the brethren: but alſo he forbyddeth them that wolde, and thruſteth them oute of the congregacyon,

Beloued, folowe not that which is euyll, D but that which is good. He that doeth well, is of God: but he that doeth euyll, ſeyth not God. Demetrius hathe good reporte of all men and of the trueth it ſelfe, yee and we our ſelues alſo beare recorde, and ye knowe, that oure recorde is true, I had many thynges to wryte: but I wyl not with inke and penne wryte vnto the. I truſt I ſhal ſhortly ſe the and we ſhal ſpeake mouthe to mouthe. Peace be vnto the. The louers ſalute the. Grete the louers by name.

☙ : The epyſtle of Saynte Jude.

¶ He rebuketh ſuch as beynge blynded with theyr owne luker, reſyſt the trueth, and that we may knowe them the better, he ſayeth they be ſuche as lyue beaſtly agaynſte nature and deſpyſe rulers &c. He exhorteth vs to edyfy one another, to praye in the holy gooſt: to contynue in loue, to loke for the commynge of the Lorde, and one to helpe another out of the fyre.

A IUdas the ſeruaunt of Jeſus Chriſt the brother of James. To them which are called and ſanctified in god the father and preſerued in Jeſu Chryſte. Mercy vnto you and peace and loue be multyplyed.

Beloued, when J gaue all dylygence to wryte vnto you of the common ſaluacyon, it was nedefull for me to wryte vnto you, to exhorte you, that ye ſhulde contynually laboure in the faythe, whiche was once geuen vnto the ſayntes. For there are certayne vngodly men crafteli crept in of which it was written afore tyme vnto ſuche iudgement. They turne the grace of our god vnto wantannes, and denye God (whiche is the onely Lorde) and our Lorde Jeſus Chriſt.

My mynde is therfore to put you in remembraunce, for as muchas ye once knowe this, howe that the Lorde (after that he had delyuered the people out of Egypt) deſtroied
B them whyche afterwarde beleued not. The angels alſo which kept not their firſt eſtate, but lefte theyr owne habytacyon, he hath reſerued in euerlaſtynge chaynes vnder darkenes vnto the iudgement of the great day:
Gene. xix. e ✻ euen as Sodom and Gomor, and the cytyes aboute them (whiche in lyke maner defyled them ſelues with fornicacyon, and folowed ☞ ſtraunge fleſſhe) are ſet forthe for
☞ an enſample, and ſuffre the payne of eternall fyre. Lykewyſe, theſe beynge diſceaued by dreames, defyle the fleſſhe, deſpiſe rulers and ſpeake euyll of them that are in auctoryte.
C Yet Michaell the archangell when he ſtroue agaynſte the deuyll, and dyſputed about the body of Moſes, durſt not geue raylynge ſentence, but ſayde, the Lorde rebuke the. But theſe ſpeake euyll of thoſe thynges whiche they knowe not: and what thynges they know naturally (as beaſtes which are without reaſon) in tho thinges they corrupte them ſelues.
Gene. iiii. b
Nu. xvi. a
Wo be vnto them, for they haue folowed the waye of ✻ Cayn, and are vtterly geuen to the errour of Balaam for lukers ſake: and periſſhe in the treaſon of Core.

D These are ſpottes which of your kindnes feaſt together, withoute feare, fedinge them ſelues. Cloudes they are without water, caryed about of wides, trees without frute at gatherynge tyme twyſe deed, and plucked vp by the rotes. They are the ragynge waues of the ſee, fomynge out theyr owne ſhame. They are wandrynge ſtarres, to whome is reſerued the myſte of darckenes for euer.

Enoch the ſeuenth from Adam propheſyed before of ſuch, ſayinge. ✻ Beholde, the Lorde ſhall come with thouſandes of ſayntes, to geue iudgement againſt al men, and to rebuke al that are vngodly among them of all theyr vngodly dedes, which they haue vngodly commytted, and of all theyr cruell ſpeakynges, whiche vngodly ſynners haue ſpoken agaynſt hym. Apoca. i. b
Eſay. iii. c

E These are murmurers, complayners walkynge after theyr owne luſtes, whoſe mouthes ſpeake proude thynges. They haue men in greate reuerence becauſe of auauntage. But ye beloued, remember the wordes whyche were ſpoken before of the Apoſtels of oure Lorde Jeſus Chriſt, howe that they tolde you ✻ that there ſhulde be begylers in the laſt tyme, whyche ſhulde walcke after theyr owne vngodly luſtes. Theſe are makers of ſectes, fleſſhye, hauynge no ſpyryte.
Actes. xx. f
1. Tim. iiii. a
2. Tim. iii. a
2. Pete. ii. a
and. iii. a

But ye derlye beloued, edyfye youre ſelues in youre moſte holy faythe, prayinge in the holy gooſt, and kepe youre ſelues in the loue of God, lokynge for the mercy of oure Lorde Jeſus Chryſte, vnto eternall lyfe.
F And haue compaſſion of ſome, ſeparatynge them: and other ſaue wyth feare pullynge them out of the fyre ✠ (and haue compaſſyon on the other) and hate the fylthy veſture of the fleſſhe. ✠

Unto him that is able to kepe you fre from ſinne, and to preſent you fautleſſe before the
preſence of his glorye with ioye ✠ (at the
commynge of our Lorde Jeſu Chriſt) to ✠
god our ſauyoure: (thorowe Jeſus
chryſt our Lorde) which onely
is wyſe, be glorye, maieſte,
domynion, & power, ✠ ✠
(before al worldes)
nowe and euer
Amen.
(∴)

The

❧ : The Reuelacyon of Saynte Jhon the dyuyne.

¶ Happy are they that heare the wordes of God and kepe it. He wryteth to the ſeuen congregacyons in Aſia, ſeeth ſeuen candelſtyckes, and in the myddes of them, one lyke vnto the ſonne of man.

CAPI. I.

A The Reuelacyon of Jeſus Chriſt, which God gaue vnto him, for to ſhewe vnto hys ſeruauntes, thynges whiche muſte ſhortely come to paſſe. ✚ And whan he had ſente, he ſhewed by hys angell vnto hys ſeruaũt Jhon, which bare recorde of the worde of God, and of the teſtymonye of Jeſus Chryſt, and of all thynges that he ſawe. Happye is he that readeth and they that heare the wordes of the prophesye, and kepe thoſe thynges which are wrytten therin. For the tyme is at hande.

John to the ſeuen congregacions in Aſia: Grace be vnto you and peace, frõ him which is and which was, and whiche is to come, & from the ſeuen ſpirites which are before his B trone, & from Jeſu Chriſt, which is a faythfull wytnes, and fyrſt begotten of the deed: and lorde ouer the kinges of the earth. Unto him that loued vs, & weſſhed vs from oure ſynnes in his owne bloude, ✚ and made vs kynges and Preſtes vnto God hys father, be glory and dominion for euermore. Amen. ✚ Beholde, he cõmeth with cloudes, & al eyes ſhall ſe him, & they alſo which pearced hym. And all kynredes of the earth ſhal wayle. ✚ (ouer hym) Euen ſo: Amen. J am Alpha and Omega, the begynnynge and the endynge, ſayeth the Lorde almyghty, whyche is, and which was, and which is to come.

Hebre. xi. d
i. Peter. ii. b
i. Jhon. i. b

Math. 24. c
& b. xxv. c
Dan. vii. b

C J John youre brother, and companion in tribulacyon, and in the kyngdome & paciẽce in Jeſu Chryſt, was in the yle that is called Pathmos, for the worde of God, and for the wytneſſing of Jeſu Chriſt: J was in the ſpirite on a ſondaye, & herde behynde me a great voyce, as it had bene of a trompe, ſayinge: J am Alpha and Omega, the fyrſte and laſte. That thou ſeyſt, wryte in a boke, and ſende it vnto the ſeuen cõgregacions which are in Aſia, vnto Epheſus, & vnto Smirna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia and vnto Laodicia.

D And J turned backe to ſe the voyce that ſpake to me. And when J was turned: J ſawe ſeuen golden cãdelſtickes, & in the myddes of the ſeuen candelſtickes, one lyke vnto the ſonne of man, clothed with a lynnen garment downe to the fete, and gyrde about the pappes with a golde gyrdle. His heed, & his heares were whyte, as white woll, and as ſnowe: & hys eyes were as a flame of fyre: & hys fete lyke vnto braſſe, as thoughe they brent in a fornace, & his voyce as the ſounde of many waters. And he had in hys ryghte hande. vij. ſtarres. And out of hys mouthe wente a ſharpe two edged ſwearde. ✱ And his face ſhone, euen as the ſonne in hys ſtrength. And when J ſawe him, J fel at his fote, euen as deed. And he layde hys ryghte hande vpon me, ſaying vnto me: feare not. ✱ J am the fyrſt and the laſt, and am a lyue, and was deed. And beholde J am alyue for euermore and haue the keyes of hell and of deeth. Wryte therfore the thynges whyche thou haſt ſene, and the thynges whiche are, & the thinges which muſt be fulfylled hereafter: the myſtery of the. vij. ſtarres whiche thou ſaweſt in my right hande, and the. vij. golden candelſtyckes. The. vij. ſtarres are the meſſengers of the. vij. congregacyons.

Mat. xvii. a

Eſa. 44. b

Rom. vi. b

And the ſeuen candelſtyckes whiche thou ſaweſt, are the ſeuen congregacyons.

¶ He exhorteth foure congregacyons to amende, and ſheweth the rewarde of hym that ouercommeth.

CAPI. II.

A Unto the meſſenger of the congregacyon of Epheſus wryte: theſe thynges ſayeth he, that holdeth ſeuen ſtarres in hys ryght hande, and that walketh in the myddes of ſeuen golden candelſtickes. J know thy worckes, and thy labour, and thy pacyence, and howe thou canneſt not forbeare them whiche are euyll: and haſte examyned them, whyche ſaye they are Apoſtles, and are not: and haſt foũde them lyars, and haſt ſuffred. And haſt pacyence: and for my names ſake haſte labored, and haſte not faynted. Neuertheles, J haue ſumwhat againſt the, becauſe thou haſt lefte thy fyrſte loue. B Remember therfore, from whence thou arte fallen, and repent, and do the fyrſt worckes. Or elles J wyll come vnto the ſhortly, and wyll remoue thy cãdelſticke out of his place except thou repent. But this thou haſt, becauſe thou hateſt the dedes of the ✱ Nicolaitans, which dedes J alſo hate. Let hym that hath eares, heare what the ſpirite ſayth vnto the congregacions. To hym that ouercõmeth, wyll J gyue to eate of the tree of lyfe, whyche is in the myddes of the Paradyſe of God.

Actes. vi. b

Gen. ii. b

C And vnto the Angel of the congregacyon of Smyrna wryte. These thynges ſayth he that is fyrſt, and the laſte, whyche was deed and is a lyue. I knowe thy workes ⁊ tribulacyon and pouerte, but thou art ryche: And I knowe the blaſphemy of them, whyche call them ſelues Iewes and are not: but are the congregacyon of Sathan. Feare none of thoſe thynges, which thou ſhalt ſuffre. Beholde, the deuyl ſhal caſt ſome of you into preſon, to tempte you and ye ſhall haue trybulacyon ten dayes. Be faythfull vnto the deeth, and I wyll geue the a crowne of lyfe. Let hym that hathe eares, heare, what the ſpryte ſayth to the congregacyons: He that ouercommeth, ſhall not be hurte of the ſeconde deeth.

D And to the meſſenger of the congregacion in Pergamos wryte: Thys ſayth he, whiche hath the ſharpe ſwearde wyth two edges: I knowe thy workes, ⁊ where thou dwelleſt, euen where Sathans ſeat is, and thou kepeſt my name, ⁊ haſt not denyed my faythe. And in my dayes Antipas was a faythfull wytnes of myne, which was ſlayne amonge you, where Sathan dwelleth. But I haue a fewe thynges agaynſte the: becauſe thou haſt there, them that maintaine the doctrine Nu. xxii. c of Balam * whiche taught in Balake, to put occaſyon of ſynne before the chyldren of Iſraell, that they ſhulde eate of meate dedicate vnto ydoles, and commyt fornicacyon. Euen ſo haſt thou them that maintayne the doctryne of the Nycolaytans, which thyng I hate. But be conuerted, or els I wyll come vnto the ſhortly, and wyll fyght agaynſte E the with the ſwearde of my mouth. Let hym that hath eares, heare, what the ſpryte ſaith vnto the cōgregacyons. To hym that ouercōmeth, wyll I geue to eate Manna that is hyd, and wyll geue hym a whyte ſtone, and in the ſtone a newe name wrytten, which no man knoweth, ſauynge he that receaueth it.

And vnto the meſſenger of the congregacion of Thiatira wryte. This ſayth the ſonne of god, which hath eyes lyke vnto a flamme of fyre, and hys fete are lyke braſſe: I knowe thy workes and thy loue, ſeruyce, ⁊ fayth, and thy pacyēce, and thy dedes, which F are mo at the laſt then at the fyrſt. Notwith 3. Re. 16. g 4. Re. 9. b ſtandynge I haue a fewe thynges agaynſt the, becauſe thou ſuffereſt that woman Ieſabel, which called her ſelfe a Prophetiſe, to teach and to deceaue my ſeruauntes, to make them commyt fornicacyon, and to eate meates offered vp vnto ydols. And I gaue her ſpace to repente of her fornycacyon, and ſhe repented not. Beholde, I wyll caſt her into a bed: and them that commyt fornycacyon with her, into great aduerſyte, excepte they turne from theyr deades. And I wyl kyl her chyldren with deeth. And all the congrega- Jere. 17. b cyōs ſhal knowe, that * I am he which ſearcheth the reynes ⁊ hertes. And I wyll geue vnto euery one of you acordynge vnto hys workes. Unto you I ſaye, ⁊ vnto other of G them of Thiatira, as many as haue not this lernynge and whyche haue not knowen the depnes of Sathan (as they ſaye) I wyl put vpon you none other burthen, but that whiche ye haue already. Holde faſt tyll I come, and whoſoeuer ouercommeth and kepeth my workes vnto the ende, to hym wyll I Psal. ii. b geue power ouer nacions, * and he ſhal rule them with a rodde of yron: and as the veſſels of a potter, ſhall they be broken to ſheuers. Euen as I receaued of my father, ſo wyll I gyue hym the mornynge ſtarre. Let hym that hath eares, heare, what the ſpirite ſayth to the congregacyons.

¶ He inſtructeth and enfourmeth the Angels of the congregacyons, declarynge alſo the rewarde of hym that ouercommeth.

CAPI. III.

A AND wryte vnto the meſſenger of the congregacyon that is at Sardis: this ſayth he that hath the ſeuen ſpyrytes of god and the ſeuen ſtarres. I knowe thy workes: thou haſt a name that thou lyueſt, and thou art deed. Be awake, and ſtrength the thynges which remayne, that are redy to dye. For I haue not foūde thy workes perfayte a before * (my) God. Remember therfore, howe thou haſt receaued and hearde, and 1. The. v. a 2. Pet. iii. b holde faſte, and repent. * If thou ſhall not watche, I wyll come on the as a thefe, and thou ſhalte not knowe what houre I wyll come vpon the. Thou haſt a fewe names in Sardys, which haue not defyled theyr garmentes, and they ſhall walcke with me in whyte, for they are worthy. He that ouercōmeth, ſhalbe thus clothed in whyte araye, ⁊ I wyl not put out his name out of the boke of lyfe, and I wyll confeſſe hys name before my father, and before hys angels. Let hym that hath eares, heare, what the ſpirite ſaith vnto the congregacyons.

And wryte vnto the angell of the congregacyon of Phyladelphia: this ſayth he that is holy and true, which hath the keys of Dauid * whyche openeth and no man ſhutteth, Esa. xxii. f Job. xii. c and ſhutteth, and no man openeth, I know thy workes. Beholde, I haue ſet before the an open dore, and no man can ſhut it, for thou haſt a lytell ſtrength, and haſt kept my ſayinges: and haſt not denyed my name. Beholde, I make them of the cõgregacyon of Sathan, whiche call them ſelues Iewes, and are not, but do lye: Beholde, I wyll make them that they ſhall come, and worſhyppe before thy fete: and ſhall knowe, that I haue loued the.

Becauſe thou haſt kept the wordes of my pacience, therfore I wyll kepe the from the houre of temptacyon, which wyll come vpõ all the worlde, to tempte them that dwell vpon the earth. Beholde, I come ſhortely. C Holde that whiche thou haſte, that no man take awaye thy crowne. Hym that ouercommeth, wyll I make a pyller in the temple of my God, and he ſhall go nomore out. And I wyll wryte vpon hym, the name of my God and the name of the cytye of my God, newe Ieruſalem: whiche commeth downe out of heauen frõ my God, and I wyl wryte vpon hym my newe name. Let hym that hathe eares, heare, what the ſpirite ſayeth vnto the congregacyons.

And vnto the meſſenger of the congregacyon whiche is in Laodicia, wryte: This ſayth (Amen) the faythful and true wytnes, the begynnynge of the creatures of God. I knowe thy workes, that thou arte neyther colde nor hotte: I wolde thou were colde or D hotte. So then becauſe thou art betwene both, and nether colde nor hote, I wyl ſpewe the out of my mouth, becauſe thou ſayeſt: I am ryche and increaſyd with goodes, and haue nede of nothynge, and knoweſt not, howe yͧ art wretched and miſerable, ⁊ poore, and blynde, and naked. I councel the to bye of me, golde tryed in the fyre, that yͧ mayeſt be ryche: ⁊ whyte rayment, that thou mayſt ii.Cor.v.a be + clothed, that thy filthy nakednes do not appere: and anoynte thyne eyes wͭ eye ſalue Prouer.iii.b. Hebr.xii.b. that thou mayeſt ſe.

* As many as I loue, I rebuke, ⁊ chaſtẽ. Be feruent therfore, and repente. Beholde, I ſtande at the dore, and knocke. If any mã heare my voyce, and open the dore, I wyll come into hym, and wyll ſuppe with hym, and he with me. To hym that ouercõmeth wyll I graunte to ſyt with me in my ſeate, euen as I ouercam, and haue ſytten with my father in his ſeate. Lette hym that hathe eares heare, what the ſpirit ſayth vnto the congregacyons.

CAPI. IIII.

He ſeeth the heauen open, and the ſeate and one ſyttynge vpon it, and .xxiiii. ſeates about it with .xxiiii. elders ſyttyng vpon thẽ, and foure beaſtes prayſyng God daye and nyghte.

A After this I loked, ⁊ beholde a dore was open in heauen, ⁊ the fyrſt voyce whiche I hearde, was as it were of a trompet talkynge wͭ me, whiche ſayde: come vp hyther, ⁊ I wyll ſhewe the thynges: whiche muſte be fulfylled here after. And immediately I was in the ſpirit: ⁊ behold, a ſeate was ſet in heauen, and one ſate on the ſeate. And B he that ſat, was to loke vpon, lyke vnto a Iaſper ſtone and a ſardine ſtone: And there was a rayne bowe about the ſeate, in ſyght lyke to an Emeralde. And aboute the ſeate were .xxiiii. ſeates. And vpõ the ſeates .xxiiii. elders ſyttyng, clothed in whyte rayment, ⁊ had on theyr heades crownes of Golde.

And out of the ſeate proceded lyghtnynges, and thondringes, and voyces, and ther were ſeuen lampes of fyre, burnynge before the ſeate, which are the ſeuẽ ſpirites of God. And before yͤ ſeate ther was a ſee of glaſſe, lyke vnto criſtall, and in the myddes of the ſeate, and rounde about the ſeate were foure beaſtes, ful of eyes before and behynde. And C the fyrſt beaſt was lyke a lyon, ⁊ the ſeconde beaſt lyke a calfe: and the thyrde beaſt had a face as a man, ⁊ the fourth beaſt was lyke a flyinge Egle. And the foure beaſtes had eche one of thẽ .vi. wynges about hym, and they were full of eyes within. And they had no reſt daye nether nyght ſayinge. * Holy, holy, holy, Lorde God almyghtye, whiche Esaye.vi.b was and is, and is to come.

And when thoſe beaſtes gaue glory and D honour ⁊ thankes to hym yͭ ſat on the ſeate, (which lyueth for euer ⁊ euer) the .xxiiii. elders fell downe before hĩ yͭ ſat on the trone, and worſhypped hym that lyueth for euer and euer ✠ and caſt theyr crownes before yͤ trone ſayinge: thou arte worthy O Lorde ✠(our God) to receaue glory ⁊ honoure, and ✠ power, for yͧ haſte created all thynges, ⁊ for thy wylles ſake they are, and were created.

He ſeeth the lambe openynge the boke, and therfore the foure beaſtes, the .xxiiii. elders, ⁊ the angels prayſe the lambe, and do hym worſhyppe.

CAPI. V.

AND I ſawe the ryght hãde of hym, yͭ ſat in the trone, a boke wrytten with in A and on the backſyde, ſealed wͭ ſeuen ſeales. And I ſawe a ſtronge angell, whiche preached wͭ a lowde voyce: Who is worthy to open the boke, and to loſe the ſeales therof. And no man in heauen nor in earth neyther vnder the earth, was able to open the boke, neyther to loke theron. And I wepte much becauſe no man was founde worthy to opẽ and to reade the boke, nether to loke theron.

B And one of the elders ſayde vnto me: wepe not: Beholde a lyon of the trybe of Juda, the rote of Dauid, hathe obtayned to open the boke, ⁊ to loſe the ſeuen ſeales therof. And I behelde, and lo, in the myddes of the ſeate, and of the foure beaſtes, and in the myddes of the elders, ſtode a lābe as though he had bene kylled hauynge ſeuen hornes and ſeuen eyes, which are the ſeuē ſpirites of God ſent into all the worlde. And he came, and toke the boke out of the ryght hande of hym that ſate vpon the ſeate.

C And whē he had takē the boke, the foure beaſtes ⁊ .xxiiij. elders fell downe before the lābe, hauing (euery one of thē) harpes ⁊ golden vialles full of odours, whiche are the prayers of ſayntes, and they ſonge a newe ſonge ſaying: yͧ art worthy to take the boke and to open the ſeales therof: for thou waſte kylled, ⁊ haſt redemed vs by thy bloude out of al kynredes, ⁊ tōges, ⁊ people, ⁊ nacions, and haſt made vs vnto our God, kynges, ⁊ preſtes, and we ſhall raygne on the earth.

D And I behelde, and I herde the voyce of many angels about the trone, ⁊ aboute the beaſtes ⁊ the elders, and I hearde thouſand thouſandes, ſaying wyth a lowde voyce: Worthy is the lambe that was kylled to receaue power, ⁊ ryches, and wyſdome, ⁊ ſtrength, and honour, ⁊ glory, and bleſſynge. And all the creatures whiche are in heauen, ⁊ on the earth, and vnder the earth, ⁊ in the ſee, and all yͭ are in them, herde I ſayinge, bleſſyng, honour: glory, and power be vnto hym that ſytteth vpon the ſeate, vnto the lambe for euermore And the foure beſtes ſayde: Amē. And the .xxiiij. elders fell vpō theyr faces, ⁊ worſhypped hym that lyueth for euermore.

¶ The lambe openeth the .vi. ſeales, and many thynges folowe the openynge therof.

CAPI. VI.

A AND I ſawe, when the lambe opened one of the ſeales, and I herde one of the foure beſtes ſaye, as it were the noyſe of thonder: come and ſe: ⁊ I ſawe. And beholde there was a whyte horſſe and he that ſat on him, had a bowe and a crowne was geuen vnto hym, ⁊ he went forth cōquerynge ⁊ for to ouercome. And when he had opened the ſeconde ſeale, I herde the ſecōde beſte, ſaye: come ⁊ ſe. And there wēt out another horſſe that was red, ⁊ power was geuē to him that ſat theron, to take peace frō the earth, and that they ſhulde kyll one another. * And there was geuen vnto him a greate ſwearde.

Eſay.17.a.

B And when he had opened the thyrde ſeale I herde the thyrde beſte ſaye, come ⁊ ſe. And I behelde, ⁊ lo, a blacke horſ: and he yͭ ſate on him, had a payre of balances in his hāde. And I harde a voyce in yͤ myddes of yͤ foure beſtes, ſaye: a meaſure of whete for a peny, and thre meaſures of barly for a peny, and oyle and wyne ſe yͭ hurt not. And when he had opened yͤ fourth ſeale, I herde the voyce of the fourth beſte ſaye, come ⁊ ſe: and I loked. And behold a pale horſſe: and his name that ſate on hym was deeth, ⁊ hell folowed after hym, and power was geuen vnto thē ouer the fourth part of the earth, to kyll wyth ſwearde and with honger, and with deeth that commeth of vermen of the earth.

Job.xxiii.b.

C And whē he had opened the fyft ſeale, I ſawe vnder the aultre * the ſoules of thē that were kylled for the worde of God, and for the teſtimony whiche they had, ⁊ they cryed with a lowde voyce, ſayinge: Howe longe taryeſt yͧ Lorde, holy and true, to iudge and to auenge our bloud on thē that dwell on yͤ earth? And lōge whyte garmētes were geuē vnto euery one of them. And it was ſayde vnto thē, that they ſhulde reſt yet for a lytle ſeaſon vntyll the nombre of theyr felowes, and brethren, and of them that ſhulde be kylled as they were, were fulfylled.

D And I behelde, when he had opened the ſyxte ſeale: and lo, there was a greate earthquake, ⁊ the ſunne was as blacke as ſacke clouth made of heere. And the mone wared al, euen as bloud, and the ſtarres of heauen fel vnto the erth, euē as a fygge tree caſteth from her her fygges, when ſhe is ſhaken of a myghtye wynde. And heauen vanyſhed awaye, as a ſcroll when it is rolled together. And all mountaynes and yles, were moued out of theyr places. And the kynges of the earth, and the great men, and the rych men and the chefe captaynes, ⁊ the myghtye men, and euery bondman, and euerye free man, hyd them ſelues in dennes, and in rockes of the hylles: * and ſayde to the hylles and rockes: fall on vs, and hyde vs from the preſence of him that ſytteth on the ſeate, and frō the wrath of the lambe: for the great daye of his wrath is come, and who is able to endure?

Oſee.x.b.
Luk.xxiii.d.

¶ He ſeeth the ſeruauntes of God ſealed in theyr forheades out of all nacyons and people, whiche though they ſuffre trouble, yet the lambe fedeth them, ledeth them to the fountaynes of lyuynge water, and God ſhall wype awaye all teares from theyr eyes.

CAPI. VII.

A AND after that, I ſawe .iiij. Angels ſtāde on the .iiij. corners of the erth holdyng yͤ foure wyndes of yͤ erth, yͭ the wyndes ſhuld not blowe on the erth: nether on yͤ ſee,

nether on

on any tree. ✠ And I ſawe another angell aſcende frō the riſynge of the ſunne, whiche had the ſeale of the lyuynge God, ⁊ he cryed with a loude voyce to the foure Angels (to whom power was geuen to hurt ỹ erth and the ſee) ſayng: hurt not the earth nether the ſee, nether the trees, tyll we haue ſealed the ſeruauntes of oure God in theyr forheades.

B And I hearde the nombre of them which were ſealed, ⁊ ther were ſealed an. C. ⁊. xliiij M. of al the trybes of the chyldrē of Iſrael. Of ỹ trybe of Iuda were ſealed. xij. M. Of the trybe of Rubyn were ſealed. xij. M. Of the trybe of Gad were ſealed. xij. M. Of the trybe of Aſer were ſealed. xij. M. Of the trybe of Neptalim were ſealed. xij. M. Of the trybe of Manaſſes were ſealed. xij. M. Of the trybe of Symeō were ſealed. xij. M. Of the tribe of Leuy were ſealed. xij. M. Of the trybe of Iſacar were ſealed. xij. M. Of the trybe of Zabulō were ſealed. xij. M. Of the trybe of Ioſeph were ſealed. xij. M. Of C the trybe of Beniamin were ſealed. xij. M.

After this I behelde, and lo, a great multitude (whiche no man coulde nombre) of all naciōs ⁊ people, ⁊ tōges, ſtode before ỹ ſeate, and before the lābe, clothed wͭ longe whyte garmentes, ⁊ palmes in theyr handes, and cryed wͭ a lowde voyce, ſaying: ſaluacyō be aſcrybed to him ỹ ſytteth vpon the ſeate of oure God, ⁊ vnto the lābe. And all ỹ angels ſtode in the cōpaſe of the ſeate, ⁊ of ỹ elders and of the foure beaſtes, and fell before the ſeate on theyr faces, and worſhypped God ſayinge. Amē: Bleſſinge ⁊ glory ⁊ wyſdome and thākes, ⁊ honour, ⁊ power, ⁊ myght, be D vnto oure God for euermore. Amen. ⁋

And one of the elders anſwered, ſaying vnto me: what are theſe whiche are arayed in longe whyte garmentes, ⁊ whence came they? And I ſayde vnto him: Lord ỹ woteſt. And he ſayde to me: theſe are they, whiche came out of great tribulacyon, ⁊ made theyr garmentes large, and made them whyte by the bloude of the lambe: therfore are they in the preſence of the ſeate of God ⁊ ſerue him daye ⁊ nyght in his tēple, ⁊ he ỹ ſytteth in ỹ ſeate wyl dwell amonge them. They ſhall honger no more neyther thyrſt, neyther ſhal the ſunne light on thē, nether any heate. For the lambe which is the myddeſt of the ſeate, ſhall fede them, and ſhall leade them vnto fountaynes of lyuinge water, and God ſhall wype awaye all teares from theyr eyes.

CAPI. VIII.

¶ The ſeuenth ſeale is opened, there is ſylence in heauen, the foure angels blowe theyr trompettes, and greate plages folowe vpon the earth.

A AND when he had opened the ſeuenth ſeale, there was ſilēce in heauen about the ſpace of halfe an houre. And I ſawe angelles ſtandynge before God, ⁊ to thē were geuē ſeuen trompettes. And another angell came and ſtode before the aulter, hauynge a goldē ſenſer, ⁊ much of odoures was geuen vnto him, ỹ he ſhulde offre of the prayers of all ſainctes vpon ỹ goldē aulter, which was B before ỹ ſeate. And the ſmoke of the odoures which cam of the prayers of all ſayncte, aſcended vp before God out of the Angelles hande. And the Angell toke the ſenſer, and fylled it wͭ fyre of the aulter, ⁊ caſt it into the earth, ⁊ voyces were made, ⁊ thondrynges and lyghtnynges, and earthquake.

And the ſeuen Angels which had the ſeuen trōpettes, prepared thē ſelues to blow. The fyrſt Angell blewe, ⁊ there was made hayle and fyre, whiche were myngled with bloude, and they were caſte into the earth: and the thyrde part *(of the earth was ſet on fyre, and the thyrde part) C of trees was burnt, and all grene graſſe was brent. And the ſeconde angell blewe: and as it were a greate mountayne burnynge wͭ fyre was caſt into the ſee, and the thyrde part of the ſee tourned to bloude, ⁊ the thyrde part of the creatures whiche had lyfe, dyed, and the thyrde parte of ſhyppes were deſtroyed.

And the thyrde angel blewe, and there fell a greate ſtarre from heauen, burnyng as it were a lampe, ⁊ it fell into the thyrde parte of the ryuers, ⁊ into fountaynes of waters, ⁊ the name of ỹ ſtarre is called wormwod. D And the thyrde parte was turned to wormwod. And many men dyed of the waters becauſe they were made bytter. And ỹ fourth Angell blewe, ⁊ the thyrde part of the ſunne was ſmytten, ⁊ the thyrde part of the mone, and the thyrde parte of ſtarres: ſo that the thyrde parte of them was darckened. And the daye was ſmytten, that the thyrde parte of it ſhulde not ſhyne, ⁊ lykewyſe the nyght. And I behelde and herde an Angell flyinge thorowe the myddeſt of the heauen, ſayinge with a lowde voyce: woo, woo, woo, to the inhabyters of the earth, becauſe of the voyces to come of the trōpe of the thre Angels, whiche were yet to blowe.

¶ The fyfte and ſyxt Angell blowe theyr trompettes: the ſtarre falleth frō heauen: the locuſtes come out of the ſmoke. The fyrſte wo is paſte: the foure angels that were bounde are loſed, and the thyrde parte of men is kylled.

CAPI. IX.

A AND the fyft angel blewe, ⁊ I ſawe a ſtarre fal frō heauē vnto ỹ erth. And to hym was geuen the kaye of the bottomleſſe pytt. And he opened the bottomleſſe pytt, and the ſmoke of the pytt aroſe as the ſmoke of a greate fornace. And the ſunne, and the ayre were darckned by the reaſon of the ſmoke of the pytt. And there came out of the ſmoke locuſtes vpon the erth, and vnto thē was geuen power, as the ſcorpions of the erth haue power. And it was commaunded them, that they ſhulde not hurt the graſſe of the erth: nether any grene thing: nether any tree: but only thoſe men which haue not the ſeale in theyr forheades. And to them was commaunded, that they ſhulde not kyll thē, but that they ſhulde be vexed .v. monethes, and theyr payne was as the payne ŷ cometh of a ſcorpion, when he hathe ſtonge a man.

Eſaye. ii. d. Oſee. x. b Luk. xxiii. d * And in thoſe dayes ſhall men ſeke deeth, and ſhal not fynde it, and ſhal deſyre to dye, and deeth ſhall flye from them.

B And the ſymilitude of the locuſtes was lyke vnto horſſes prepared vnto battayll, & on theyr heades were as it were crownes lyke vnto golde, and their faces were as yt had bene ŷ faces of men. And they had heere as the heere of wemen. And theyr teethe were as the teeth of lyōs. And they had habbergyons, as it were habbergyons of yron. And the ſounde of their winges, was as the ſounde of charettes, whē many horſſes runne together to battayle. And they had tayles lyke vnto ſcorpions, and ther were ſtynges in their tayles. And their power was to hurt mē .v. monethes. And they had a kyng ouer thē, which is the angell of the bottomleſſe pytt, whoſe name in the Hebrew tong, is Abadon: but in the Greke tonge, Apolliō that is to ſaye: a deſtroyer. One wo is paſt, and behold, two wooes come yet after thys.

C And the ſyxt Angell blewe, and I herde a voyce from the .iiij. corners of the golden aultre, whiche is before God, ſayinge to the ſyxt Angell, whiche had the trōpe: Loſe the foure Angelles, which are boūde in ŷ grete ryuer Euphrates. And the foure Angelles were looſed, whiche were prepared for an houre, for a daye, for a moneth, & for a yere, for to ſlee the .iij. part of men. And the nombre of horſmen of warre were .xx. tymes .x. M. And I herde the nombre of them: & thus I ſawe the horſes in a viſion, and them that ſate on them, hauynge fyry habergions of a Iacincte couloure, and brymſtone, and the heades of the horſes were as the heades of lyons. And out of theyr mouthes went forth D fyre and ſmoke and brymſtone. And of theſe thre was the thyrd part of mē kylled: that is to ſaye, of fyre, ſmoke, and brimſtone, which proceded out of the mouthes of them. For their power was in their mouthes & in their tayles, for theyr tayles were lyke vnto ſerpentes, and had heades, and with them they dyd hurt: And the remnaūt of the mē whiche were not kylled by theſe plages, repēted not of the dedes of their hādes that they ſhulde not worſhippe deuyls, and ymages of golde and ſyluer, and braſſe, & ſtone, and of wood, which nether can ſe, nether heare, nether go. Alſo they repēted not of theyr murther and of theyr ſorcery, nether of theyr fornicacyon, nether of theyr thefte.

The Angell hath the boke open: he ſwereth there ſhalbe no more tyme: he geueth the boke vnto Iohn, which eateth it vp.

CAPI. X.

A AND I ſawe another myghtye angel come downe frō heauen clothed with a cloude, and the rayne bowe vpon his heed. And hys face as it were the ſunne, and hys fete as it were pyllars of fyre, and he had in his hande a lytel boke open, and he put his ryght fote vpon the ſee, and his lyfte fote on the erth. And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, ſeuen thonders ſpake theyr voyces. And when the .vij. thondres had ſpoken theyr voyces, I was about to wryte. And I herde a voyce frō heauen, ſayinge vnto me: ſeale vp thoſe thynges whiche the .vij. thondres ſpake, and wryte them not.

B And the Angell which I ſawe ſtāde vpō the ſee, & vpon the earth, lyfte vp his hande to heauen, and ſware by him that lyueth for euer more, which created heauē, & the thynges that therin are, and the lande and the thynges that therin are, and the ſee, and the thynges which therin are: that there ſhulde be no lenger tyme: C but in the dayes of the voyce of the ſeuenth Angell, when he ſhall begynne to blowe: euen the myſtery of God ſhalbe fynyſhed, as he preached by hys ſeruauntes the prophetes.

And the voyce which I herde frō heauen, ſpake vnto me agayne, & ſayde * go & take Eze. ii. c the lytle boke which is open in the hande of the angel which ſtādeth vpon the ſee, & vpō the erth. And I went vnto ŷ angell, & ſayde to hym: geue me the lytel boke, and he ſayde vnto me: take it, & eate it vp, & it ſhall make thy belly bytter, but it ſhalbe in thy mouth as ſwete as hony. * Eze. iii. a. And I toke ŷ lytle boke D out of his hande, and eate it vp, and it was in my mouth as ſwete as hony, and as ſone as I had eaten it, my belly was bytter. And he ſayde vnto me: ŷ muſte propheſy agayne among the people, and nacions, and tõges, and to many kynges.

¶ The temple is meaſured. The ſeconde wo is paſt.

CAPI. XI.

A And then was gyuen me a rede, lyke vnto a rodde, and it was ſayde vnto me. Ryſe ⁊ meate the tẽple of god, ⁊ the aulter ⁊ them that woꝛſhyp therin, ⁊ the queer whyche is within the temple, caſt out ⁊ meate it not foꝛ it is gyuen vnto the Gentyles, ⁊ the holy cytie ſhall they treade vnder fote, xlij. monethes. And I wyl gyue power vnto my two wytneſſes, ⁊ they ſhall pꝛopheſy a thouſande, two hundꝛeth and .lx. dayes, clothed in ſacke clothe. Theſe are two olyue trees, ⁊ two candelſtyckes, ſtandyng befoꝛe the god of the earth.

B And yf any man wyl hurt them, fyꝛe ſhall pꝛocede out of their mouthes, and conſume their enemyes. And yf any man wyll hurte them, this wyſe muſt he be kylled. Theſe haue power to ſhut heauen, that it raine not in the dayes of their pꝛopheſying: and haue power ouer waters to turne them to bloude, ⁊ to ſmyte the earth with al maner plages, as often as they wyll.

C And when they haue fynyſhed their teſtimony, the beaſt that came out of the bottomleſſe pyt, ſhall make warre agaynſte them, ⁊ ſhall ouercome thẽ, and kyl them. And their bodyes ſhall lye in the ſtretes of the greate cytie, whiche ſpiritually is called Zodom ⁊ Egypte, where our Loꝛde was crucyfied. And they of the people and kynredes, ⁊ tonges, and they of the naciõs, ſhall ſe their bodies .iij. dayes and an halfe, ⁊ ſhal not ſuffre their bodies to be put in graues. And they that dwel vpon the earth, ſhall reioyce ouer them, ⁊ be glad, and ſhal ſende gyftes one to another, foꝛ theſe two pꝛophetes vexed them that dwelt on the earth.

D And after .iij. dayes ⁊ an halfe, the ſpirit of lyfe from God, entred into thẽ. And they ſtode vp vpon their fete, ⁊ great feare came vpon them which ſaw them. And they herde a great voyce from heauen, ſaying vnto thẽ Come vp hyther. And they aſcended vp into heauen in a cloude, and their enemyes ſawe them. And the ſame hour was there a great earthquake, ⁊ the tenth part of the cytie fell, and in the earthquake were ſlaine names of men ſeuen .M. and the remnaunt were feared, and gaue gloꝛy to God of heauen. The ſeconde wo is paſt, ⁊ beholde, the thyꝛde wo wyll come anone.

And the ſeuenth angel blewe, ⁊ there were made greate voyces in heauen, ſayinge: the kyngdomes of this woꝛlde are our Loꝛdes, ⁊ his Chꝛiſtes, ⁊ he ſhal raigne foꝛ euermoꝛe And the .xxiiij. elders, which ſyt befoꝛe God on their ſeates, fell vpon their faces, ⁊ woꝛſhypped God, ſayinge: we gyue the thankes O Loꝛde God almightye: which art ⁊ waſt, and arte to come, foꝛ thou haſt receyued thy great myght, and haſt raygned. And the nacions were angrye, and thy wꝛath is come, and the tyme of the dead that they ſhulde be iudged and that thou ſhuldeſt gyue reward vnto thy ſeruauntes the Pꝛophetes and Saynctes, and to them that feare thy name ſmall and great and ſhuldeſt deſtroy them, whiche deſtroy the earth. And the temple of God was opened in heauen, and there was ſene in his temple, the arcke of his teſtamẽt, and ther folowed lyghtnynges, and voices, and thondꝛynges and earthquake, and muche hayle.

¶ The ſeuenth Angell bloweth his trompet. There appereth in heauen a womã clothed with the ſone: Michael fighteth with the dꝛagon, whiche perſecuteth the woman.

CAPI. XII.

A And there appeared a great wonder in heuen: A woman clothed with the ſõne and the mone vnder her fete, and vpon her heade a crowne of .xij. ſtarres. And ſhe was with chylde, ⁊ cryed trauaylynge in byꝛth, ⁊ payned redy to be delyuered. And there appered another wonder in heauen, foꝛ beholde, a great red dꝛagon hauyng .vij. heades, ⁊ ten hoꝛnes ⁊ crownes vpon his heades: and his tayle dꝛue the thyꝛde part of the ſtarres and caſt them to the earth.

B And the dꝛagon ſtode befoꝛe the woman whiche was redy to be delyuered: foꝛ to deuoure her chylde as ſone as it were boꝛne. And ſhe bꝛought foꝛth a man chylde, whych ſhulde rule all nacions with a rod of yꝛon. And her ſonne was taken vp vnto god, and to his ſeate. And the woman fled into wylderneſ, where ſhe had a place, pꝛepared of God, that they ſhulde fede her there a .M. ij. hundꝛeth and .lx. dayes.

C And there was a great battayle in heauẽ, Michael ⁊ his Angels fought with the dꝛagon, and the dꝛagõ fought and his angels, and pꝛeuayled not, neyther was there place founde any moꝛe in heauen. And the great dꝛagon, that old ſerpẽt, called the deuyl and Sathanas, was caſt out. Which deceyueth al the woꝛlde. And he was caſt into the earth and his angels were caſt out alſo.

And I hearde a loude voyce ſayinge in heauen is now made ſaluacion and ſtrength ⁊ the kyngdome of our God, and the power of his Chriſt. For he is caſt downe which accuſed them before God day and nyght. And they ouercame him by the bloude of the lābe and by the worde of their teſtimonye, & they D loued not their lyues vnto the death. Therfore reioyce heuens, and ye that dwel in thē. Wo to the inhabiters of the erth, and of the ſee: for the deuyll is come downe vnto you, which hath gret wrath, becauſe he knoweth that he hath but a ſhort tyme.

And when the dragon ſawe, that he was caſt vnto the earth, he perſecuted the womā whiche brought forth the mā chylde. And to the woman were gyuen two wynges of a great Egle, that ſhe myght flye into the wyldernes into her place, where ſhe is noryſſhed for a tyme, tymes, and halfe a time, from the preſence of the ſerpent. And the dragon caſt out of his mouth water after the woman as it had bene a ryuer, becauſe ſhe ſhulde haue bene caught of the flode. And the erth holpe the woman, and the erth opened her mouth and ſwalowed vp the ryuer, whych the dragon caſt out of his mouth. And the dragon was wroth with the woman, and went, and made warre wyth the remnaunt of hyr ſede, which kepe the commaundementes of God, & haue the teſtimony of Jeſus Chriſt. And I ſtode on the ſee ſande.

¶ A beaſt ryſeth out of the ſee with ſeuen heades and ten hornes. Another beaſte commeth out of the earth with two hornes.

CAPI. XIII.

A AND I ſawe a beaſt ryſe out of the ſee, hauyng ſeuen heades, and ten hornes, and vpon his hornes ten crownes, and vpō hys heade, the name of blaſphemy. And the beaſt whiche I ſawe, was lyke a catte of the mountayne, and his fete were as the fete of a beare, and hys mouth as the mouth of a lyon. And the dragon gaue hym hys power & hys ſeate, and great auctorytie: & I ſaw one of his heades as it were wounded to death, and his deadly wounde was healed. And al the worlde wōdred at the beaſt, and they worſhypped the dragon, whiche gaue power vnto the beaſt, & they worſhyped the beaſt ſayinge: who is like vnto the beaſt? who is able to warre with him.

B And there was gyuē vnto him a mouth, that ſpake great thynges and blaſphemies, and power was giuen vnto hym, to do. xlii. monethes. And he opened his mouth vnto blaſphemy agaynſt God, to blaſpheme hys name and his tabernacle, and thē that dwel in heauen. And it was gyuen vnto hym to make warre with the Sayntes, and to ouercome them. And power was giuen him ouer all kynred, and tonge, and nacion, & al that C dwel vpon the erth worſhypt him: whoſe names are not wrytten in the boke of lyfe of the lambe, whiche was kylled from the begynning of the worlde. If any man haue an eare let him heare. He that ledeth into captiuite, ſhal go into captiuite: & he that killeth with a ſwearde, muſt be kylled with a ſwearde. Heare is the pacyence, and the fayth of the Sayncte s.

Mat. 26.f. Gene.9.a

And I behelde another beſt cōmyng vp out of the earth, and he had two hornes like a lambe, and he ſpake as dyd the Dragon. And he dyd all that the fyrſt beaſt coulde do in hys preſence, and he cauſed the earth, and them whiche dwelt therin, to worſhyppe the fyrſt beaſt, whoſe deadly wounde was healed. And he dyd great wonders, ſo that he made fyre come downe from heuen into the earth in the ſyght of men. And deceyued thē that dwel on the erth, by the meanes of thoſe ſygnes whiche he had power to do in the ſyght of the beaſt, ſaying to them that dwelt on the erth: that they ſhuld make an ymage vnto the beaſt, whiche had the wounde of a ſwearde, and dyd lyue.

D And he had power to gyue a ſpirit vnto the ymage of the beaſt, & that the ymage of the beaſt ſhulde ſpeake, and ſhuld cauſe that as many as wolde not worſhyp the ymage of the beaſt, ſhuld be killed. And he made al, both ſmall and great, rych and pore, fre and bonde, to receyue a marke in their ryght hādes or in their forheades. And that no man myght bye or ſel, ſaue he that had the marke or the name of the beaſt, eyther the nōbre of his name. Here is wyſdome. Let hym that hath wyt, count the nōbre of the beaſt. For it is the nōbre of a man, and his nombre is ſixe hondreth, threſcore and ſyxe.

¶ The lambe ſtondeth vpon the mount Syon, and the vndefyled congregacyon with him. The angel exhorteth to the feare of God and telleth of the fall of Babylon.

CAPI. XIIII.

A AND I loked, and lo, a lambe ſtode on the mount Syon, and with hym an. C and. xliiii. thouſand hauyng his (name and his) fathers name wrytten in their forhedes. And I herd a voice from heuen, as the ſoūd of many waters, and as the voice of a great thondre. And I herde the voyce of harpers harpyng wyth their harpes. And they ſōge as it were a new ſōge before the ſeate, & before þ foure beeſtes, & the elders, & no man coulde lerne that ſōge, but the. C. & xliiii. M. which were redemed frō the earth. Theſe are they, which whiche were not defyled wᵗ wemen, for they are virgyns. These folowe the lambe whyther ſoeuer he goeth. These were redemed from men beynge the fyrſt frutes vnto God ⁊ to the lābe, ⁊ in their mouthes was founde no gile. For they are without ſpot before the trone of God.

And I ſaw, another angel flye in the myddes of heuē hauyng the euerlaſtyng goſpel, to preache vnto them that ſyt ⁊ dwel on the erth, and to all nacyons, kynredes, ⁊ tōges ⁊ people, ſaying with a loude voyce: * Fere God, ⁊ gyue honour to him, for the houre of his iudgement is come: ⁊ worſhyp him, that made heauen and erth, ⁊ the ſee, ⁊ fountaynes of water. And there folowed another angel, ſaying: * Babylon is fallē, is fallē, that great cytie, for ſhe made al nacions drynke of the wyne of her fornicacion.

Actes.14.c

Esay.21.c
Hiere.51.b

And the thyrd angel folowed thē ſaying C with a loude voyce: If any mā worſhyppe the beaſt ⁊ his ymage, ⁊ receyue his marcke in his forhead, or in his hāde, the ſame ſhall drynke the wyne of the wrath of god, which is powred in the cup of his wrath. And he ſhalbe punyſhed in fyre ⁊ brymſtone, before the holy angels, and before the lambe.

And the ſmoke of their torment aſcēdeth vp euermore. And they haue no reſt day nor nyght, whiche worſhyp the beaſt ⁊ his ymage ⁊ whoſoeuer receyueth the prynt of hys name. Here is the pacience of ſainctes. Here are they that kepe the commaundementes ⁊ the fayth of Ieſu.

And I herde a voyce from heuen ſaying vnto me: wryte. Bleſſed are the dead, which hereafter dye in the Lord, euen ſo ſayeth the ſpirit: that they reſt from their labours, but their workes folow them.

And I loked, and behold a white clowde, and vpon the clowde one ſyttynge lyke vnto the ſonne of man, hauyng on hys head a golden crowne, ⁊ in his hande a ſharpe ſyckle. And another angell came out of the temple, cryinge with a loude voyce to hym that ſate on the cloude, * Thruſt in thy ſykle and D repe, for ẏ tyme is come to repe, for the corne of the erth is rype. And he that ſatte on the cloude, thruſt in his ſycle on the earth, ⁊ the erth was reped.

Joel.iii.c.

And another angell came out of the temple, which is in heuen, hauyng alſo a ſharpe ſyckle. And another angell came out frō the aulter, which had power ouer fyre, and cryed wᵗ a loude crye to hym that had the ſharpe ſykle, and ſayd: thruſt in thy ſharpe ſykle, and gather the cluſters of the earth, for her grapes are rype. And the angel thruſt in his ſykle on the erth, and cut downe the grapes of the vyneyarde of the earth: ⁊ caſt thē into the great wynefat of the wrath of God, and the winefat was troden with out the cytie, ⁊ bloude came out of the fat, euen vnto the horſſe brydels, by the ſpace of a thouſande ⁊ vi. C. furlonges.

¶ He ſeyth ſeuen Angelles, hauynge ſeuen Vyalles full of wrathe.

CAPI. XV.

A AND I ſaw another ſigne in heuē great ⁊ maruaylous, ſeuen angels, hauinge the ſeuen laſte plages, for in them is fulfylled the wrath of God. And I ſawe as it were a glaſſye ſee, mingled with fyre, ⁊ them that had gottē victory of the beaſt, ⁊ of hys ymage, ⁊ of his marke, and of the nombre of his name, ſtande on the glaſſye ſee, hauynge the harpes of God, and they ſonge the ſong of Moſes the ſeruaunt of god, and the ſong of the lambe, ſaying: Great and maruelous are thy workes: * Lorde God almyghtye, iuſte and true are thy wayes, thou kyng of ſainctes. Who ſhal not feare O Lorde, ⁊ glorify thy name? For thou onely arte holy, and all gentels ſhal come and worſhyppe before the, for thy iudgementes are made manyfeſt.

Esay.11.f
Hiere.10.a

B And after that, I loked, ⁊ beholde, the temple of the tabernacle of teſtimony was open in heauen, and the ſeuen angels came out of the temple, which had the ſeuen plages, clothed in pure and bryght lynnē, and hauyng their breſtes gyrded wᵗ golden gyrdels. And one of the fowre beeſtes gaue vnto the ſeuē angels ſeuen goldē vyalles, full of ẏ wrath of God, which lyueth for euermore. And the temple was full of the ſmoke of the glory of God and of his power, ⁊ no man was able to entre into the temple, til the ſeuen plages of the ſeuen Angels were fulfylled.

¶ The Angels powre out theyr vyalles ful of wrath.

CAPI. XVI.

A AND I herde a great voyce out of the temple ſayinge to the ſeuen Angels, go youre wayes, poure out your vyalles of wrath vpon the erth. And the fyrſte Angell went, and powred out his Vyall vpon the erth, and there fell a noyſome ⁊ a ſore botche vpon the men whiche had the marcke of the beaſt, and vpon thē which worſhypped hys ymage. And the ſeconde Angel ſhed out his vyall vpon the ſee, and it turned as it were into the bloude of a dead man: and euery lyuyng thyng dyed in the ſee. And the thyrde Angel ſhed out his viall vpon the ryuers ⁊

fountaynes of waters, and they turned to bloude. And I herde an angell ſay: Lorde, whiche arte and waſte, thou art ryghtuous and holy, becauſe thou haſt geuen ſuche iudgementes, for they ſhed out the bloud of ſaintes, and Prophetes, ⁊ therfore haſte ỷ geuē the bloude to drynke: for they are worthy. And I herde another out of the aulter ſaye: euen ſo Lorde God almyghtye, true ⁊ rightuous are thy iudgementes.

And ỷ fourth angel powred out his vial on the ſunne, ⁊ power was gyuen vnto him to vexe men with heate of fyre. And the men raged in great heat: ⁊ ſpake euil of the name of god, which hath power ouer thoſe plages and they repẽted not, to giue him glory. And the fyft angel powred out his vial vpon the ſeate of the beaſt, and his kyngdome wexed darcke, ⁊ they gnewe their tonges for ſorow and blaſphemed the God of heauen for ſorowe and paine, of their ſores, and repented not of their dedes.

C And the ſyxt Angel powred out his vial vpon the great ryuer Euphrates, and the water dryed vp, that the wayes of the kynges of the eaſt ſhulde be prepared. And I ſawe thre vncleane ſpirites lyke froggꝭ come out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophete. For they are the ſpirites of deuyls, workyng myracles, to go out vnto the kynges of the earth and of the whole world, to gather them to the battayle of the great day of God almyghty. *Beholde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, leſt he walke naked, ⁊ men ſe his filthines. And he gathered them togyther into a place called in the Hebrue tonge Armagedon.

Mat.24.d.
Luc.12.e.
1.Teſſa.5.a

And the ſeuenth angell powred out hys vial into ỷ ayre. And there came a great voyce out of the tẽple of heauen from the ſeate, ſaying, it is done. And there folowed voices, thondrynges, ⁊ lyghtnynges, ⁊ there was a great earthquake, ſuch as was not ſence men were vpõ the earth, ſo mighty an erthquake ⁊ ſo great. And the great cytie was deuided into thre parties, ⁊ the cities of all nacyons fel. And great Babilon came in remẽbraũce before God, to gyue vnto her the cup of the wyne of the fearcenes of his wrath. Euery yle alſo fled awaye, ⁊ the mountaynes were not founde. And there fel a great haile (as it had bene talentes) out of heauen vpon the men, and the men blaſphemed God: becauſe of the plage of the hayle, for it was great ⁊ the plage of it ſore.

¶ He deſcrybeth the woman ſyttynge vpon the beaſt with ten hornes.

CAPI. XVII.

A AND there came one of the ſeuen angels, whiche had the ſeuen vyalles: and talked with me, ſayinge vnto me: come, I wyl ſhewe the the iudgment of the great whore that ſitteth vpon many waters, with whom haue cõmitted fornicacion the kinges of the earth, ⁊ the inhabiters of the erth are dronken with the wyne of her fornicacion. And the ſpirit caryed me awaye into the wyldernes. And I ſawe a woman ſyt vpon a roſe colored beaſt, full of names of blaſphemye, which had ſeuen hedes and ten hornes. And the woman was arayed in purple ⁊ roſe colour, ⁊ decked with golde, precyous ſtone, ⁊ pearles, and had a cup of golde in her hand, ful of abhominacions ⁊ filthines of her fornicaciõ. And in her forhed was a name writ- B ten, a myſtery, great Babylon the mother of whoredome ⁊ abhominacions of the earth. And I ſawe the woman dronken with the bloude of ſaynctes, ⁊ with the bloude of the wytneſſes of Ieſu. And when I ſawe her: I wondred with great maruayle.

And the angell ſayde vnto me: wherfore marualeſt thou? I wyll ſhewe the the myſtery of the womã, ⁊ of the beaſt that beryth her, which hath ſeuẽ heades and ten hornes The beaſt that thou ſeeſt, was, and is not, ⁊ ſhall aſcende out of the bottomleſſe pyt, and ſhall go into perdicion, and they that dwell on the earth ſhall wondre (whoſe names are not wrytte in the boke of lyfe from the beginnyng of the worlde) when they beholde the beaſt that was, ⁊ is not. And here is a minde that hath wyſdome.

C The ſeuen heades are ſeuen mountaynes, on whiche the woman ſytteth, they are alſo ſeuẽ kynges. Fyue are falle, and one is, and another is not yet come. And when he cometh, he muſt cõtinue a ſhort ſpace. And the beaſt that was, ⁊ is not, is eue the eight, and is one of the ſeuen, and ſhall go into deſtruction. And the ten hornes which ỷ ſaweſt, are ten kynges which haue receyued no kyngdome as yet, but ſhal receyue power as kinges at one houre with the beaſt. Theſe haue one mynde, and ſhall gyue their power and ſtregth vnto ỷ beaſt. Theſe ſhal fyght with the lambe, and the lambe ſhal ouercome the *For he is Lorde of Lordes, and kynge of kynges, and they that are on hys ſyde, are called, and choſen, and faythfull.

1.Tim.vi.c

D And he ſayde vnto me: the waters whiche thou ſaweſt, where the whore ſitteth, are people.

ple, and folke, and nacions, and tõges. And the ten hornes, which thou ſaweſt vpon the beaſt, are they that ſhall hate the whore, and ſhal make her deſolate and naked, and ſhal eate her fleſhe, ⁊ burne her wͭ fyre. For God hath put in their hertes to fulfyll his wyll, ⁊ and to do wͭ one cõſent, for to geue her kingdome vnto the beaſt, vntil the wordes of god be fulfylled. And the woman which ẏ ſaweſt is that great cyte, which rayneth ouer the kynges of the earthe.

❡ The louers of the worlde are ſory for the fall of Babylon, but they that be of God haue cauſe to reioyce for her deſtruccyon.

CAPI. XVIII.

A AND after that, I ſawe another angell come from heauen, hauyng great power, and the earthe was lyghtned with hys brightnes. And he cryed myghtely wyth a ſtronge voyce, ſaying. Esaye.21.c Iere.51.a.b * Great Babylon is fallen, is fallē, and is become the inhabytacion of deuyls ⁊ the hold of al fowle ſpirites, ⁊ a cage of all vncleane ⁊ hatefull byrdes, for al nacions haue dronken of the wyne of the wrath of her fornicacion. And the kynges of the earth haue cõmytted fornicacyon with her, and the marchauntes of the earth are wexed ryche of the aboundaunce of her pleaſures.

B And I herde another voyce from heuen, ſay, come away from her my people, that ye be not partetakers of her ſinnes, ⁊ that ye receyue not of her plages. For her ſynnes are gone vp to heuen, ⁊ God hath remẽbred her wyckednes. Rewarde her euē as ſhe rewarded you, ⁊ giue her double accordyng to her workes. And powre in double to her in the ſame cuppe whiche ſhe fylled vnto you. And as muche as ſhe glorified her ſelfe and liued wãtonly, ſo much powre ye in for her of punyſhement and ſorowe, for ſhe ſayde in her Esa.xlvii.b C ſelfe: * I ſyt beynge a quene, ⁊ am no wydowe, and ſhall ſe no ſorowe. Therfore ſhal her plages come in one day, death, ⁊ ſorow, and honger, ⁊ ſhe ſhalbe brent with fyre: for ſtrõge is ẏ Lord God which ſhal iudge her.

And the kynges of the earth ſhalbe wepe her and wayle ouer her, which haue committed fornicacion with her, ⁊ haue lyued wantonly with her, whē they ſhall ſe ẏ ſmoke of her burnyng, and ſhall ſtande a farre of, for Iere.51.a feare of her punyſhement ſaying. * Alas, D Alas, that great cytie Babilon, ẏ myghtye cytie: for at one houre is thy iudgemẽt come And the marchaũtes of the earth ſhal wepe and wayle in them ſelues, for no man wyll bye theyr ware any more, the ware of golde ⁊ ſiluer, ⁊ precious ſtones, nether of perle, ⁊ raynes, ⁊ purple ⁊ ſkarlet, ⁊ al thynen wood, ⁊ al maner veſſels of yuery, ⁊ all maner veſſels of moſt precious wood, ⁊ of braſſe ⁊ yron, ⁊ marble, ⁊ synamũ, ⁊ odours, ⁊ oyntmẽtes ⁊ frankinſence, ⁊ wyne, ⁊ oyle, ⁊ fyne floure, ⁊ wheate, beſtes, and ſhepe, and horſſes, and charettes, and bodyes, and ſoules of men.

And the aples that thy ſoule luſted after, are departed frõ the. And al thynges which were deyntie, and had in pryce, are departed frõ the, ⁊ thou ſhalt fynde thẽ no more. The marchaũtes of theſe thinges which were wexed ryche, ſhall ſtãde a farre of from hyr, for feare of the punyſhemẽt of her, weping, and Iere.51.a E waylyng, ⁊ ſaying: Alas, Alas, that great cytie, that was clothed in raynes ⁊ purple, and ſcarlet, and decked with golde, and precious ſtones, ⁊ pearles: for at one houre ſo great ryches is come to nought.

And euery ſhyppe gouerner, and all they that occupyed ſhyppes, and ſhypmen which worke in the ſee ſtode a farre of, and cryed, when they ſawe the ſmoke of her burnynge, ſaying: what cytie is lyke vnto this great cytie? And they caſt duſt on theyr hedes, and Iere.51.b F cryed weppyng, ⁊ waylyng, and ſayde: Alas, Alas, that great citie, wherin were made riche al that had ſhyppes in the ſee, by the reaſon of her coſtlynes, for at one houre is ſhe made deſolate.

Reioyce ouer her thou heauen, and ye holy Apoſtles and Prophetes: for God hath geuen your iudgemẽt on her. And a mighty angell toke vp a ſtone lyke a great mylſtone, ⁊ caſt it into the ſee, ſaying, with ſuche violẽce G ſhall that great citie Babylon be caſt, ⁊ ſhal be foũde no more. And the voyce of harpers ⁊ muſycyons, and of pypers, and trõpetters ſhalbe herde no more in the: and no craftes man, of whatſoeuer craft he be ſhalbe foũde any more in the: And the ſoũde of a myl ſhal be herde no more in the: and the lyght of the lampe, ſhall no more ſhyne in the: and the voyce of the brydgrome and of the bryde, ſhal be herde no more in the, for thy marchaũtes were the great men of the erth. And wͭ thine inchauntmentes were deceyued al nacions: ⁊ in her was foũde the bloude of the Prophetes, and of the ſayntes, and of all that were ſlayne vpon the erth.

❡ Praiſe is geuen vnto God for iudgyng the whore, and for auengyng the bloude of his ſeruauntes. The Angel wyl not be worſhipped. The foules and byrdes are called to the ſlaughter.

CAPI. XIX.

A AND after that, I herd a great voyce of muche people in heauen ſayinge: Alleluia. Saluacion and glory and honour and power be aſcrybed to the Lord our God, for true and righteous are his iudgementes, for he hath iudged the great whore whyche dyd corrupt the erth with her fornicacyon, & hath aueged the bloud of his ſeruauntes of hyr hãd. And agayne they ſayde, Alleluia. And ſmoke roſe vp for euermore. And the. xxiiii. elders, & the. iiii. beſtes fel downe, and worſhypped God that ſate on the ſeate, ſayinge: Amen, Alleluia. And a voyce came out of the ſeate, ſaying: prayſe our Lord God al ye that are his ſeruaũtes, & ye that fere him both ſmal and great.

B And I herd the voice of much people, euẽ as the voyce of many waters, & as the voice of ſtrong thõdrynges, ſayinge: Alleluia, for the Lord our God omnipotẽt raygneth. Let vs be glad and reioyce, & gyue honour to hĩ for the mariage of the lãbe is come, and his wyfe made her ſelfe redy. And to her was grãted, that ſhe ſhuld be arayed with pure & godly raynes. For the raynes is the ryghtuouſnes of ſaynctes. And he ſayd vnto me, wrytte, * happy are they whiche are called vnto the lãbes ſupper. And he ſaid vnto me: theſe are the true ſayinges of god. And I fel at his fete, to worſhyppe him. And he ſayde vnto me: ſe thou do it not. For I am thy felowe ſeruaunte, & one of thy brethren, euẽ of thẽ that haue the teſtimony of Jeſus. Worſhip God. For the teſtimony of Jeſus is the ſpirit of prophesy.

Math. 22. a
Luke. 14. b

C And I ſaw heuen open, & beholde, a whyt horſſe: & he that ſat vpon him was faythfull & true, & in ryghtuouſnes dyd iudge & make battayle. Hys eyes were as a flãme of fyre: and on hys head were many crownes: & he had a name wrytten, that noman knew but he him ſelfe. * And he was clothed with a veſture dipt in bloude, & his name is called the word of God. And the warriers which were in heuen, folowed him vpon whyte horſſes, clothed with white & pure raines: and out of his mouth wente out a ſharpe two edged ſwerde, that with it he ſhulde ſmyte the heythen. And he ſhall rule them with a rodde of yron, and he trode the wynefat of fearſnes & wrath of almyghty God. And hath on his veſture & on his thygh a name wryttẽ: kyng of kynges, & Lorde of Lordes.

Eſay, liii.

D And I ſawe an angel ſtãde in the ſonne, and he cryed with a loude voyce, ſayinge: to all the foules that flye by the myddes of heuen: come and gather your ſelues togyther vnto the ſupper of yͤ great god, that ye may eate the fleſhe of kynges, & the fleſhe of hye captaynes, and the fleſhe of myghty men, & the fleſhe of horſſes, and of them that ſyt on them, & the fleſhe of all fre mẽ & bond men, & of ſmall & great. And I ſawe the beaſt, & the kynges of the erth, & their warriers gathered togyther to make battayle agaynſt hym that ſat on the horſſe, and agaynſt hys ſouldiers.

And the beaſt was takẽ, & with hym that falſe prophet that wrought myracles before him, with whiche he deceyued them that receyued the beaſtes marke, & them that worſhypped his ymage. Theſe both were caſt quicke ĩto a põde of fyre burnynge wͭ brymſtone: & the remnaũt were ſlayne wͭ the ſwerde of him yͭ ſat vpon the horſſe, whiche ſwerde proceaded out of his mouth, & all the foules were fulfylled with their fleſhe.

¶ The Dragon is bounde for a. M. yeares. The dead aryſe and receyue iudgement.

CAPI. XX.

A AND I ſaw an Angell come downe frõ heuyng, hauyng the key of the bottomleſſe pyt, & a great chayne in his hande. And he toke the dragõ yͭ olde ſerpẽt, which is the deuyll & Satanas, & he bounde hym a. M. yeres: & caſt him into the bottõleſſe pyt, & he bounde him, & ſet a ſeale on hĩ, that he ſhuld deceiue the people nomore, tyl the. M. yeres were fulfylled. And after that he muſt be loſed for a lytle ſeaſon.

B And I ſawe ſeates, and they ſat vpõ thẽ, & iudgemẽt was gyuẽ vnto thẽ: and I ſawe the ſoules of them that were beheaded for yͤ wytnes of Jeſu, and for the worde of God: which had not worſhypped the beaſt, nether his ymage, nether had taken his marke vpõ their forhedes, or on their handes: and they lyued, and raygned with Chriſt a. M. yeare but the other of the deed mẽ liued not agayne vntyll the thouſande yere were fynyſhed. This is that fyrſt reſurrection Bleſſed & holy is he, that hath parte in the fyrſt reſurreccyon. For on ſuch ſhal the ſecõde death haue no power, but they ſhalbe the preſtes of god and of Chriſte, and ſhall raygne with him a thouſande yere.

Ezechiel. 38. and. 39.

C And whẽ the thouſand yeres are expired, Satan ſhalbe lowſed out of his priſon, and ſhal go out to deceyue the people, which are in the foure quarters of the erth, Gog & Magog, to gather them togyther to battayle, whoſe nombre is as the ſonde of the ſee: and they went vp in the playne of the earth: & cõpaſed the tentes of the ſayntes aboute, & the beloued citie. And fyre came downe frõ god out of heauen, and deuoured them: and the deuyll that deceyued them, was caſt into a

lake of fyre and brymſtone, where the beaſt
and the falſe prophet ſhalbe tormented day
and nyght for euer more.

And I ſawe a great white ſeate, and him
that ſate on it, from whoſe face fled awaye
D both ẏ erth and heauen, and their place was
no more founde. And I ſawe the deed, both
great and ſmall ſtonde before God: and the
bokes were opened, and another Boke was
opened, which is the boke of lyfe, ⁊ the deed
were iudged of thoſe thynges whyche were
wrytten in the bokes accordyng to theyr dedes:
⁊ the ſee gaue vp her deed, whiche were
in her, and death and hell delyuered vp the
deed, whiche were in them: ⁊ they were iudged
euery man accordyng to his dedes. And
deeth and hel were caſt into the lake of fyre,
This is the ſeconde death. And whoſoeuer
was not founde wrytten in the boke of lyfe,
was caſt into the lake of fyre.

¶ In this Chappter is deſcrybed the newe and ſpirituall Jeruſalem.

CAPI. XXI.

A AND I ſaw a newe heuen ⁊ a newe erth.
Eſay.lxv.d For the fyrſt heuē, ⁊ the fyrſt erth were
and.lxvi. vanyſhed awaye, ⁊ there was no more ſee.
ii.peter.iii. ✠ And I John ſawe that holy cytie, newe
Jeruſalē come downe from God out of heauen,
prepared as a bryde garnyſhed for her
huſbande. And I herd a great voyce out of
heauen ſayinge: beholde, the tabernacle of
God is wᵗ men, ⁊ he wyl dwel with thē. And
they ſhalbe his people, ⁊ God hym ſelfe ſhal
B be with thē, ⁊ be their God. * And God ſhal
Eſay.25. wype away all teares from their eyes. And
there ſhalbe no more death, nether ſorow, nether
cryinge, neyther ſhal there be any more
payne, for the olde thinges are gone. And he
Eſa.xliii.d that ſat vpon the ſeate, ſayde: * Beholde, I
ii.Corin.v.d make all thynges newe. ✠ And he ſayde vnto
me: wryte, for theſe wordes are faythfull
and true.

And he ſayd vnto me: it is done, I am Alpha
and Omega, the begynnyng ⁊ the end.
I wyl gyue to hym that is a thyrſt of the wel
of the water of life, fre. He that ouercōmeth,
ſhall inherete all thynges, and I wyl be hys
God, and he ſhalbe my ſonne. But the fearfull
C and vnbeleuyng, and the abhominable
and murdrers and whoremongers, and ſorcerers,
and ydolaters, and al lyers ſhall haue
theyr parte in the lake whiche burnith wᵗ
fyre and brymſtone, whyche is the ſeconde
deeth.

And there came vnto me one of ẏ ſeuē angels
which had the ſeuen vyals full of the
ſeuen laſt plages: ⁊ talked with me ſaying:
come hyther, I wyl ſhewe the the bryde, the
lambes wyfe. And he caryed me away in the
ſpirit to a great and an hye moūtayne, and
he ſhewed me the great cite holy Jeruſalem,
deſcendyng out of heuen from God hauing D
the bryghtnes of god. And her ſhinyng was
lyke vnto a ſtone moſt precious, euen lyke a
Jaſper clere as Criſtal, ⁊ had walles great
⁊ hye, ⁊ had.xii.gates ⁊ at the gates.xii.angels:
and names wrytten, which are the names
of the.xii.trybes of Iſraell: on the Eaſt
parte.iii.gates, ⁊ on the Northſyde.iii.gates,
⁊ towardes the South.iii.gates, ⁊ frō
the weſt thre gates, and the wall of the cytie
had.xii.foundacyons: ⁊ in them the twelue
names of the lābes.xii.apoſtles. E

And he that talked with me, had a goldē
reade to meaſure the cytie withal ⁊ the gates
therof, and the wall therof. And ẏ citie was
bylt.iiii.ſquare, and the lēgth was as large
as the bredth, and he meaſured the cytie wᵗ
the goldē rede.xii.M.furlonges: ⁊ the lēgth
⁊ the bredth, ⁊ ẏ heyth of it, were equal. And
he meaſured the wall therof, an.cxliiii.cubytes:
the meaſure ẏ the angell had, was after
the meaſure that mā vſeth. And the bildyng
of the wall of it was of Jaſpar. And the Cytie
was pure golde, lyke vnto clere glaſſe, ⁊
the foundacions of the wal of the cytie were
garniſhed with al maner of precious ſtones
The fyrſt foundacion was Jaſpis, ẏ ſecond F
Saphyre, the thyrd a Calcedony, the fourth
an Emerad, the fift Sardonix, the ſixt Sardeos,
the ſeuenth Criſolite, the eyght Beral,
the.ix. a Topas, the tenth a Cruſopraſos,
the eleuenth a Jacynte, the twelueth an Amatiſt.

The twelue gates were.xii.perles, euery
gate was of one perle, ⁊ the ſtrete of the cytie
was pure golde as thorow ſhynyng glaſſe.
And I ſawe no tēple therin. For the Lorde
God almyghtye ⁊ the lambe are the tēple of G
it. * ⁊ the citie hath no nede of the ſōne neyther Eſaye.lx.d
the mone to lyghten it. For the bryghtnes
of God dyd light it ⁊ the lambe was the
lyght of it. And the people whiche are ſauyd
ſhal walke in the lyght of it. And the kynges
of the earth ſhall bringe theyr glory ✠ (and ✠
honoure) vnto it. * And the gates of it are Eſay.lx.c
not ſhut by day. For there ſhal be no nyght
there ✠ (And in to it ſhall they brynge the glory ✠
and honoure of the nacions). And there
ſhall entre into it none vncleane thyng, neyther
what ſoeuer worketh abhominacion or
maketh lyes: but they onely which are wrytten
in the lambes boke of lyfe.

¶ The ryuer of the water of lyfe, the fruitfulnes and lyght of the cytie of God. The Lorde gyueth euer his ſeruauntes warnynge of thynges for to come, the angell wyl not be worſhypped. To the worde of God maye nothynge be added nor mynyſſhed.

CAPI. XXII.

A AND he ſhewed me a pure ryuer of wa-
tes of lyfe, clere as Cryſtal: procedyng
out of the ſeate of God and of the lambe. In
the myddes of the ſtrete of it, and of eyther
ſyde of the ryuer was there wood of lyfe: whi
che bare twelue maner of frutes: and gaue
frute euery moneth: & the leues of the wood
ſerued to heale the people with al. And ther
ſhalbe no more curſſe, but the ſeate of God
and the lambe ſhalbe in it: and his ſeruaun-
B tes ſhall ſerue hym. And they ſhall ſe hys fa-
Esaye.lx.d ce, and his name ſhalbe in theyr forheddes. &
And there ſhalbe no nyght there, and they
nede no candle, neyther lyght of the Sunne:
for the Lord gyueth them lyght, & they ſhall
raygne for euermore.

And he ſayde vnto me: theſe ſayinges are
faythfull and true, And the Lorde God of
Sayntes and Prophetes ſent hys Angel to
ſhewe vnto his ſeruauntes, the thinges whi
che muſt ſhortly be fulfylled. Beholde, I co-
Apoca.i.a me ſhortly. & Happy is he that kepeth the ſay
ing of the propheſy of this boke. I am John
C whych ſawe theſe thynges & herde the. And
Apoca.xix.b. when I had herde and ſene, ✠ I fell downe,
to worſhyp before the fete of the Angel whi-
che ſhewed me theſe thinges, And he ſaid vn
to me: ſe thou do it not, for I am thy felowe
ſeruaunt, & the felowe ſeruaunt of thy bre-
thren the Prophetes, & of the which kepe the
ſayinges of the propheſy of this boke. But
worſhyppe God.

And he ſayd vnto me: ſeale not the ſayin
ges of the propheſy of this boke. For the ty-
me is at hande. He that doth euyl, let him do
euyl ſtyl: and he whiche is fylthy, let hym be
fylthy ſtyll: and he that is ryghtuous, let hi
be more rightuous: & he ẏ is holy, let him be
more holy. And beholde, I come ſhortly, and
my rewarde is with me, to gyue euery man
accordynge as hys dedes ſhalbe. I am Al-
pha and Omega, the begynnynge and the
ende: the fyrſt and the laſt. Bleſſed are they
that do his commaundementes, that theyr
power maye be in the tree of lyfe, and maye
entre in thorowe the gates into the cytie. ✠ Gen.ii.c Apoca.ii.b
For without ſhalbe dogges and inchaun-
ters, and whoremongers, and mortherers,
and ydolaters, and whoſoeuer loueth or ma
keth leaſynges.

D I Jeſus ſent myne Angell, to teſtifye vn-
to you theſe thynges in the congregacions.
I am the rote and the generacion of Dauid
and the bryght mornyng ſterre. And the ſpi
rite, and the bryde ſaye come. And let him ẏ
heareth, ſaye alſo: come. ✠ And let him ẏ is
a thyrſt: come. And let whoſoeuer wyll, take Esay.lv.a John.vii.f
of the water of lyfe, fre.

I teſtyfy vnto euery man that heareth the
wordes of the propheſy of thys Booke: ✠ yf Deute.iv.a and.xii.d. Prou.xxx.a
any man ſhal adde vnto theſe thinges, God
ſhall adde vnto hym the plages that are
wrytten in thys Booke. And yf any man
ſhall mynyſhe of the wordes of the Booke
of thys propheſye, God ſhall take awaye
hys parte out of the Booke of lyfe, and out
of the holy cytye, and from the thynges whi
che are wrytten in thys Booke: He why-
che teſtyfyeth theſe thynges, ſayth:
be it. I come quyckely. Amen.
Euen ſo come Lorde Jeſu.
The grace of oure
Lord Jeſu Chriſt
be wyth you
all.
Amen.

❧ : The ende of the newe Teſtament.

A Table to
fynde the Epyſtles and Go-
ſpels vſually red in the chyrch / after
Salyſbury vſe, wherof the fyrſte lyne is the
Epiſtle, and the other the Goſpel: whoſe be-
gynnynge thou ſhalt fynde in the boke
marked with a croſſe ✠ ⁊ the ende
with halfe a croſſe, ⊢ contey-
ned within the letters.
A.B.C.D.⁊c.

¶ On the fyrſt Sondaye in aduent.
Roma,xiij. B Thys tyme alſo.
Math.xxi. A And when he drewe nye
¶ On the wedniſdaye.
Jacob.v. B Be pacyent therfore bre.
Marcke.i A The begynnyng of.
¶ On the frydaye.
Eſaye.li. A Herken vnto me.
Math.iij. A Than came Jeſus from
¶ On the ſeconde ſondaye in aduent.
Roma,xv A For what thinges ſoeuer
Luk.xxi C And there ſhalbe tokens
¶ On the wedniſdaye.
zacha.viij A Thus ſayeth the Lord
Math.xi B Verely I ſaye vnto
¶ On the frydaye.
Eſa.lxii B I wyll ſet watchmen
Jhon.i B Jhon beareth wytneſſe
¶ On the thyrde ſonday in aduent.
i.Corin.iiii A Let men ſo eſteme vs
Mat.xi. A But whan Jhon herde
¶ On the wedniſdaye.
Eſa.ii A Thys is the worde
Luce.i. B And in the ſyxte moneth
¶ On the frydaye.
Eſa.xi A There ſhall come a rod
Luke.i D And Mary ryſyng in
On the fourth ſondaye in aduent.
Philip.iiij A Reioyce in the Lorde
John.i B And this is the recor.
On the wedniſdaye.
Joel.ii C.iij.C. Be glad than
Luce.vij B And this ſayenge of
¶ On the frydaye.
zacha.ij B Be glad and reioyce
Mar.viij. B Take hede ⁊ beware
¶ On Chryſtmaſſe euen
Roma.i A Paul the ſeruaunt
Math.i C The generacyon of
¶ In Chryſtmaſſe nyght at the .i.maſ.
Tit.ij B For the grace of god.
Luke.ii A And it befell in thoſe
¶ At the ſeconde maſſe.
Titi.iij. A But whan the kyndnes

Luce.ii C The ſhepherde ſpake to
¶ At the thyrde maſſe.
Hebre.i A God ſpeakyng in tymes
John,i A In the begynnyng was
¶ On ſaynt Steuens daye.
Actu.vi B Steuen full of fayth
Mat.xxiij C Therfore I ſaye to you
¶ On.S.John the euangelyſt daye.
Eccle.xv A He that feareth God
John.xxi D Folowe me.Peter being
¶ On Chyldermaſſe daye.
Apo.xiiij A And I ſawe ⁊ beholde
Math.ii C The angell of the Lord
¶ On the ſondaye after Chriſtmaſſe.
Galat.iiij A But I ſaye as long as
Luce.ii E And his father ⁊ mother
On newe yeares daye.
Tit.ii B For the grace of God
Luce.ii C And whan eyght dayes
¶ On the twelfe euen.
Tit.ii B For the grace of God
Math.ii D Whan Herode was deed
¶ On the twelfe daye.
Eſa.lx A Get the vp by times
Math.ii A Whã Jeſus therfore was
¶ On the.i.ſonday after.xii.daye.
Eſa.xij A O Lorde I thanke the
John.i D The next day again ſtode
¶ On the.ii.ſondaye after.xii.daye.
Roma.xij A I beſech you therfore
Luce.ii F And whã he was twelue
¶ On the.iij.ſondaye after xii.daye.
Rom.xii A Lyke as we haue many
John.ii A And vpon the thyrde day
On the.iiij.ſonday after.xii.daye.
Rom.xii C Be not wyſe in your
Math.viii A Whan Jeſus came
¶ On the.v.ſondaye after.xii.daye.
Roma.xii B Owe nothyng to any man
Math.viij C And whã he went into
¶ On the.vi.ſonday after.xii.daye
Colo.iij B Put ye on therfore
Mat.xiii D The kyngdome of heauẽ
¶ On Septuageſima ſondaye.
i.Corin.ix D Knowe ye not that they
Math.xx A The kingdome of heauen.
¶ On Sexageſime ſondaye.
ii.Corin.xi C Ye ſuffre fooles gladly
Luce.viij. A Whan much people came
¶ On Quinquageſima ſonday
i.Corin.iij. A Yf I ſpeake
Luce.xviij D And Jeſus toke to him the
¶ On aſſhwedniſdaye.
Joel.ii. C And nowe therfore ſay
Math.vi [illegible]

The Table.

Mat.v C Ye haue herde that it is

¶ On the fyrſt ſonday in lent.

ii.Corin.vi A But we as helpers &c.
Math.iiii A Then was Ieſus led of.

¶ On the wednyſdaye.

Exo.xxiiii C And.iii.Reg.xix.A
Mat.xii D Then anſwered him &c.

¶ On the frydaye.

Ezec.xviii C Thus ſayeth the Lorde
John.v A After that there was a.

¶ On the ſeconde ſonday in lent.

i.Teſſa.iiii A Farthermore brethren
Math.xv C And Ieſus departed

¶ On the wednuſdaye.

Heſt.xiii D But mardoch thought
Math.xx B And Ieſus going vp to

¶ On the frydaye.

Gene.xxxvii A Ioſeph ſayd vnto his bre
Math.xxi D Heare another parable

¶ On the.iii.ſonday in lent.

Ephe v A Be ye therfore the
Luke.xi B And he was caſtinge out

¶ On the wednyſdaye.

Exo.xx B Honour thy father
Math.xv A Then came vnto hym

¶ On the frydaye.

Nume.xx A And the cōgregacion had
John.iiii A He came therfore into

¶ On the fourth ſondaye in lent.

Gala.iiii C For it is wrytten that
John.vi A Whan Ieſus lyft vp his

¶ On the wednuſdaye.

Eſa.i C And Eze.xxxvi.D
John.ix A And Ieſus going by

¶ On the frydaye.

iii.Re.xvii C And after theſe actes
John.xi A Ther was one ſyck called

¶ On the.v.ſondaye in lent.

Hebre.ix B But Chriſt beynge
John.viii. D Which of you can rebuke

¶ On the wednuſdaye.

Leui.xix A And the Lorde talked
John.x C And it was the dedicacion

¶ On the frydaye.

Iere.xvii C Lorde, all they that for.
John.xi C Then gathered the hygh

¶ On Palme ſondaye.

Phili.ii A Let the ſame mynde be
Math.xxvi A Ye knowe that after two

¶ On the wednuſdaye.

Eſa.liii A Lorde who geueth
Luce.xxii A The feaſt daye of ſwete.

¶ On good frydaye.

xii A The Lorde ſayde vnto
[illegible] Ieſus was ſpoken

Mat.xxviii A Upon the euenyng of the

¶ On eaſter daye.

i.Corin.v B Pourge therfore the olde
Math.xvi A And whā ŷ ſabboth was

¶ On the monday.

Actu.x D But Peter openyng
Luce.xxiiii B And beholde two of them

¶ On the tewſdaye.

Actu.xiii C Ye men, & brethrē, ye chil.
Luce.xxiiii C Ieſus ſtode in the myd

¶ On the wednuſdaye.

Actu.iii B Ye men of Iſrael, why.
John.xxi A Afterwarde dyd Ieſus

¶ On the thurſdaye.

Actu viii C The angell of the Lorde
John.xx B Mary ſtode without at

¶ On the frydaye.

i.Pet.iii C Chriſte alſo ſuffred for vs
Math.xxviii C Then the eleuen diſciples

¶ On the ſaterdaye.

i.Pet.ii A Laye away therfore
John.xx A On the fyrſt daye of the

¶ On the fyrſt ſondaye after Eaſter

i.John.v A For all that is borne of
John.xx C Whan it was nowe late.

¶ On the ſeconde ſondaye after Eaſter,

i.Pet.ii C Chriſte alſo ſuffred for
John.x B I am a good ſhepherde

¶ On the.iii.ſondaye after Eaſter.

i.Pet.ii B Dearly beloued I.
John.xvi B It is yet a lytle whyle, &

¶ On the.iiii.ſondaye after eaſter.

Iaco.i B Euery good gyfte
John.xvi A And now I go vnto him

¶ On the.v.ſondaye.

Iaco.i C Be ye doers of the
John.xvi C Verely.&c.yf ye aſke

¶ On the mondaye.

Iaco.v C knowlege youre ſynnes
Luce.xi A whiche of you ſhall

On the tweſdaye.

i.Timo.ii A I exhorte therfore
Mar.xii D And as Ieſus ſat ouer

¶ On the wednyſdaye.

Actu.iiii D The multytude of the
John.xvii A Thys ſayd Ieſus, and

On the Aſcenſion daye.

Actu.i A The fyrſt treatyſe
Mar.xvi B But, at the laſt he

¶ On the ſonday after the aſcenſion.

i.Pet.iiii B Be ye therfore wyſe and
John.xv C But whan the comforter

¶ On whytſon euen.

Actu.xix A It fortuned, whan apol.
John.xiiii B Yf ye loue me, kepe my

¶ On whytſondaye.

Actu.ii A And whan the dayes

Math.

The Table.

John.xiiii ¶ If any man loue me
¶ On the mondaye.
Actes.x E And he commaunded vs
John.iii ¶ For God dyd so loue the
¶ On the tewsdaye.
Actes.viii B When the apostles
John.x A Uerely verely.&c.he that
¶ On the wednesdaye.
Actes.ii D Than Peter lyft vp
John.vi E No man can come vnto
¶ On the Thursdaye.
Actes.viii F And Philyp goyng
Luke.ix A Whan the twelue apostles
¶ On the frydaye.
Actes.ii C Ye men of Israel, heare
Luke.v C And it befell vpon a day
On the saterdaye.
Actes.xiii G But on the nexte Sab-
Luke.iiii E And Jesus rose vp out of
¶ On the Trinite Sondaye.
Apo.iiii A After thys I loked, and
John.iii A Ther was a man of the
¶ On corpus Christi daye.
i.Corin.xi E I receaued of the Lorde
John.vi F For my flesh is meat
¶ On the fyrst sondaye after Trini.
i.John.iiii C God is loue, and he that
Luke.xvi C Ther was a certayne
¶ On the seconde sondaye after Trini.
i.John.iii B Meruayle not brethren
Luke.xiiii B A certayne man made
¶ On the thyrde sondaye after Trini.
i.Pet.v A Be ye therfore
Luke.xv. A There were approchyng
¶ On the fourth sondaye after Tri.
Roma.viii C For I suppose that the
Luke.vi D Be ye therfore mercy
¶ On the.v.sondaye after Tri.
i.Pet.iii B But in conclusyon be ye
Luke.v A It came to passe whan
¶ On the.vi.sondaye after Tri.
Rom.vi B Knowe ye not, that
Math.v B I saye vnto you that
¶ On the.vii.sondaye.
Rom.vi C I speake after the ma.
Mar.viii A In those dayes whan
¶ On the.viii.sondaye.
Rom.viii B Therfore brethren we
Math.vii. B Beware of false
¶ On the.ix.sondaye
i.Corin.x A We shuld not lust after
Luke.xvi A And he sayd also vnto
¶ On the.x.sondaye.
i.Corin.xii A Ye knowe that when
Luke.xix D And as he was come
i.Corin.xv A I declare vnto you bre.
Luk.xviii B And vnto certayne
On the twelueth sondaye.
ii.Corin.iii. A We haue such trust
Marke.vii. D And he went forthe
¶ On the.xiii.sondaye.
Galat.iii C Unto Abraham and hys
Luke.x C Blessed are the eyes
¶ On the.xiiii.sondaye.
Gala.v C I saye in Christ: walcke
Luke.xvii C And it fortuned as he
¶ On the.xv.sondaye.
Gala.v C If we lyue in the spiryte.
Mat.vi C No man maye serue two
¶ On the.xvi.sondaye.
Ephe.iii B Wherfore I desyre the
Luke.vii B And it fortuned after
¶ On the.xvii.sondaye.
Ephe.iiii A I therfore a presoner
Luke.xiiii A And it happened whan
¶ On the xviii sond ye.
i.Corin.i A I thanke my God
Mat.xxii D The Pharises herde
¶ On the.xix.sondaye.
Ephe.iiii C But be ye renewed in
Math.ix A And Jesus goyng
¶ On the.xx.sondaye
Ephe.v B Take hede therfore
Math.xxii A And Jesus answered
¶ On the.xxi.sonday.
Ephe.vi B Finally brethren be ye
John.iiii F And there was a certaine
¶ On the.xxii.sondaye.
Philip.i A I thancke my God
Math.xviii C Therfore is the kingdo.
On the.xxiii.sondaye.
Philip.iii C Be ye followers
Mat.xxii. B Then the Pharyses went
On the.xxiiii.sondaye.
Colos.i A Therfore we also sence
Math.ix. C Whyle he spake these
¶ On the last sondaye after Trini.
Jere.xxiii. A Beholde, the tyme come
Jhon.vi. A After these thynges
¶ On the wednesdaye in the Ember weke afore Michaelmasse.
Amos.ix C Beholde the tyme come.
Mar.ix B And one of the people
¶ On the frydaye.
Ose.xiiii A Turne the nowe
Luke.vii E And one of the Phari.
¶ On the saterdaye.
Hebre.ix A For ther was fyrst taber.
Luk.xiii A A certayne man had
¶ In the dedicacion of the Chyrche.
¶ On the assumsion daye.

Apo.xii A And I John ſawe the
Luke.ii B And he went in, and

¶ Here endeth the Table of the Epyſtles and Goſpels of the Sondayes.

Here foloweth the table of the Epyſtles and Goſpels which are vſed to be red on dyuers ſainctes dayes in the yere.

¶ On ſaynct Andrewes daye
Roma.x B For to beleue with
Math.iiii C Jeſus walkynge by
¶ On the concepcyon of our lady.
Eccle.xxiiii C As the vyne haue I
Math.i A The boke of the gene
¶ On S. Thomas the apoſtle daye.
Ephe.ii C Therfore are ye not
John.xx C But Thomas one of
¶ On candelmaſſe daye.
Mala.iii A Beholde, I wyll ſende
Luke.ii B And whan the dayes
¶ On S. Mathias the apoſtle.
Actes.i C And in thoſe dayes Pe.
Math.xi C In that tyme Jeſus
¶ On the daye of the Annunciacion, or gretynge of our lady
Eſa.vii B God ſpake vnto Achas
Luke.i B And in the ſyxt moneth.
¶ On S. George daye.
Jaco.i A Count it all maner ioye
John.xv A I am the true vyne
¶ On S. Markes daye.
Ephe.iiii A But vnto euery one of
John.xv A I am the true vyne,
¶ On S. Phylippe & Jacobs daye
Sap.v A Then ſhall the right
John.xiiii A And he ſayd vnto hym
¶ On the Natiuite of S. Jhon ba.
Eſa.xlix A Herken vnto me ye
Luke.i C And Elyſabeths tyme
¶ On S. Peter & Pauls daye
Actes.xii A And at the ſame tyme
Math.xvi B Jeſus came into the
¶ On S. James the apoſtle daye
Ephe.ii C Therfore are ye not
Mat.xx C Then came vnto hym
¶ On the Aſſumpcyon of our lady
Eccle.xxiiii B In all theſe thynges
Math.i D It fortuned as they
¶ On S. Barthylmewes daye.
Ephe.ii C Therfore are ye not
Luke.xxii B But there roſe a ſtryfe
¶ On the natiuite of our lady.
Eccle.xxiiii. C As the vyne haue I
Math.i A The boke of generacyon
¶ On S. Mathewes daye.
Ezeche.i B The ſymylytude of the.
Math.ix B And whan Jeſus went
¶ On S. Michaels daye.
Apoca.i A And he ſhewed it.
Math.xviii A In the houre came the
¶ On S. Lukes daye.
Ezech.i B The ſymylytude of the
Luke.x A After thys appoynted
¶ On S. Simon & Jude daye.
Roma.viii D But we knowe that
John.xv.B Thys is my commaundm.
¶ On all halowe daye.
Apoca.vii A And I ſawe another
Math.v A Jeſus ſeyng the people
¶ On all ſoules daye.
I Teſſa.iiii B But we wyll not haue
John.xi C Then ſayde Martha

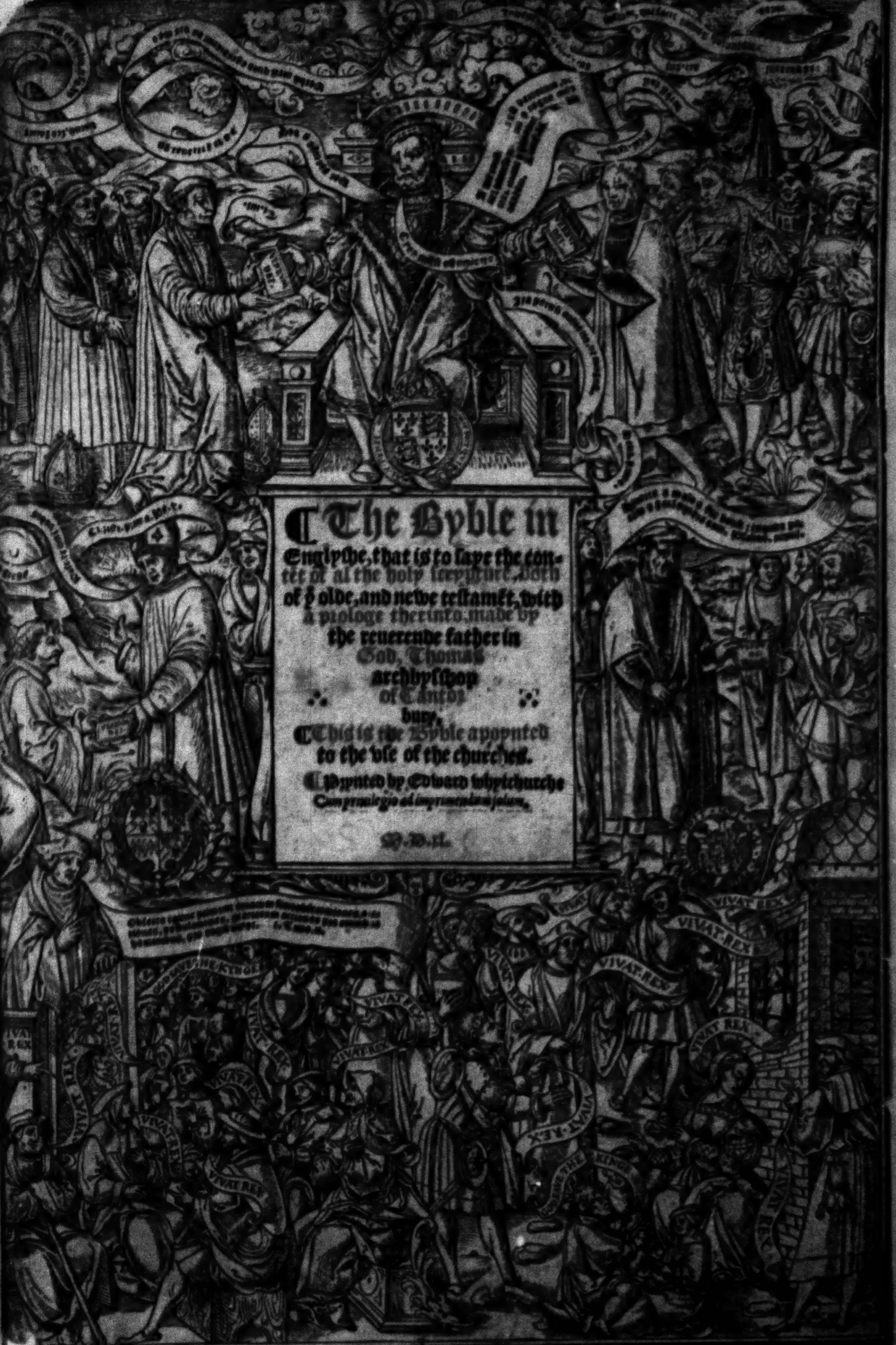
The ende of the Table.

The ende of the newe Teſtament:

and of the whole Byble, Fyniſhed in Apryll.
ANNO. M.CCCCC.XL.

¶ Imprynted at London by Robert Redman / and Thomas
Petyt / for Thomas Berthelet: Prynter vnto
the kynges Grace.

CVM PRIVILEGIO AD IMPRI
MENDVM SOLVM.


VIVAT REX
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VIVAT REX
GOD SAVE THE KYNGE
GOD SAVE THE KYNGE

¶ The Byble in
Englyshe, that is to saye the con-
tent of al the holy scrypture, both
of ȳ olde, and newe testamẽt, with
a prologe therinto, made by
the reuerende father in
God, Thomas
archbyshop
of Cantor
bury.

¶ This is the Byble apoynted
to the vse of the churches.

¶ Prynted by Edward whytchurche
Cum priuilegio ad imprimendum solum.

M.D.xl.